

**Selected Histories of
Fayette County Churches**

**Project requested by: Christopher Siscoe
Records compiled and printed by: Maria Wilburn**

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Bloomington Methodist (Episcopal) Church (1811 - 1955)

The first Methodist class of Bloomington was organized in 1813. This was three years before the town was laid out and several years before it was called Bloomington, it being first called New Lexington or more commonly "new purchase". These 142 years of the society carry us back to the time of James Madison, the fourth President of the United States, George III was still King of England and Napoleon was ruler in France. The battle of Waterloo was not fought until two years later. Our country was at that time engaged in the War of 1812. In the very year, perhaps, the very month or week in which our Methodist fathers met to sing the hymns of Wesley, Commodore Perry gained his splendid victory on Lake Erie, and sent his famous dispatch to General Harrison, "we have met the enemy, and they are ours". Not until two years later was the treaty of peace signed between Great Britain and the United States. Only thirty-five years before the Revolutionary war had been brought to a close. The War of the Rebellion was forty-seven years in the future, Washington had been dead but fourteen years, and Grant was not born until nine years later. Twenty-two years before Wesley had breathed his last, twenty one years before the first General Conference was held, and one year before the first session of the Ohio conference, Francis Asbury was still traveling from end to end of the country, fording rivers, climbing mountains, traveling all day on horseback through impassable swamps and forests and at night often sighing for a clean plank on which to sleep. Peter Cartwright was then in his prime, James Finley had been admitted on trial a short time before and Jacob Young was just getting a thorough start in the long journey of the itinerants. It was the time of large circuits, the Sciota Circuit had thirty appointments, the nearest one being fifty miles from the preacher's home. Other circuits were still larger. The preachers made their long trips on horseback. In their saddle bags they carried their Bibles, Hymn Books, tracts for distribution and a few religious books for sale. They lived on corn and game and whatever else they could get. Their clothing was of the coarsest kind, often made from the skin of animals. They had to guard themselves from the attacks of both red and white savages. The town and country roughs often broke up the services and could only be held in check by a resort to force.

At such a time as this the first Methodist class was founded in the "new purchase" by Jesse Rowe, who probably served as first leader. In all probability this was the Jesse Rowe who in 1811 organized the first class in the Co., after whom Rowe's Chapel was named. However, there were many of that name, and it is difficult to trace the work of each.

The first circuit formed in this immediate section of country, was the Paint Creek Circuit. Ralph Lotspeich was the

first preacher and as he was the first minister of this church it can be assumed that this church was on the first circuit. Soloman Langdon was the first presiding elder. The first quarterly meeting was held at the home of Joel Woods on Paint Creek in 1811. When our society built its first church is not exactly known but it was probably sometime prior to 1820. Joshua Robinson, who came here in 1824 remembers it as looking rather old from the first time he saw it. William Jones, who with his parents attended the church in 1828, remembers it as an old building at that time. The house was a frame structure, located on the north side of the alley next to the present Presbyterian parsonage on Wayne Street. The little ridge of sand, which was evident for several years, some ten or twelve feet from the sidewalk, marked the front entrance to the building. If it was possible it would be interesting to trace the history of the society from the time of building this church to its final abandonment in 1850, but very little of it has been recorded.

There are numerous transfers of real estate to trustees of the church on the records of the Fayette County Recorder. It is difficult to trace these transfers. The earliest transfer found is one dated August 1831 from George Mantle and his wife to the trustees of the Methodist Episcopal Church and the trustees were: George Roebuck, Joseph Haymaker, Thomas Walker, Benjamin Hunter, William S. William, Hugh Roebuck and D. C. Eastman. There is another transfer bearing this same description from Hugh Roebuck and wife to the same trustees: the description of the lot is herewith given:

"East side of Wayne Street corner to lot #11
thence North 70⁰ East 12 poles to a stake,
thence South 35⁰ East 6 2/3 poles to a stake,
thence South 70⁰ West 12 pole to a stake on Wayne
Street, thence North 35⁰ West 6 2/3 poles to the
beginning, containing 1/2 acre."

There was also a transfer on the Fayette County Recorders records from James Stewart and his wife to Eleazer Martin, Hugh Roebuck and Reuben Jones as Trustees of the Wesleyan Methodist Church dated January 12th, 1847. There was also a transfer on the Fayette Co. Recorder records from a Perry Salmon to the trustees of a church later referred to as "Methodist Episcopal" located on the South side of the Springfield Road, -- this transfer being dated in 1848.

There was a transfer from Moses Stitt and his wife to the following men as Trustees of the Methodist Episcopal Church: Hugh C. Dryer, Joseph Counts Jr., Jacob Ott, John Ott, George Hammond, I. S. Darby and Thomas D. Thacker. This transfer was dated December 7, 1850 and was for lot #43, which is the lot immediately West of the present brick church building.

After the Paint Creek Circuit was broken up and

Bloomingsburg became a part of Washington circuit, we have occasional glimpses of the early church through the Quarterly Conference records. The first mention that the records make of this society is dated April 20th, 1838, and reads as follows: "To the preacher in charge of Washington Circuit. We, the undersigned trustees of the M. E. Church in Bloomingsburg, would hereby give notice that we are involved in debt to the amount of \$130.00 on account of the house of worship of said church, and we shall be under the necessity of raising this amount by the sale of said house, unless it can be otherwise raised. Signed: Robert Dawson, Hugh Roebuck, James Thacker, Elijah McCoy, and Hugh C. Dwyer.

In another place, more than a year later, we find that an appeal for aid was made to the entire circuit, and as nothing further is said of the debt, it was probably paid in full. In another place in the records we find that the yearly assessment of Washington Circuit for the support of the ministry, was eighteen cents per member. No wonder there are some church members, not preachers, who sigh for the good old times. Even in those good old days it would seem that the spiritual patients in the pews were sometimes inclined to dictate concerning the medicine that should be given them by the physician in the pulpit.

In the records of the quarterly conference, held March 2nd, 1839, the preacher, James Laws, reports as follows: "On the 2nd Sabbath in December Bro. _____ notified me, James Laws, not to preach in the meeting house in Bloomingsburg" and to insure obedience he further states that "said Bro. _____ has taken the lock off the door of the said meeting house and put on another, the keys of which he holds in his possession". Whether the said Bro. _____ ever surrendered the said keys to the said James Laws or whether the said James Laws ever got into said meeting house again is left unsaid. Many people yet remember the old weather boarded church (exact location is not known, but it is possible that it was the one on Wayne Street across the alley from the present Presbyterian Manse) and it would be interesting if it would be possible to hear all of these memories related. The pulpit was in the front part of the Church thus causing the congregation to face the entrance doors. This was regarded as a great convenience, as it saved the congregation the labor of turning their heads to watch the very latecomer get safely into a seat. This church building coming to be in a very shabby condition, leaning forward and liable to fall in some storm, made a strong argument for the progressive element that desired a new and better temple for the worship of the Lord. At a quarterly conference in 1847, a Committee consisting of Henry Core, Joe Counts and Wm. Davis, was appointed to consider the question of repairing the old church or building a new one. In the following year it was decided to build, provided that that very essential thing -

the money - could be obtained. The Quarterly Conference warned the zealous trustees that if they went ahead without the amount required by the discipline, they would do so at their own risk. This seemed to chill the ardor of the progressives and the heavy gloom that rested upon them was not lifted until December 1850, when under the pastorate of Milton G. Baker, subscriptions were taken and a lot purchased. This was lot #43 heretofore mentioned. The contract for building was let to Richard Lanum. In 1851 the house was in closed and roofed. For lack of funds, the work rested there for about two years. In 1852, further subscriptions were taken to complete the church, and in 1853 it was finished and dedicated. Dr. Frederick Merrick of Delaware, a man of sainted memory officiated at the dedication. The debt on the building was fully paid the following year.

In 1851, C. D. Hays became one of the trustees of the church. He was chosen treasurer and served on the building committee from April 18, 1852 until the work was completed and paid for. He was the only member that was connected with the church from the time this second building was erected to the time of the building of the brick church in 1894. This frame building was erected on this lot #43, which is on the corner of Cross Street and West Street in the village of Bloomingburg and was 36 by 47 feet. This building was used for the house of worship until the new brick church was erected in 1894. On July 9th, 1894, bids were received for the purchase of the old frame building with the understanding that it be moved off of the lot and not on an adjoining lot. The bid of James Judy and Henry Wills for \$127.00 was accepted, and these men moved the building up on Main Street, on the East side of the street and on the south side of the Knights of Pythias Lodge building where it was used for various business enterprises including an ice cream parlor, restaurant, barbershop, pool room and living quarters. It remained here in this location until it was so damaged by the cyclone of 1948 that it was condemned and ordered dismantled. So ends the life of long service of one of our very popular houses of worship.

This church continued to be a part of the Washington Circuit until 1856 at which time the Washington Circuit was divided to make three circuits: Washington, Jeffersonville and Staunton. Bloomingburg became a part of the Jeffersonville Circuit. From this time on the records are much more complete. At this time there were but forty-four members of the Bloomingburg Church.

In 1862, the name of the circuit was changed to Bloomingburg and consisted of nine appointments: Bloomingburg, Union, Asbury, Zimmerman's School House, Paint Chapel, Stratley Chapel, Jeffersonville, Plymouth and Blessings. On the first day of October, 1864 this church purchased a parsonage. The transfer was from George Hammond to the parsonage trustees and was for Lot #59 in Bloomingburg. This

is the large house on Union Street immediately East of the old carriage shop (operated now as a restaurant, grocery store and pool room). This old house has recently been remodeled and made into apartments. The trustees of the parsonage were: J. W. Rogers, Henry Casey, Enoch Hayden, W. R. Willis, Wm. M. Jones, Levi Hopkins, W. A. Grove and S. R. Morris. This building was used as the parsonage until it was sold to Robert Dyer on February 9th, 1884.

Changes continued to take place until in 1870 when the circuit was made to consist of three appointments: Bloomingburg, Union and Madison Chapel. In 1885 Madison Chapel was granted preaching every Sunday afternoon and Union became a part of Jeffersonville Circuit. Under the pastorate of L. H. Binkley, the subject of a new church was agitated, and at a quarterly conference in February 1884, a motion was put to build a two-story brick church, 40 by 60 feet. This motion was amended so as to make it a one-story church and thus carried. Many locations were examined and finally the property on Lincoln and Cross streets was purchased. For various reasons, however, the project was dropped. A parsonage was built on a part of the property and the rest sold. The project of the new church was buried so deeply that it was not brought to light again until 1892 and even then with many misgivings as to its ultimate success. A debt on the parsonage and necessary repairs were first to be attended to, then by action of the Quarterly Conference and afterward by the trustees, the pastor and Henry Casey were given liberty to solicit subscriptions for a new church and thus determine the advisability of proceeding to build.

With the assistance of J. H. McDowell, a practical builder, a plan was selected and the subscriptions then obtained, amounting to \$5,025. This was in the spring of 1893. Considerable delay occurred in selecting a location and in getting the right man to do the work of building. A committee consisting of Rev. H. W. Hargett, C. T. Lynch and S. N. Brown was appointed to obtain plans and specifications for the new church. The motion was made and carried (July 11, 1893) that a lot be purchased from M. W. Morris and a partial lot from Dr. Gillespie and the new church be built. This is the location of the present brick church. On April 5th, 1894, the contract was let to R. M. Johnson Jr., of Mt. Sterling, O., for the building of the church, complete except for pews, at his bid price of \$6,400.00. The beautifully toned bell that we hear so often was purchased from The Buckeye Bell Co., of Cincinnati, Ohio, and weighs 900 pounds. The first shovel of dirt was turned by Abner Minear, he being the first and largest subscriber as well as one of the oldest members of the church. On June 5th, the cornerstone was laid and under the skillful leadership of Dr. J. C. Jackson, of Columbus, subscriptions to the amount of six hundred dollars (\$600.00) were received. Under the efficient management of the contractor, the work was

pushed forward, rapidly and well. The total cost of the building and furnishings has been about \$8,500.00. This building was dedicated as a house of worship on Sept. 23, 1894 by the Presiding Elder, Mr. Cherrington.

The short pews from the old church were sold to the A.M.E. Society of Bloomingburg -- 22 in number at \$.49 each.

Cherished pleasant memories of the past but look forward to a richer, fuller, grander future. As the "glory of this latter house is greater than that of the former" so may the spiritual growth of the people and their success in winning souls for the Master be greater than in any former house. With the spirit of God in the hearts of the people, this church will be none other than the House of God, and this the gate of Heaven. As we have seen, the character of these earlier Christians has been such that this house of God has been a truly center of worship down through the years.

It would be impossible to list all of the events taking place in each of the pastors' regimes but two or three are outstanding and should be mentioned. This is not in any way deleting the work of any of the pastors, as each one of them was an important link in the long life of this church. Passing through the pastorates down to 1916 we come to that of Rev. J. G. Laughlin, who among his other fine qualities, was quite an evangelist. During his evangelistic services in 1918 there were thirty-two who came to the altar. That is the largest number of converts at one time that there is any record of. Then, we come down to the pastorate of Rev. M. V. E. Stump, in 1926. It was during the pastorate of Rev. Stump that the basement was excavated under the church to provide a kitchen and rooms for suppers, recreation and class meetings. This idea of serving eats in the church was not accepted wholeheartedly, by some of the older members. It was also during the pastorate of Rev. Stump, that the men's suppers (with men doing all of the dipping and serving, and some of the cooking) were started and carried on for a few years. The first supper drew a crowd of 500. It was also during this pastorate that a disagreement arose among some of the members in the church and the pastor, which has not been entirely eliminated to this date.

One of the most sincere pastors we have ever had was Rev. F. G. Boroff, who despite the fact that his pay came slowly and sometimes not at all, he still showed the Spirit of his Christ by his unfaltering attention to the members of his parish. He served this pastorate for five years. It was during the pastorate of Dr. J. H. Baughn that the Staunton Church was added to this Circuit, in 1942. Rev. Baughn's childhood days were spent in Fayette County, so that it was like coming back to the scene of his earlier triumphs.

He was succeeded by Rev. Lorin Heacock, who perhaps witnessed one of the stormiest pastorates of his career. It was during this period that the cyclone of 1948 hit our

community and our church building in particular. The twister blew in the large stained glass window, together with part of the brick wall on the West side of the church, damaging the pews on that side of the church and breaking the floor down. The wind, then being inside the church with no place to go, blew the large window on the East side out taking part of the back wall. A large tree in front was blown through the large window in the Sunday school. The steeple was blown off taking the large wheel off of the bell. With this big catastrophe hitting our church, the Presbyterian people welcomed the Methodist people with open arms, to come and, either hold separate services or combine in a joint service. It was decided to have a joint service, which was greatly appreciated and enjoyed by all who freely took part. On March 21st, 1948, at a congregational meeting held in the Presbyterian Church on Sunday afternoon, it was decided to repair our church and to add four members to the church trustees, being three in number, to form a building committee. The three trustees were; Arley Ashbaugh, Willard Bloomer and Wm. J. Purcell. These three were given the authority to name four members to make up the building committee. The additional ones named were: W. J. McGirr, Harrison Nelson, Omar Rapp and Lloyd Iden. The trustees agreed to get estimates of the damage done from three reputable builders so as to affect a settlement with the insurance company. On June 21, 1948, one of the builders, Mr. George Severs, of the Severs-Williams Company of Washington C. H., Ohio, made an estimate of damage amounting to \$16,488.81. The insurance adjuster, using a valuation of \$20,000.00 and because our insurance had the 80% co-insurance clause, arrived at a figure of \$11,586. After a discussion the adjuster raised his offer by \$100.00 and it was then accepted.

In examining the walls of the building it was noticed that the back wall on the East side was out of plumb about four inches. At first it was thought that this was caused by the storm, until some of the older members remembered that the wall was built that way through error of the builder, Mr. Johnson, in 1894. However, it was decided to strengthen that part of the wall with a brick and cement column. On July 19, 1948, a contract was awarded the Sever-Williams Co. to proceed with the work on the cost plus basis (cost of material plus 10%). The replacing of the large windows and six small ones and repairing the balance was done by The Curtis Art Glass Company of Columbus, Ohio, at a cost of \$3,300.00.

The total cost of repairing the church was \$14,830.71. The balance of the money was raised by subscription. The members of the church and a large number of friends of the church were very loyal and contributed freely to this work. We were congratulating ourselves on the progress of the work and the spirit of our people, not knowing what was in store for us. Our church was ready in the spring of 1949 and it was abruptly announced by the pastor on a Wednesday evening that

we would move back on the following Sunday. (Dedication services were to be held at a later date. They were never held.) This act of indiscretion and lack of consideration for the sister church on the part of our pastor caused about twenty-five of our members to leave our church and take up their membership and support with the Presbyterian Church. However, our Lord "moves in mysterious ways, his purpose to fulfill", because we have won, perhaps, twice that many to our church and Sunday School attendance.

During Rev. Guy Tucker's pastorate in 1949-51, our church was the sponsor of the boy scouts in Bloomingburg with Rev. Tucker as the scoutmaster. He also conducted evangelistic services at all four points during his two year period which was very beneficial and added extensively to the spiritual life of the church. During Rev. Lester Taylor's pastorate, the church has made quite an advance in activities. On Easter Sunday of 1952, the largest attendance at any time was recorded for Sunday school - 166. In September of 1952, the Methodist Youth fellowship was organized with Mrs. Olive McIntosh Lynch as counselor and in 1954 the Intermediate Youth fellowship was organized with Miss Lois Davis as counselor. The Methodist men were organized in 1954 as a joint venture with the men of the Madison Mills church. However, the men from Madison Mills did not respond, so the organization is wholly from Bloomingburg. During 1953, rest rooms were installed at the church. In the conference year of 1952-53 our church was acclaimed the "Rural Church of the Year" in the Chillicothe District and again in 1954-55 this honor was bestowed upon the church. Our church is blessed with singing voices of our choirs: Junior, Intermediate, Youth Fellowship and the Senior Choir. So we go forward inspired by our Lord to do his Will and for his Glory.

Following is the list of Sunday School Superintendents from 1860 to 1955 Inc.: (Not Complete)

1860	Alfred Dyer	1913	L. D. Minnix	1948	Arthur Engle
1872	P. C. Middleton	1916	Albert Hains	1949	W. J. McGirr
1875	Silas Edwards	1919	Raymond I. Scott	1950	Charles
1886	W. T. Elliott	1926	Elton B. Elliott		Gibeaut
1888	S. N. Brown	1928	Gertrude Holland	1951	William J.
1899	Acton Allemang	1931	William J. Purcell		Purcell
1900	S. N. Brown	1935	Elton B. Elliott	1953	Teddy Boldman
1903	Acton Allemang	1937	Jacob Craig		
1906	L. D. Minnix	1938	William J. Purcell		
1912	W. T. Elliott	1946	Elton B. Elliott		

The following is a list of the pastors on this charge from 1811 to 1955 inc.:

1811 Ralph Lotspeich & Joseph Hanes
 1813 Isaac Pavey & John Crowhill

1814 Mason Trader
1815 W. P. Finley
1816 R. W. Finley
1817 J. Cooper & W. Westlake
1818 J. Soloman & Thos. Carr
1819 W. P, Finley
1820 Andrew McLean
1821 Daniel Davidson
1822 James Smith
1823 John Simmerville
1824 David Lawrence & George Gach
1825 A. L. Baxter
1826 Burroughs Westlake
1828 James Donahoe & William Browning
1829 J. P. Taylor & Soloman Minear
1830 James Donohoe & Jess Prior
1831 Augustus Eddy & W. L. Snow
1832 W. L. Snow & Henry Turner
1833 James Quinn & E. E. Dailey
1834 E. F. Webster & Lustire James
(James died, John King, Supply)
1835 C. C. Lybrand & Jacob A. Brown
1836 John W. Clark & Edward Estelle
1837 Eli Truitt & J. Smith
1838 James Laws & Henry Wharten
1839 Bernard A. Casset
1840 Joseph Reader & B. A. Casset
1841 John Fitch
1842 Noah Hough & H. Z. Adams
1843 Martin Wolfe
1844 J. W. Keely & B. N. Spahr
1845 J. W. Keely & Valentine Beamer
1846 James B. Austin & A. Fleming
1847 A. Flemming & Gilbert C. Townsley
1848 Thos. W. Chandler & G. Haines
1849 Samuel Brown & Milton G. Baker
1850 Milton G. Baker, Samuel Middleton & J. F. Reed
1851 Barton Lowe, H. F. Green & E. H. Dixon
1852 Barton Lowe & Wm. Sutton
1853 Moses L. Bowman & Wm. Sutton
1854 Joseph Morris & J. F. Williams
1855 Joseph Morris, J. F. Williams & Strawder Evans
1856 Addison Nichols
1857 Samuel Middleton
1858 L. F. Drake & E. E. Heagler
1859 T. W. Stanely & Henry Miller
1860 L. S. Stivers & J. D. Fry
1861 J. Q. Lakin
1863 Abraham Cartlick
1864 John Martin
1865 Joseph Martin
1866 Alonzo F. Hixon
1867 David Smith
1869 Richard Pitzer
1870 W. F. Hughy
1871 Ancil Brooks
1872 A. H. Windsor
1873
1874 L. F. Drake
1875 Wm. McLaughlin
1876 J. M. Adams
1878 George M. Burns

1879	J. W. Wait	1913	C. L. Thomas
1880	T. H. Hall	1916	J. G. Laughlin
1882	J. H. Berry	1921	C. H. Morrison
1883	F. M. Grimes, Supply & L. H. Binkley	1926	M. V. B. Stump
1886	S. C. Frampton	1927	Edwin Swinburne
1887	W. H. Sayre	1930	F. G. Boroff
1889	D. Storer	1935	O. P. Smith
1891	H. W. Hargett	1937	H. C. Colliflower
1894	P. L. Mark	1938	A. H. Beckett
1895	F. S. Davis	1942	J. H. Baughn
1899	George Marshall	1945	Loren Heacock
1900	F. H. Smiley	1949	Guy E. Tucker
1903	B. P. Judd	1951	Robert Marshall
1907	C. W. Brady	1952	Lester P. Taylor
1910	W. H. Mitchell	1955	H. H. Ricketts
1911	W. J. Jewett		(new appointee)

(History compiled from newspaper clippings, Court Records, Quarterly Conference Records, Trustees Records and Personal Knowledge by Walter G. McGirr & William J. Purcell

Bloomingsburg Presbyterian Church By Theresa and Alice Craig

For 184 years the Bloomingsburg Presbyterian Church has served its sometimes thriving, sometimes waning, small community in north-central Fayette County.

The charter:

In January of 1817, the Rev. William Dickey, then serving the recently organized Presbyterian Church in Washington C.H., was invited to come to Bloomingsburg and preach the Gospel.

Bloomingsburg's prospects looked good at that time. When Bloomingsburg was being laid out two years earlier (in 1815 as "New Lexington"), it was believed that the town might become the county seat.

In November of 1817, 26 people met in the log barn of Col. James Stewart, just north of town (probably across from the present school), and signed a charter organizing the Bloomingsburg Presbyterian Church. Elijah Allen, Judge James Manary, Robert Robinson and Col. James Stewart were named as the first ruling elders.

Additional charter members were Matthew Gillespie, Margaret Gillespie, Jane Stewart, Kelley Robinson, William Devalon, Jane Devalon, Phoebe Devalon, Catherine Elliott, Peggy Elliott, Catherine Manary, Elinor Allen, Hester Thompson, William Gunning, Jane Gunning, Andrew Gunning, Barbara Gunning, Jane Sinsabaugh, Nancy Gibson, Joseph Gibson, Betsy Gibson, Elizabeth Boyer and Peggy Allen.

Early buildings:

In March 1818, the members bought an acre of land from Matthew and Margaret Gillespie as both a burying ground and a site for their church. That log church was situated in the northwest corner of the present-day Bloomingsburg Cemetery.

In 1824 an adjoining three-fourths of an acre was purchased, and later records show another addition to the southern part of the grounds. This land was used by the congregation as a burying place for over 60 years, when it was transferred to the township for use as a permanent cemetery.

After brief use of a brick building, torn down after the discovery of faulty workmanship that made it unsafe, the Presbyterians obtained in 1847, a site at the corner of Wayne and Market streets. Here the Presbyterians built their third church--the current church, and the oldest structure in Fayette County still serving as a church.

The current structure:

The 1847 structure was originally a one-story frame building with two entrances to its single large room. At some point during the next 20 years, a front hall was added as well as a room across the back of the church, allowing for three classrooms for Sunday school. (Sunday school, organized in 1818, has been in continuous operation since that time.)

By 1870 it was considered necessary to enlarge the building again. The feat of raising the roof and putting another story on top of the existing one was quite an engineering accomplishment for that time. Almost 100 years later, in 1965, the vaulted ceiling was dropped and more modern lights replaced the electric lights that had in the early 1900s replaced the old oil-burning chandeliers.

Although the present-day congregation calls the upper story "the sanctuary", accessibility and heating difficulties cause both the normal worship services and Sunday school to take place today on only the ground floor, in "the Sunday school room." The sanctuary is used now only for occasional weddings and other special occasions.

In 1952 an addition called "the annex" was erected and furnished largely by manual labor of the church members. This structure added a spacious kitchen, two restrooms, and one large room that could be divided by folding curtains into five classrooms. The annex has been rented out since September 1991 for Fayette County Head Start's satellite program.

Abolition:

Local historian Kenneth Craig believed that the controversial antislavery issue was the main reason William Dickey ended up serving the Bloomingburg congregation, and serving it long and well.

Dickey was born in South Carolina in 1774, educated in Tennessee and Kentucky, and preached in Kentucky for 15 years before coming to Ohio. During those earlier years, he developed a strong aversion to slavery.

At first, Dickey preached at both the Washington and Bloomingburg Presbyterian churches, but after three years, he decided to concentrate on the Bloomingburg church. Men of the latter congregation hitched oxen to wagons and literally moved Dickey's log cabin to Bloomingburg.

Evidence of Father Dickey's influence on his Bloomingburg congregation became newly available during a four-year investigation of the Underground Railroad made by the 1998/2001 Research History classes of Paul LaRue at Washington High School.

These classes concluded that "the Presbyterian church was the most actively involved of any denomination in the area,"

and that it was ministers William Dickey, James Dickey (his half-brother), Samuel Crothers and Hugh Fullerton who had the greatest impact on area Presbyterian congregations regarding abolition.

Education:

Another field in which the Bloomingburg Presbyterian Church figured prominently in its first half-century of existence was higher education. The same Col. James Stewart, who had housed the first Presbyterian services in his barn, bequeathed upon his death in 1862 \$2000 and ground for the purpose of building an academy. (The present school building, although not the one originally built, stands on the same site.)

An association was founded in 1863, under supervision of the Presbyterian Church; a stock company was formed and shares sold at \$50, again with the deacons of the Presbyterian Church supervising. The academy building was finished in time to start school in 1865.

Bloomingburg Academy existed until 1877 or '78, when the building was used for a Normal School. After a few years, it was changed to a Common School, with the first high school class graduating in 1888. By 1914 a four-year course of study was instituted.

In 1963, local high school students traveled away from the village for the first time to the newly opened Miami Trace High School. Today, the building in Bloomingburg is used for the Miami Trace Junior High.

Pastors:

The Rev. William Dickey was succeeded by his co-pastor, the Rev. R.W. Wilson (also designated to be the first principal of Bloomingburg Academy). Upon Wilson's death, the Rev. Edward Cooper also took over as both Bloomingburg Presbyterian Church minister and Bloomingburg Academy's first actual principal.

Dickey, William	1817-1857
Wilson, R.W., Co-Pastor	1851-1865
Cooper, Edward D.	1866-1869
Woods, John	1869-1872
Kendall, C.	1872-1877
Moore, George F.	1877-1878
Von Krug, Ferdinand	1879-1883
Jones, J.H.	1884-1888
Clark, H.W.	1888-1892
Hamlin, C.L.	1893-1899
Kendall, C.	1900-1903
Tullis, Don	Supply for 6 months

Thompson, Eberle W., D.D.	1904-1910
Moore, F.M.	1910-1914
Kerr, T. Calvin	1914-1919
Kerns-Preston, D.A.	1919-1925
Wahl, H.N.	1926-1927
Glenn, John	1927-1948
Peterson, Allan M.	1949-1951
Elliott, Paul H., D.D.	1952-1957
Snyder, Jerry	1958-1960
Bell, Donald L.	1962-1965
Briley, Robert C.	1966-1969
Dean, Kenneth H.	1971-1973
Pendell, Donald	Supply
Myers, Alton J.	1976-1982
Banks, James O., D.D.	1982-1984
Kaibel, Kenneth	1984-1991
Karnes, Ross	1992
Reed, Arthur A.	1992-1996
Birdsall, Judith	1996-1998
Miller, Gary	1999-present

Only three ministers have served the Bloomingburg congregation more than 10 years, and these three--whose pastorates total 75 years--are also the only ones whose remains rest in the local cemetery. Father Dickey served 40 years, Robert Wilson 14 years, and John Glenn 21 years.

Two former ministers' wives deserve special mention: Mrs. Paul Elliott built up the choirs during the 1950s with her considerable musical talent; and Mrs. John Glenn, who outlived her husband by many years, helped immeasurably in the women's association and taught a Sunday school class as long as her health permitted.

150-year milestone:

In 1967, to commemorate the 150th anniversary, Mina Morris compiled a booklet summarizing Bloomingburg Presbyterian Church's history. She listed these active "elders" (officials elected for three-year terms to make decisions on behalf of the congregation): Robert Jefferson, Elmer Simerl, Lewis Parrett, Ray Deere, David Johnson, Thomas Mossbarger, William Beal, Christine Cook, Mina Morris and Arthur Engle, Clerk.

Other officials known as "deacons" at the time of the 150th anniversary were Ronald Thompson, Helen Sollars, Ronald Brown, Helen McFadden and Stanley Welsh.

Previously elected and duly ordained elders still living in 1967 were Raymond Scott, Arthur Engle, Ilo Larrimer, Verne Foster, Pauline Swope, A. Ogan Riley, Jerrold Cory, Harry Craig, Martha Mickle, Charles B. Cook, Donald King, Virginia Coil, Mary Foster, Lewis Evans, Daniel Thompson, Mary Alice

Graumlich, Hazel Moyer, John Sollars, Edgar McFadden, Thomas Parrett and Richard Snyder.

There were 153 registered members at the time of the sesquicentennial, with church attendance averaging 45 each Sunday.

Present-day congregation and activities:

By 2001, direct descendants and in-laws of Charles and Christine Cook make up the largest group in the congregation. Other family names include Bennington, Cory, Craig, Gilmore, Goldberg, Greenslade, Hutchens, Miller, Parrett, Perkins, Porter, Queen, Simerl, Sollars, Strahler and Swope.

The oldest living member is Pauline Swope, over 100 years of age; the oldest active member is 90-year-old Mary Foster; the person who has belonged to the church the longest is Theresa Craig, who joined in October 1926.

In 2001 the church leaders include the Rev. Gary Miller along with elders Bill Bennington, Bobbie Bennington (clerk), Dean Cory, Mary Goldberg (treasurer), Mary Parrett and Becky Sollars.

Sunday school leaders include Don Hutchens as both superintendent and teacher of the adult class; Jill Cory as treasurer; Mindy Cook as "sunshine person"; and musicians Becky Sollars, Alice Craig and Mary Foster. Women in the congregation alternate monthly to teach the young children's class.

Traditional activities still taking place regularly in this new millennium include the Maundy Thursday potluck; the Easter breakfast, prepared by the men of the congregation; a community Thanksgiving Eve service that alternates among the churches of Bloomingburg; the Christmas Eve candlelight service, when food is collected for the county's food pantry; special programs in Sunday school on Mothers' Day and Fathers' Day; and food preparation for Midland Acres' Show Day on Labor Day weekend.

Memorable periods in the cyclical prosperity and decline of the church:

During the Depression of the 1930s, financial difficulties forced the "yoking" of the Bloomingburg congregation with that of McNair Presbyterian Church in Washington C.H. This relationship continued amicably from 1932 until 1965, when each church considered itself viable enough to stand on its own.

After a tornado severely damaged the Methodist church in 1948, both congregations worshipped together for nearly a year at the Presbyterian Church. The fact that some families continued to attend the latter church even after the Methodist sanctuary had reopened brought new life to the Bloomingburg

Presbyterians; and the congregation experienced several prosperous, active decades.

In January 1983, the Bloomingburg Presbyterians yoked again, this time with Midway Presbyterian Church in Sedalia (Madison County). The two small congregations currently share the expenses of a half-time "supply" pastor.

Today the size of the congregation on many Sundays is similar to those 184 years earlier, when 26 devout citizens met in a log barn in 1817 to organize the Bloomingburg Presbyterian Church.

CENTER METHODIST CHURCH

It was just 39 years from the time Jasper Township was settled until an organization was formed in the Center neighborhood by the Methodist Episcopal Church with Fletcher Zimmerman and John Luttrell, among the first trustees of the society, being instrumental in effecting such an organization. 1848, the first data found recorded, was when a group of early pioneers assembled at a log schoolhouse on Williamson Furgeson's farm. This structure was used for church purposes until 1851 or 1852. Both the Methodist Protestants and Campbellites then used the schoolhouse as a meeting place and the holding of services. However, neither denomination formed organizations.

In 1851, or 1852, there was a church constructed on land owned by a Mr. Brown near the schoolhouse on the J. L. Persinger lands.

The date is not certain, but sometime between the years 1868 and 1873; a frame church was erected on the Allen Pike, one-fourth of a mile from the site of the log building. The church, built at a cost of \$2,200, is near Plymouth in Jasper Township, Fayette County.

The church had a steady congregation up until 1946 then it was closed because of lack of interest, it remained closed for nearly five years. In 1951, a small group of energetic people reopened the little church. The House of Worship underwent a complete redecorating inside. It was during that year that rededication services were held under the direction of Rev. Ancil Arnold, who was the pastor in charge of the Milledgeville Circuit.

Everyone in the congregation pitched in when volunteers were wanted for the putting of a coat of white paint on the outside of the building. The parishioners wielding paint brushes, swarmed all over the little one-room structure. By evening of the same day, the church was given an attractive and spruced-up appearance.

The members were hard-working people, and they appreciated their wonderful country church. Sunday school was conducted every Sunday morning at ten o'clock in charge of Supt. Carl Arehart. Held weekly on Wednesday evenings at 7:30 o'clock was a prayer meeting, while regular worship services were in the charge of pastor Rev. George Groh.

Among the pastors serving the parish were Rev. Roy Coleman, Rev. L. A. Griffith, Rev. Fred Mark, Rev. C. A. White, Rev. Lusk, Rev. Ancil Arnold, and Rev. Groh who came in June 1954 to minister to this church-going congregation. He also serves three other churches - Spring Grove, South Solon and Milledgeville.

According to the records on November 30, 1954, there was a membership in the church of 29.

(Information furnished by Mrs. Lowell Thompson and Rev. George Groh. Dated November 30, 1954)

**History Of The Church of Christ
(Formerly Millwood Church of Christ)
1550 St. Rt. 38 NE
Washington Court House, Ohio 43160
April 21, 2001**

Preface

The Church in Washington C.H. is the result of the facts in the following paragraph.

Jesus Christ said, "I will build my church."
(Matthew 16:18) He did and it was established on Pentecost Day in AD33. Our present calendar would be AD30. (Acts 2) The Church of Christ has no human creed book. The Bible is the divine book. Every word is inspired of God. (II Timothy 3:16) The men, who wrote, did so as God directed every word. It is the "Word of God". God inspired them to write in their own language. The Old Testament was mostly in Hebrew, the New Testament in Greek. When correctly translated into all the languages of the world, it is the message of God for every race of mankind. (Mark 16:15,16) It is plenary (complete), verbal (every word), inerrant (without error). It is therefore infallible and all sufficient, all congregation of the Church were called "church of Christ" (Romans 16:16) The Church here in Washington C.H. is a congregation of the church which you read about in the New Testament. For more information of the congregation when it was known as the Millwood Church of Christ, refer to the Sesquicentennial book of 1953 in the Carnegie Public Library.

November 1, 1936, is the first record we have of the Church of Christ in Washington Court House, Ohio. It was the first service held in the home of Sister Ollie Curtis. The group met in different homes for a while. It was decided that more space was needed.

In 1937, space was rented in the Moose Hall. Due to the fact that liquor was sold down the hall in full view, the location was not conducive to Christian worship. Later in 1937, Room 18 in the Masonic Building was rented. In 1942, the group moved to a building at the corner of N. North St. and Rose Ave. This proved to be unsatisfactory and after about a year, they moved back to the Masonic Building.

The congregation began thinking of constructing a new building. On Sunday, August 4, 1946, the small sum of \$18.59 was set aside for a building fund. In 1947, lots were

purchased from Sarah Badger, who lived across from the lots on the corner of Mulberry St. and Millwood Ave. Brother Floyd Straley, Brother Raymond Troute, Brother Daniel Kingery, Brother Darmel Straley and Brother George LeHew were selected to be trustees, in accordance to the laws of the State of Ohio.

Brother Edward Cain was the first full time preacher to work with the congregation. He and his wife Sister Trussie began worshipping with us in May 1946 after deciding that they had been worshipping in error at the congregation where he had been preaching.

During Brother Cain's work here many things were accomplished, one of which was the construction of the building at 935 Millwood Avenue. He preached his last sermon at the Sunday morning opening service of the new building on August 5, 1951. There was an afternoon dedication service. The speaker was Brother Crain Hill and song leader was Brother Adkinson Sawyer. Brother and Sister Cain moved soon after that to Williamstown, West Virginia. He was also instrumental in the establishment of Fort Hill Christian Youth Camp near Hillsboro, Ohio.

Brother Richard Brewer was hired as the local preacher in April 1954. He, his wife, Sister Marjorie, and their family moved to northern Ohio in April 1955. Brother Jack Plummer was hired in 1955. Brother Plummer taught music classes for those who were interested. The Plummers moved to Harvey, Illinois in August of 1959.

In the fall of 1959 Brother Clyde Hartman and his wife, Sister Joan, started working at Millwood. He taught school to supplement his income. Brother Hartman was instrumental in encouraging us to redecorate the auditorium. In 1960, we purchased oak pews, communion table, pulpit stand, flower stands and 2 large chairs for the auditorium. The theater seats that had been used were donated to Fort Hill Christian Youth Camp. At the end of the 1961 school year, the Hartmans moved back to the Dayton, Ohio area.

In August 1961, we had the privilege to hire a young man, just out of Freed-Hardeman, Brother Windell Gann. In August 1963, married his wife, Mary Ann. In 1964 they decided to change location to Withamsville, Ohio.

In 1964, Brother Bob Eddy and his wife, Patty, began work with us at Millwood. Brother Eddy worked at Fort Hill Christian Youth Camp in the summer. In 1966, the Eddys moved to Texas.

Later in 1966, a retired man came to church to visit. As it turned out he was interested in pulpit work to supplement his salary. Brother Medford Kaehle and his wife, Clarice, moved here until 1969.

On January 1970, Brother Roger Pace from Flint, Michigan came to work with us at Millwood. He later took up work as a chaplain in the service.

In January 1971, Brother John White came to us from Xenia, Ohio, after finishing preaching school. He, his wife Sister Jan and two young sons moved here and began work. Early in 1973 they went to Marysville, Ohio to work with the church there.

On Feb. 25, 1973, Elders were appointed - Brother George LeHew, Brother Robert Ritenour and Brother Sam Troute.

In August 1974, Brother Charles Brady, his wife, Sister Virginia and their family came to work with the Millwood congregation. A very successful Bible Campaign was held during the years that the Bradys were here. They moved to Seth, West Virginia in 1977.

Deacons were appointed Dec. 27, 1981, Brother Walter Rose and Brother John Troute.

On May 1, 1981 Brother John Steele came here to start a new work. He had been working in Pennsylvania. Brother Steele, his wife Sister Linda, and family moved here and preached at Millwood until December 1989. Although Brother Steele does not preach full time any longer, he and his family chose to stay in the area and continue to work with the congregation as members.

In 1984, Brother Bob Ritenour remodeled the basement of the building, creating the effect of a village called "Bibleville".

Brother Robert Ritenour resigned as elder on April 21, 1985. Brother Sam Troute resigned Nov. 5, 1989, thus desolving the Eldership at the Millwood Church of Christ.

In July 1990, Brother John Daniels came here from Paintsville, Kentucky. Brother Daniels, his wife Sister Nancy and family worked with us until July 1992, when they decided to move south to Newport, Tennessee.

In September 1992, Brother Harold Driver and his wife Sister Estelle came here from Max Meadow, W. Virginia. They worked with us at Millwood until moving to Bowling Green, Ohio in 1994.

On January 1, 1995, Brother Bob Adams and his wife Sister Doris came to work with us at Millwood. During the time he was here, he encouraged us to look for land, with the intent of a building a new church building. On May 8, 1995, a track of land was surveyed. Later we bought the land from Alfred L. Mayer. Bob had health problems that hindered his work. In 1997, they moved to Columbus, Ohio.

October 22, 1997, Brother Timothy Dooley came from Springfield, Ohio to work at Millwood. It was during his stay, we constructed our new building on Rt. 38. Brother Dooley also organized a Lectureship, which was hosted at Millwood in June 1998.

In April 1998 we had the ground breaking for the new building. The building at 935 Millwood was sold in July 1998 so we worshipped at Rose Ave. School until the new building was finished. On Sunday September 20, 1998, we had the first

services in the new auditorium. The official opening day was October 11, 1998. John Daniels, former minister, was invited to speak in the morning services.

Brother Dooley, his wife Sister Colleen and family worked with us until April 1999, when they decided to move to Erwin, Tennessee.

In May 1999, Brother Justin Odom and his wife Sister Kristina came to work with us and is the present minister at the time of this writing.

First Baptist Colored Church Bloomingsburg, OH. - Paint Twp.

The First Baptist Colored Church of Bloomingsburg, Paint Twp., dates back to the year 1864 when it was first known as the First Baptist Antioch Church and meetings were held at a building on West Street in the village.

Information regarding the earlier history of the church is very scarce since all the records were destroyed in a fire at the Woodfork home in Bloomingsburg in 1930. At that time Mrs. Woodfork, wife of the present pastor, was the church secretary.

It was in 1880 that the First Baptist Church on Wayne Street, which had been the meeting place of the white Baptists since 1846, became the new House of Worship for the colored organization. The white religious group gave them the building when that organization discontinued use of the church structure; it was at that time when the colored Baptists changed their location that they also changed their name to First Baptist Colored Church.

When the church was first used its dimensions were 40x60 feet. The church proper is of frame construction but the annex erected in 1948 as a dining room and kitchen is made of cement blocks. An improvement was also carried out two years prior to the erection of the block building addition when the church underwent redecorating. A dedication was held in September of that year.

For the past quarter of a century the church has held a homecoming annually at the church in Bloomingsburg on the second Sunday in September.

Pastors recalled as having ministered at the church are the following: Revs. O. O. Jones, Burley, Cradick, Madison, Brooks, Sam Brown, Carpenter, Patterson, McCormick, Breckenridge, Rev. Powell, Greenhow, Lattimer, Gray, Cox, and Rev. James Anthony Woodfork, the present pastor, and who in July completed eight years at this same pastorate.

Church membership at the present time is recorded as 23.

Sunday School and church services are held every Sunday being as follows: S. S., 10:00 a.m., Preaching, 8:00 - 8:30 p.m.

Among colored residents recalled as belonging to the church were the following: Henry Stewart's, Jesse Stewart's, Mrs. Jennie Brewer, Mrs. Nancy Allen, Tommy Lee's, William Lee's, Ryan's, Drew Casey's, Weaver's, George Lee's, Ed Anderson's, Sam Morgan's, Henry Redman's, Henry Spears', Watson's, Martha Haithcock's, Valentine's, Furbush's, William Anderson's, John Smith's, Reuben Byrd's, Bill Gordon's, the Rankin's, and John Keel's.

For the past fifteen years Mrs. Sherman Ryan has served as the Sunday School Superintendent.

(Information by Rev. J.A. Woodfork and Mrs. Edith Ryan-August 1955)

First Baptist Church-Washington Court House
Church History from 1840 to 1940
By Margaret Dewees (1940)

Early in 1840, Elder Azel Waters of Jonas Run, assisted by Albert Wedge, held a protracted meeting in the First Presbyterian Church in Washington C. H. As a result of this meeting, on February 21, 1840, the First Baptist Church was organized with eleven members: John Franks, William Harper, Z. B. Baughn, Samuel F. Yeoman, Asenath Yeoman, Bethiah S. Yeoman, Haneth Jane Dickerson, Mary Franks, Rebecca Baughn, Rebecca Blue, and Mary Curry; Elder Waters acted as Moderator and Elder Wedge as clerk. Elder A. D. Freeman became the first pastor December 24, 1840.

Early in 1844, Elder Thomas Goodwin became Pastor, and in August the church was received into the Straight Creek Baptist Association held at Winchester, Adams County, Ohio. The first three exclusions were three members who became followers of Joseph Smith, the Mormon Leader.

In 1847, Elder A. D. Woodruff became pastor. Services were held in the Court House for the next twenty years. In 1849, the church transferred its membership to the Caesar Creek Association, now Clinton.

In 1856, Elder J. W. Heistand was called to the pastorate. From March 8, 1859, J. B. Tuttle, then a student, supplied the church for six months; he was ordained May 18, 1861; Rev. James Sargeant, Moderator and O. A. Allen, Clerk. In December 1862, Rev. C. T. Emerson became pastor, and under his leadership, a house of worship costing \$8,000 was erected.

In 1868, J. R. Powell became Pastor. In 1870, the church reported seventy-seven members and William Kidder was called to the pastorate. He died in 1873 and Rev. Armstrong was called as pastor. This was the year that the famous Temperance Crusade took place in this city. Mrs. Jennie Ogle and Mrs. James Adams were active in its work.

W. W. Sawyer became pastor in 1874 and was succeeded in 1879 by Salem Town Grisworld who served one year. In 1880, Rev. C. A. McManis supplied the church for six months. In 1881, the membership was reported to be 91. March 1882, Rev. J. R. Powell became pastor, followed in 1885 by Rev. C. W. Lloyd who served until 1887. On September 8, 1885 the church building was destroyed by a cyclone.

In July 1888, C. V. Northrup, a student of Hamilton Theological Seminary, became pastor. He was ordained September 21, 1888, and on the same day, the new house of worship, costing \$10,000 was dedicated. October 19, 1890 Rev. T. B. Collins began his pastorate during which time a parsonage was erected.

W. H. Wogoner accepted a call and was ordained February 16, 1893; he closed his pastorate February 1, 1895 and on

April 4, 1895 Rev. W. J. Coulston became Pastor and closed his labors January 2, 1898.

For seven months the church was without a pastor. Three months of this time Rev. B. Tullos acted as supply. These were dark days for the church. Dissentions and an appalling debt, which had been on the increase for years, threatened the very existence. Rev. W. B. Hartzog served the church from October 1, 1898, until May 27, 1900. Eighteen members were added to the church and the indebtedness of over \$3,300 was paid, the parsonage having been sold in the transactions; the membership was now 231. The church is "forgetting those things which are behind and reaching forth to those things which are before."

August 2, 1900 Adoniram Judson Tuttle, a student from Denison, became pastor; August 28, he was ordained and served one year when he resigned to go to Assam as a missionary. November 3, 1900, Rev. W. A. Giboney came and served the church one-year. Rev. F. W. Irvin began his pastorate December 1, 1902, resigning June 1906. During his stay the church spent \$1,000 on repairs. In 1906, donations were sent to San Francisco for Earthquake sufferers. September 1906 to December 1908, Rev. J. J. Kett served the church. He was greatly interested in young people and worked up a large young men's class. The State Convention convened here October 18-21, 1907.

Rev. A. W. West came May 1909 and during his pastorate a Mission Sunday school was organized in Millwood with Harry E. Wood as Superintendent. It was held in the school building and flourished until 1911 when the building was sold. In 1910, the Individual Communion service was put into use for the first time. In 1913, city heat was installed in this church. In 1916, Rev. West resigned to return to his native home, Kentville, Nova Scotia where he became Chaplain in a Canadian army camp. Rev. George L. Hart became pastor in October 1916 and served until his death October 1919; during this time, Evangelist Bromley held a citywide revival in a temporary tabernacle, and 28 converts joined the Baptist Church. In 1917, Rev. and Mrs. Hart, Mary R. Robinson and Margaret DeWees attended the N. B. C. in Cleveland, Ohio; On their return, the first World Wide Guild chapter was organized, and since, an unbroken chain of young women and girls have functioned in the Missionary activities of the church; the first Guild built the fine platform across the front of the church.

During the World War, the church displayed a Service Flag with a blue star for each of the 14 boys from the Sunday school and one Gold Star for Clarence Hard who was killed in action; the boys were Robert Willis, Charles Willis, Richard Willis, Raymond Miller, Ray West, David Parker (Local Y. M. C. A. See) Harlan Melvin, Albert Briggs, Howard Fogle, Earl West, Raymond Curl and Ben Jones.

Rev. Clarence R. Ferguson became pastor Easter Sunday April 20, 1919, serving until August 1920; while he was here,

the New World Movement of the N. B. C. was instituted. During the next six years, the church paid to the United Mission Budget and other benevolences \$10,597.50. Rev. A. W. West was called the second time April 1921 and served until May 1923.

Rev. W. H. Wilson began his pastorate Easter Sunday April 1924 and has served faithfully to this day. In 1925 the Parsonage was re-purchased for \$5,000, last payment being made in 1936. The Primary Department and three adult classes now occupy the building. From 1922 to 1929, the Children's World Crusade started 105 children in Missionary education; Mrs. H. E. Wood was active in this work. In 1927, a large Sunday school orchestra was organized. In 1930, a time of financial distress began; all the banks of the city closed taking church funds as well as those of the members; members lost their incomes and businesses, and the church was faced with a difficult situation but through faithfulness and economy, weathered the storm.

During the sixteen years that Rev. Wilson has labored among us, large numbers of members have been baptized, and the church has enjoyed a pastorate of peace and progress; the present membership is now 482. Forty-three have been called by death including three deacons: Mr. John Draise, Mr. William Fogle and Mr. Harry Townsley. Others sadly missed are Mrs. Mary Hess Briggs, a descendent of Mrs. Mary Franks one of the charter members; Mrs. Carrie B. Willis who was outstanding in her service to the church and community, especially in the Local Red Cross, Y. M. C. A. and Y. W. C. A. Her daughter Lina, served as Sec. to the American Executive Sec. of the Y. W. C. A. in China; her son Dr. Willis Willis served as Medical Missionary in Southern Rhodesia, East Africa, under the board of the Congregational Church from 1930 to 1939; also Mrs. John Case who was untiring in her efforts to promote the cause of Christ and the welfare of the church.

Sixteen crimson roses were found on the pulpit by the pastor March 31, reminding him of sixteen happy years of pastoral labor. Sabbath morning April 7, the pastor was greatly surprised and together with his family was made the recipients of a beautiful and valuable present; to celebrate the first Sabbath of the 17th year, a delightful reception was planned at which refreshments were served and about 200 friends called to extend congratulations.

Our present board of deacons is Harry E. Wood, Laris Hard, John W. Case, Walter R. McLean, Robert Caplinger, James R. Robinson and Pearl Baughn; the latter two will be ordained June 30. The trustees are Mr. John N. Browning, Mr. Walter McLean, Mr. Milo Smith, Mr. W. L. Peterson and Mrs. L. C. Coffman. Mr. Harry E. Wood is now serving his 20th year as superintendent, and has been greatly loved and honored by the church.

This history is prepared for the occasion of the One Hundredth Anniversary of the church to be observed June 26-30, 1940. Miss Margaret DeWees, Church Clerk.

**First Presbyterian Church
1813-1963**

**A BRIEF HISTORY OF THE FIRST PRESBYTERIAN CHURCH
OF WASHINGTON COURT HOUSE, OHIO**

The Presbyterian Church in Fayette County first came into being in 1812. In that year the Chillicothe Presbytery received a petition "from some inhabitants of Fayette County desiring to be known as the Washington Congregation and praying for supplies." This took place but two years after the organization of the county and after the platting of the town of Washington. Only the Friends Meeting at Walnut Creek, below New Martinsburg, is older in Fayette County; but it has long been disbanded. So the First Presbyterian Church has grown up with the community.

In 1813 the Presbytery noted that Major Samuel Waddle of Washington was to receive certain religious books and supplies being then distributed, and in 1814 Reverend Samuel Baldrige was assigned to the pastorate here. However, the church records here show the organization date of the congregation as October 10, 1813, and date Reverend Baldrige's ministry from that time. From that date Mr. Baldrige served until 1815 and was to give only half his time to the congregation here. In 1815 Reverend James Dickey was assigned and was here two years. From 1817-19 there was no regular assigned minister, and during this period the Bloomingburg congregation was set off as a separate group.

THE ORIGINAL SESSION

James Clark	William Blair	Samuel Waddle
Ananias Allen	James Stewart	

ORIGINAL MEMBERS - RECEIVED OCTOBER 19, 1813

William Devlon	John Waddle	Henry Snider
James Devlon	Mary Waddle	Betsy Snider
Phebe Devlon	Betsy Waddle	Jane Stewart
Mary Waddle	Catherine Blair	James Blair
Isabella Blair	Lucinda Baldrige	Margaret Allen
Isabella Clerk		

MEMBERS RECEIVED AFTER OCTOBER 19, 1813

June 3, 1814

Robert Robinson	Joseph Ronk
Joseph Parrott (Senr.)	Catherine Ronk

August 26, 1814

Sarah Robison

December 16, 1818? (Prob. 1815)

William Gunning
Jane Gunning
Margaret Gelaspey
Elizabeth Boyce
Jane Sincebaugh
Mathew Galespy
Andrew Gunning
Barbara Gunning

Joseph Gibson
Elizabeth Gibson
Nancy Allen
Thomas McGarraugh
Mary McGarraugh
James McCormick
Mrs James McCormick
Margaret Elliot

November 20, 1816

Samuel Buck
Sarah Buck
Sally McCandless

Mary Cristy
James Manary
Mrs. James Manary

July 19, 1817

Harriet Buck, wife of James Buck
James McMath
Polly McMath

Francis Waddle
Elenor Orr ("a member over
20 years ago")

August 16, 1818

James Patterson
Isabella Patterson, his wife
Norman F. Jones
Milly, wife of J. B. Webster
Elisabeth Blackmore, wife of Joseph

Jacob Caylor
Catherine Caylor, his wife
Roswell Grosvenor
Harriet Grosvenor

Deaths reported Nov. 20, 1816

James Clark - Elder

James McGarraugh

Infants Baptized

June 3, 1814

David Ronk
Joseph Ronk
Elisa Snider

Elizabeth Waddle
Hugh Stewart

August 26, 1814

Polly Blair
Catherine Blair

John Blair
Elizabeth Blair

December 16, 1818? (Prob. 1815),

Jane McGarraugh
Elener Waddle

Polly Waddle
July Ann Montgomery

November 20, 1816

James Wason Buck
William Buck

Elisabeth Buck
Nathaniel McCandless

July 19, 1817

Margaret Amelia,
daughter of Rev. Ruben Whight
Jane Carson,
daughter of James Stewart
Elenor and Catherine Elliot,
daughters of James Manary
John and Elenor,
children of Francis Waddle
Emily Ann,
daughter of James McGrath
Catherine and Perry,
children of James Buck

February 7, 1818

James Dickey,
son of Rev. William Dickey
Joseph Parrett,
son of Hugh and Sally McCandless

August 17, 1818

Eloner, William Hamilton and Polly Gibson,
children of James Patterson

Eliza, Nancy, John, David Dawson, Mary Ellen, Amelia, and
Lidia,
children of Amelia Webster

Henry,
son of Jacob Caylor
Mary Ann,
daughter of Elizabeth Blackmore
Isabella,
daughter of James Blair
Newton,
son of Thomas Blair
James,
son of Samuel Waddle

About this time Reverend William Dickey came for four years and after his pastorate there are no records until 1834. The Dickeys deserve an article by themselves, but since they were much more associated with the Bloomingburg Presbyterian Church, we feel they should be studied in connection with that congregation. In 1834 Reverend John C. Eastman came for five years, and following him was another period of irregular pastorates and no definitely assigned ministers. In 1849 Reverend James Hopkins came to try to breathe life into the little congregation, and he was followed by the fifteen-year pastorate of Reverend Samuel Miller. There is a tradition that in the 1829-34 period the Bloomingburg and Washington congregations returned to a sharing of the minister, but we can find no proof of this.

During Reverend Miller's time a good deal of dissension arose in the congregation. The session minutes disclose that one family, who evidently felt little regard for the minister, were called before the session for unseemly conduct. The testimony developed that the father, mother and grown son were accustomed either to walk out or put their hands over their ears when Mr. Miller arose to pray. During a union service at the Methodist Church this occurred, and it was at this point that the session intervened. The north memorial window is dedicated to Reverend Miller.

This was the period during which the second church was erected. The first church, of wood, had been built in the late 1830s, and it had become outmoded and inadequate to meet the needs. Mr. and Mrs. Joseph McLean sold the congregation in two different transactions, the whole of the lot they owned which cornered at the intersection of Market and Hinde and had its widest dimension along Hinde Street. Some years later Mr. Joe Wilson sold them a small tract adjoining the church lot, and this constitutes the present tract. The differences over the building of the new church and other matters became so strong that Mr. and Mrs. McLean, with a good many others, left the church to join the Grace Methodist Church. The little group who were left behind kept on trying to hold together and managed to do so.

With the coming of Reverend George Carpenter and family in 1867 things began to improve. The Carpenters accomplished much during their stay, and the membership rolls increased comfortably during the seventeen years. Mrs. Carpenter was asked personally to direct several of the things to be built in the new manse, and one of the things she got done was the building of closets in the home, a fairly unusual thing for those days. They were the first family to occupy the manse in the early 1870's. The structure continued to serve for over 75 years as the home of pastors. After use as a church house for another dozen years, it was razed in 1961.

Reverend Samuel Alderson came next and was here eight years, being followed by the Reverend J. L. McNair, of whom more below. Reverend David H. Jones came after Reverend McNair and then Reverend William I. Campbell.

In 1913 the Reverend William Boynton Gage came to the pulpit. He accepted this church's pastorate, among several offered him, because he was a grandson of Reverend William Gage, for many years the pastor of Pisgah and Concord Presbyterian Churches in Ross County. The elder Reverend Gage had several times filled our pulpit when we had no regularly assigned minister. The younger Mr. Gage served as a chaplain during World War 1, and during his absence the late Reverend J. L. McWilliams of Melvin filled the pastorate.

Since Mr. Gage, the pastors have been the Reverend Arch Nicholson, 1921-26; the Reverend J. Stanley Mitchell, 1926-36; The Reverend J. Roby Oldham, 1936-42; Reverend John K. Abernethy, 1943-50; the Rev. Harold J. Braden, 1950-56. Reverend W. Neil Hand, the present pastor, has served since 1956.

The original members of the session, or elders, were William Blair, James Clark, Samuel Waddle, Col. James Stewart, and Ananias Allen. The last named was a Revolutionary soldier and lived on the old Stewart farm just north of Bloomingburg. He sold it to the Stewarts before he moved to Madison County many years ago. In the old barn on the farm were held some of the earliest Presbyterian Church services in the county.

In 1817 the Washington Church elected three session members, Thomas McGarraugh, Henry Snider, and Robert Robinson, which leads us to believe that the three men they replaced were of the Bloomingburg congregation.

In 1835, when reorganization took place, Robert Robinson was the only elder retained, and with James Pollack, John Wilson, Isaac Templin, and Joseph Mclean became the new session. In those days membership on the session was for life or until the member resigned. This explains the long tenure of some of the members and why they died in office. Other names of session members of later dates have included the following: Taylor, Bryan, Parrett, Van Deman, Devalon, Ustick, Fullerton, Rothrock, Edwards, Pinkerton, Pavey, Hopkins, and many others.

No one has yet found where the earliest meetings were held in the homes of various members of the church. Rent was paid for the use of some building as early as 1835, but the use is not explained. Sometime after this date a wooden church was erected, probably on the present site, but as we have seen, the title to the ground was not acquired until 1848. The erection of the wooden church must have been costly, for it was a good eighteen months before a belfry could be built.

In 1856 after the congregation had bought the present site, the first brick church was erected. It stood nearer the

corner of Market and Hinde and was not quite as large a church as the present structure. In the famous cyclone of 1885, which wrought so much damage and devastation throughout the community, the brick church was damaged a good deal. In 1890 the present brick church was finished and dedicated and is substantially as it was when first built. The new Hinde Street building was dedicated June 10, 1962.

Church financing is an old problem. How it was met about 1835 is worth telling. In the first session book preserved for us is a statement as follows: "We, the undersigned, promise and hereby bind ourselves to pay the several sums annexed to our names annually to the Reverend John C. Eastman for his labors as a gospel minister so long as he shall remain the pastor of the Presbyterian Church of Washington, Fayette County, Ohio."

The names signed were these: T. McGarraugh, Robert Robinson, James N. Wilson, Matthias Van Deman, John Jackson, Mrs. Elizabeth Waddle, Samuel Hamilton, Norman F. Jones, Jesse L. Millikan, Samuel Lydy, Noah Evans, James B. Webster, William H. Boggs, Evans and Bates, Membrance Blue, William Hill, F. M. Pel d Nicholas Hay, Samuel A. Smyth, John Sanders, David McLean, Daniel McLean, Robert Cissna, Joseph McLean, William Stockdale, Samuel Millikan, Peter Wendel, Adam Beard, Samuel F. Kerr, John Webster, Robert R. Lindsey, Ellis B. Stockdale, Samuel F. Yeoman, J. M. Burnett, J. Blackmore, Z. W. Heagler, Joel S. Bereman, Isaac Templin, John Wilson, Jr., John Wilson, Sr., Zachariah W. Baughn, William Flesher, Lewis F. Wilson, John Parrott, William Hynes, Henry Hynes, Jesse Gum, Joseph Wendle, Jacob Dunkle, John Harper, Jacob Gum, George Glaze, Sen., Jacob Glaze, George Glaze, Jun., Eliza H. Smith, Elias Parrett, George Parrett, Adam Flesher, Elizabeth Armstrong, John Armstrong, Philip Weaver, William Hidy, John Pollock, John Orr, Samuel Orr, John Orr, Jr., George Boyd, Vincent Lanum, John Baird, William Irwin, Jacob Caylor, Davidson Pitzer, George W. Easterbrook, James Vance, William Jenkins, and Jacob Jamison. These people gave sums ranging from 50c to \$15, and totaling \$180.50. There is no date but it must have been about 1835 or 1836.

An early complete membership list is dated November 18, 1834, and shows but twenty-six names: John Wilson, Sr., Hannah Wilson, John Wilson, Jr., Thomas McGarraugh, Robert Robinson, Elizabeth Waddle, Mrs. Amelia Webster, Mrs. Betsey Snider, Mrs. Anna Boyd, Samuel F. Kerr, Matthias Van Deman, Margaret Van Deman, Ellis B. Stockdale, James Pollack, Isaac Templin, Lucy Ann Robinson, Norman F. Jones, Mary Jones, James N. Wilson, Maria Wilson, Margaret McGarraugh, Joseph McLean, Lucinda McLean, Martha Eastman, Rachel Orr, and Eleanor Cissna.

Other entries show that before 1850 expenditures were made for communion wine, 2 at 37 1/2c; candies, 25c; "sweeping the house," 6 1/2c; a broom, 25c; domestic missions, \$5; for education of the Negroes in Brown County, \$5, and 40c for a spit box. About the time of the Civil War coal oil was used in the lamps at 75c a gallon and stove coal at a cost of 20 bushels for \$3.50 heated the building. At one time the finances of the church did not permit the purchase of a heating stove so one of the elders let them have it on time. The final payment is recorded, and one can imagine the satisfaction, which attended the entry, "final payment on heating stove paid this day."

Mention of the wine brings to mind one of the minister's wife, Mrs. George Carpenter. Besides helping with the planning of the manse, she was one of the vigorous campaigners in the Women's Temperance Crusade here. The first meeting of the now historic campaign was held in the old brick Presbyterian Church while her husband was pastor. In later life, at the request of many people, she compiled a very fine history of the Crusade at Washington Court House, and many homes here contain a copy. Mrs. G. M. Ustick was another of our ladies who was in the front ranks in the Crusade. After the Crusade the session voted to use only unfermented grape juice for communion purposes. In one of the earliest record books of the church, the session of that day had gone on record as making it a condition of membership in this congregation that the prospective member will totally abstain from spirituous drink except for medicinal purposes.

Ladies' organizations in the church don't appear until after the Civil War, although we can find little evidence one-way or the other. We do find a record book of the Women's Missionary Society beginning in 1888, which calls itself the fourth year. It can easily be seen that while the attendance rarely got above 20, the amount of work and fund raising was far out of proportion to the number.

As a good example of what the ladies of that day could do, we would like to cite 1894. In that year they held a Fair at the Old Opera House for three days and nights. In the evening a pageant, called "The Seven Ages of Men," was presented. There were many booths, and the handwork that was shown and sold must have been very fine. The decorations of the booths were elaborate and carefully planned. One lady was instructed to obtain 24 silver cups at 34c each to sell at the Fair. The financial report showed a profit of over \$500. In the same year the Society sponsored a violin concert, which netted them over \$100. When the pastor told them of a debt of \$300, it is not surprising that the ladies could vote at once all he asked for, nor was he unaware of their abilities to raise money for the church. They didn't have to plan ahead to

raise it; they already had it.

The early lists of baptisms and admissions of adult members show that a number of the Dutch Reformed Presbyterian Church lived within the bounds of our church. They brought the children to be baptized and the church affiliation is noted in each case. The Germanic names don't appear in numbers until after the Civil War, and before that the Scotch-Irish and English names predominate.

The Sunday school's beginnings are rather vague. We can find the first mention in 1850 when expenditure for books was made, but nothing after that. We presume that there were Sunday school activities, but it seems likely that the records were kept elsewhere. Today the Sunday church school enrolls 375 children, youth, and adults.

Missions have been a Presbyterian standby since our beginnings. In 1835 we find regular sums allotted for missions and receipts given by the Presbytery. One early year finds the session resolving to send a petition to the Presbytery for money for our church, which was, then in a very precarious financial condition. The request never had to be repeated.

One of our national missions projects had its beginning in this community almost seventy years ago. It began as the East End Chapel and is now McNair Memorial Presbyterian Church. While it had its status as a Mission of First Church, the First Church session regularly assigned a member of its group to lead the Sunday services and another to lead the midweek services. Reverend McNair, a pastor of First Church, was very much interested in this mission and spent much time in the work there. So it was but natural that the Mission should take his name when Presbytery recognized it as a separate congregation in 1915. The McNair Church continues to serve the community, sharing a pastor with Bloomingburg.

While prior mention has been made of the church facilities, some additional facts should be noted. Following the construction of the sanctuary edifice (1885-1890) at a cost of \$19,000, no remodeling or enlargement of facilities was undertaken until during the ministry of the Reverend John Abernethy (1943-49). The sanctuary was extensively redecorated and new lighting installed, and a chapel was dedicated in memory of those who died in service during World War II. (The furnishings are included in the present "Wayside Chapel.") The church having received the former G. W. Blakeley home at 220 North Hinde Street to be used only as a manse under the terms of the bequest, the church manse was converted to other use. The five rooms on the first floor were used for church school classes on Sunday and as a church office and for numerous meetings during the week. The second floor became an apartment for the custodian.

In 1934 the church received a 130-acre farm from the will of Miss Mary Edwards. The proceeds from the farm are used for the upkeep of the manse.

While the Reverend Harold J. Braden served as pastor (1950-56), extensive remodeling of the church basement took place together with the sandblasting of the exterior brickwork. Approximately \$15,000 was expended. In 1956 new carpet was laid in the sanctuary at a cost of \$5,000.

The increased enrollment of children in the church school in the mid 1950's presented the church with a space problem. At the annual congregational meeting in 1958, a committee was elected to study the spatial needs. Under the chairmanship of Mr. L. M. Hayes, the committee carefully considered a number of possibilities, and in the fall of 1958 recommended that a new building be constructed on Hinde Street adjacent to the sanctuary building. The church house would have to be razed. By a 92 per cent favorable vote the congregation approved the plan, and a general building committee of nineteen members was elected and empowered to develop a plan of financing, employ an architect, and prepare a preliminary set of plans for an addition.

Under the chairmanship of Mr. Rollo M. Marchant, this committee, working through several sub-committees, labored diligently. In May of 1959 a most successful financial campaign, directed by Mr. Don Hull of H. P. Demand and Associates, resulted in pledges of \$130,000. Lagedrost & Walter, A.I.A., of Dayton, drew up plans. Following numerous revisions in the plans and the decision of the congregation to make available the BancOhio stock given by Dr. Carey Persinger in 1951 for the building fund, contracts were let in March, 1961, for the construction of the new building. Mr. Waldo Bowman supervised the construction of the building for the Don King Construction Company of Jackson, Ohio. Associated Plumbers and Heaters and Snyder Electric of Washington C. H. were the other contractors. The building of almost 15,000 square feet of space on three levels contains Persinger Hall (a large fellowship room with stage and kitchen), a chapel, a parlor-library, pastor's study, offices, rest rooms, and twelve classrooms. Total cost of the structure and equipment totaled approximately \$245,000. Approximately one-half the cost was met from the sale of the BancOhio stock, which had appreciated from a value of \$20,000 in 1951. The remainder represented the gifts of 350 persons or family groups. Names of donors are recorded in the memorial book upon the repository in the foyer. The church has no indebtedness.

In this year of 1963 as the First Presbyterian Church of Washington Court House closes out 150 years of ministry in Fayette County, we pause, looking in retrospect to what has happened during the last century and a half. As we have noted,

the congregation has had its "ups and downs." Because some ministers and sessions were less inclined to the keeping of records than others, we have many gaps in what should be a continuous record. But so that those who may look back upon the status of the church at the time of its sesquicentennial observance, we will cite some facts and figures about First Church today.

CHURCH MEMBERSHIP

Age Groupings	Male	Female	Total
Ages 13-21 years	35	28	63
Ages 21-35 years	56	71	127
Ages 36-50 years	65	67	132
Ages 51-55 years	69	107	176
Aged over 65 years	28	75	103
Totals	253	348	601

Marital Status	Male	Female	Total
Single	53	61	114
Married to another member	160	160	320
Married to a non-member	29	58	87
Widowed or divorced	11	69	80
Totals	253	348	601

Classification of Employment

Professional and Technical	60
Proprietors and Managerial	47
Clerical	62
Sales	32
Craftsmen and Foremen	26
Skilled Operatives	18
Service	12
Farmers	11
Armed Forces	5
Laborers	3
Total	276

In addition the membership includes students, retired persons and homemakers in considerable numbers.

As is true with any church, many are a part of the ministry and fellowship although they are not numbered among the communicant membership. There are over 200 children under the age of 13 who attend church school and/or participate in other church activities. Approximately 100 older persons are affiliated with the church in one way or another. Thus the church serves a constituency of approximately 900 persons.

For 1963 the total church budget exclusive of the Women's Association and the Church School is \$35,800. Of this, \$8,650

is designated for General Missions (benevolences) and the remainder is for the Local Church.

The First Church is one of the churches of the Columbus Presbytery of the United Presbyterian Church in the United States of America, which was formed in 1958 by the merger of the former Presbyterian Church in the U. S. A. (which was the denomination of this church), and the former United Presbyterian Church of North America. The First Church has cooperated fully with the Presbyterian system of government and has always espoused the theology of the Westminster standards. Being selected to serve as moderator of the Presbytery has honored two recent pastors. Reverend John K. Abernethy was moderator in 1947 and Reverend W. Neil Hand in 1961. Three men who have been former members of the congregation serve as Presbyterian pastors. Reverend John Parrett is pastor of the Harris Memorial Church in Ashtabula, Ohio; Reverend George Clementson is pastor of the Jeffersonville Presbyterian Church in Indiana; and Reverend Leo McDaniel is associate pastor of the Brentwood Presbyterian Church of Los Angeles, California.

For sixteen years members and affiliates of the church have been informed of the programs and activities of the church by the DEACON BEACON, which is edited and produced by Mr. Perse Harlow, who also serves as Financial Secretary and Treasurer of the church.

PASTORS OF THE FIRST PRESBYTERIAN CHURCH

Samuel Baldrige	1813-1815
James Dickey	1815-1817
William Dickey	1819-1823
Records missing from	1823-1835
John C. Eastman	1835-1840
James Dunlap and Others	1840-1849
James G. Hopkins	1849-1850
Samuel J. Miller	1851-1866
George Carpenter	1867-1884
Samuel B. Alderson	1884-1892
James L. McNair	1892-1905
David H. Jones	1905-1910
William I. Campbell	1910-1913
William Boynton Gage	1913-1920
J. L. McWilliams, Stated Supply	1918-1919
(Reverend Gage in France)	
Arch H. Nicholson	1921-1926
J. Stanly Mitchell	1926-1936
J. Roby Oldham	1936-1942
John Knox Abernethy	1943-1949
Harold J. Braden	1950-1956
W. Neil Hand	1956

*Deceased

ELDERS OF THE FIRST PRESBYTERIAN CHURCH WHO HAVE SERVED SINCE 1888

*William A. Ustick	Jess E. Magly	O. D. Farquhar
*C. M. Wilson	Arthur H. Finley	George Finley
*George M. Ustick	*E. W. Detrick	Edward E. Porter
*Frank M. Fullerton	*Dwight Summers	Charles A. Reinke
*J. C. Van Deman	W. O. Beatty	Leo B. Edwards
*Joseph W. Rothrock	Trox Farrell	William F. Lord
*Charles F. Wise	*R. Owen Harrison	*E. Wayne Titus
*James M. Edwards	*Harry Lawson	*James F. Parkison
*Thomas Pinkerton	*H. O. Noland	*William A. Smith
*J. P. Robinson	*Walter Patton	Donald E. Wood
Joseph H. Shoemaker	*John Urquhart	John Steele
*George M. Pavey	*Samuel A. Dewey	Charles W. Mustine
*Austin F. Hopkins	William C. Allen	J. H. Persinger
*H. D. Chaffin	*J. W. Henceroth	*J. T. Tuttle
Frederick R. Woollard	*A. B. Murray	John Bailey, Jr.
*C. A. Reid	C. L. Musser	Duane Baker
*Carey Persinger	Joseph Hamm	Mrs. P. M. Cook
*Sherman Reeder	*E. F. Hodson	*Albert J. Walker
Russell Giebelhouse	*J. W. Yates	*O. K. Probasco
George Robinson, Jr.	Charles V. Sexton	John Wylie
*George Jackson	M. Grove Davis	Charles A. Wallace
*Eugene N. Holloway	Herbert M. Clickner	*John M. Hicks
Mrs. Howard Perrill	*Arthur Leland	Jesse Persinger
*Charles P. Jamison	Clark Pensyl	J. Rankin Paul
*Harry Reese	Kenneth Craig	*Frank M. Rothrock
Mrs. I. L. Pumphrey	Walter Rettig	Robert A. Heiny
*Harry E. Sprenger	*Paul Van Voorhis	Dwight B. Ireland
*O. D. Armstrong	*Ambrose Elliott	Paul Crosby
Fred D. Woollard	Robert E. Bishop	A. Jerry Grundies
*John W. Wilson	Carroll Halliday	

*Elders who are not living and/or not still members of this church.

THE ORGANIZATION OF THE CHURCH - 1963

THE SESSION

Rev. W. Neil Hand - Moderator

Class of 1964	Class of 1965	Class of 1966
William C. Allen	Kenneth Craig	Paul Crosby
J. Rankin Paul	Dr. Robert Heiny	J. H. Shoemaker
Mrs. I. L. Pumphrey	Dr. Dwight Ireland, Clerk	

THE BOARD OF DEACONS

Larry D. Bishop	Russell Spaulding	Robert A. Baney, Sec.
Elmer Castle, Pres.	Harold Thomas	Eugene Ladrach
William L. Gordon	Harry Townsend	Lee B. Lynch, Jr.

THE BOARD OF TRUSTEES

M. Grove Davis Kenneth A. Bush Charles W. Ellis
Paul Pennington Herbert Clickner, Pres. C. H. Morrison
Dr. Byers W. Shaw William A. Ribble Philip M. Morrow
Perse E. Harlow - Secretary-Treasurer of the Corporation

THE WOMEN'S ASSOCIATION

President: Mrs. Herbert M. Clickner
Vice President: Mrs. P. M. Cook
Secretary: Miss Marie Marchant
Assistant Secretary: Mrs. D. K. Adams
Treasurer: Miss Kathleen Stookey
Program Chairman: Mrs. W. C. Allen

Circle Leaders

Mary Circles
#1-Mrs. Peter Smeltzer #4-Mrs. P. M. Cook
#2-Mrs. C. H. Morrison #5-Mrs. Lee B. Lynch, Jr.
#3-Mrs. Charles S. Hire

Martha Circle-Mrs. Richard Rankin

Mary Circle-Mrs. I. L. Pumphrey

THE SUNDAY CHURCH SCHOOL

Co-Superintendents: Mr. and Mrs. Ellis Miller
Associate Superintendent: Mr. Maurice Stone
Secretary-Treasurer: Mrs. James Wilson

THE STAFF

Pastor: Rev. W. Neil Hand
Organist and Chapel Choir Director: Mrs. John P. Case
Secretary: Mrs. Don E. Wood
Treasurer and Financial Secretary: Perse E. Harlow
Chancel Choir Director: Mrs. Russell Spaulding
Custodian: J. Russell Dilley

SESQUICENTENNIAL COMMITTEES

O. D. Farquhar, General Chairman

Publicity: J. Rankin Paul

History: George Robinson, Chairman

Miss Edna Hamm

Jess E. Magly

Miss Grace McHenry

Display: Mrs. Richard Rankin

Special Music: Mrs. Miss Kathleen Davis

Ways and Means: O. D. Farquhar

Hospitality: Mrs. C. S. Kelley, Chairman

Mrs. P. M. Cook

Mrs. Arthur Finley
Dr. J. H. Persinger
Dr. F. D. Woollard

IMPORTANT HISTORICAL FACTS

- 1812 Petition to Presbytery to organize a congregation at Washington.
- 1813-October 10 The church was organized.
- 1818-April 8 The Bloomingburg congregation separated from Washington, organized as a separate church.
- 1835 First edifice erected.
- 1836-March 14 Incorporated by a special act of the Legislature.
- 1839-March 16 Act of incorporation amended by the Legislature.
- 1856 Second edifice erected.
- 1874-December 25 Women's Temperance Crusade organized in the church.
- 1885-September 8 Edifice damaged by cyclone.
- 1890-June 8 Third edifice dedicated.
- 1894-October 7 East End Chapel dedicated.
- 1915-October 19 East End Chapel separated and organized as the McNair Memorial Presbyterian Church with the transfer of 100 members.
- 1934 Mary Edwards farm received by bequest.
- 1947 Former G. W. Blakeley home received to be used as a manse.
- Former manse converted for use as a church house.
- Blakeley Fund for a new sanctuary received. To be invested in bonds until sufficient. In 1963 amounts to \$70,000.

- 1951 Gift of \$20,000 of BancOhio stock by Dr. Carey Persinger.
- 1955 Remodeling of basement and sandblasting of exterior.
- 1958 Congregation votes to build a Christian Education Addition.
- 1959 Building Fund Campaign.
- 1961 Church house razed. Construction of building begins.
- 1962-June 10 New Hinde Street building dedicated.
- 1963-October 6-13 Sesquicentennial Celebration.

Through the battle, through defeat, moving yet and never stopping. Pioneers! O Pioneers! -Walt Whitman

This booklet is dedicated to the memory of those who kept the faith alive in this church and this community. Let us be grateful for them and for the future.

Good Hope Methodist Church

The Good Hope Methodist Church situated in this Wayne Township village can trace its history back to a short time before the outbreak of the Civil War.

It seems that in the year, 1856, the Paint Creek Circuit was divided into three parts -- Washington, Jeffersonville and Staunton circuits. Two years following this division, the Good Hope Mission of Methodist Episcopal denomination was formed to be controlled by the Presiding Elder, Joseph Trimble, at the request of the Quarterly Conference of Staunton Circuit. Besides the little Mission, there were on the Staunton Circuit the following: Rowe's Chapel, Mt. Carmel, Buena Vista, Cochran's, Martinsburg, Sugar Grove and Staunton.

Services were conducted in the schoolhouse of district No. 2 until 1858-9, when through the efforts of Capt. John Parrett a church was proposed at the Fourth Quarterly Conference of the Staunton Circuit of 1858. Capt. Parrett, a member of the Presbyterian Church at Pisgah, but who lived near Good Hope, was very anxious to see a Methodist Society established in Good Hope. At the Conference he proposed to erect and complete, ready for service and of sufficient size, a substantial brick building. However he made this provision that he would do this if Staunton Circuit would raise the sum of \$500.00, not embracing any part of the mission work, for said enterprise. He also stipulated that they let him have the mission work for the remainder of cost. The proposition as presented was accepted, the money raised, the house completed and the membership increased.

When first starting as a mission there were 7 members with Rev. J. W. Steel having charge of the small flock. In 1858 Revs. William H. McClintock and H. H. Miller were called to the pastorate.

Dedication for the newly completed church was held on September 9, 1859 with J. M. Trimble in charge. By 1860 the membership had grown to thirty-five. In 1861 Rev. N. Westerman was the minister in charge serving until 1862 when Revs. Adison Nichols and W. E. Spahr were ministers in charge. Their successor was Rev. T. G. Ross who was assisted during his two years by a Rev. Lakin and a Rev. Wharton. In 1866 Rev. A. M. Alexander served for several years, the pastorate finally being assigned to Rev. David Smith and Rev. Ancil Brooks in 1869. From the period 1870 to 1873 services were conducted by Revs. Thomas H. Hall, Hugh Boyd, M.V.B. Euans, H. Phillips and George W. Murry.

It was in 1873 that a resolution was submitted demanding the division of Staunton Circuit but the issue failed. Feeling the urgent need for the division, Rev. King, who was presiding elder at the time, informed the presiding Bishop of the

situation despite the action of the quarterly conference, so measures were taken and finally on October 18, 1873, the Good Hope Circuit came into being.

As history records, there was a debt of \$400.00 on the parsonage at that time and the four churches -- Good Hope, Cochran, New Martinsburg and Sugar Grove -- were badly in need of repair. With fearful apprehensions, conclusions were reached slowly. Through careful checking it was found that in order to pay the salary of the minister, debt on the parsonage, repairs to the churches, there would be required at least \$3,000.00 from a membership of 220. However before the close of the first year, spiritual enthusiasm mounted to such a great extent that the membership increased by leaps and bounds. Also, the parsonage debt was paid, the churches repaired and the minister promptly paid. In 1875 the membership had taken a jump from 220 to 400. All this activity was under the inspirational guidance of Rev. Zachariah Fagan, who served as pastor from 1873 to 1876. Rev. J. W. Wakefield succeeded him, serving the parish until 1878 when Rev. L. C. Brooks was appointed.

Immediately after the arrival of Rev. Brooks, there was a movement started agitating the construction of a new building. Due to the financial crisis through which they were passing, the people failed to support the idea at that time. However, during the spring of 1880, still during the pastorate of Rev. Brooks, a meeting was called and the congregation decided to begin the erection of the proposed structure. A plan was secured and in the fall of the same year the groundwork was started. The building reached completion the summer of 1881 and a dedication was held with fitting ceremonies.

The building is in a shape similar to a Roman Cross. Its dimensions are as follows: Across the wings, sixty feet; from front to rear, seventy feet; containing in all 2,850 sq. ft. of flooring. The tower is sixty-seven feet high, with thirty-eight feet of it brick.

Records of 1920 for the Circuit of which Good Hope is a part gave the following information:

Membership For Ministerial Support

Good Hope	200	726.62
Sugar Grove	143	533.14
N. Martinsburg	100	248.80
Cochran	48	266.56
Total	491	1777.12

and valuation of church property including parsonage property \$45,000 and each of the churches beautified in the interior and in good condition.

Serving the church from the time of Rev. Brooks have been the following pastors, here listed according to years:
1881 - A. R. Miller; 1884 - A. B. Sniff; 1887 - W. F. Harvey;
1888- M. W. Acton; 1891 - George Cherrington; 1894 - Ralph
Watson; 1896- B. E. Thomas; 1902 - R. C. Orndorf; 1906 - C. A.
Hughes; 1910 - George Creamer; 1914 - C. L. Pfalzgraf; 1918 -
W. A. Whitmer; 1920 -D. E. Moffet; 1924 - Supply Preachers;
1925 - Vernon Ickes; 1926 - C. A. Morrison; 1929 - Neal H.
Peterson; 1936 - Robert S. Meyer; 1940 - Forest M. Moon; 194-
- Guy E. Tucker; 1949 - E. Eugene Frazer. When appointments
were made at the Conference in 1955, Rev. Frazer left Good
Hope for a pastorate in Columbus, Ohio.

(Information from Dills History Fayette Co., & from facts as
compiled by Rev. Eugene Frazer)

**The Sesqui-Centennial History
Of Grace Methodist Church 1817-1967
Washington Court House, Ohio
By B. E. KELLEY**

In retrospect, we note that Grace Methodist Church was established in 1817, or 150 years ago, in the little village of Washington, now Washington Court House, when dense forests surrounded the town, and a few Indians were still in the community.

This year, 1967, Grace Church is celebrating the sesqui-centennial of her birth, as well as the 100th anniversary of the church on the site of the present edifice, which site long since has been hallowed ground to our members.

The brave pioneers who came into the vast wilderness which is now Fayette County, brought the word of God with them, and in their abiding faith felt that God again would lead His people out of the wilderness and into "the land of milk and honey."

The more deeply religious arrivals in the New World lost little time in taking steps for holding religious services in the woods and in the homes, forming classes and establishing churches.

The first Methodist Society was established in the home of Joel Woods, in Paint Township, in 1813, and the first church was a log structure, known as Cherry Hill Meeting House. It was located on the west side of what is now Ohio 38, a mile south of Yatesville, and due west of the Vesey Cemetery.

It was around 1811 that the first Methodist Quarterly Meeting in the county was held in the home of Joel Woods, 12 miles north of the county seat. Solomon Langdon was the presiding Elder, Ralph Lotspeich was the pastor in charge, and Joseph Hains was junior preacher.

In 1813 Jesse Rowe emigrated from Virginia to Fayette County with a permit to preach. That year he held a series of meetings near where the Sugar Grove Methodist Church now stands. The result of this meeting was the formation of a class, of which he was the leader. The members of the class were: Jesse Rowe, Jane Rowe, Patsy Rowe, Lucinda Priddy and John King.

About this time the first Methodist class was formed in Washington C. H., and in the year 1814 Judge J. B. Webster invited the Rev. Robert W. Finley to preach here. The meetings were held in the home of William Miller, who lived at the west end of Market Street. Daniel Hollis was the first class leader and the meetings were held in the woods and in his house.

The members of the class were: Phoebe Johnson, Mother Hankins, Tamar Scott, Mary Hopkins, Mary Popejoy, Mary McDonald, Susan Flesher, Samuel Loofborrow, Mary Loofborrow, Rhoda Neely and Barbara Hubbard. Meetings were held in the homes of the pioneers for many years.

During the summer of 1817 Thomas and Solomon Carr, at the residence of Thomas Wilson, organized the first Methodist Episcopal Church in Washington C.H.. Since that time until the present a regular pastor has been in charge.

After the organization of the Society in 1817, services were held part of the time in the first Court House, which was destroyed by fire in 1828, and part of the time at the homes of members. In 1826 a brick school house on Market Street, east of Main Street, afterward part of the residence of Richard Millikan, was completed, and was occupied by the Society until 1834, when a brick church was erected on the north corner of Main and Market Streets. Its walls were considered unsafe and the building was never completed inside. In three years it was abandoned. From this time until 1845 the Society occupied the second Court House on the south corner of the Court House lawn, and occasionally the Presbyterian Church.

In 1845 a small frame church was erected on the east corner of the alley on the south side of East Market Street between Fayette and North Streets. This was used for services until 1866, and when church services were discontinued there, the building was converted into a residence, being occupied by William Weller and E. Saul and later was used as a barn on the Dr. George W. Hodson property.

The year 1866 was the centenary year of Methodism in America and the members of the Methodist Society resolved to build a church that would be an ornament to the town and an honor to the Methodism it represented.

A lot was purchased on the southeast corner of Market and North Streets and a brick building with tall spire was erected at a cost of \$14,000. It was first used in 1867. The building committee consisted of James Pursell, Mills Gardner, and Andrew Hamilton.

In 1870, the first Parsonage was erected on East Market Street and the first minister to occupy it was the Rev. I. F. King.

The first definite movement toward building the beautiful stone church was made in April 1893, when it was necessary to meet the needs of a rapidly increasing congregation. A year later in April 1894, decision was made to build a new church when sufficient financial strength was obtained. The work of soliciting funds was left to George Dahl and the Rev. Franklin McElfresh. After the willingness of the people had been shown by their liberality in pledging about \$19,000, the building

committee visited Columbus, London, Piqua, Springfield, Middletown and Cleveland to obtain best plans for a modern church.

The Epworth Memorial Church in Cleveland met their choice and they proceeded to follow the general plan. R. S. Badgley of Cleveland was selected as the architect, and the contract was let on September 26, 1894.

Work on the building, which cost approximately \$75,000, was taken up under the direction of the pastor, the Rev. Franklin McElfresh, and the building committee consisted of Morris Sharp, chairman; C.H. Brownell, Treasurer; A. R. Creamer, Mills Gardner, and George Dahl.

The imposing stone structure was completed and dedicatory services were held on Sunday December 8, 1895. The architect, R.S. Badgley, of Cleveland said: "It is the handsomest church I ever built."

At the morning service the new Sanctuary was filled. Miss Minnie Light played the organ prelude and the choir sang "Gloria" from Hayden's "Mass in C." Miss Edith Gardner sang a solo from the Oratorio of St. Paul.

The Rev. Thomas R. Taylor of Chillicothe gave the Morning Prayer, while the scripture Professor W. W. Davies of Ohio Wesleyan University read lesson. The Rev. Charles H. Payne of New York City, formerly president of Ohio Wesleyan University, preached the sermon.

The treasurer of the building fund, C. H. Brownell, reported that \$22,000 would be needed in order to dedicate the edifice free of debt. Subscriptions taken following the sermon by Dr. Payne, who was considered a great pulpit orator and financier, totaled more than the amount required.

In 1910 it was decided to build a new parsonage, which should be more in keeping with the church, and a modern brick structure was erected on the site of the old one at a cost of \$6,500.

From the time of building the stately stone edifice, grace Methodist Church had grown steadily in membership and spiritual life, as well as materially. Many improvements and repairs were made during later years.

The congregation raised \$36,000 under the leadership of Joseph Mark for the support of the great Centenary movement in 1920. Later a new pipe organ was installed to replace the old one. The new pipe organ cost \$5,000, contained 1,200 pipes and was regarded as the best of its kind.

At the time of the dedication of the organ Grace Church choir with vestments came into being. Previously the choir had worn no vestments, and the choir then became one of only three vested choirs in Ohio.

During the pastorate of Dr. George B. Parkin the entire church was repaired, redecorated and refinished at a cost of

about \$15,000. Also under his ministry the congregation raised \$3,500 for the retired preachers' pension fund and \$5,200 for the Crusade for Christ movement.

In 1947, just after the Rev. Allan W. Caley was appointed pastor, the Board of Trustees began to make plans for the complete remodeling of the basement area of the church. The campaign to raise funds for the project was under the joint leadership of Robert Minshall and Mrs. Arch O. Riber. The total amount raised was nearly \$30,000.

To this amount was added \$11,541 of savings and \$1,451 raised for equipment. The chairman of the Basement Improvement Committee was Willard F. Wilson, who carried through the difficult project with marked skill and great care for every detail. Mr. Wilson gave practically all of his time to the project, from early July 1949, to Dedication Day, January 22, 1950. The people promptly paid the subscriptions and all bills cared for as they came due.

The Basement Improvement Committee included Ralph R. Penn, Ray Brandenburg, William A. Lovell, Norris Highfield, Robert Terhune, E. Elroy White, Willard F. Wilson, Winston W. Hill, and Glenn H. Woodmansee. The project, including repairs on the exterior of the building, the rebuilding of the heating system, and the Basement Improvement plans, cost a little over \$44,000 and was dedicated free of debt.

In line with the 1952-53 improvement program of Grace Methodist Church, the parsonage was completely redecorated and the kitchen remodeled with all modern appliances installed. The amount raised for this project was \$9,000.

In 1953, Grace Methodist Church had a membership of approximately 1550 and a Sunday school enrollment of 840. The spirit of the congregation was high, as they looked to the future, having again provided room and equipment sufficient to serve this community for many years.

Grace Methodist Church is proud to have three of its sons enter the Methodist ministry during recent years -the Rev. Warren J. Bumgarner, son of Mr. and Mrs. W. O. Bumgarner; the Rev. Fred M. Mark, son of Mr. and Mrs. F. M. Mark; and the Rev. Walter L. Hays.

Grace Church always has been a central meeting place for various organizations, and in former years High School commencements, Baccalaureate services, and other school activities were held in centrally located Grace Church, as well as public meetings generally.

For many years a strong and high class Lyceum Course was held in the church, providing educational entertainment for the public. The church sponsored it.

HOST TO FOUR CONFERENCES

Four times during its existence Grace Methodist Church was host to the annual Ohio Conference, the first time being in 1871 with Bishop Edmund S. Janes presiding; second in 1883 with Bishop Thomas Bowman in charge; the third in 1897 under Bishop Earl Cranston, and the last in 1914 with Bishop Wilbur P. Thirkield presiding.

During these conferences, two of which were held in the old brick church erected 100 years ago this year, and two in the beautiful stone church built in 1895, visiting ministers were entertained in the homes of members of the church, and everything possible done to make their stay here one to be long remembered.

CHOIRS AND ORGANISTS

Outstanding among the choir directors of Grace Methodist Church choirs in point of years of service, were Robert A. Robinson and Miss Edith Gardner, the former being the director for 50 years prior to Miss Gardner being named to the position. Mr. Robinson not only directed the choir, but was known as a singing master and conducted singing schools for many years. For 34 years he was cashier of the First National Bank and Peoples and Drovers Bank, which absorbed the First National, and he is credited with introducing music in the public schools of Washington C. H., and was the first musical director of the schools.

Miss Gardner became choir leader following the retirement of Mr. Robinson, and held the position faithfully and with marked ability until 1929, or upward of a half century.

Upon retirement of Miss Gardner, Ralph Lloyd was the director until 1943, at which time Loren Wilson was named leader and held the position until 1948. Then William Clift directed the choir until 1956, and Robert Neumann followed until 1960, when Mrs. Maurice Hopkins was chosen to the position, and is still the very capable director.

Miss Minnie Light, organist, retired in 1934 after 54 years of devoted work in that position. Miss Marian Christopher was then named and retired in 1958, being followed by Mrs. Marion Gage who is still the faithful organist.

For years Mrs. B. E. Kelley was assistant organist and for 54 years has always given freely of her many talents in all phases of church work as well as being a devoted teacher in the Sunday school.

Down through the years the Grace Church Choir has been noteworthy, and a vital part of the church services.

Mrs. Ethel W. Caldwell, Director of Christian Education of Grace Church since May 1954, has done a notable work in her field and has endeared herself to all with whom she has come in contact.

MEN'S BIBLE CLASS

The Men's Bible Class originally was known as the Mills Gardner Men's Bible Class: in memory of the early teacher of the class.

At one time the class had approximately 400 members back in the 1920's when big Bible classes sprang up throughout Ohio, and when all men of the church were members instead of being divided into numerous small classes. A notable event in the history of the Grace Church class was when programs were exchanged between the class here and Methodist Church of Greenfield. Professor W. W. Davies, who married Mrs. Madeline Sharp, at one time was teacher of the Class, as well as numerous other men of ability.

TRAGEDY STRUCK GRACE CHURCH

The Grace Church Society was dealt a staggering blow, which brought sadness to every member and sympathy of the entire community when stately old stone Grace Church was destroyed by a spectacular fire early in the morning of January 14, 1959. Starting from a new malfunctioning \$5,000 furnace, the beautiful edifice was virtually consumed in one hour, while 75 firemen from eight fire departments battled the blaze and prevented spreading to nearby residences. The parsonage, located immediately east of the church, also was hopelessly ruined, but fortunately the church roster, in a steel cabinet in the parsonage was saved.

But "hope springs eternal in the human breast," and the entire congregation of approximately 1600, plunged into the great task of raising funds and building a new house of worship of much greater capacity and semi-fireproof construction.

The pastor, the Rev. L. J. Poe, and trustees named a Building Committee and immediately set to work toward a new house of worship.

Due to overwork and superhuman efforts toward a new Grace Church, the Rev. Poe suffered a heart attack and died in October 1959, and another deep sadness was added to that of losing the church.

During the interval from the time of Rev. Poe's death until the Rev. G. Glen Hughes assumed charge in January 1960, the beloved Rev. Perry E. Grim, parish visitor, took active charge of the ministry of Grace Church and did much toward welding the big congregation together in its efforts toward having a new and larger House of God.

Dr. Hughes, with the building committee, headed by Colin Campbell, and the board of trustees, prepared plans for the new edifice, which were adopted by the congregation in January, 1960.

The board of trustees was composed of Colin Campbell, chairman; Edmond Woodmansee, assistant chairman; Frank Dill, Allen White, Leonard Korn, Robert Minshall, William Junk, Wayne Bower, and C. F. Lucas.

The Building Committee was made up of the board of trustees.

The tireless work of the committee brought results, and the finished new Grace Church has been real evidence of their notable achievement.

In the meantime, the City Board of Education granted use of the High School Auditorium for services to be held until the new church was available, and various churches of the city offered use of their sanctuaries whenever needed by the Grace Church Society.

FUND RAISING CAMPAIGN

Work of raising funds to build the new edifice was carried forward by a large soliciting committee, and liberal response was made by those solicited, so that within a few weeks sufficient funds had been raised, when placed with some \$300,000 insurance carried on the old church, to warrant the Building Committee to proceed with taking bids and letting contracts for the present modern edifice. B. M. Marlin was fund-raising chairman.

The Bell Telephone lot immediately south of the former church site was purchased at a cost of \$42,000 and groundbreaking ceremonies for the present place of worship were held on July 24, 1960.

It was approximately 16 months later that the first services were held in the new and fifth church of the society, November 19, 1961.

On the first day services were held, the congregation met as usual in the High School Auditorium, and at the appointed time the hundreds of members, led by the minister and vested choirs, marched to their new place of worship, all singing "Onward Christian Soldiers," forming a spectacle not soon to be forgotten.

Gifts by a large number of members totaled tens of thousands of dollars for equipping the church, were a great factor in having the church ready for the consecration service, which was held December 3, 1961, with Bishop Hazen G. Werner delivering the sermon,

It was noted that the rule of the Methodist Church is that a service of dedication cannot be held until a church is free of debt on the building, but the church was being consecrated for worship "with the expectancy that the congregation of faithful people will make every sacrifice to remove all encumbrance from the House of God." That expectation was later fully realized.

It was on Sunday, November 28, 1965, a ceremonial "mortgage burning" marked the end of the church indebtedness and Grace Church the Fifth was formally dedicated Sunday, December 5, 1965.

NOTABLE WORK OF WSCS

The Women's Society of Christian Service of Grace Church, always an active organization, distinguished itself in raising funds for the new church, and a total of \$56,191 was raised from the time the church burned January 14, 1959, until the present. Holding rummage sales and bazaars, which amounted to \$28,632, raised most of the funds. Of this amount \$20,555 was from rummage sales and \$8,057 from bazaars.

The Society of marvelous workers contributed \$40,600 to the building fund, which included some of the art glass windows, and \$15,581 to the organ fund.

This extraordinary record probably never has been duplicated by any other church society in Ohio, and the faithful band of workers has been highly praised for their remarkable achievement.

Presidents of the WSCS when the foregoing record was made, included Mrs. Arthur Vetter, Mrs. William Potter, Mrs. Blanche Wilson, Mrs. Harmon Welty, Dr. Bernice A. O'Briant, Mrs. John E. Rhoads.

THE NEW GRACE METHODIST CHURCH

Total cost of the new church, including large amounts in gifts and paid for fixtures and furnishings, reached well upward of \$1,000,000, is complete in detail, and a joy to the entire congregation.

Not only does Grace Church the fifth occupy more than as much again ground as the beautiful old stone church, but it is semi-fireproof, and was built by the Sever-Williams Company, local contractors. Woodwork throughout the edifice is red oak.

The exterior walls of the edifice, and interior walls of the sanctuary and chapel are of Wisconsin limestone, some 900 tons being used in the walls.

The structure contains 33,000 feet of floor space, and in addition to the sanctuary seating more than 650 persons; Fellowship Hall has a seating capacity of 350, and the beautiful chapel a sizeable seating capacity. An attractive parlor also is much used in church activities. The central open court adds beauty to the entire church.

The sanctuary with its careful arrangements, attractive fixtures, and wonderful windows, is a place of outstanding beauty.

Dr. Roberta Sexton Gary, assistant professor of organ of Capital University, dedicated the big Schantz pipe organ with 1344 pipes and built by the Schantz Organ Company of Orrville, in October 23, 1966. It cost about \$40,000. Originally a large electric organ, gift of Mr. and Mrs. Benjamin P. Wood was used in the sanctuary, and later moved to Fellowship Hall.

There are 22 classrooms, 210 doors, and 3,152 square feet of windows, eight rest rooms, five drinking fountains, five office rooms and seven telephone extensions.

The large kitchen is thoroughly equipped with all modern conveniences. The Women's Society of Christian Service and Wesleyan Service Guild furnished it.

The Campanile or tower was the gift of Mrs. Willard F. Wilson and her son, Billie Wilson and family, and her daughter, Mrs. John E. Rhoads and family, as a memorial to Mr. Willard Wilson, who long was active in Grace Church.

Later, Mrs. Wilson and family also gave the carillon of bells as a memorial to Mr. Wilson.

Membership of the church at present is 1613.

The present Board of Trustees is composed of: Thomas Mark, chairman; Eli Craig, vice chairman; George Arnold, secretary and treasurer; Clarence Cooper, Samuel Wilson, Philip Grover, Denzil Leggett, Frank Dill and Mrs. Marie Mace.

WONDERFUL FACETED GLASS WINDOWS

Almost over night Grace Church has become famous for its wonderful, new type faceted glass art windows, which not only are of great beauty but each window carries a religious story in which important phases of the Bible and Biblical personages are artistically depicted.

These windows of the Sanctuary, Narthex, entrance and the chapel are the wonderful work of Russell S. Heizer, of Westerville, Ohio, who designed and fashioned them especially for our church.

The glass is an inch or more in thickness, obtained from Blenko at Milton, West Virginia, and is chosen for color and texture, cut or chipped to the original design, and set in epoxy resin, a derivative of petroleum, similar to the miracle glues. It required some eight tons of epoxy to fashion the windows.

Each of the full-length windows cost \$3,000, and the total overall cost was upward of \$40,000.

By reason of this type of windows, a great many people have visited the church to see them and at the same time learn of the large number of interior attractions and facilities for a complete church edifice. Literature on the windows and the many stories they depict is available at the church office.

YOUTH AND JUNIOR CHOIRS

More than 12 years ago Mrs. John E. Rhoads organized the Junior Choir, which now includes 50 boys and girls, and down through the 12 years she has directed this group of young singers, with choir rehearsal every Monday night, her work with the boys and girls having been outstanding.

The Youth Choir is composed of former members of the Junior Choir, and contains 20 youths. Mrs. Maurice Hopkins is the director. For sometime both choirs have been fully vested, and as the three choirs, with the Chancel Choir of 30 voices in the lead, march into the sanctuary at opening of worship services, it is a very impressive and inspiring sight.

One of the foremost workers in Grace Church for a great many years is Mrs. Arch O. Riber, whose time and talents have been given unstintedly at all times and in all ways, and her teaching always, has been noteworthy.

Some of the church history written years ago by Mrs. Mary Jo Hackett has been very helpful in compiling the present history. Soon after 1900 Grace Church acquired the frame Methodist Church at Staunton, dismantled it and moved it by horses and wagons to a lot on South Fayette Street which had been donated by Morris Sharp, where it was reassembled and much added to it. Sharp named it Wesley Chapel, and for years the Wesley Chapel Mite Society was a strong support to Grace Church. The church was built in 1851.

In addition to Morris Sharp, chairman of the committee on moving and establishing the church, to accommodate South Side residents, Mills Gardner and Thomas H. Craig were members. In restoring the church two front doors were left, as they originally were, for women to enter and be seated on one side of the sanctuary, and the other for men who were seated on the other side.

A sizeable spire adorned the church but within a few years it was badly damaged by lightning and most of it removed.

Wesley Chapel in 1939 was sold for \$1500 and became the South Side Church of Christ. In the early 1960's it was torn down and a modern brick church erected.

ROSTER OF PASTORS

The following ministers have served Grace Church since its organization in 1817:

1818	John Solomon & Thomas Carr
1819	William P. Finley
1820	Andrew McClain
1821	D. D. Davidson

1822 James Smith
 1823 John Summerville & James Smith
 1824 Benjamin Lawrence & George Gatch
 1825-26 Andrew Baxter
 1827 George Westlake
 1830 James T. Donahoe & Jesse Prior
 1831 Augustus Eddy & W. T. Snow
 1832 W. T. Snow & Henry Turner
 1833 James Turner & E. M. Daily
 1834 E. T. Webster & Lester Jones
 1835 E. T. Webster & John Rodgers
 1836 C. C. Layband & J. A. Brown
 1837 S. Clarke & E. Estelle
 1838 Eli Truett & J. M. Smith
 1839 James Laws & Henry Wharton
 1840 James Laws & B. A. Cassatt
 1841 J. A. Reeder & B. A. Cassatt
 1842 John Fitch & O. P. Williams
 1843 Noah Hough
 1844 Noah Hough & Martin Wolfe
 1845 John W. Keeley & B. N. Spahr
 1846 J. W. Keeley & V. Beemer
 1847 J. B. Austin & Archibald Fleming
 1848 J. B. Austin
 1849 T. W. Chandler & S. Haines
 1850 Samuel Brown & M. G. Baker
 1851 S. Middleton & J. C. Reed
 1852 Barton Lowe & H. F. Green
 1853 Barton Lowe & William Sutton
 1854 M. T. Bowman & William Sutton
 1855-56 J. P. Morris & J. T

(At this time Washington C. H. was made a station charge, with 167 members and Rev. Thomas H. Phillips was the pastor for 1857-58.)

1859-60 H. T. Magill
 1861-62 Isaac Crook
 1863-64 E. H. Dixon
 1865 E. P. Hall
 1866 I. B. Hall
 1866-67 I. B. Braderick
 1867-70 I. F. King
 1871-72 S. A. Keen
 1873-74 A. C. Hurst
 1875-77 J. H. Gardner
 1878-80 W. D. Cherington
 1881-83 T. M. Leslie
 1884-86 J. W. Peters
 1887-88 W. H. Lewis
 1889-91 D. C. Thomas
 1892-96 Franklin McElfresh
 1896-97 A. E. Johnson
 1897-99 W. H. Lewis
 1899-02 A. H. Norcross
 1902-07 J.C. Arbuckle

1907-12	Thomas W. Locke
1912-15	F. E. Ross
1915-16	J. V. Stone.
1916-19	A. P. Cherrington
1919-24	Karl B. Alexander
1924-26	F. M. Evans
1926-30	D. Finley Wood
1930-32	William T. Blume
1932-38	A. K. Wilson.
1938-47	George B. Parkin
1947-51	Allan W. Caley
1952-56	Clinton Swengel
1956-59	L. J. Poe
1960-63	G. Glen Hughes
1963	Nobel M. Rompel

From the time of the organization of the Methodist Church in Washington Court House until 1856 it was the rule of the Conference to appoint a Junior Pastor to each charge. In the early days the rule was to appoint a pastor for one year. The following year the Junior Pastor often was appointed Pastor. This is the reason for two Pastors being named for a number of years.

NOTE - Mr. B. E. Kelley, compiler of this 150 years of history of Grace Methodist Church, during his more than a half century membership, has had an important part in many church activities, and particularly in the Men's Bible Class of which he has been a member over 54 years. During the membership campaign when the class finally had over 400 men enrolled, back in the 1920's, he obtained over 100 of the new members. For years he was one of the ushers of Grace Church, and was active in having the new church located where it now stands.

Eli Craig, Chairman, Sesqui-Centennial Committee.

Historical Sketch of Heritage Memorial Church

A revival meeting was held January 1906 in a large room over the fire department. Nail kegs and store boxes with 2 x 8 planks laid across them served as seats. From this meeting conducted by Rev. O. L. Ferguson, the group originated that was later to establish the Gregg Street Church, now the Heritage Memorial Church. Meeting in homes of the congregation, it was not until August 6, 1906, that the service was held in the home of Oliver Flint. Business was transacted that resulted in the organization of this local church.

Two lots on Gregg Street were then purchased from the Brownells for the purpose of erecting a church. When first built, the size of the church was 32' x 48', with belfry and vestibule in front. A Christian man named Lenigar gave liberally of his money to help build the church. The church was finished in 1908, and they organized with 22 charter members.

Rev. O. L. Ferguson was not only the minister for the first revival, but he remained as the first pastor. He also returned for two other terms as pastor.

In 1935, with Rev. Frank Sollars as pastor, the first addition was added to the west side. The church was raised higher, and a basement was dug under the new addition and under half of the old church.

During Rev. Arthur George's pastorate, the remaining area under the church was excavated and two Sunday school rooms were added along with an entrance at the front of the church to the sanctuary and to the outside. In 1944, the property was purchased for a parsonage where Rev. and Mrs. George were the first to live.

When Rev. Russell Knisley was pastor, a small addition was made to the rear of the original church. It consisted of two Sunday school rooms (with basement space for two more Sunday school rooms) and an entrance from the outside. The platform was relocated to the east side of the church, and the pews were rearranged to face the platform.

During Rev. Charles Ware's pastorate, there was another addition to the rear of the church, with a basement under it, providing a large coatroom and additional Sunday school rooms.

In 1961, under the pastorate of Rev. Charles Williams, an addition and remodeling project was undertaken. It extended the old sanctuary, with basement underneath, provided new pews and carpet, and a new heating system. The old and new sanctuaries were refaced with brick. In 1965, a modern three-story educational unit was erected which connected to

the sanctuary. The sanctuary was turned around, with a new platform area to the west.

During the great revival of 1970, the idea of a Fellowship Hall was presented to the congregation; and immediately people began to pledge money toward the project. At the close of the meeting in February of 1970, a vote was taken on the idea of purchasing land for the purpose of building the Hall. A search for the right location went on for several months, until September, when a 13-acre tract of land was purchased on Route 35, at Jamison Road. In the spring of 1971, ground was broken and construction began. The building was completed in May 1972, with dedication on June 17, 1973.

Under the direction of Rev. Robert Kline, the need of expanding the Bus Ministry was realized. In a few weeks, the funds were raised to purchase six additional buses, bringing the total number of buses to nine. Also, a record Sunday school average was achieved-871.

In 1975, a new concept of ministry began at Gregg Street Church-a Staff Ministry. Under the direction of Rev. Stan Toler and staff, the church was able to have a mortgage burning, retiring a debt of \$49,000. A three-stall bus garage was erected behind the Fellowship Hall in 1977, and in the fall of 1978 the church decided to relocate to the Route 35 site, and ground was broken for a new building. The new facility, now known as Heritage Memorial Church, was completed in the fall of 1980 with Dedication Services on November 23, 1980.

Since the change of location and the change of name, the Lord has continued to bless. The church had a high month average of 1,616, with a new record attendance of 2,590. Heritage Memorial Church is now the largest church in the Churches of Christ in Christian Union.

Seventy-five years ago, a handful of faithful people planted a seed. Today that vision of long ago has begun to be fulfilled. Let us pledge ourselves anew to keep faith with those of long ago who have passed the torch to us.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Former Pastors

O. L. Ferguson	1906-09
H. C. Leeth & J. H. McKibban	1909-11
O. L. Ferguson	1911-12
H. C. Leeth	1912-13
O. L. Ferguson	1913-14
H. C. Leeth	1914-18
Frank Leeth & E. A. Keaton	1918-20
James Sylvester	1920-23
A. E. Sagar	1923-29

Roy Wolford	1929-30
A. E. Sagar	1930-31
Paul Ferguson	1931-32
Frank Sollars	1932-43
Arthur George	1943-49
Russell Knisley	1949-54
Charles Ware	1954-59
Charles Williams	1959-73
Robert Kline	1973-75
Stan Toler	1975-85
Wes Williams	1985-89
Joe Duvall	1989-

Jeffersonville M. P. Church Jefferson Township

The Methodist Protestant Church at Jeffersonville was a part of the original circuit embracing five points, but is now reduced to points as follows: Jeffersonville, Spring Grove, Plain View and Blessings Chapel.-(Allen's published 1914).

Rev. A.H. Trumbel is credited with organizing the church in 1829-30. Father Wallace Creamer, who was 96 years of age at the time Allen's History of Fayette Co, was written had then the distinction of being a member in this church for seventy-seven years. He lived just west of Jeffersonville.

In 1848 a union church for all denominations was built in Jeffersonville with the M. P. organization along with the Methodist Episcopal and Universalist societies conducting meetings there. Some of the names of those assisting in the worthy enterprise are J. B. Creamer, Wallace Creamer, Abram Blessing, Michael Carr, Tally McKillip, William Robinson, James and Wm. Fent, Elijah Carr, Mathias Benson, Joseph Hidy, James Boyer, Gilbert Terrell, Abram Bush, Joseph Brubaker, Willis Hays, David Creamer, George and William Janes, W.T. Howard, C. K. Higbee, Richard Fawkes, Adam Duff, O. W. Marshall and Dr. Wm. H. Jones.

The society at Jeffersonville erected a church in 1874 on the site of the present building with P. F. Johnson as the pastor. In 1901 the present building, taken over by the Methodists following the merger in 1939, was constructed. It is a red brick edifice and was built at the cost of \$20,000. According to the Jeffersonville history as prepared by the Horney Chapter, Daughters of the American Revolution, the expenses for this church were met by a donation from Mr. James Fent, whose father, William Fent, had been one of the many citizens who had assisted in the erection of the Union Church.

Pastors serving the charge from 1848 are as follows: A. Clennell, 1849-52; R. Hussey, 1852; Charles Caddy, 1853; Z. D. Hickman, 1854; Z. D. Hickman and R. Hussey, 1855; T. H. Wilson, 1856; A. H. Trumbo, J. W. Smith, 1857; H. Rowan, 1858; W. E. Stubbs - 1859; S. B. Abbott - 1861, T. D. Howe - 1862; M. B. Evans - 1863; T. D. Howe - 1864; C. S. Bradley -1865; J. M. Adams - 1867 - 70; Reuben Rose - 1871 - 1875; Johnson (died while pastor) 1875; James Baker, J. M. Flood, A. M. Ravenscroft - 1885-87; J. P. Williams - 1888; J. Shepherd - 1889, S. S. Fleming - 1890; Frederick 1891-94; E. H. Woodworth - 1894; J. E. Bailey (two pastorates); E. J. Webster, J. F. Henkle, M. M. Campbell, 1902-05; M. R. Stover, 1905-09; E. W. Price, 1909-13; Bliss M. Cartwright, 1913-16; C. B. Doty, 1916-17; P. LeClar (died while pastor) 1917-21; B. F. McKinnon, 1921-22; J. W. Rice, 1922-24; J. H. Longworth, 1924-25;

J. H. Ewing, 1925-28; A. E. Black, 1928-30; G. C. Foltz; Rev. S. C. Heininger 1931 to the time of the merger of the M. P. and M. E. Churches.

At publication date of Allen's history, the membership stood at 231.

One of Jeffersonville's prominent residents, Mrs. Kate Eastman Bush, who was way over the 90 mark when she died, was married by the Rev. E. J. Webster, who served as an M. P. minister around the turn of the century.

The custodian of the present church is now using the frame personage on the next lot adjoining the church lot.

(Information from Rev, Newman, Jeffersonville History Compiled by William Horney Chapter, D.A.R., and Allen's Fayette Co. History published in 1914.)

**HISTORY OF
MCNAIR MEMORIAL PRESBYTERIAN CHURCH
Corner of Lewis and Rawlings Streets
Washington Court House, Ohio September 25, 1994**

"And darkness was on the face of the deep." This quotation from Genesis brings to mind the beginning of McNair Memorial Church, for it was the darkness of sin cast by "The Shadow of Death" a saloon which stood back of the church site, and a little later the "King Anderson Saloon" on Paint Street that aroused the good women of the neighborhood. So, it came about that they began to hold prayer meetings to ask God's help in bringing about the removal of these brothels.

Mrs. Ellen DeGroot, Grant DeGroot's mother, felt so strongly about the matter that she bought the building in which the "Shadow of Death" operated. She evicted the tenants and made a dwelling of the place, moved into it, and began to hold prayer meetings with the women of the neighborhood. It was here that the church really began, because God put it into their hearts, that a House of God was truly needed.

And the Spirit of God moved in men's hearts and God said, "Let There Be Light." It wasn't long until others became interested, and in the spring of 1892, the first Sunday school was held at the residence of John Urquhart, who was a member of the First Presbyterian Church. He lived on the corner of the alley between Walnut and Lewis Streets. John Woodhull, an elder in the First Presbyterian Church, assisted him in the first Sunday school.

Meetings were held at the home of John Urquhart for two consecutive Sundays. Meanwhile a house on Wilson and Gregg Streets, owned by Thomas Hillery was rented, and prepared as a home for the Sunday school. The furniture consisted of an old organ and some seats made from a plank walk stretched on beer kegs left by the former tenants. It is not strange to learn that some of the small boys made a teeter-totter out of the seats during the meetings.

Later on a house on Lewis and Gregg Streets was rented for two months, and after this a house on Temple and Blackstone, owned by Aunt Nan Barnes, as she was affectionately known. The rent was \$3.50 per month.

This little band of Christians grew in numbers, largely due to the earnest prayers and leadership of the following faithful women: Mrs. Owen Ireland, Mrs. N. S. Craig, Mrs. Charles J. Campbell, Mrs. Sarah Williams, Mrs. George Pavey, and Mrs. William Robinson.

Finally more people of the First Presbyterian Church became interested. Especially was this true of the Minister, Dr. J. L. McNair. He urged that they build a church be it ever

so humble. This now became their goal. Collections were small, but each one did what he could. The Willing Workers, which later became the Ladies Aid, was formed. The children also gave of their best, for they held entertainment, and at one time a play was given by the children in a barn that stood back of the house where they held Sunday School.

The time came when funds were raised sufficient to enable them to build. A lot on the corner of Lewis and Rawlings Streets was purchased from Simeon and Julia Brownell for \$125.00 and finally, after much hard work and planning the church was built at cost of \$1141.82. Because the church was not incorporated under the laws of Ohio, the deed was made to Trustees of the First Presbyterian Church. (Deed recorded in Deed Volume 20 Page 569 in the office of the Recorder of Fayette County, May 21, 1894). The furnishings consisted of an organ, hymnals with no music, 204 kitchen chairs, and coal oil lamps. The rostrum was at the west end of the church. The chairs were arranged in rows to face the rostrum when there was preaching. The same chairs then were rearranged in groups or circles for Sunday school. A coal oil street lamp placed in the front yard lighted the entrance. There was an iron fence around the front and side.

It was a happy day indeed for these faithful workers, when on October 7, 1894, at two o'clock, what became known as the East End Chapel, was dedicated. A Dr. McElfresh of the Grace Methodist Church preached the dedication sermon. There was a choir and besides the reed organ, Eli Bereman played a bass fiddle. Sunday school was held each Sunday in the afternoon, and Christian Endeavor, and whenever possible church at night. According to arrangements the different Ministers in Washington Court House, preached when they could, but Rev. McNair gave more of his time and support than anyone else.

The first funeral service held after the dedication was that of Theo. Ammerman on October 21, 1894.

Mr. Frank Fullerton was the first Superintendent of the Sunday school. Among the teachers were Dr. C. M. Wilson, Dr. Carey Persinger, Tillie Backenstoe, Mrs. Owen Ireland, Mrs. Charles J. Campbell, Mrs. Sarah Williams, and Mrs. N. S. Craig. Christian Endeavor began in 1895 and Junior Endeavor in 1897.

Among the members of the Ladies Aid were Mrs. Mary Lydy, Mrs. Ireland, Mrs. Craig, Ella Mayo, Mrs. Julie Robinson, Sallie Bryson, Julia Wright, Margaret Bereman, Tillie Backenstoe, Laura Saunders, Ellen Campbell, Mrs. R. A. Richardson, Mrs. Sarah Williams, Mrs. Mame DeWhitt, Nellie Backenstoe and Ethel Ford. This society carried the burden of the running expenses of the church. At one time there wasn't enough money in the treasury to pay the janitor, so six

members paid their dues for the New Year to take care of this bill. It was decided to hold an exhibition at the Waters School House. Mrs. Ireland and Miss Mayo were appointed to arrange a program. Later a play called "The Family Umbrella" was given here and also in Good Hope. The cast of characters was "James Snapp, Effie Richardson, Clara Waters, Laura Ireland, Will Craig, Will Cabbage, and George McBeth.

A little later three Sunday schoolrooms were added. The Church grew in the Christian faith and the boys and girls who first learned to know God, through the redeeming love of Jesus Christ His Son, at the East End Chapel have gone to all parts of this country of ours.

By 1915, the members felt they were able financially to have an all time Minister. Consequently a congregational meeting was held on October 19, 1915, for the purpose of organizing the East End Chapel into a separate church. Rev. Roher of Greenfield, Ohio, Rev. Kay of Frankfort, Ohio and Rev. Kerr of Bloomingburg, Ohio represented the Presbytery. It was decided to call the church "The McNair Memorial Presbyterian Church." Officers elected were Sherman Reeder, Charles Bonham and Grant Mansfield, Elders; W. A. Saunders, Richard Sollars, Wert Backenstoe, Will Craig, and Clarence L. Campbell, Deacons.

November 10, 1915, a congregational meeting with Rev. Kerr as moderator was held and Rev. P. J. Henness was called. Several memberships were received from the First Presbyterian Church, and from the Grace Methodist Church. The Pastor was installed and together with the help of the Home Mission Board, McNair Memorial Presbyterian Church was instituted. One of the first actions of the board was to have the church incorporated under the laws of Ohio. J. F. Adams executed papers of incorporation and the certificate was issued November 20, 1915. Trustees then transferred the Church property from The First Presbyterian Church to the McNair Memorial Presbyterian Church. (Deed recorded in Deed Volume 41 Page 27 in the office of the Recorder of Fayette County, May 1, 1916).

The first marriage by the new Minister was that of Herbert A. Snyder and Nannie Highland. The church proceeded under the Pastors: Rev. R. G. Reynolds, Rev. D. H. Rejy, Rev. J. L. McWilliams, Rev. John M. Glenn, Rev. Allan Peterson, and the present Pastor, Rev. Paul H. Elliott, D.D., to the present time of this writing in 1952. The Rev. P. J. Henness served the church three different times. Under his second pastorate, the Ladies Aid became the Missionary Society. The basement was constructed in 1922. Under the pastorate of Rev. Glenn the church became affiliated with the Bloomingburg Presbyterian Church in one field. This was still the situation in 1952.

We were glad to have had the children of the Fayette County Home with us in all services for a number of years.

In 1952 the Sunday school had an average attendance of 150, a church membership of 140, and a Missionary Society with a membership of 34. In January 1952, there was installed a much needed electric organ.

With the help of God and our new Minister, we pray that our influence as Christians may be felt in the neighborhood, and that we may not falter in the performance of our duties in a manner worthy the splendid example set us by our devoted founders.

Compiled by Margaret (Mrs. Clifford) Foster

Amended by the 1994 History Committee

This was compiled in 1952 and since then our Pastor has honorably retired. Dr. and Mrs. Paul Elliott did so very much for our Church. We wish them much enjoyment and good health in their well-earned retirement. We shall miss them very much. We are in the process of securing another Pastor and the future looks good. We pray God will send us the kind of leader we need.

Addendum by Margaret Foster 1957

From 1958 through 1965 under the pastorates of the Rev. Jerry Snyder and the Rev. Donald Bell, McNair Memorial Presbyterian Church prospered and enjoyed Christian fellowship with increasing membership to 154 with the Sunday school joining in many activities. The care of the Church and its furnishings included new front steps, replacement windows, painting exterior of church, tables, choir robes, hymn books, fire extinguishers, storm windows in basement, privacy screens and bookshelves. The Westminster Fellowship was very active during these years. The Bible School average attendance in 1960 was 83. There were various ongoing missionary projects. The choir presented several cantatas during this time. The children participated in a junior choir.

In January 1965, the yoke relationship with Bloomingburg Presbyterian Church was dissolved. In the fall of 1965, the Rev. Earl F. Schottke was called as a full time Minister. He served until 1970. During this time the Willing to Help Class, Loyal Daughters Class, and the Women's Association provided many needed items to several mission stations and local needy children. The church basement and kitchen were remodeled and folding doors installed in classrooms off the sanctuary. Cheer boxes and ditty bags were sent to servicemen.

The property next to the church was purchased in 1968 for \$8500.00. This was a rental property until 1994. In 1970 the Sunday school average attendance was 68, Bible School average was 31 and church membership on December 31 was 167. It was in 1970 that the Elders and Deacons were merged into one board that is called the Session with those elected to serve on the Session were titled Elders.

In 1971 the church sanctuary was extensively renovated with wall paneling, carpeting, drapes, lighting and the illuminated cross.

Rev. Wilbur Bullock accepted the call to serve the McNair congregation in January 1973. The church membership from 1973 to 1977 varied from 110 to 89. Average Sunday school attendance was 56 in 1973. The first annual bazaar was held in 1974. During this four-year period major improvements included the new commemorative glass front entry, the new side door to the basement and exterior painting. The vacant lot on Gregg Street was purchased for \$2500.00 in 1975.

In September of 1978, the Rev. Francis Hoffman accepted the call to serve McNair Memorial Presbyterian Church as supply (interim) Minister. He guided and inspired the membership for 13 years until his death on August 2, 1991. His wife, Ann, was also a great inspiration, helping Rev. Hoffman draw the McNair family into a close-knit, caring fellowship. There were many church dinners, such as the annual dinner honoring new members and hosting the former residents of the Children's Home. Rev. Hoffman requested that we enjoy a dinner and fellowship following the Praise Service conducted by the Women's Missionary Society. This is an annual event on the Sunday preceding Thanksgiving. Spaghetti suppers were hosted by the

Primary Department, chili suppers were prepared by the Young Adults Class now the Adult Leadership Class. During those years annual picnics were enjoyed and there was an array of excitement when Rev. Hoffman presented pounds of pennies in honor of Ann's May birthday. Mother-Daughter and Father-Son banquets were annual events. Participation in the community Christmas parade was also a fun event.

The physical accomplishments in the care of the church consisted of new communion cloths, comfortable chairs for the choir, choir robes, foam cushioning on the pews, hymn books, de-humidifier, paneling and carpeting on the ground floor, aluminum siding on exterior, three ceiling fans and floor fan in the sanctuary, retaining wall rebuilt, attic insulated, chair lift and public address system installed, flag poles and stands, offering plates and candleholders, front steps resurfaced, Wurlitzer organ replaced with Hammond organ, antique podium refinished and new complimentary podium built by a member of McNair, a copier, and padded folding chairs.

The Outreach Program consisted of metal signs posted at entrances to the city advertising McNair Memorial Presbyterian Church and its worship services, \$1200.00 to the Bi-Centennial Presbyterian (USA) Fund, support to the Chaplain at Fayette Memorial Hospital, food baskets at Thanksgiving, Christmas and Easter, at various other times food from food pantry, warm clothing items for needy children, in addition to many other benevolent gifts.

To honor the many Veterans who served in the military to protect our country, a new roster was prepared and presented to the church. Ninety-six men and one woman are noted there. On display is a model of McNair Church made of toothpicks by one of the members.

In June of 1991, the women of McNair served a delicious dinner to the Special Council of Presbytery. Rev. Hoffman requested that the ladies prepare their specialties to prove his theory that McNair Church has great cooks. It was good that this last request was filled because just a few weeks later Rev. Hoffman was gone from the midst of the McNair Church family.

Rev. Hoffman for several years had requested that a memorial fund be established with the proceeds to be used for benevolent purposes for members of the church. Memorial gifts in his honor were used to establish this trust.

In remembrance of Rev. Hoffman's years with us, the following quotation from Ralph Waldo Emerson was included in the memorial service, which was held to honor him.

"To laugh often and love much; to win the respect of intelligent persons and the affection of children; to earn the approbation of honest citizens and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to give of one's self; to leave the world a bit better, whether by a healthy child, a garden patch or a redeemed social condition; to have played and laughed with enthusiasm and sung with exultation; to know even one life has breathed easier because you have lived... this is to have succeeded."

In answer to many prayers the Rev. Francis Moyer and his wife Joanne were called to lead us. It seemed like a miracle. In January of 1992, after several trial sermons, Rev. Moyer accepted our offer to serve as our Minister. The membership at that time was 72 and has remained stable. This association has been very cordial and rewarding. The McNair Church family is indeed fortunate to have them with us. The children love his sermonettes, prepared just for them. His sermons are inspiring and the prayer periods are times of caring and sharing.

Two major projects in the last two years have been the planning and building of the parking lot and the renovation of the church house for the use of the Minister and his wife. These are projects that are still to be completed. Carts for storing tables and chairs, a microwave oven presented by former residents of The Children's home, fire extinguishers, pulpit chairs built by one of the members, and a Memorial Eternal Lamp have been added to the property of the church. The vacant lot on Gregg Street was sold and the proceeds added to the parking lot fund.

The Mission Program of the church has consisted of One Great Hour of Sharing, 2 cents a meal offering, blanket offering, Christmas Joy offering, supplies for the Shack in West Virginia and General Missions. Christmas and Thanksgiving food baskets as well as items for the clothing center are provided. Love offerings are given and visits with gifts to the shut-in members are made periodically. The Fayette County Ministerial Association was supported with a monetary gift. A donation was sent through the Presbytery of Scioto Valley to aid flood victims.

For many years very interesting and successful Daily Vacation Bible Schools have been held with the youth of McNair, their friends and children of the community attending.

Over the past hundred years McNair Church has seen times of happiness and sadness. Many marriages have been performed; infant dedications, and funerals of the McNair family have been held in the Church Sanctuary. Over the past few years, we have been saddened by the death of several very active members. The active membership at this time consists of a large portion of members in the sixty, seventy, eighty, and even ninety age group. Gratitude must be expressed for the smaller number of younger adults who are very active in their service to the church. The children also provide much joy and are the hope for the future of McNair.

As of September 1994, McNair Memorial Presbyterian Church prays that it is a beacon to the community as it worships and serves God and our Savior Jesus Christ, as it has for the last 100 years.

Submitted by the 1994 History Committee

Anna Kelley, Chairman
The late Allen Hays
Purle Hays
Lorie Armbrust

History Book Printing

Georgette Kelley
Debbie Kuhlwein

The McNair Memorial Presbyterian Church was dedicated
October 7, 1894

MINISTERS

Rev. P.J. Hennes	1915-1916
Rev. R.G. Reynolds	1916-1917
Rev. D.H. Rejy	1918-1921
Rev. P.J. Hennes	1921-1927
Rev. J.L. McWilliams	1928-1929
Rev. P.J. Hennes	1929-1932
Rev. John Glenn	1932-1948
Rev. Allan Peterson	1949-1951
Rev. Paul H. Elliott, D.D.	1952-1957
Rev. Jerry Snyder	1958-1960
Rev. Donald Bell	1962-1965
Rev. Earl F. Schottke	1965-1970
Rev. Wilbur Bullock	1973-1977
Rev. Paul Conley	1977-1978
Rev. Francis Hoffman	1978-1991
Rev. Francis Moyer	1992

New Martinsburg Methodist Church (Perry Twp.)

Prior to 1836 a church organization of Methodist Episcopal denomination was effected in the village of New Martinsburg, four and one-half miles southwest of Good Hope by Robert Buck. Services were held in an empty storeroom owned by him and at the house of Thomas Fishback until 1838 when a log structure, known as the New Martinsburg M. E. Church, was built on a lot donated by Mr. Buck to the Society.

For a period of several years this rude temple of worship was used as a meeting-house by these early villagers until the congregation demanded a larger and better church. Plans were drawn and action taken, which resulted in the erection of a new frame building in 1856, suitable for the needs of the growing membership at that era. This old church, which served its purpose well for nearly a half century, was situated about a block north of the present church, facing Washington-East Monroe Pike. Judging from old photographs this church would have been about one-half the size of the present building. It was so designed as to have two front entrances since in those days it was customary for the men folks to worship on one side of the church and the women folks on the other. The only exception was when a young man was courting his best girl, it was stated. With further reference to its architecture, the old edifice had a small steeple.

The year 1904 saw the construction of another frame church, being completed in September. The ground on which it was erected was purchased from Mr. John Knedler. It measures 50 feet wide and is 57 1/2 feet in length. The church has a main auditorium, Sunday school room and book room. There are several beautiful windows given in memory of Mr. and Mrs. John Knedler, Mrs. Annie Orndorf, Marion Parrett of Sugar Grove and the soldiers of the Civil War, the latter being placed through the efforts of William Johnson, the grandfather of William Johnson, who is now (1955) serving as Sunday school superintendent.

Rev. Orndorf was pastor of the church when dedication ceremonies were conducted in 1904. The presiding elder was Rev. Cook.

As to circuit affiliations, here is a brief resume:

"The Paint Creek Circuit, of which the territory of the Good Hope Circuit was first a part, included the following: S. Charleston, Jamestown, Bloomingburg, Washington C. H., Greenfield, S. Salem, Leesburg, E. Monroe, Pleasant Hill, and Roebucks. All were M. E. Churches. Paint Creek Circuit was finally divided and New Martinsburg became identified with the Washington Circuit. In 1886 the Washington Circuit was divided into three parts - Washington, Jeffersonville and Staunton, Good Hope at that time was known as a mission. Other

appointments on the Staunton Circuit included the mission of Good Hope, Staunton, Rowe's Chapel, Mt. Carmel, Buena Vista, Cochran and Sugar Grove. At the present time it is associated with the Good Hope Circuit, which includes Good Hope, Sugar Grove and Maple Grove. Staunton and Buena Vista belonged to the Good Hope Circuit until about 18 years ago."

Rev. Ralph E. Yoss is the present pastor having taken over the parish in 1955 as the successor of Rev. Eugene E. Frazer, who served from 1949. Recalled as some of the earlier pastors when the church was in its infancy were Revs. C. C. Lybrand, Jacob A. Brown. During the intervening years ministers who supplied the Good Hope Methodist Church also served New Martinsburg.

(Information furnished through the courtesy of Mrs. Nathaniel Tway and Rev. Eugene Frazer)

Written and Prepared July 30, 1955.

**AUTOBIOGRAPHIC SKETCH OF THE
NEW SECOND BAPTIST CHURCH
828 COLUMBUS Avenue
WASHINGTON COURT HOUSE, OHIO**

From the earliest available records of the original Second Baptist Church, it was built on North Street in the year 1858 on October 28th.

The brothers of the Church purchased the property and they, and the members, contributed material and labor for the actual construction work.

The Trustees at that time were John Hamilton, Elizabeth Moore and Andre Escrol. Here they worshipped until 1919. The writer was called to the pastorate while they were in their original church home. Shortly thereafter the building was sold as the result of schismatic differences of opinion; this is a matter of public record.

In connection with the history of the original body on North Street are Brothers; Ike Thornton, Kenton Cole, Clarence Powell, Nick Pettiford, Chester Cash, Henry Pointer, King Anderson, Elick Anderson, George Miles, Perry Cole, Lija Anderson, Boldens Anderson and Tod Garnes, Sisters Belle Bealey, Mrs. Charles Brandon, Mary Miles, Mrs. Henry Pointer, Nancy Garnes, Mary Hampton, and Mary Pettiford and Cornelia Powell.

The work of the historian is to chronicle events, as he knows them. In this way general principles are evolved as a guide to the oncoming generations. The historian shows that all history is, contemporaneous; to cause the living to see how each person may profit by the experiences of those of the past. If the memories of the old church can be brought back to life so that we may see men and women like ourselves, fumbling and feeling their way, but always striving honestly and manfully to do their best, posterity is benefited.

The historic writer should be free from any appeal to self-interests and as far as possible completely objective. As a rule a person who is contemporaneous with an event is more competent to write about it than one afar off. He lives with the people knowing their aims aspirations and hopes. This was my experience to live among the membership from the first to the last. I was the first on the job in the morning and the last to leave at night, after gathering the tools of the workman and placing them in the tool-shed for the next day.

Each age as it passes on, meant not only to appropriate the heritage of the past; but also to make new discoveries of new values for a new age. If this sketch contributes to that end, the time spent in its preparation has not been lost, if it helps in making a reoccurrence of past events impossible.

After the disposition of the old Church on North Street, the body moved to its new temporary homes in the G. A. R. Memorial Hall on Court Street upstairs. There we remained until with the aid of a generous public the Trustees purchased the present site on Columbus Avenue through the Gestner Realty Company for the sum of \$3,000.00 cash payment. The Trustees of this new venture were brothers; Edward Branks, Scott Harris, George Woods, and Blaine Hurley, Secretary of the Board, and Christina Wingo. No finer compliment could be paid to a body of Christian men and women all of whom are now deceased, (Mrs. Emily Thornton was also a member of the Board) than the frank recognition of intent, and of their wise and conservative judgment in securing the present church site in the face of the general attitude, "It can't be done," but they did it. Thousands of dollars passed through this office during the construction work without murmur or complaint from anyone.

The Deacon Board of the new church was composed of the following brothers: Rush George, John Roberts, Richard Jackson, Dock Brandon, George Harris and Sanford Easton. Sister Emily Harris was the Church Clerk and Sister Cornelia Powell was the Treasurer retaining this position until her death. In the reactivity of Sister Powell as the Treasurer, is seen the picture of a loyal few, keeping alive the tradition and Christian fellowship, which had its origin in the work begun on North Street, in the old church.

During our stay in the G. A. R. Hall, title was acquired to the new site on Columbus Avenue by the Trustees. Shortly after this, Mr. George Donough on North Street was hired to draw the plans for a new Institutional Church, administering to the needs of the community, seating approximately three hundred and fifty persons.

During this time, I gave much prayer, to the thinking through the task ahead of us. So, putting God first, there is no substitute for thorough and complete knowledge of the problems ahead of one's spiritual responsibilities and the organization of personnel and so that there would be no loss of either, when the actual construction began.

I did not realize at this stage of the program, that most difficult tasks present an opportunity and challenge. Such a job as ours soon separated the wheat from the tares. Often was I driven to the conclusion that successful leadership is a mental process as well as a physical problem? These problems are best solved by hard thinking and then praying them through.

Never have I seen greater spiritual intensity manifested by any people, than that shown by the membership in the rebuilding of their new church. All wanted some part in the rebuilding of the walls about Jerusalem. The congregation was organized into groups or clubs. President of Group No. 1 was

Sister Dosha Brandon-President of Group No. 2, was Sister Emma Warwick, President of Group No. 3, was Sister Susie Taylor, President of Group No. 4, was Sister George Harris and of the Children, Sister Regina Willet. The selection of those sainted women as group leaders was undoubtedly inspired and spiritually motivated. Their dynamic effort in the building program reflected the urgency of the task. As with Nehemiah, religious effort had no part with laziness.

Their spiritual dynamism made my work a thing of joy and gave strength to my soul doubt; if not at times despair. Their sense of oneness, of common responsibility for the job ahead was beautiful to see. This spirit held all together, until victory graced our effort, the dedication of the new church. Truly the Lord was, good to us. It would be fair to say, relative to the building program that about \$6,000.00 worth of the service went into the excavating of the basement by the membership. It was completed and equipped for service. The funeral of the late Clayborn Robinson being held therein, the first in the new Church.

The general public had not been asked for any contributions as of that time but when it was asked, its response was magnificent. The names of many of these donors being still in a fair state of preservation being in the hands of Sister Blaine Hurley. It is to the splendid work of this fine husband and the accuracy of his well-kept records that we owe this syllabus.

The initial major problem in digging the basement was the disposition of the large cement base of the Fayette Creamery engine. This base was a cement slab of concrete measured 5x4x5 in dimension. The closeness of excavations to private homes made the use of dynamite impossible. So, after several days of thinking, it was finally decided that we bury it. It is much easier to write about it now, than it was then, to do the job. For sometime there after the Church was called the "Church on the Rock". The general construction of the building is of red-wire cut pressed brick with a ceiling, which gives excellent acoustic effect. The Church has a fine kitchen and dining room with lavatory facilities and heating plant installed by the Link Heating Company of the city. Its dimensions are 44 x 63. Opening a sliding door leading into the Ladies' parlor may augment the Main auditorium seating capacity, hearers being well within the range of the speakers' voice. The Choir loft is elevated back of the minister. Mr. Donough not only drew the Plan but he supervised the work until completed. He gave me the keys to a finished building as the delegates to the "Ohio General Association" were being registered in front of the Church.

The Church was erected in a little more than eighteen months. Great commercial enterprises find it convenient and

necessary to incur some indebtedness in the course or expansion. Thus Second Baptist incurred a \$5,100.00 record of which was suspended from the wall that the public might know just what was done to pay it off. This was the financial condition of the Church at the time of my resignation, August 28, 1924, as shown by recommendation of character given me by the body. Surely a modest sum for a Church, which had raised the sum of \$20,000.00 in twenty-two months. As stated in the records, this indebtedness was cared for under the pastorate of the Rev. Frank Reynolds of Dayton.

The dedication of the church July 2, 1921 was an epoch event in the history of the city. Dr. A. M. Thomas of Zanesville, President of the General Association, was the principle speaker delivering two sermons to a large and appreciative group. In the afternoon, the honorable Simeon D. Fess, United States Senior Senator, speaking on behalf of the President of the United States, delivered a masterly address on "Law Enforcement". The pastor read a letter from President Harding stating his regret for his inability to be present owing to pressing State obligations.

Robert B. Barclay, Grand Chancellor of the Knights of Pythias of Columbus followed Senator Fess. After a brief intermission, Dr. Alexander of the Baptist Church and Dr. Grove of the Methodist Church brought messages of felicitations from their respective congregations. The Second Regiment Band from Columbus furnished music for the occasion.

The three major achievements of the entire building program were the Laying of the Corner Stone, at which \$1,100.00 was raised, the entertaining of the Ohio Association, \$905.00 was raised and the climax of all events was the dedication of the new Church at this time, \$3,375.00 was raised and placed in the Fayette Savings and Loan Company Bank at 3:00 in the morning. See the Washington Herald on this magnificent effort.

This brief record of events is given to the public that an army of faithful church workers, the list of which is far too long to mention here, might be credited for work well done. Without magnifying in the least any definite results of any person, club or group whatsoever.

It may be said, they all were efficient and effective in carrying forward their duties and obligation and as result thereof Washington Court House has one of the finer churches in any small town in the State. The building of the new Church is an eternal monument to the late Mrs. Hart, a loyal membership, and friends, and the untiring Under-Shepherd of Christ, on the human side and to God on the divine side.

We leave you with this little sketch, not as a complete history, hoping that future historians whoever he may be to record the continued work of a wonderful glorious achievement.

SERVICE DONATED BY MEMBERSHIP AND OTHERS ON BUILDING PROGRAM

Mr. Edward Branks	Mrs. Linsay
Mrs. Dosh Brandon	Mr. Jess Payne
Mr. Hershell Brandon	Mr. Henry Poston
Mr. Harry Brandon	Miss Louise Patterson
Mr. William Brandon	Miss Minnie Page
Mr. Albert Beatty	Mrs. Lucy Smith
Mr. Fred Cole	Mr. Clayborne Robinson
Mr. Robert Dixon	Mr. Clarence Robinson
Mr. D. Dunn	Mr. Howard Robinson
Mr. and Mrs. Oral Easton	Mr. Ernest Robinson
Mr. and Mrs. Nelson	Mr. John Roberts
Mrs. Marie Easton by Son	Mrs. Emma Thornton
Mr. Wheeler George	Mr. Lawrence Taylor
Mr. And Mrs. George Harris	Mr. Hamlett Taylor
Mr. and Mrs. Scott Harris	Mr. Roy Vivens
Mr. and Mrs. Blaine Hurley	Mr. and Mrs. Willett
Mr. Walter Harris	Miss Mary Shaffer
Alonzo Hart	Miss Elva Scott
Mr. Emmet Jones	Mr. Aaron White
Miss Gracie Jones	Mrs. Christine Winge

CASH DONATIONS CHECKED THROUGH THE FAYETTE COUNTY SAVINGS CO.

Banker, Estil Smith, for Roofing and Seats	\$1,000.00
Bryson and Hays	10.00
Ben Davis	10.00
Add Hays	5.00
J. M. McCoy	30.00
Evans Upholstering Co.	5.00
Roy Combs	2.00
John Elder	2.00
Harry Pickering	2.50
Margaret Hargrave	10.00
Frank Stutson	25.00
Fred M. Marks	10.00
Fred Moore	10.00
Mr. and Mrs. Phillips	20.00
W. J. Dahl	20.00
Dr. A. M. Thomas	25.00
Clifford Price	16.00
Chas. Persinger	25.00
Washington Milling Co.	25.00
Sam Jamison	25.00
G. B. Rogine	5.00
Daisy P. Hayes	1.00
C.E. Marks	10.00
Joseph H. Harper	10.00
G.W. Perry	5.00

Clark Gossard and Co.	7.00
H. A. Link and Co.	15.00
J. W. Anderson	10.00
Washington Saving Bank and Trust Co.	25.00
A. Sloan	5.00
S. M. Bene	2.00
Jess W. Smith	10.00
Rothrock Laundry Co.	2.00
Lon Liggins	100.00
Emma A. Keers	15.00
Thompson Store	5.00
Fayette Savings Bank	25.00
F. A. Reichert	25.00
Margaret Calvert	5.00
Glenn and Ida Pine	5.00
David Whitesid	3.00
C.H. Moore	10.00
Charles Parrett	15.00
Craig Dry Goods Co.	25.00
Mr. Bennett	3.00
Larrimer Laundry Co.	10.00
Charles A. Melon	5.00
F.G. Carpenter	10.00
Edgar Snyder	5.00
Citizens Meat and Supply Co.	10.00
Pierce Pearce	2.50
H. Bolon	5.00
Edge and Edge	2.50
Droers and Trust Co.	25.00
George Jackson	25.00
G. Holmes	10.00
Alice Blaksle	10.00
Slagle Lumber Co.	50.00
Frank S. Jackson	25.00
J. E. Smith	25.00
W. S. Teavlee	10.00
Albert R. McCoy	25.00
P.J. Burlsi	50.00
George Robinson	25.00
Frank Stutson and Co.	25.00
V. J. Dahl	25.00
Mr. Wilkins	6.00
Bert Ellis	2.50
Rodecker Book Store	2.50
Rocksy Stinson	10.00
Frank Reichert	25.00
D. L. Craig	25.00
W. E. Palmer	25.00
Frank S. Jackson	10.00
Ben Jamison	25.00

W. E. Smith	25.00
G. C. Riordan	10.00
Christine Jackson	10.00
Commercial Bank	25.00
Daisy Hayes	1.00
Donors Unspecified	150.00

History of Saint Andrew's Episcopalian Church

The first congregation of Episcopalian in Washington Court House, Fayette County, Ohio was known as Trinity Mission, organized in December of 1879. The initial worship service was held in the home of J.M. Love, Superintendent of the Washington City Schools. Services were later moved to a room in the old county court house which stood where the Sharp Memorial Fountain is now located on the current court house property. That congregation disbanded around 1895 but was reorganized in October of 1911 as Saint Andrews' Mission. The first worship service was held in the G.A.R. Hall on East Court St. in December of that year with forty-one communicants representing eighteen family units and four single adults.

During that first year a Women's Guild was organized, now known as the Episcopal Church Women. A Choir Guild was also formed. The Priest-in-charge was paid an annual salary of \$166.67. In 1914 the congregation changed its meeting place to the old YMCA, which later became the Washington Hotel on the corner of Market and Fayette St. where the Willis Insurance Agency building now stands.

Shortly after this move the first Sunday school was organized by the ladies of the church, one of whom was Miss Nannie Love who taught metal work and wood carving. She created a hand-carved, oak table and presented it to the church for use as an altar at the G.A.R. hall. It now holds a place of honor in the current church building.

In 1915 Saint Andrews' acquired a portable tin church. a building placed on leased land on West Market St. where the Milstead Tire Co. now stands. In 1917 the "Tin Church" as it was called was moved to the military installation at Camp Sherman, near Chillicothe, to serve soldiers of World War I in training there. This Episcopal Chapel at Camp Sherman was the first of several to be organized. Mr. Davis Barre served both Saint Andrews' congregation and those at Camp Sherman. Under his leadership the "little church on East St." was established near the corner of Fayette and East streets. Miss Love's little hand-carved alter was replaced by the more elaborate one now used in the Sunday school rooms.

The Rev. Mr. William V. Mueller who led the church from 1919 to 1922 was also the trainer of a well-known prizefighter of the day, "Tut" Jackson who made his home in Washington Court House. By 1923 the rector's salary had increased to forty dollars per month! During the 1930s and 40s the little mission was frequently led by lay readers, dedicated members trained for leading worship in the absence of ordained clergy. From 1952 to 1955 the Rev. Mr. Sandy Lindsey was assigned as Priest-in-Charge. During his tenure Jean Howat Dice donated land and the present building on St. Rt. 41 SW was designed and built by St. Andrews' own carpenter, Deacon Bob Lisk. A

time capsule was placed in a concrete vault under the porch of the church containing significant artifacts of the day. The red door of the entry indicates that it is named for a martyred saint, St. Andrew. The inaugural service was held Easter Sunday 1955. Several years later "Deacon Bob" constructed the Rectory, a home for the Priest and his family. Built next door to the church, its design compliments that New England style architecture.

During the leadership of the Rev. Mr. J. Roland Johnson (1966-1972) the current structure was completed to form its present shape of a cross. This added additional meeting rooms and office space for a growing congregation. The kitchen area was extensively remodeled and upgraded.

Long known as outstanding cooks, St. Andrew's Episcopal Church Women provided meals for many different civic, athletic and social groups over the years as a means of supporting their various outreach programs within the church, community and beyond. The revival of the making and selling of "St. Andrew's Famous Peanut Brittle" for the holiday season was welcomed by the community in 1998 and continues to be a popular fundraiser. The ECW published its first cookbook in 1962 and published a second edition in 2000, which quickly went into a second printing.

Due to its central location within the Episcopal Diocese of Southern Ohio, St. Andrew's often hosts meetings of various groups from other Episcopal churches including the Secretariat of Southern Ohio Episcopal Curial Council.

Over the years St. Andrews has served many. She has been a training ground for intern Priests and Deacons and Bishop Donis Dean Patterson, Bishop of the Episcopal Diocese of Dallas Texas 1983-1992. The first kindergarten program in Fayette County was begun at Saint Andrews in 1955. It later became a pre-school, operating until 1999. Her parish hall has been a gathering place for Girl Scouts, Boy Scouts, 4H clubs, Alcoholics Anonymous, Help Anonymous, Spirit of Christmas for Kids and numerous other community centered endeavors. Her congregation has supported local, national and international missions, led services at local nursing homes, made quilts and clothing for Children's Hospital, been a moving force in Hospice and Habitat for Humanity and a supportive, caring family for one another for over one hundred years.

Most importantly, under the leadership of our current Vicar, The Reverend Stephen Cuff, may we continue to serve and achieve our mission

"To know Jesus Christ and to make Him Known".

Compiled and Edited by Mary Burbage and Frances Tye 2001

History of St. Colman's Church

The Catholic Church in Washington Court House can trace its origins back to the visits of Father Thomas Blake, who was ordained a priest on April 13, 1851. In 1852, Father Blake was appointed resident pastor in Xenia to put spirit into the Catholics there for the erection of a church, later to be known as Saint Brigid's. Father Blake's zeal would not allow him to be confined to Xenia though, and his ministry took him to many towns situated along the railroad between Cincinnati and Xenia. From Xenia as a center, Father Blake attended the missions of Milford, Loveland, Morrow, Lebanon, Wilmington, Washington Court House, Jamestown, Spring Valley, Cedarville, Selma, South Charleston and London, all the while having the charge of Saint Brigid in Xenia. It was Father Blake who first visited and tried to organize churches in Wilmington and Washington Court House.

According to R. S. Dill's History of Fayette County, which was published in 1881, Father Blake first celebrated Mass in Washington Court House in 1852 in a shanty occupied by a Michael Flynn, who was engaged in constructing the Cincinnati & Muskingum Valley Railroad. The attendants at these occasional Masses, which were celebrated in private homes, were principally railroad men, most of whom left the area when the railroad was completed. The following persons remained, however, and became the pillars of the church at that time: John Coghland, and his brother Thomas, Michael O'Garrath, Martin Brannan, John Sanders, Patrick Burke and his mother, a Mr. Grady and Michael Flynn. It is recorded elsewhere that in 1855, Father Blake also celebrated Mass in the home of a Mr. Harrington, but on this occasion there was only a handful of worshippers present. In the 1856 edition of the Catholic Directory, it specifically states that Father Blake attended Catholics living in "Washington, Fayette County, Ohio," as well as those living in Lebanon, London, Wilmington and Waynesburg. While these official Directories between 1857 and 1864 all continue to mention that Father Blake attended Washington Court House from Xenia, it is known that Mass was celebrated on an irregular basis in private homes and later on in a rented Hall from 1852 until 1866 by other pastors from nearby parishes and by traveling priests who learned of the few Catholic residents in this vicinity. It was not until the fall of 1879 that a resident pastor was to be appointed who would actually live in Washington Court House.

Prior to 1857, Father Maurice Howard from Springfield also celebrated Mass here on several occasions. Father John D. Duffy, who was at the time stationed in Circleville, succeeded him. Father Duffy arrived in Circleville late in 1856, and remained there until his death on June 4, 1865. Father Duffy

visited Washington Court House regularly once a month, bringing with him a choir from Circleville. He first celebrated Mass at Michael Flynn's house, but shortly afterwards a place known as Ely's Hall, then just completed, was engaged for church services. The earliest recorded date of Father Duffy's visits to Washington Court House seems to be April 19, 1857, when the Circleville baptismal records indicate that Father Duffy conferred baptisms here. It was Father Duffy who started a subscription or fund raising drive for the building of a church here, but he died before he had an opportunity to collect sufficient funds to build a church.

It is recorded in Dill's History of Fayette County that both shortly before or shortly after Father Duffy's death, Fathers Bernard Evers and Daniel O'Regan, D.D., both from Lancaster, visited here on a few occasions and ministered to the small flock. Father Edward M. Fitzgerald, the Pastor of Saint Patrick's Church in Columbus, was supposed to have celebrated Mass here on one occasion during this period. In December of 1866, Pope Pius IX named Father Fitzgerald to be the Bishop of Little Rock, Arkansas. He was consecrated a bishop in Columbus on February 3, 1867, and left for his new post shortly thereafter.

By September of 1865, Father Christopher L. Pindar had arrived in Circleville to replace Father Duffy, who had died on June 4 of that year. Father Pindar began visiting Washington Court House once a month, celebrating Mass in Ely's Hall but hearing confessions in John Sander's house. It was Father Pindar who continued the subscription or fund raising drive begun by Father Duffy and he built the first Catholic Church building on Main Street, on part of lots 103-104, which had been purchased on March 1, 1861, by Archbishop John B. Purcell of Cincinnati from Andrew Post for \$1000.

Some very interesting correspondence has been located in the Archives of the Archdiocese of Cincinnati concerning the building of this first Catholic Church in Washington Court House. It must be remembered that Father Pindar was stationed in Circleville throughout this entire period. On April 25, 1866, he wrote to Archbishop Purcell: "I expect that within a month, the corner stone can be laid to the new church in Washington. With God's assistance, I shall complete it entirely before the winter." According to the Catholic Telegraph of May 29, 1866, "The corner-stone of the Church of Our Lady of the Assumption was blessed and placed on Tuesday, the 29th of May (1866), by Archbishop Purcell, attended by the pastor, Reverend Christopher Pindar and Reverend J. B. O'Donoghue (of Milford) in Washington, Fayette County, Ohio. The attendance of citizens was quite respectable, and the interest manifested in the ceremonies, and the Archbishop's discourse, very creditable to their intelligence and desire of knowing more of the old church foundation. The work progresses

and the zealous pastor hopes to have it ready for use in September. We beg here to express obligations to the hospitable families Dahl, Sanders and Meyer. There is a hall rented for Catholic service in the town, but in this instance, Mass was celebrated in Mr. Sanders' residence, and a few persons received the Holy Communion, as an opportunity had been afforded to all to make their Easter (duty) previously."

On June 5, 1866, Father Pindar wrote to Archbishop Purcell: "Mr. Sanders has collected already \$300 among the Protestants of Washington. I have ordered a confessional to be made. The reasons why I had none so far at Washington are: 1) because I consider it not a regular station, 2) because Father Duffy never had one there, 3) because I had no money to get one." Father Pindar informed the Archbishop on August 29, 1866: "The church at Washington will be under roof this week. I hope to have it ready for Divine Service in about a month. Finally, on September 5, 1866, Father Pindar sent this message to Archbishop Purcell: "As the hall at Washington is in a situation entirely unbecoming the dignity of the August Mysteries, I would like to celebrate in the new church the next time I go there, the last Sunday of this month. We have only the table accommodated for an altar till next year. We could only have the floor put in, and have it plastered this year. I now desire Your Grace's opinion, whether I can say Mass in the church before it is dedicated, or whether it is better to perform the ceremonies of the Ritual beforehand. I would like, in case Your Grace should dedicate it, to have it in a more advanced and perfect condition, which could hardly be this year. The church, however, as it is, is the only decent place in Washington for celebration."

According to one report, Mass was celebrated in this church once a month, but no records could be found to determine if the Archbishop of Cincinnati ever returned to solemnly dedicate the building. The final page of this chapter of history was written on May 11, 1868, when Father Pindar submitted his resignation from the pastorate of the Washington congregation to Archbishop Purcell.

A birds-eye view map of Washington Court House drawn in 1867 which shows every house and building in the town at that time indicates a building identified only as "Catholic Church" occupying the block on the west side of North Main Street, immediately south of Paint Street. This is the present site of the Rodgers Chapel AME Church, 325 North Main Street. The two sidewalls and front wall of this present structure are from the original Catholic Church building erected on that site in 1866. The present congregation of this church tore down the rear wall and expanded the size of the church some years ago, but the sidewalls and front wall are from the original, with some improvements being made in the brickwork. It should be noted that the original Catholic Church in Washington Court

House was officially known as the Church of Our Lady of the Assumption, or more commonly called "Saint Mary's." At the time this church was erected, the population of Washington Court House was around 2200.

Sadlier's Catholic Directory, Almanac & Ordo for 1870 indicates that Reverend John B. O'Donoghue attended the Church at Washington Court House from Morrow following the resignation of Father Pindar. Father O'Donoghue visited here regularly once each month, while residing in Morrow. About six months after Father O'Donoghue's appointment, he proposed to the congregation the building of a larger place of worship since the congregation had increased to such an extent as to make this imperative.

A picnic was held for the purpose of raising money to build a larger church. A gold-headed cane was awarded to the most popular man in the county; the contest being decided by votes at ten cents each. An Irish poplin dress was awarded to the most popular lady in the same way and the contest began. It was a sharp but good-natured one; the cane being awarded to Mr. James Ely, with Judge McLean a close second. Mrs. John Meyer secured the dress by a small margin from Mrs. Jacob Dahl. The plan succeeded beyond all expectations of Father O'Donoghue, and the two contests alone netted about \$1000. The picnic netted over \$1700 for the building fund.

After the picnic a meeting of the congregation was held in the church and it was unanimously agreed to purchase a plot of ground on Fayette Street. On February 2, 1870, Father O'Donoghue purchased lot 8, the present location of the police and fire stations on Fayette Street, from William H. Blakemore and his wife Amy for \$3000. For some un-known reason, the majority of the congregation did not prefer this location and so after a good deal of wrangling, Father O'Donoghue immediately began selling off parts of lot 8 and began looking for a new location. It is interesting to note that Father O'Donoghue sold a part of lot 8 to The Incorporated Village of Washington on August 20, 1872, for \$2300. All of the Fayette Street property had been disposed of by November of 1874.

On October 24, 1871, Father O'Donoghue purchased three and five-eighths acres of land from Judge Daniel McLean for \$1093. This land was adjoining a plot of ground obtained earlier for cemetery purposes east of town, on what is now East Elm Street, which was then outside the corporation limits, near the Cincinnati & Muskingum Valley Railroad. On this newly purchased property a substantial two story brick church building, forty by sixty-two feet, was erected.

In a letter written by Father O'Donoghue to Archbishop Purcell dated April 11, 1872, we find some interesting details concerning the background for the construction of this church as well as the disposition of the first church on Main Street. Father O'Donoghue writes: "At Washington we have now two

churches. You may recollect I did some years ago (1866) accompany you there to lay the corner stone of a church although I never approved of the lot or location when a more suitable one could be had then for much cheaper prices than now. Still, I hoped there could be a church, not only built but paid for - to answer the wants of the poor people who were so long without one - trusting to a rickety Hall. I dwelt on this in your own hearing at the time. The church was built, partly rebuilt, and was subsequently for sale. You wrote me to take charge of the church and congregation and pay the debts. So when I visited the place, heard the peoples side, and of the pending and urgent debts - what it should cost to finish the church and otherwise improve as required, I then told them, let it be sold, I would build another. Still it might have answered for years - if the debts could be paid (most have already been), but there was another matter that I could not lose sight of - it was as I had known for years the great sacrifices the poor people at and about Washington made in behalf of their deceased friends - taking the remains distances of 40 and 60 miles - often to the City - at a cost of from \$40 to \$100. I was now bound to remember such faith and appreciate it and after some difficulty I procured a most eligible piece of ground within the limited resources of the congregation for a burying place - on a part of it I had built the foundation of the new church while you were in Rome last year. I had the bricks fired, put up the walls and had it roofed before winter. I may say it is half built or finished - a good substantial structure - larger than the Wilmington Church. The opening is still left for you to bless the corner stone, but even if necessary I might prepare for the time being for Mass but we still have the first or old church awaiting your approbation for the disposal of it."

On March 3, 1873, Father John O'Donoghue sold the old church building and property on Main Street to the Trustees of the African ME Church for \$2000. Some say that a Mr. David Rodgers donated \$1000 for the purchase and so the new church, Rodgers Chapel AME Church, received its name from him.

As it turned out, the new church built in the cemetery was too far distant from the central part of town and was only accessible by taking the railroad, as Elm Street did not then exist. When Archbishop Purcell came to officiate at the laying of the corner stone, he had to be taken to the church on a handcar because there were no streets in that vicinity.

History does not record precisely when or why or upon whose authority the name of the new church was changed from Our Lady of the Assumption, or as it was commonly known, Saint Mary's, to Saint Colman. The earliest indication of the church being called Saint Colman is found in the baptismal records dating from August of 1880, during the pastorate of Father Michael O'Donoghue. According to one source, which cannot be

verified, the new church was given the name of Saint Colman in recognition of the migration of so many people of Irish descent to the Washington Court House area. It is interesting to note, however, that the convent, which the Our Lady of Victory Missionary Sisters opened here in 1950, was called Saint Mary of the Assumption Convent.

In the fall of 1879, Father John M. Feldman succeeded Father O'Donoghue. Father Feldman was the first resident pastor of the parish and from this date Saint Colman Church began a new phase of its history as a distinct parish rather than being a mission or station of some other church, as had been the situation previously. With the arrival of a resident pastor, the pressing problem became finding a suitable residence for him. In 1879 a fair was held, which was attended largely by Protestants, and \$1700 was raised towards purchasing a residence for the pastor. These fairs were very popular in the early days and much money was raised in this manner.

Father Feldman thought the church was located in the wrong place and he advised the congregation to build a church and pastoral residence in the center of town. A committee was appointed to select a site but the location agreed upon by them did not meet with Father Feldman's approval, who preferred a location across the creek. The plot selected by Father Feldman had a large roomy house situated upon it, which afforded him a temporary chapel where he could celebrate Mass during the week, thereby avoiding the inconvenience of traveling to the cemetery church except on Sunday. The exact location of this first pastoral residence has not been determined.

In July of 1880, Father Feldman was transferred and Father Michael O'Donoghue, who had previously been stationed in Hillsboro, was sent to replace him on July 18. Father O'Donoghue, like his predecessor, thought the church in the cemetery was too far from the center of town. He favored a site near the first church on Main Street. On October 19, 1880, Bishop William H. Elder, then the Coadjutor to the Archbishop of Cincinnati, was invited to come to Washington Court House after having administered Confirmation in South Charleston, to approve of a site for a new church. When the Bishop arrived on that day, he too did not approve of a church in the cemetery, thinking the church was too far from town. He remarked at the time that it is more convenient for the country folks to attend services in the town than it is for the town people to attend in the country.

Bishop Elder finally agreed to approve the purchase of the land where the church is presently located, on the corner of East and North Streets, but only on the following conditions: that within ten days \$1300 should be collected and added to the \$1700 then in the bank which had been realized

from the fair the year before. That would make a payment of \$3000 on the property about to be purchased, leaving a balance of \$1000 as a debt to be paid off in time.

At precisely this point in the history of Saint Colman parish, the reality of "Lay Trusteeism" raised its head! On November 1, 1880, Barney Kelley, Cornelius Smyth, Martin Berry, Patrick Burk and John Hartman, as Trustees for the Saint Colman Congregation of the Roman Catholic Church of Washington Court House, Ohio, purchased on their own initiative and in their own names part of Out Lot 27, on the corner of East and North Streets, from F. L. Nitterhouse and his wife Mary, for \$4000. Thereupon began an impassioned correspondence between Father O'Donoghue and Bishop Elder, in which Father O'Donoghue clearly indicated the conditions existing with a "Committee" in Washington Court House and his personal trials and tribulations with them at that time. He pointed out the illegality of the Trustees purchasing this property in their own names, even going so far as to withdraw funds belonging to the Church from the local bank without the pastor's permission. He states in a letter dated February 26, 1881: "Our good people here look on this act as worse than uncatholic." Another continuing problem was the failure or inability of the Committee to provide and furnish a suitable pastoral residence. In the letter mentioned above, Father O'Donoghue spoke of "being kept an unwilling occupant of Mr. Kelly's house." He suggested at one point getting lodging in the public hotel or going to stay with his neighboring brother priests in Dayton or Morrow and just returning to Washington Court House on Saturdays for his Sunday duties. Father O'Donoghue frequently mentioned that the Committee failed to pay his salary or meet the other incidental expenses of the Church. He stated that the Committee told him they would "run the affairs" and all he had to do was provide Mass every Sunday. Father O'Donoghue concluded that the congregation was not large enough to meet the requirements of a priest's support. He felt that the church income per year could scarcely reach \$300. By his own accounting, the total church revenue from pew rents and penny collections from July 18, 1870 to February 26, 1881 amounted to only \$201. These were indeed difficult times to be contemplating the construction of a new church building.

From a letter of Father O'Donoghue dated February 26, 1881, it is learned that Bishop Elder had placed New Holland as a mission of Saint Colman two months earlier. He celebrated Mass there on the last Sunday of every month and reported that there were eighteen families and a few single men in that mission.

Father Jeremiah A. Murray became the pastor of Saint Colman Church early in 1883 and with him began the work of constructing the new church on the corner of East and North

Streets. He held a fair and a gold-headed cane was contested for by Doctors Coffman and Foster. The contest not only provided a financial aid to the building fund but also created much amusement for all concerned. Dr. Coffman declared in a good-natured manner that if the Irish did not stick with him, he would never treat any of them again. He won the cane but the margin was a narrow one.

After the fair Father Murray began the construction of the church with a local resident, Mr. Edwin Bird as the architect. The work on the building pushed rapidly forward and on Monday, September 7, 1885, the building was under roof and Father Murray went to Cincinnati to check on the church windows.

On Tuesday, September 8, 1885, Washington Court House was partially destroyed by a cyclone. Six persons were killed, a comparatively small number injured; the loss of property was estimated to be nearly \$500,000. At about five or ten minutes past eight in the evening, the entire western, southern and central portions of the city were swept by the storm, and within that area, which included the business section of the town, very few houses escaped damage, while many were totally destroyed, and the majority were more or less seriously damaged. In the brief space of a moment the work and accumulations of years were undone and swept away. The church in the cemetery was demolished with the exception of an archway, which stood in ruins for many years; only the bell tower of the church on East and North Streets remained standing.

One of the narrow escapes was that of the Reverend John B. Steptoe, pastor of the Second Baptist Church, who was known as "Campmeeting John" over on Sunnyside. He had sought shelter in the tower of Saint Colman Church and was inside it, engaged in prayer at the moment of its destruction. The following is Reverend Steptoe's account of the event, as recorded in Henry Howe's Historical Collections of Ohio, Volume I, published in 1898: "I was going home from a prayer meeting at the Second Baptist Church, of which I was pastor, and the skies above me seemed angry and threatening. As the lightning above me would flash every moment I noticed clouds of different kinds and colors, dark and angry, red, pale and an inky blue.

"Then a kind of warm something passed by me. At this time I was a few rods from the Catholic church when balls of hail commenced to fall around me, and way above my head in the air it appeared that something like large whips and guns were firing and cracking. I turned back in search of a place of refuge, but I could not get any farther than the Catholic Church. There I stood in the tower, and in a quiet manner I thought I was praying my last prayer. I did not make a noise, but I prayed in secret.

"Just across the street stood the First Baptist church, when something like a big slap struck it and it fell; then with two crashes the Catholic church fell, all except the tower, in which I was standing and praying; but the Catholic church went down so easy, as it appeared to me, that I thought it was only a breach or two in the wall, for where I was standing I could not see the main building. I had my umbrella in my hand and the top part of the stick was broken off and carried away; my hat was also taken off my head. I have never found it. My lantern was burning in my right hand and did not go out. I don't suppose the cyclone lasted over two or three minutes, but it was a long time to me.

According to one story, when the storm passed Reverend Steptoe went back up town and speaking of the great destruction of property said the Baptist church was down for he saw the walls fall, but he told everyone the Catholic church was all right because he had taken refuge in its tower and remained there until the storm was over. On his way back home again, he passed the Catholic Church and was astonished to see that nothing but the bell tower remained standing - all the rest was down and could only have fallen while he was inside the tower!

The Ohio State Register, published in Washington Court House, in its account of the storm stated: "Saint Colman's, however, suffers the most. They lose their old church near the cemetery. Their new church, at the corner of North and East Streets, is ruined, from the foundation up. The tower and spire are still standing, but cracked and damaged, and are thought to be unsafe. This was the largest church building in town, and was decidedly the most costly and the finest. The congregation suffers twice as much loss as any other."

The Fayette County Herald of Sunday, September 13, 1885 stated: "The roof of the Catholic rectory is gone and the fine church being erected by the Saint Colman congregation had its walls torn down; the tower, a very tall one, remains standing, but is probably so badly shaken as to necessitate rebuilding."

When Father Murray returned from Cincinnati and found the church in ruins, he appealed to Archbishop Elder for help. In a letter dated September 9, 1885, he wrote: "A cyclone swept through this place about eight o'clock last night which completely destroyed both our churches, the old one and the new. We are left now without a church at a time when the congregation had exhausted all the means at its disposal to put up the new building that we thought so badly needed. It will take us to our utmost to pay for what has been done, and still we are without a place in which the Holy Sacrifice can be offered. We recognize in this the hand of God, and humbly accept the chastisement as coming from Him who doeth all things well. Many of the houses of our people are totally wrecked and they are today houseless and homeless. The outlook

is most discouraging and I scarcely know what to do. I ask you, Most Reverend Dear Archbishop, in the name of this people whose generosity I know so well, as our spiritual father to come to our assistance in sore need. I know the deeply affectionate feeling you have for all the souls committed to your care, and that is the reason I make so bold as to make this appeal." The Archbishop responded in a telegram the next day that the people should have courage; he would do all that he could. Included was a check for \$200.

On September 10, 1885, Father Murray wrote again to the Archbishop: "Several priests have been here and I have received telegrams of sympathy from others, and all offer to do anything in their power to assist us in our distressing need. It has been suggested that if a collection throughout the diocese were recommended by the Archbishop, that the response could be generous. It has also been suggested that it would be well if this were done as soon as possible. The nature of the calamity is so unusual and the circumstances of the congregation so peculiar that I thought much practical sympathy could be offered us. The church destroyed was the third one built by this congregation, and they had strained themselves to the utmost to pay for what had been done. The calamity overtook us when we were financially exhausted, and left us without a church or the means to build one. It has also been suggested that it would be well to make a statement of our condition public through the Catholic papers of the country over the signature of the pastor with the approval of the Archbishop, and that some help might be reached in that way. Will you please write and let me know if I can use your name in making such an appeal. I wrote Dr. Moeller, acknowledging the receipt of the \$200 you so kindly sent me. I hope that you will not consider this letter out of place as I am anxious to do all that I can to remedy the terrible calamity, with which it has seemed good to Providence to afflict us."

In the September 17, 1885 issue of the Catholic Telegraph, the diocesan newspaper of Cincinnati, the following announcement was made: "By direction of the Archbishop, a collection is to be taken up in the churches throughout the Diocese next Sunday, in aid of the congregation at Washington Court House, this State, whose new and beautiful church, almost completed, was destroyed by the late cyclone."

The next week's issue of the Catholic Telegraph, dated September 24, 1885, contained this statement from a circular letter Archbishop Elder sent to the priests of the Archdiocese: "For three years past the Catholics of the town and congregation have been applying all the means they could dispose of to obtain for themselves a suitable church. Their neighbors (not Catholics) have contributed liberally. With great efforts, they had succeeded in erecting this building,

not ostentatious nor excessive in cost, but still of architecture becoming the House of God, so that it elicited the commendation of all who saw it, and it was admired by all the citizens as an ornament and a credit to the town.

"It has now been totally demolished to within a few feet of the ground. The tower only is standing; and it is not yet ascertained whether the damage done to it will require its being taken down.

"They had a church outside of the town too far for practical use, but that likewise has been totally destroyed by the cyclone. Consequently they have no place whatever to serve them as a church. Even the large halls in town, which they might have used temporarily, have been destroyed. "The congregation is a small one. Their resources have been exhausted in the erecting of this new church."

Father Murray concluded the appeal with a statement of his own: "Thus it will be seen that after all our hard endeavors we are left without a building in which the Holy Sacrifice can be offered. Not only that, but we are in debt for the new building which was destroyed. In these distressing circumstances I have taken the liberty to appeal, in the name of a stricken congregation, to the charity of the faithful throughout the country for help in our greatest need. Any sum, no matter how small, will be thankfully received, and Almighty God will surely reward the giver."

The October 8, 1885 issue of the Catholic Telegraph stated: "It is estimated that Father Murray has received, by this time, nearly if not altogether \$3000 from collection: in aid of his church recently destroyed by a cyclone. He expects to receive at least \$500 - \$600 more."

In the financial statement Father Murray prepared for the period January 11 1885 to January 11 1886, some interesting facts can be found. During that period there were 60 families belonging to the congregation, of which 40 rent seats. There were eight infant baptisms that year. Receipts from subscriptions amounted to \$2247. Contributions to rebuild the church destroyed by the cyclone totaled \$4110.39 from all outside sources. The expenses paid on the new church building before its destruction were \$5368.44; rebuilding costs for the rest of the year after the cyclone amounted to \$3745.50.

The work of reconstruction began immediately. According to an article in the Catholic Telegraph, a certain Thomas Walsh, Esq. of Chillicothe, delivered a lecture on Daniel O'Connell in Saint Colman's Church on February 14, 1886. The March 11, 1886 issue of the newspaper went on to state: "This is the church that was blown down by a cyclone on September 8. With the help of the contributions that were received, the energetic pastor, Father Murray, rushed the work of repairing the damages, and by the beginning of December (1885) the congregation was able to worship in the new building. When the

church is plastered and altogether finished, a marble tablet will be inserted in the tower, commemorating the disaster, and containing a list of the contributions made by churches and other principal benefactors." This must refer to the stone trefoil above the windows on East Street, which bears the scriptural inscription: "The Lord's ways are in a tempest and a whirlwind."

In September 1886, Father Murray wrote to Archbishop Elder about plastering the church at a cost of \$1000 and to purchase 48 church pews at a cost of \$275. He also indicated that other work necessary to finish the building might amount to another \$200 or \$300. Other rebuilding expenses that year were \$787.33 for a new foundation. Receipt from subscriptions during the year January 1, 1886 to January 1, 1887 only amounted to \$95. During that year there were 55 English families and 5 German families listed, with the baptism of 17 infants.

Father Edward P. Hickey succeeded Father Murray late in 1887. He paid off the last \$1000 indebtedness, began to improve the cemetery plat and made other much needed improvements. Archbishop Elder returned to Washington Court House on September 26, 1888 to dedicate the new church, which seated 185 people. On this occasion he conferred the Sacrament of Confirmation on 12 boys, 14 girls and 6 adults.

In October of 1889, Father Adolph F. Sourd arrived to succeed Father Hickey. He continued the cemetery improvements, which were begun by Father Hickey and laid the ground out in lots. He purchased the immense bell weighing 2500 pounds and had it placed in the church tower. When Father Sourd arrived in Washington Court House, the rectory was a very old structure situated against the rear of the church. On April 4, 1894 Father Sourd purchased from Thomas H. and Lida Craig part of Out Lot 27 which contained the residence at 219 South North Street. This was to become the rectory and would remain as such until January of 1976. Father Sourd paid \$3200 for the lot and residence upon it. In 1895 Father Sourd installed steam heat in the church and in 1896 he installed the stained glass windows, which were donated by private individuals and the sodalities then connected with the parish. According to one account, Father Sourd left the parish entirely free from debt when he was transferred sometime after the end of November 1899.

Father Cornelius Scollen spent the early months of 1900 at Saint Colman's, but by April of 1900, Father Michael J. Kelly had arrived as the new pastor. During Father Kelly's administration, the church was ornately painted with two large angels on the wall above the altar and a banner saying, "God is Love." Father Kelly died November 13, 1904. According to the account of his funeral in the November 17, 1904 issue of the local newspaper, "Most of the business houses in the city

had been closed, and representative business men took their places among the steady stream of people entering the church. The different religious denominations were represented by their clergymen, and the assembly was one which testified beyond words to the esteem in which Father Kelly had been held in the community." Father Kelly was buried in Saint Colman Cemetery.

On December 17, 1904, Father Francis P. Quinn was appointed pastor and he remained here until August 2, 1908. Father Thomas E. Fogarty was sent as pastor on August 2, 1908, and he was to remain here for the next thirty-three years until his death on February 24, 1941. There is an indication in the Hoffmann's Catholic Directory for the year's 1916-1918 that New Holland once again became a mission of Saint Colman. The mission there was named Saint Thomas. According to this same Directory, in 1914 there were 85 families in the congregation at Washington Court House. The Directory of 1919 no longer listed New Holland as a mission of Saint Colman.

In the interim between Father Fogarty's death and the appointment of a new pastor, Father Bernard F. Kuhlman and Father George Kuntz administered the parish, the church sacramental records indicate that Father Kuhlman witnessed one marriage during that period and Father Kuntz baptized one infant, being Helen Ducey the daughter of J. Edwin Ducey and Joyce Bishop. This baptism took place on July 13, 1941.

On September 1, 1941, Father Raphael D. Rodgers arrived as the new pastor. During his administration the church was once again redecorated and symbols of the seven sacraments were painted on the sanctuary wall above the altar. He also saw to the construction of the stone garage behind the former rectory. During his tenure as pastor a new diocese in Ohio was erected in Steubenville and a document issued in Rome on October 21, 1944 announced the removal of Hardin, Marion, Union, Madison and Fayette counties and parts of Pickaway, Ross, Pike and Scioto counties from the jurisdiction of the Archbishop of Cincinnati and placed these counties under the administration of the Bishop of Columbus. This realignment of diocesan boundaries was made public on November 15, 1944. The territory taken from the Archdiocese of Cincinnati and given to the Diocese of Columbus included 10 parishes and 7 missions. And so Saint Colman parish became a part of the Diocese of Columbus after its birth and almost hundred-year history in the Archdiocese of Cincinnati. At the time of the transfer there were 81 families in the parish, which numbered some 275 souls. Church receipts at Saint Colman in 1944 were \$6483.31 with \$14,500 of surplus funds invested elsewhere. Father Rodgers was transferred in November of 1945 and for the next two months Father James T. Banahan served the needs of the parishioners until a new pastor was appointed.

In January of 1946, Father Otto F. Guenther was appointed pastor. In November of 1951 a campaign was undertaken for enlarging the church, thereby providing additional seating capacity, as well as rooms for catechetical instruction and a parish hall. It was hoped to enlarge the church's seating capacity from 185 to 240 by extending the church and building a new sanctuary. A goal of \$100,000 was set of which \$50,000 was already on hand as a gift from a former parishioner, Michael Mulvehill. The actual solicitation among Saint Colman parishioners got under way with the ringing of the church bell at exactly 6pm on Sunday, December 2, 1951. More than \$31,000 was pledged to the campaign in the first two days.

Father Guenther was instrumental in obtaining the services of the Our Lady of Victory Missionary Sisters, sometimes called Victory Noll Sisters, from Huntington, Indiana, to come here to teach the children catechism and visit the parishioners. The Sisters also cared for the sanctuary and sacristy and also worked with the choir. A home for them was purchased at 223 East Street (the present rectory), next door to the church and the mission of the Sisters was officially opened on August 25, 1950, with the arrival of Mother Catherine, Sister Mary Patrick, Sister Mary Ruth and Sister Mary Carolyn. Bishop Michael J. Ready celebrated the first Mass in the new convent chapel on September 28, 1950. The convent was known as Saint Mary of the Assumption, the name given to the first church erected in Washington Court House, Classes for adult teacher training were begun in the fall of 1966 and the Victory Noll Sisters officially closed their mission here on May 19, 1967. During the years between 1950 and 1967, 25 different Victory Noll Sisters were missioned here.

Father Guenther was admitted to Mount Carmel Hospital in Columbus on December 21, 1951, from where he never returned to Saint Colman as pastor. Father John W. Linnehan was sent here to administer the parish while Father Guenther remained in the hospital, where he died February 9, 1952. Father Linnehan remained on as administrator following Father Guenther's death until June of 1952, when Father John P. Tague assumed this responsibility.

The Sever-Williams Company began construction on the addition in June of 1952. On July 15, 1952, Father Richard J. Connelly was appointed pastor. When Father Connelly arrived in Washington Court House work had progressed to the point where the old frame building situated against the rear of the church, which had served as a sacristy, classrooms and meeting room, and much earlier as the rectory, had already been torn down. The rear church wall had been removed and a temporary structure substituted, and the altar from the Sisters' convent chapel was being used in the church. The old altar had been dismantled and was stored in the garage. Father Guenther's

original plans for enlarging the church were almost doubled by Father Connelly, working with Mr. A. F. Tynan, the architect, and the seating capacity of the church was increased from the projected 240 to 350 to care for the increased size of the congregation. Under Father Connelly's direction, a new altar and canopy above the altar of Appalachian red oak were secured; a seven foot cross with a five foot hand carved corpus was obtained from an Italian sculptor at Pietra Sancta, a town near Rome. New lights and pews were installed in the church, with tile placed underneath the pews and in the aisles. Carpet was laid in the sanctuary and an iron grate was placed around the baptistry. A steel beam was installed under the choir loft to give it additional support. The total cost of the building project was approximately \$220,000. The first Mass to be celebrated in the newly enlarged church and sanctuary was on November 1, 1953. Bishop Michael J. Ready celebrated a Pontifical Mass of dedication in the church on Sunday, December 6, 1953.

A mortgage-burning party and dinner at the Country Club was held on October 12, 1955 to celebrate the successful completion of a fund raising campaign, which paid off the debt on the enlarged church. Father Connelly remained as pastor until his retirement in January of 1976.

On January 29, 1976, Father David E. Petry arrived at Saint Colman parish to assume the responsibilities of being its new pastor. The influence of Religious working in and for Saint Colman parish returned in August of 1976 when Sister Helen Ducey, a Sister of Charity of Cincinnati, Ohio, returned to her home parish to assume the position of Director of Religious Education.

The total Catholic population of Saint Colman parish, which includes all of Fayette County, is estimated to be 1047 souls. During October of 1977, an average of 591 persons attended Mass every weekend and an average of 385 persons received Communion every weekend.

St. Colman Parish

Faith In Action

A Chronological History 1885-2000

- 1852-** Father Thomas Blake of Xenia visits Washington Court House and celebrates the first Mass in a railroad shanty.
- 1866-** The cornerstone is laid for what will become the first Catholic Church in Washington Court House. This church, located at North Main Street, was officially known as the Church of Our Lady of Assumption, or more commonly, "Saint Mary's."

- 1871- Over three acres of land was purchased on what is now East Elm Street for use as a cemetery. Later a two-story brick church was erected. The new church was given the name of Saint Colman in recognition of the many people of Irish descent in Washington Court House.
- 1883- Work began on a new church on the present site at the corner of East and North Streets.
- 1885- By September 7, the new church was almost completed. On September 8, Washington Court House was partially destroyed by a tornado. The church in the cemetery was demolished and only the bell tower of the new church remained standing. Reconstruction began immediately and by December, the congregation worshipped in a new building. A marble tablet was inserted in the bell tower to commemorate the disaster. The stone trefoil above the windows on East Street can still be seen today. It reads, "The Lord's ways are in a tempest and whirlwind."
- 1889- An immense bell weighing 2,500 pounds was purchased and placed in the bell tower. Steam heat and stained glass windows were installed in the church, the house 219 S. North St. was purchased to become the rectory.
- 1900- Father Michael J. Kelly arrived as new pastor. After his death in 1904, he was buried in St. Colman cemetery and is the only pastor to be buried there.
- 1916- The ruins of the church in the cemetery, left standing since 1885, were removed. A stone monument was erected to mark the site.
- 1941- The church was redecorated and symbols of the seven sacraments were painted on the sanctuary wall above the altar. A stone building was constructed behind the former rectory for use by the C.C.D. and youth programs.
- 1944- After an almost one hundred year history as part of the Archdiocese of Cincinnati, St. Colman became a part of the diocese of Columbus. At this time, there were 81 families registered with the parish.
- 1950- The mission of the Our Lady of Victory Missionary Sisters, sometimes called the Victory Noll Sisters, was opened with the arrival of Mother Catherine, Sister Mary Patrick, Sister Mary Ruth, and Sister

Mary Carolyn. Their convent was later to become the present rectory. Their mission closed in 1967.

- 1952-** Construction on the new addition to the church had begun when Father Richard J. Connelly was appointed pastor. Father decided to almost double the original plans. Added were a new altar and canopy of Appalachian red oak, and seating for 350. A seven-foot cross was obtained from an Italian sculptor. New lights and pews were installed, along with carpet in the sanctuary. A steel beam was installed to give the choir loft additional support. The total cost of renovations was \$220,000.
- 1976-** Father Connelly retired and Father David E. Petry assumed pastoral responsibilities. During Father Petry's tenure, the former convent on East Street was renovated for use as the rectory and the Parish Council was established.
- 1979-** Father Bernard McClory joins St. Colman as pastor. He placed special emphasis on Evangelization and Ecumenism, as well as the R. C.I. A. program. Bingo was organized.
- 1983-** Father McClory is reassigned and Father Jerome Raiser was welcomed as pastor. Sister Nancy Ames also joined the St. Colman family this year, as associate pastor and director of religious education.
- 1985-1990** To help celebrate the 100th anniversary of St. Colman church, a Centennial Committee was formed. This committee sponsored numerous special events, such as a picnic, carnival, an ice cream social, and sales of commemorative plates and cookbooks. Bishop Griffin of Columbus celebrated the Centennial Mass, on September 8, 1985. This date was chosen since it was the 100th anniversary of the destruction of the original church.
- 1994-1996** Using Diocesan guidelines, Father Raiser allowed the Parish Council more authority to make decisions regarding the parish. Also created was an Executive Council, dramatically shifting many administrative responsibilities to the laity. Two major service activities were undertaken. The food booths at the Fayette County fair, and the Scarecrow Festival refreshed parish unity while creating income for

capitol improvements. Deacon William Whalen joins Father Raiser on the pastoral staff.

1997-1999 A Future Staffing committee was established with St. Joseph's parish in Circleville. This was in response to the report that both parishes may one day need to share one pastor. For various reasons, both Bingo and the second Mass on Sunday were eliminated. Major cemetery renovations begun in 1990 were completed. Two highlights of these improvements were the new entrance, designed by Mike Armstrong, and the building of a grotto, initiated by Ron Burkhardt.

August 14, 1999 after several years of prayerful planning, Bishop Griffin dedicated the new Parish Center. In excess of 250 parishioners attended the dedication and picnic.

2000- The approximately 300 families participated in unique Jubilee Year activities. Father Raiser announced that he would retire this year, after 42 years in the priesthood. Father Sullivan replaced him.

For more in-depth history, see the 1978 or 1985 directories in the parish archives.

THE STAUNTON METHODIST CHURCH

The Staunton M. E. Church Society in the village of Staunton, Concord Township, was organized A. D. 1820, and the first church was a rude structure, erected A. D. 1833. According to early information the building was of log construction. Prior to the erection of the old log church, the pioneers had held their meetings in the various cabins and later on in the school house. Henry Turner is mentioned as an early circuit rider, coming to the community from Hillsboro to conduct meetings. In order to be present at his many appointments, it was said that he was compelled to travel twenty-eight days each month and thus had but little time for recreation.

An early preacher mentioned in Dills History of Fayette County was Ebenezer Webster. Among the first elders were John Collins and William Simmons.

The Society enlarged until in 1851 a substantial frame church was built. This church was used by the parishioners until around the turn of the century when plans were discussed for the construction of a brick edifice for worship services. It was definitely decided in the spring of 1900 to build the present church, a leading incentive to the construction of the building being the demise of \$1,000 left by the late Robert Worthington.

In order to make room for the building of the new structure, the old church was moved to a vacant lot at the eastern edge of the village. It stood there for sometime until Mr. Morris Sharp, of Washington Court House, Ohio, paid \$100 for the building, which was dismantled and moved to Washington C. H. where it was rebuilt on South Fayette Street and known for years as Wesley Chapel.

The building replacing the old frame church was constructed of brick and stone with a slate roof. It has a bowled floor, seated with circular pews of quartered oak, which will comfortably seat about 400 persons, There are three large Gothic windows, elegantly set with beautiful art stained glass adorning the superstructure. One contains designs of the "Good Shepherd," the "Cross," "Crown" and "Anchor," dedicated to the memory of the late Robert Worthington who for many years was a devoted member of the church and its causes.

On either side of the pulpit are two small rooms used for choir and library purposes.

The Staunton M. E. Church Society deserve great credit for their cheerful and liberal contributions to the Building Fund and they take real pleasure in voicing appreciation to the many who so liberally contributed. The Ladies' Aid Society displayed great tact and untiring energy in their efforts to raise as large a contribution as possible. The Ladies' Aid was organized on May 9, 1899 with the following officers serving;

Mrs. P. W. Drumm, President; Mrs. Robert Worthington, Vice-President; Miss Stella Watson, Secretary; Mrs. Mattie McCoy, Asst. Sect'.; Mrs. J. E. Mark Treasurer. Many dollars were indirectly added to the Building Fund by donations to the society ranging in value from fractional parts of a dollar to several dollars. Listed as members of the building committee were: Henry Mark, President; E. R. VanPelt, Vice-President; I. N. Rowe, Rec. Sect'.; J. E. Mark, Cor. Sect',; Wm. Worthington, Treas.; L. H. Mark, and P. W. Drumm. Board of Trustees at the time included; Henry Mark, E. R. VanPelt, John Deer, Lewis Mark, Charles Stafford, Spencer Calvert, Clark Rowe, A. C. McCoy, J. E. Mark.

Dedicatory services were held on Sunday, February 3, 1901, with worship at 10:00 a.m. and 7:00 p.m. During the morning hour scripture readings were offered by Rev. D. Y. Murdock and Rev. J. W. Baker while invocation was pronounced by Rev. R. Watson. The morning sermon was given by Rev. J. W. Bashford, D. D., President of the Ohio Wesleyan University, Delaware, Ohio. Rev. A. H. Norcross, D. D., pastor of Grace M. E. Church, Washington C. H., Ohio, had the sermon at the evening service. Formal dedication was made by Rev. Bashford.

The minister of the Staunton Methodist Church. at the time was Rev. P. W. Drumm.

In the early days, Staunton, Buena Vista, Mt. Carmel and Asbury Chapel made up the circuit. When Mt. Carmel burned and wasn't rebuilt, Maple Grove and Camp Grove were added, That was about the years, 1912 to 1914. Staunton became part of a parish later on. Other churches in the parish included Good Hope, Buena Vista, Cochran, Maple Grove, Sugar Grove and New Martinsburg. The parsonage was then changed from Staunton to Good Hope. In the 1940's-, Staunton became part of the Bloomingburg District, of which district it is now identified. Rev. Lester Taylor, of Bloomingburg is the present pastor.

Other pastors who have served the church through the years included such names as Rev. Postle, Rev. Drumm, Rev. Bancroft, Rev. Clifford, Rev. Isaac Sollars, Rev. Ricketts, Rev. Creamer, Rev. Sudlow, Rev. Rose, Rev. Jones, Rev. N. H. Peterson, Rev. Meyers, Rev. Beckett, Rev. Haycock, Rev. Tucker, Rev. Marshall, Rev. Baughn, and Frank Hughes, Ohio Wesleyan University student, who served as substitute preacher during one summer.

Floors were sanded and the church redecorated about 12 years ago - 1943. A dedication was held then with Rev. Baughn the pastor in charge at that time.

Extensive redecorating to the interior has been underway at the church in recent months. New carpet has also been laid to further add to the attractiveness of the surroundings.

This year - 1955 - membership stands at approximately 100. Preaching services are held every two weeks at 9:30 a.m. Sunday School is held every Sunday, one morning at 9:30 a.m. and the next at 10:30 a.m., depending on preaching.

Following is a report of monies collected and expended in the building and furnishing of the church and other expenses incident thereto at the turn of the century

SUBSCRIPTION PAID

Ladies' Aid Society	\$ 400.00	W. A. Furry	\$ 35.00
James H. Allen	\$ 5.00	Margaret J. Furry	\$ 25.00
A. S. Ballard	\$ 10.00	Mills Gardner	\$ 25.00
C. F. Ballard	\$ 10.00	Joe Grimsley	\$ 10.00
I. F. Barger	\$ 25.00	C. M. Griffith	\$ 25.00
E. S. Brakefield	\$ 25.00	O. Garinger	\$ 10.00
Mrs. T. J. Brakefield	\$ 100.00	Rosa Garinger	\$ 1.00
J. G. Beatty	\$ 25.00	Mrs. Cora Garinger	\$ 1.00
Brownell and Sons	\$ 25.00	J. E. Hare	\$ 100.00
William Briggs	\$ 5.00	Mrs. J. E. Hare	\$ 50.00
Fred Bonecutter	\$ 2.00	Ethel and Nellie Hare	\$ 50.00
Sarah Bonecutter	\$ 1.00	R. H. Harrop	\$ 10.00
William Burnette	\$ 1.00	James Holmes	\$ 25.00
Eli Craig	\$ 50.00	Chas. Harlow	\$ 10.00
William Craig	\$ 50.00	G. S. Hodson	\$ 5.00
D. S. Craig	\$ 50.00	A. F. Hopkins	\$ 5.00
Craig Bros.	\$ 25.00	Scott Hopkins	\$ 5.00
John Craig	\$ 10.00	Mrs. L. Hidy	\$ 5.00
Margaret Calvert	\$ 205.00	Simon Hidy	\$ 10.00
Spencer Calvert	\$ 175.00	W. E. Ireland	\$ 15.00
Mabel and Ethel Calvert	\$ 10.00	S. A. Ireland	\$ 10.00
A. R. Creamer	\$ 15.00	D. R. Jacobs	\$ 5.00
Mr. and Mrs. J. F. Cross	\$ 50.00	B. F. Jameson	\$ 10.00
I. H. Carman	\$ 25.00	Geo. Jackson	\$ 5.00
Naomi Cockerill	\$ 25.00	Margaret James	\$ 5.00
Ed Cockerill	\$ 5.00	Isaac Johnson	\$ 20.00
S. S. Cockerill	\$ 10.00	H. D. Johnson	\$ 10.00
Miss Hattie Collins-Large Bible and Hymnal for pulpit			
Frank Conner	\$ 15.00	C. H. Johnson	\$ 10.00
Mrs. J. C. Conner	\$ 10.00	Mary Johnson	\$ 50.00
Henry Cripps	\$ 25.00	Humphrey Jones	\$ 50.00
S. W. Cissna	\$ 10.00	Ada M. Jones	\$ 25.00
E. E. Crone	\$ 10.00	Cynthia Johnson	\$ 10.00
John Deer	\$ 150.00	E. D. King	\$ 10.00
Ed Deer	\$ 126.00	Mrs. S. J. Ladd	\$ 10.00
Mrs. John Deer	\$ 50.00	Mrs. Cora Lewis	\$ 100.00
Mrs. Ed Deer	\$ 15.00	Henry S. Limes	\$ 25.00
Dahl-Millikan Co.	\$ 25.00	Robt. Lutteral	\$ 25.00
Dial & Fullerton	\$ 5.00	Henry Mark	\$1,005.00
Rev. P. W. Drumm	\$ 27.00	Lewis Mark	\$ 310.00
J. F. Dennis	\$ 5.00	Miss Sophia Mark	\$ 100.00
W. L. Devalon	\$ 10.00	Miss Grace Mark	\$ 100.00
Epworth League	\$ 100.00	Mrs. L. H. Mark	\$ 100.00
Rade Engle	\$ 25.00	J. E. Mark	\$ 401.00
Lystin Engle	\$ 10.00	Mr. and Mrs. Fred Mark	\$ 50.00
William Engle	\$ 5.00	A. H. Mark	\$ 25.00
Mrs. Rade Engle	\$ 5.00	Mrs. Henry Mark	\$ 10.00
Clara Fisher	\$ 10.00	Aden Mark	\$ 10.00
Scott Fisher	\$ 5.00	Mrs. J, E. Mark	\$ 25.00
Mrs. Scott Fisher	\$ 5.00	Pet Mark	\$ 10.00
Mr. and Mrs. Flanagan	\$ 10.00	C. A. Foster	\$ 5.00
Ford Hdw. Co.	\$ 10.00	Mr. and Mrs. L. M. McFadden	\$ 100.00

Al McCoy	\$	30.00	Rev. Redmon	\$	1.00
A. C. McCoy	\$	76.00	B. L. Sollars	\$	100.00
James McCoy	\$	25.00	Elizabeth M. Sollars	\$	35.00
Rachel McCoy	\$	10.00	W. B. Sollars	\$	10.00
J. D. McCoy	\$	10.00	S. L. Sollars	\$	20.00
Mart McCoy	\$	25.00	Chas. Stafford	\$	25.00
McCoy and Hess	\$	20.00	Mary Stafford-Elegant Pulpit Set		
McCoy and Allen	\$	10.00	Mary Stafford	\$	26.00
Mr. T. W. Marchant	\$	10.00	Vede Stafford	\$	5.00
Lewis Moore	\$	25.00	Morris Sharp	\$	100.00
Chas. Murray	\$	10.00	F. L. Stutson	\$	25.00
William Millikan and Son	\$	10.00	Ed Sheridan	\$	10.00
Lorenzo Morris	\$	10.00	D. W. Smith	\$	5.50
Mrs. Floyd Minshall	\$	5.00	W. H. Sheridan	\$	5.00
Eliza Mitchener	\$	5.00	Chas. F. Sheridan	\$	5.00
Rev. Mitchell	\$	6.00	Mrs. Joe Sheridan	\$	5.00
Mrs. Ida Morey	\$	105.00	W. B. Snider	\$	5.00
Old Organ	\$	10.00	Richard Sollars	\$	10.00
Mack Post	\$	50.00	Estel Stewart	\$	1.00
Dug Post	\$	10.00	Maud Stuckey	\$	5.00
Clark Post	\$	5.00	E. O. Tenquary	\$	5.00
Tasso Post	\$	5.00	E. R. Van Pelt	\$	1,010.00
John Parrett	\$	10.00	S. P. VanPelt	\$	125.00
Marion Parrett	\$	10.00	Chas. VanPelt	\$	100.00
Seth L. Parrett	\$	5.00	Mrs. L. R. VanPelt	\$	10.00
J. L. Persinger	\$	50.00	John VanPelt	\$	5.00
Chas. Persinger	\$	25.00	Henry Venerman	\$	10.00
Huldah J. Patton	\$	15.00	Robert Worthington (demise)		
Elias Priddy	\$	27.00		\$	1,000.00
Rachel Priddy	\$	10.00	Mr. and Mrs. Wm. Worthington		
Geo. Priddy	\$	5.00		\$	400.00
Hulds Phillips	\$	3.00	Joseph Worthington	\$	100.00
Harry Phillips	\$.50	Jos. W. Worthington	\$	25.00
Mr. and Mrs. I. N. Rowe	\$	105.00	Kenturah Worthington	\$	10.00
Mr. and Mrs, John Rowe	\$	125.00	Margaret A. Worthington		
Mr. and Mrs. Clark Rowe	\$	150.00		\$	20.00
Mr. and Mrs. M. E. Rowe	\$	50.00	Mrs. Robert Worthington		
Pearl Rowe	\$	2.50		\$	55.00
Mazie Rowe	\$	2.50	Mrs. J. B. Worthington		
Curtis Rowe	\$	5.00		\$	25.00
Nannie Rowe	\$	1.00	Robert Watson	\$	50.00
Amanda Rowe	\$	1.00	Stella Watson	\$	25.00
Majorie Rowe	\$	1.00	Eliza Waddell	\$	16.00
Chas. Roberts	\$	26.00	Oscar Wikle	\$	5.00
J. U. Roberts	\$	10.00	Lewis Wikle	\$	5.00
Alice Roberts	\$	10.00	Silas Wikle	\$	5.00
Blanche Roberts	\$	5.00	Wilson and Wilson	\$	5.00
Harry Roberts	\$	5.00	William Wilson	\$	15.00
Mrs. Etta Ross	\$	10.00	Elba Wilson	\$	1.00
E. A. Ramsay	\$	10.00	J. L. Zimmerman	\$	5.00
C. A. Reid	\$	2.00	Hat & Dollar Collection on		
Nettie Rowe	\$	5.00	Dedication Day	\$	105.80
Total		\$9,745.50			

EXPENDITURES

E. E. Crone, Building Contract	\$6,506.20
American Furniture Co., Seating	\$ 830.00
Marshall Furnace Co., Wolverine Furnace	\$ 235.00
Bryant Bros., Columbus, Frescoing	\$ 300.00
C. F. Parker, Architect	\$ 120.05
Von Gerichten Glass Co., Art Glass	\$ 525.00

Phillip Mosier - cornerstone	\$	15.00
Wm. Briggs, Light	\$	105.00
Craig Bros., Wash. C. H., Carpet	\$	302.41
Ford Hdw. Co., Hardware	\$	40.00
B. and O. Ry., Freight on Glass	\$	3.97
Will E. dale, Chairs	\$	18.00
St. Burkley, Organ	\$	85.00
Wm. Millikan and Son, Printing	\$	7.00
Craig Bros., Carpet Sweepers	\$	3.50
Will E. Dale, furnishing extra chairs	\$	1.50
Henry Mark, Digging Cellar	\$	17.00
Henry Mark, work	\$	15.35
E. R. VanPelt, work	\$	15.85
I. N. Rowe, Sundries	\$	7.57
H. G. Coffman & Co., Lumber	\$	4.72
Wm. Smith, work	\$	5.50
Enoch Lee, work	\$	5.25
J. W. Roberts, work	\$	2.25
C. A. Stafford, Tile	\$	4.50
Thornton & Son, Coal	\$	21.54
Smithers Bros., Coal	\$	20.13
Jesse Bonecutter, Hauling coal	\$	5.96
Ed Scroggins, Fixing Seats	\$	5.20
J. E. Mark, Hauling Lumber	\$	1.50
J. E. Mark, S. S. Books & freight on organ	\$	9.15
Jack Hidy, Fixing Windows	\$	2.50
N. A. Roberts, Board	\$.50
A. E. Mark, Payment on parsonage barn	\$	68.50
Dial & Fullerton, Cyclone and Fire Ins.	\$	49.50
Rev. J. G. Bashford, Dedication	\$	55.00
Rev. A. H. Norcross - assistant	\$	5.00
Total		\$9,420.93

SUMMARY

Total amount money subscribed	\$9,840.50
Total amount subscriptions yet unpaid	\$ 95.00
Total amount subscriptions collected	\$9,745.50
Total amount money expended	\$9,420.03
Total amount money in Treasury	\$ 325.47
Equaling Amount Subscription collected	\$9,745.50

This reports was respectfully submitted to the Building Committee by the Secretary and Treasurer at a called meeting on March 13th 1902 and the same was by unanimous vote accepted, and by unanimous vote of Building Committee said balance of \$325.47 was turned over to the Board of Trustees of Staunton M. E. Church. Respectfully, (Signed) J. E. Mark, Wm. Worthington, Committee on Report.

(Information Furnished through the courtesy of Mrs. J. O. Wilson, Staunton, Ohio and Miss Blanche Roberts, Wash. C. H., O.) - Dated February 16, 1955. (Few Facts Taken from Dills History of Fayette County)

Addenda

1955 Dedication

Most of the 100 members of Staunton Methodist Church, together with guests and former members from Washington C. H., Springfield, Chillicothe and Cleveland attended dedication services for the redecorated church on Sunday, May 22, 1955.

The interior of the church has been completely done over. The floors and pews have been refinished, new carpeting has been laid and new drapes hung, and a large portrait of Christ now dominates the front of the church.

Following the morning class session a worship service was held at 11 a.m. with Rev. Lester Taylor offering a sermon based on the Book of Psalms. In the congregation were 18 families from Selden Grange. At noon a potluck dinner was held at Staunton school.

Returning to the church, members and guests enjoyed the formal dedication service at 2 p.m. conducted by Rev. Marshall, a former pastor of the Staunton Church. Other than the dedication sermon, there were several talks given by members of long standing covering major events in the history of the church. The talks were prepared and delivered by W. P. Wikel, Miss Blanche Roberts, Miss Mazie Rowe, Miss Annette Stafford, Mrs. Pearl McCurdy and Lawrence Sheridan.

Present at the dedication service were a dozen members of the Sunday School class taught for years by Mrs. Mary Stafford, who would be over a century old if she were still living. Eight church members who attended the original dedication of the church after its construction in 1901 were on hand for the services May 22, 1955. They were Miss Blanche Roberts, Miss Mazie Rowe, Miss Annette Stafford, Mr. and Mrs. Foster Wikle, W. E. Sollars, Mrs. Vada McCoy and W. P. Wikel.

(Facts from Record-Herald dated May 23, 1955.)

**THE HISTORY OF
SUGAR CREEK BAPTIST CHURCH
Route 35 North
Washington Court House, Ohio
1830 - 1980**

Compiled for the Sesquicentennial Celebration, September 7,
1980

History Committee

Irene B. McNabb, Chairman
Jane F. Campbell
Carolyn H. DeWeese
Floris F. Sprague
Donald F. Breakfield

(You) are built upon the foundation of the apostles and
prophets, Jesus Christ himself being the chief
cornerstone. In whom all the building fitly framed
together groweth unto a holy temple in the Lord.

Ephesians 2:20-21

THE CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; To strive for the advancement of this church in knowledge, holiness, and comfort; To promote its prosperity and spirituality; To sustain its worship, ordinances, discipline, and doctrines; To give it a sacred preeminence over all institutions of human origin; To contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; To religiously educate our children; To seek the salvation of our kindred and acquaintances; To walk circumspectly in the world; To be just in our dealings, faithful in our engagements, and exemplary in our deportment; To avoid all tattling, backbiting, and excessive anger; To abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; To remember each other in prayer; To aid each other in sickness and distress; To cultivate Christian sympathy in feeling and courtesy in speech; To be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

Henry Baughan To Lease Simeon Baughan and Others

Know all men that I Henry party of the first part do hereby lease unto the Trustees of the Baptist Church called Sugar Creek to wit Simeon Baughan, Samuel Higby, Charles Sexton in Union Township in the County of Fayette in the State of Ohio party of the second part and their successors in office for the purpose of building a meeting house and burying ground the following parcel of land namely beginning at the south East Corner of Smith Sneads Survey No 2069 at A Hickory and Red oak thence north 10 poles to two black oaks thence west 22 poles to an Ash Red oak and Elm thence 10 poles to the original line thence East 22 poles to the beginning with all privileges and appertinances to have and to hold the same for and during the term of Ninety nine years and forever renewable from the seventeenth day of November the year one thousand and Eight hundred and Thirty Eight In testimony whereof the said parties have hereunto set their hands and seals This seventeenth day of November A.D. 1838 Sealed in the presence of

Attest Daniel Bush
Enos F. Yeoman

Received October 23rd 1844 and recorded 26th of the same

Henry Boughan	S
Simeon Boughan	E
Charles Sexton	A
Samuel Higbee	L

B. F. Baughn to The Regular Baptist Church, called Sugar Creek

This indenture made and entered into this to Twenty first day of April Eighteen hundred forty nine between B. F. Baughn of the first part of the State of Ohio and Fayette

County and Richard Baughan, Simeon Baughan, and E. F. Yeoman (and their successors in office Trustees in Trust for the regular Baptist Church called Sugar Creek) of the second part Witnesseth that the party of the first part has bargained and sold to the party of the second part a certain tract or parcel of land for the Consideration of Ten Dollars to him in hand paid by the party of the Second part the receipt whereof is hereby acknowledged, known and described as follows beginning at the south east corner of the original Survey of Smith Sneed No. 2069 thence north ten poles to a stone thence west twenty poles to a stone thence South Ten poles to a stone in the original line of said Survey thence East with said line to the place of beginning containing One Acre and forty poles. To have and to hold said premises with all improvements to the use benefit and behooves of the Church aforesaid as a place of worship and burying ground and the house on said premises to be free to all religious denominations when not occupied by the regular Baptists. And the party of the first part further covenants and agrees with the party of the Second part for the further Sum of Ten dollars to him in hand paid by the party of the Second part that if the Church aforesaid shall at any future period of time become extinct that the party of the second part their heirs and assigns shall hold and occupy said lot of land as a burying ground forever and may authorize any religious denomination to build and occupy any house of public worship on said premises, Wherein I have set my hand and seal this 25th day of April A D 1849

Executed in the presence of

B. F. Baughn
O. Loofbourrow
William Smith

SEAL

The State of Ohio Fayette Co SS

Personally appeared before me O Loofbourrow an acting and qualified Justice of the Peace in and for said County B F Baughan the within named grantor and acknowledged the signing and sealing of the within instrument to be his Voluntary act and deed Given under my hand this 25th day of April A D 1849

Rec'd Nov 15 1887 at 2.40 o'clock p.m.

O. Loofbourrow J.P.

This church is one of the oldest in Fayette County, having been organized in 1830. At first, meetings were held in a log building, which was used as a schoolhouse during the week. (An 1875 Atlas of Fayette county states that the Baptists of this area met in a log cabin in 1835 with the preacher a Rev. Tuttle. This could very well be the Sugar Creek Baptist Church.) The cemetery is very old and must have been selected before the church organization for there are monuments standing dating from 1810.

Henry Baughn, a settler from Culpepper, Virginia, and his son Zachariah gave the land for the church. (The Northwest territories, opened up by an ordinance of the United States government in 1787, had been surveyed by a firm in New York (the Smith-Snead Survey) who "stepped off" the land grants without ever coming near the Ohio Territory. This resulted in much confusion as to land boundaries. The people of that era were also very lax in recording their deeds. It was not until around the time of the Civil War that a reliable survey was made in Fayette County and correct property lines established. We theorize that it was this uncertainty that caused Henry Baughn to see to it that a "proper instrument of conveyance" was put on record.)

The earliest recorded deed states that Henry Baughn leased the land for a meeting house and burying ground to the trustees of the Regular Baptist church known as Sugar Creek on November 17, 1838. In 1840 a long, one-room frame building was erected, which was in use until 1900.

On April 21, 1849, B. F. Baughn sold the same parcel of land to the trustees of Sugar Creek Regular Baptist Church for the sum of ten dollars. This evidently superseded the lease arrangement. He also sold them the cemetery land for another ten dollars with the stipulation that if the church becomes extinct, the trustees will hold and occupy the lot of land as a burying ground forever.

Documented early members of the church include Henry Baughn, his wife, Elizabeth, Zachariah Baughn, his wife, Rebecca, Simeon Baughn, Charles Sexton, Samuel Higbee, Richard Baughn, Enos F. Yeoman, Joab Carr, his wife, Elizabeth, and Peter Fultz.

The Sunday school was organized in 1850. Information is sketchy about the first half century of the church's life, as the church records prior to 1906 were lost in a house fire. Sunday school records exist from December, 1887, which log the scripture reading, the offering (an average of 45-55 cents per Sunday) and the total attendance, which ranged from 37 to 56.

It is interesting to note that one Sunday in particular, there was \$1.02 in the treasury, \$1.00 was paid out for something, and the balance was two cents. Males and females

were counted separately. A typical report would read: Number of officers present - 4; Number of teachers - 4; Number of male scholars - 19; Number of female scholars - 20; Visitors -4; Total -51.

Evidently the church did not have a full time preacher or preaching services every Sunday, but did hold Sunday school every Lord's day. Some of the early preachers were Sam Smith, D. D. Johnson, Jimmy Jones, Rev. Thomas, Rev. Bond, and Rev. Burnett. The roster of early Sunday school officers included such names as William McCord, Elon Thornton, T. C. Michael, Frank Plymire, James McCord, J. J. Baughn and Noah Baughn. In 1887 the hymn book in use was "Gospel Hymns". In 1896 the congregation sang from "Select Gems" and "The Finest of the Wheat".

At a business meeting on February 11, 1900, the church members voted to empower the building committee to proceed with the promotion and completion of a new church building. The following is a record of the business session relating to the erection of the new structure.

SUGAR CREEK BAPTIST CHURCH February 17, 1900

The church met in regular session, Benson Parrett, moderator. The minutes of the previous meeting were read and approved. The following resolution was presented:

"Be it resolved by this church in regular business session that they empower the building committee to proceed to collect any and all monies subscribed and that they use the same in such manner as they deem best for the promotion and completion of proposed church building. To enter into contract with any party or parties in such form or manner as they shall think best for the erection of said building and that the present building is placed at their disposal to be used as they may deem to be to the best interest of the church."

The above resolution carried. Motion to adjourn carried.

T. C. MICHAEL
Sec. Pro. Tem.

The last services were held March 4, 1900, when a picture was taken of the congregation and the old church. At this meeting, deacons from the Methodist Protestant Church at the corner of Palmer and Bush Roads were in attendance and invited the congregation to meet with them during construction of the building. Work to tear it down began the next day.

The building committee consisted of Elon Thornton, Jackson Baughn, Judson Baughn, Noah Baughn, and Jesse Fultz.

The carpenter who planned the building and supervised the work was Tom Michael. Work continued throughout the summer and when completed, it was dedicated on November 12, 1900. Rev. J. P. Curran of Hillsboro conducted the services that morning, afternoon, and evening. There was an indebtedness remaining at this time, but in September 1901, it was re-dedicated, free and clear of debt, by the first pastor of the new church, Rev. J. E. Medick.

Eighty years ago, this was an ultra-modern country church. It had a baptistry, acetylene gaslights, beautiful stained-glass windows, a Sunday school room, a coal furnace and an elevated floor. Mr. Bill Willis, owner of the Willis Chair Factory on Lakeview Avenue, donated the chairs for the Sunday school room.

Being such a small church, it was necessary for the congregation to share a pastor with other churches for many years. Worship services were held in the morning and evening on the second and fourth Sundays of the month. Sunday school was held every Sunday, and each Thursday evening, the members gathered for conference and prayer, with the last Thursday of the month being a covenant meeting. In 1916, worship services were changed to the first and third Sundays. It was not until 1958 that the church was able to obtain a full time bi-vocational pastor, Rev. Paul Minnick.

At various times the church was served by student pastors from Denison University at Granville, Ohio. They gave their enthusiasm, and in turn, the church helped them finance their education. Among them were Harold Phillips (1916-18), Raymond Spoerri (1926-28), Kenneth Esyt (1928-29), Richard Brandt (1929-30), William Powell (1931), and Paul Kubick (1931-33). C. Raymond Buck, presently the foreign secretary of Cleveland Mid-Missions, served the church from 1945 to 1947, driving each week from Louisville, Kentucky, where he attended seminary. These dedicated men would sometimes bring in gospel teams who in turn would teach Sunday school classes, have charge of the worship services and furnish music.

While Mr. Spoerri was pastoring the church, he started the Baptist Young People's Union, which started work on digging the basement in 1927. From this group the work extended to the church members and eventually the men of the community joined in to complete the task. Mrs. Robert McCord, Blanche McCord, Mrs. Roscoe (Ruth) Haines and her daughter served the men coffee and home-made doughnuts as they labored. The women of the church held chicken suppers at Chaffin school as a money-raising project to pay for the basement. Mr. Robert McCord built the stairway to the basement and the cupboards for the dishes. The women of the church also served "corn dinners" to the community and earned the funds to equip the kitchen with dishes, silverware, coal-oil stoves, and butcher linen tablecloths, which were embroidered by Mrs. Elmer

Baughn. The acetylene gaslights were replaced by electricity in 1933.

On November 12, 1950, a "homecoming" was held to celebrate the golden anniversary of the church building.

Over the years, many improvements were made to the existing structure. In addition to routine maintenance, an oil furnace was installed in 1950-51 to take the place of the coal furnace and classrooms were built in the basement in 1956-57. The church was also redecorated at this time. The sanctuary was carpeted in 1964 and the exterior of the building was refurbished with aluminum siding in 1972. A water system was installed in 1967 with restrooms being a welcome addition in 1974. The sanctuary ceiling was lowered in 1976 to aid in fuel conservation. A two-manual, full pedal Wurlitzer electronic organ with chimes was purchased in 1979 as the service project for the sesquicentennial celebration to replace the Thomas organ donated by Claude Foster in 1958.

A new communion service was put into use in June of 1955, and 1960 saw the installation of new oak pulpit furniture which was hand made by one of the parishioners, Mr. Robert James. It included the pulpit, flower stands, worship table and communion table.

We know from existing records that both the Ladies Aid Society and Women's Mission Circle were in existence in January of 1909. These societies contained the same members but each provided a different form of service. The Ladies Aid worked for the betterment of the church building and the Mission Circle labored for home and foreign missions. In March 1916, the Mission Circle and Ladies Aid united to form the Baptist Women's Missionary Society. It is still in existence today.

The Christian Board of Education was established in 1959.

The church, as well as the Baptist Women's Missionary Society, is affiliated with the Clinton Baptist Association (formerly Caesar's Creek Association), the Ohio Baptist Convention, and the American Baptist Churches of the U.S.A. The BWMS also takes an active part in Fayette County Church Women United.

At the present time there are approximately 120 members on the church roll, and of these, about sixty are active in the work of the church.

PASTORS - SUGAR CREEK BAPTIST CHURCH

Early pastors - Sam Smith, D. D. Johnson*, E. W. Lloyd, Jimmy Jones, Rev. Thomas, Rev. Bond, Rev. Burrett.

1877-	Rev. Daniel D. Trickler	1931-	William Powell***
1890-	Rev. Allen	1931-33	Paul Kubick***
1892-	Rev. T. B. Collins	1934-42	Rev. Charles Bowen
1895-	Rev. W. W. Marlow	1942-May to Nov.	Rev. Meredith K. Lasley

1897-	Rev. C. E. Griffin	1943-Feb. to May	
1899-1900	Rev. O. F. Colwell		Robert W. S. Spike
1901-03	Rev. J. E. Medick**	1944-45	George R. Brooks
1904-	J. L. Maddux	1945-47	C. Raymond Buck
1905-06	Rev. Arthur Cooper	1948-May to Aug.	
1908-11	Rev. J. M. Cosby		Harold J. Blosser
1912-	Rev. Kreager and	1948-52	Rev. Emri Sites
	Rev. Carey	1952-58	Rev. F. G. Maure
1913-16	D. A. Cush	1959-March to Oct.	
1916-19	Harold Phillips		Carl A. Nissen, Jr.
1919-20	Rev. F. L. Frazier	1959-66	Rev. Paul Minnich
1921-Feb. to June		1966-68	Rev. Robert Lackens
	Rev. J. P. Hendershot	1969-72	Rev. Fred McKnight
1922-23	Rev. B. F. Farris	1972-73	Ed Sanderson
1923-26	Rev. T. M. Hoffmeister	1974-75	Rev. Stephen
1926-28	Raymond Spoerri***		Doorneweerd
1928-29	Kenneth Esty***	1975-79	Rev. Noel McClaren
1929-30	Richard Brandt***	1979	Rev. Joe Current

*- Great, great grandfather of Carolyn DeWeese and Martha Carman

**-First pastor of the "new" church, built 1900

***-Student pastors from Granville, Ohio

PERSONAL GLIMPSES

Baptized on January 25, 1914, Ruth Baughn Haines has the longest continuous membership on the present roll of the church. As of September 1980, she has been a member for 66 years. She is the great, great granddaughter of Henry Baughn and great-granddaughter of Zachariah Baughn who were instrumental in giving the land for the church. Her husband, Roscoe Haines, sister-in-law, Pauline Coil Haines, and Roy Coil have been continuous members since their baptism April 17, 1921.

Kathryn Jane Fults Campbell has been a member since her baptism in April 1931. She is the great granddaughter of Peter Fultz, one of the pioneer members; the niece of Jesse Fults who was on the building committee for the new church in 1900; the greatniece of T. C. Michael, the carpenter who planned and supervised the work.

Of the original families two are fifth and sixth generation active members of the church. Carolyn Haines DeWeese and Martha Haines Carmen are great, great granddaughters of D. D. Johnson, one of the early preachers at Sugar Creek Baptist Church. He was called the "Marrying Preacher" because he performed so many weddings and came here from Jamestown. Dennis and Ann DeWeese and Nancy and Carol Carman are his great, great, great grandchildren.

Michael and Nancy Campbell are the great, great grandchildren of Peter Fultz, the great nephew and niece of Jesse Fults, and great, great nephew and niece of T. C. Michael. Michael has two daughters, Michelle Marie and Stephanie Nicole.

The oldest member of the congregation is Mary Jane Frederick who celebrated her 95th birthday last December 13. She joined the church on November 1, 1953.

The gravestone of George Rupert who died in 1846 at the age of 96 bears the following inscription: A Revolutionary Soldier he fought many a battle for the rich boon, which we now enjoy. He is said to have been a great hunter and shot, in one season 120 deer, 2 bears, wolves and many other game in Fayette County near the Sugar Creek. His is the only Revolutionary veteran's grave in the cemetery.

Valentine "Felty" Coil (died 1832) who is buried in the cemetery was captured by Indians in Virginia when he was about two years old and taken to Canada where a squaw who had lost a son adopted him. One day the infamous Simon Gurty told him who he was during a spell of drunkenness. Coil returned to Virginia and identified himself to his mother by a birthmark. He married and lived there for a time. After his wife died he returned to Canada and dealt in the whiskey trade. Later, he returned again to Virginia and with his sister Polly (who is also buried in the Sugar Creek cemetery) he moved to Chillicothe and then Fayette County where he set up a distillery. He had learned to make bricks while in Canada and so was employed to help erect the first courthouse in Washington C. H. in 1813-14.

Henry Baughn was a trustee of Union Township in 1832 for which he received a salary of \$4.50. He married Elizabeth Wall and fought in the war of 1812.

Samuel Higbee settled in 1831 on the Higbee farm coming here from Pennsylvania. He and his wife were the parents of four sons and seven daughters, two of which died as children. One of the daughters, Pamela, married Humphry Hidy.

Elon Thornton (1845-1941) was one of eight sons born to Thomas and Mahala Harper Thornton. Thomas Thornton was orphaned early in life and was raised by the family of Peter Fultz, a cabinetmaker. He married Mahala Harper (daughter of Jacob Harper who is buried in the cemetery) in 1834 and they set up housekeeping in the woods. Elon married Ellen Carr, the granddaughter of Polly Herrod Carr and Jacob Carr. (Jacob was the son of Joab and Elizabeth Carr who are buried in the

cemetery.) Mr. Thornton was active in the church for many years, holding office as Sunday school superintendent and deacon among others.

Graves of the signers of the original deed to the property still existing in the cemetery are those of Henry Baughn and Simeon Baughn.

Among other families who contributed greatly to the service of the church during the late nineteenth and early twentieth centuries were the McCords and the Hynes. The last survivors of these families to attend the church were Nellie Hynes who died in 1970 and Blanche McCord who died in 1975.

Alternate spelling of family names

Baughn - Baughan, Boughan, Boughn
Glaze - Glayse
Higbee - Higby
Fults - Fultz

Church Bell

The church bell was cast by the Jenny and Manning Bell Foundry of Washington Court House and hung in the belfry when the church was built in 1900. The bell has a glad-tidings clapper and a toll-clapper.

SUGAR CREEK BAPTIST CEMETERY

The oldest grave in the cemetery is that of Letitia Sexton who died in 1810. Jane Baughan was buried in 1816; Lystra Baughn in 1820; Joab Carr, 1824; Susan Hagler Miller, 1830; Elizabeth Rupert and Valentine Coil, 1832; Jessie May Miller, Elizabeth and Susan Carr and the infant son of J. and E. Baughn in 1833; Jacob Glaze, 1836; and Christenah Miller in 1839.

The names and birth/death dates are listed of those in the burying ground who were living at the time of the church's beginnings. Some of these, no doubt, were members of the church while others lived nearby and chose to rest here, as it was convenient.

Simeon Baughan - 1786/1863	wife Lucy - 1787/1859
Valentine Coil - 1747?/1832	sister Polly - 1757/1852
Barnet Blue - 1777/1846	
Jacob Pursley- died 1856	wife Rachel -died 1855
Jacob Moore - 1808/1850	
Mary Moore - 1798?/1859	(wife of John W. Moore, Sen.)
Susan Carr - 1795 or 1797/1870	(wife of J. Carr)
Joab Carr - 1790/1824	wife Elizabeth - 1788/1833 daughter Susan - 1815/1833

Financial Secretary:	Jane F. Campbell
Benevolence Treasurer:	Martha Carman
Organist:	Irene B. McNabb
Pianist:	Paula M. Campbell
Sunday school Superintendent:	Irene B. McNabb
Teachers:	Lois Goodson Mildred Donohoe Rev. Joe Current Irene McNabb Patricia Dowler Martha Carman
Chairman, Christian Board of Education:	Mildred Donohoe
President, Baptist Women's Missionary Society:	Irene McNabb
Junior Church Director:	Janet K. McNabb

PRINCIPLE SOURCES OF INFORMATION

Church history compiled by Golda Baughn, 1964
Church records beginning 1906
Sunday school Secretary's books beginning 1887
Recorder's Office, Fayette County Courthouse
History of Fayette County, R. S. Dills, c1881
Illustrated Historical Atlas of Fayette County c1875
Interview with Ruth Baughn Haines and Roscoe Haines
Interview with David Baughn

The committee wishes to thank all who contributed information for this undertaking. We have tried to make it as accurate as possible.

HISTORY OF SUGAR GROVE UNITED METHODIST CHURCH
Located 4679 State
Route 41 South, Washington C.H.,
Ohio 43160

Droves of ethnic people came to our country during the 1700's because of political unrest and religious suppression. By the end of the Revolutionary War John Wesley's Christian doctrines were entrenched along our country's eastern coast, north and south. As the western expansion beyond the Appalachian Mountains occurred, the spreading of Methodism became inherently tied with the historical events at the time.

Many of these events hastened settlement in our own region; Fort Redstone on the banks of the Monongahela River in southwestern Pennsylvania was a safe rest area for circuit riders and settlers. Daniel Boone had traversed Cumberland Gap into Kentucky and Tennessee and Boone's clan and friends were settled. The Land Ordinance (Northwest Territory) of 1787 opened up Ohio to hunters, explorers, surveyors and settlers. Virginia had ceded lands to the Federal Government excepting those lands reserved for officers and soldiers of the Revolutionary War and these lands were located between the Little Miami River and Scioto River. In Ohio, the government allotted lands to surveyors and systematically sold lands to first comers. In turn, surveyors sold lands too. All of these events meant people coming, people settling, and preachers riding on a circuit from settlement to settlement.

From that time on, Methodist Societies flourished. Local leaders organized classes for these societies and became class leaders, preachers, deacons, and elders. These local representatives in the Methodist Society complemented the circuit rider's work, and he, in turn, supplemented the local preacher's efforts.

Ohio had gained statehood in 1803, and Fayette County's definitive boundaries were mapped by 1810. Shortly after, we find a small band of settlers around the area of Sugar Creek with Methodist inclinations.

According to genealogical and historical records, John King (1786-1868) came from Ross County, Ohio, about 1805 from Virginia and settled in Concord Township. By 1809, he had removed himself to the area of Sugar Creek.

There is a recorded deed in the Recorder's Office of Ross County, Chillicothe, Ohio, with a December 1810 date that is significant, 250 acres of land, lying along Paint Creek and west of the creek in Fayette County, was transferred to William Brannon of Loudoun County, Virginia, by Nathaniel Massie. Handwritten across the edge of the deed are the words, "Delivered to John King." How odd..... probable...yes! Both Brannon and King were from Virginia and both were

associated with the formation of a Methodist Society in the Sugar Grove neighborhood. Much later the descendants of Brannon/Branen bequeathed to the Sugar Grove Trustees the property, known as the church farm.

John King and Jesse Rowe, Senior were neighbors of sorts. They lived on parallel trails in this county. King lived on the banks of Sugar Creek and Rowe on Wabash Run. From one cabin to the other, this was about one mile through the woods or two miles by trails.

Rowe who had lived in Concord Townships, Ross County, Ohio, returned occasionally to Waugh's Chapel for Methodist meetings. He received assistance from the Miami Circuit of the Methodist Society when a Sabbath Class was formed at his house in 1816. Among the class members was John King.

Since John King was licensed as a local preacher (1826) and ordained as a deacon (1833) in the Methodist Episcopal Church, he was very active when the Washington Circuit was formed in 1837. He served in many capacities and accepted much responsibility: Circuit Steward (1837-1839); committee member for the Elder Conference (1839) (a historical society to collect materials, etc. for the Historical Society of Cincinnati, Ohio); Circuit Steward for classes at Concord, Browns, Morrisses, and Kings (1841); a trustee for the parsonage house in Washington; and elder in the Methodist Society (1843). By 1854 King had decreased his activities and commitments "in view of his age."

One has to acknowledge Reverend John King for his contribution in founding the Methodist Society in Fayette County and Sugar Grove Church.

In Dill's 1881 History of Fayette County, Page 785, the writer states, "The Sugar Grove Sabbath School was organized in 1844." These persons were identified with their respective positions: Superintendent, Samuel Briggs; Secretary, W.A. King; Librarian, George W. Esterbrook (Easterbrook). Both Briggs and Easterbrook had served with the Washington Circuit as class leaders.

1844 seems to be a rather arbitrary date. However, it is one that is acceptable when all other facts tend to support it.

The circuit rider or circuit pastor made his rounds every few months. He reported early in the year of 1845 that Rush's Sabbath School was one of seven; he reported 24 March 1847 a meeting of the Sunday school Society of the M.E. Church in Rush's School House, whereby Article #1 of the Constitution was adopted unanimously, "Society shall be called Sunday school Society of Sugar Grove."

It is assumed Rush's School House was a private school, since no record can be found for a public one. In a reference to "meeting in Rush's School House across the creek," does this mean on the north or south side of Sugar Creek?

William Rush owned lands on both sides, and his homestead is located on the northern bank of Sugar Creek in Union Townships, Sugar Creek being the boundary between Perry Township and Union Township.

A lengthy affair was held at the Sugar Grove Church in 1894. This was called the Bicentennial Celebration of the Sunday school.

Records, conference and circuit reports, writings of historical happenings in newspapers, and genealogical biographies arbitrarily establish 1844 as the likely date of the Sugar Grove Church. Those students who were present in 1894 for the Bicentennial must have assumed they were truly Sugar Grove's honored guests. The Washington Circuit of the Methodist Society appointed a committee 25 January 1851. Its purpose was to estimate the probable cost of erecting a Meeting House for Sugar Grove. Andrew Post, Samuel Briggs, and Reuben Pursell immediately set forth to achieve this goal. Four deeds are pertinent to the original property. These are in the Office of Recorder at the Court House, Washington C.H., Ohio.

Book Q, Page 91, 2 June 1851, William Rush and Harriet sold 1 A & 19 1/2 poles with any houses, etc. to the Trustees of Sugar Grove: Zephaniah Bryan, William King, Hiram Rush, Samuel Briggs, William Richards, Andrew Post, George W. Easterbrook, Reuben Pursell, and John Orr-Trustees in Trust for use of members of the Methodist Episcopal Church; located in Baron Steuben, Survey 663 on the banks of Sugar Creek in line with properties owned by John Orr, Senior and John Orr, Junior.

Book Q. Page 93. 4 February 1853. William Rush and wife transferred 75 rods to John King, William King, Hiram Rush, George W. Easterbrook, Reuben Pursell, and John Orr, Junior, Trustees of Sugar Grove for the purpose of a burying grounds same location and survey number along Sugar Creek to the southwest corner of the Sugar Grove Meeting House.

Book 20, Page 595. 10 March 1894. W.E. Sturgeon and wife Minnie, Joseph C. Fisher and wife Bertha, Joseph S. Fisher and wife Amelia sold to the Trustees of Sugar Grove M.E. Church for cemetery; located northeast corner of Sugar Grove property; reserved Lots 9,14 & 16, each sixteen by 20 feet for selves.

Book 31, Page 78 1902, 0.0. Garinger for one dollar and exchange of property (small strip of land) to Trustees of Sugar Grove Church: J.S. Fisher, J.M. Parrett, Harry King, J.H. Elliott, William Hardway, and W.E. Sturgeons north-south line of cemetery.

Six months after the first deed was recorded, Sugar Grove opened for its intended purpose—a place to study and worship God's word and to practice the Christian love taught by His son.

Superintendent Samuel Briggs died a short time later, and William A. King, the twenty-eight year old son of John King, was tapped to lead, guide, and nurture the members.

This seventh child of Reverend King lived about a half mile from the church (now the home of Mrs. William Fannin). He devoted his life to the theological teachings of Wesley and the missionary work of Francis Asbury. He served the Methodist Society well and capably officiated at many functions.

Not only did William Asbury King serve as a secretary and trustee in his local church, he labored continuously in the work of the circuit and conference. He met the stewards of the Chillicothe District (1850) and was licensed to preach (1852); was appointed secretary of the Tract committee on the Washington Circuit (1853); had served on the Parsonage committee for the Staunton Circuit (1856); was appointed trustee in the Ohio Conference (1857); was ordained a deacon (1862); was ordained an elder (1881); and was recording secretary for the Good Hope Circuit, Chillicothe District, Ohio Conference, a position he held until his death in 1892. William A. King was a respected man in the Sugar Grove community and gave much to this church in the first forty-eight years.

The Sugar Grove Church has always been in the Ohio Conference. From the time of its founding, it has evolved as a Christian Methodist congregation and has been assigned to circuits and districts. It was first a part of the Washington Circuit that extended from Bloomingburg and Jeffersonville to far south beyond Greenfield. In 1856, Sugar Grove was assigned to the Staunton Circuit, one of three circuits when the Washington Circuit divided. There Sugar Grove remained, until Elder I.F. King placed it in the Good Hope Circuit 18 October 1873.

The Good Hope Circuit, although referred to as the Good Hope Charge at times, included four churches: Good Hope, Sugar Grove, Cochran's Chapel, and Martinsburgh (New Martinsburg). Overtures were made at various times by other congregations to join this circuit, and Walnut Creek joined and remained four years, South Salem received some assistance, and Camp Grove was less successful.

Realignment in the district created a name change, The Good Hope Circuit became the Fayette County Parish in 1929, and the four churches remained with the addition of Staunton, Buena Vesta, and Maple Grove. One pastor was assigned to the parish and had an associate less frequently than to his liking.

The Methodist Society in the United States restructured its formal organization about 1939. The unification of the Methodist Episcopal Society, Methodist Protestant Society, and Methodist Episcopal Colored Society brought about another change.

The Fayette County Parish was now called Good Hope Parish. Sugar Grove, Good Hope, New Martinsburg and Maple Grove were the circuit's churches with one pastor.

The official body of the Methodist Society today is the United Methodist Church. This came about with the union of the Methodist Church and the Evangelical United Brethern Church in 1968.

Throughout, all the changes in names, circuits, parishes, etc. have little meaning. Sugar Grove remained in the Chillicothe District all those years, excepting 1931 and 1932.

Today, Sugar Grove United Methodist Church is a part of the Columbus South District in the West Ohio Conference of the United Methodist Church. This hierarchy has little meaning. For after all, The Sugar Grove United Methodist Church will always be Sugar Grove, so named because it was located along Sugar Creek in a grove of trees.

HIGHLIGHTS OF SUGAR GROVE, 1850-1900

- | | |
|------------------|---|
| 6 September 1850 | Sugar Grove Sabbath School opened by Charles King at Wabash, Ohio |
| 31 December 1851 | Referred to as Sugar Grove Chapel |
| 16 August 1856 | Sabbath School Celebration |
| 4 March 1859 | Complete List of Sugar Grove Classes, |

Teachers, and Scholars

Men's Bible Class (First)

James C. King, teacher
 F.C. Coffman, teacher
 William Rush, Junior
 William Rush, Senior
 Josiah Bryan
 George Lindsey
 William H. Orr
 John McArthur

Men's Bible Class (Second)

David Vance, teacher
 J.S. Priddy, teacher
 Samuel Goldsberry
 James Withgate
 Nelson Withgate
 Silas Pernel
 Emanuel Pernel
 Martin Dick
 John Orr, S.L. Goldsberry
 Wesley Tracey

Women's Bible Class (First)

Eliza Orr, teacher
 M. Welchhammer, teacher

Women's Bible Class (Second)

E. Bruce, teacher
 A.V. Briggs, teacher **120**

P. Lanum
 F. Irion
 H. Coffman
 S. Briggs
 D. Briggs
 C. Coffman
 Charity Coffman

E.S. Orr
 C. Rush
 Alice Resler

**Men's Testament Class
 (First)**

**Men's Testament Class
 (Second)**

William A. King, teacher
 H. Rush, teacher
 Jasper Briggs, teacher
 J.S. Orr
 S.C., Orr
 John Resler
 F. Crab
 M. Sturgeon
 Erasmus Coffman

O. King
 J. Lindsey
 E. King
 M. Coffman
 B. Coffman

4 March	1862	Soldier's Aid and Relief Society formed
16 November	1873	Subscriptions to raise money for roof repairs, new chandeliers, and organ
	1874	Women's Crusade against whiskey
1 December	1877	Henry Lease, S.S. Superintendent related to the quarterly Conference, " No reason to complain about Sugar Grove, not as full as desired, but yet spiritual and encouraging"
10 December	1881	Pastor A.R. Miller made 178 calls on Circuit last quarter
12 December	1884	At the Quarterly Conference "a lot of ladies present"
	1888	Rev, Acton with the ministers in an organization to stop gambling activities associated with county fairs
	1889	New Brick Church
	1890	Epworth League organized to promote Methodism through benevolent enterprises
	1892	Children's Society organized

Late in the winter of 1888-1889, the Board of Trustees of Sugar Grove started a little project, repairing the building. The building was worthless; with rotting floors, and a caved-in roof, the Board reconsidered after they had signed a \$600, contract. Before this project was finished, it had ballooned into one of major construction.

The first idea was to build a church building costing about \$2,500. Instead, the new brick church with an opera floor, furnace, circular pews, and a corner tower cost \$4,300. Pastor M.W. Acton as the "Crowning Improvement at Sugar Grove" described it.

The entire Sugar Grove community and friends united in the enterprise, expressed their appreciation, and anticipated blessed spiritual results.

Sugar Grove Church held its services at a schoolhouse along Wabash Run, and the Sunday school met regularly with Superintendent William Hardway in charge during the construction.

Hardway placed some items in the cornerstone during the construction. The known items are a Civil War Service Record and a written Sunday school Report; other items are unknown.

The District Deacon, Reverend D.H. Moore, officiated for the dedication 20 October 1889. A large congregation had assembled, and pride, fellowship, and spiritual renewal existed in Sugar Grove Church, so dedicated to GOD'S KINGDOM.

The Good Hope Circuit accorded Sugar Grove the honor of holding the first revival 1889-1890.

A bell was donated in 1893. (It has been repeated as hearsay that Elizabeth (Brakefield) Cripps of the Anderson Road donated this, because she loved to hear the ring of church bells.) The wrought iron fence was built about the same time.

The next great historical celebration took place 28 April 1894. The purpose of it was to recognize the fiftieth anniversary of Sugar Grove Sunday school. Newspaper announcements extended "cordial welcome" to all former scholars and everyone in the community. Songs, declamations, and addresses were planned for this Bicentennial Celebration.

The lengthy programme was planned and conducted by William E. Sturgeon. The participants were Reverend Joseph Hare, Reverend George Cherrington, Nellie Fisher, Ola Johnson, Harry Silcott, Maud Parrett, Penny Magruder, C.W. Rhodes, Emmett D. King, Morris Sharp, Mrs. Eliza Waddle, and Professor Cheney.

Members who were appointed in April of that year included William Hardway, Superintendent; Joseph Bryan, Treasurer; Harry King, Secretary; Maud Parrett, Organist; Sarah Lease, Chorister; and Essie Elliott, Librarian.

The names of the Board of Trustees remain mostly the same for a period; new names appeared whenever a trustee moved away or was deceased.

NAMES OF BOARD OF TRUSTEES 1851-1874

Zephaniah Bryan	John Orr
Andrew Post	Joseph Lanum
Henry Lease	Isaac M. Johnson
W.A. King	William Brannan

NAMES OF BOARD OF TRUSTEES ADDED AFTER 1874

(years within parentheses indicate year added)

Hugh Snider (1875)	W. Fletcher Bryan (1875)
W.H. Orr (1876)	J.S. Orr (1882)
A.V. Orr (1884)	John Rowe (1886)
Josiah Bryan (1886)	William Hardway (1887)
T.H. Johnson (1887)	William E. Sturgeon (1888)
Marion Parrett (1890)	John Parrett (1891)
Oliver Garinger (1892)	J.M. Parrett (1894)
James Marine (1894)	

Trustees' Names appearing before 1910 were Harry King, Tasso Post, William Hardway, J.S. Fisher, Joseph Elliott, Howard Brakefield, Clark Post, and Willard Everhart.

Throughout the church's history, the Board of Trustees has always showed their concern toward repairs, maintenance, and the aesthetic beauty of the property.

Elmer F. Armbrust, Chairman of the Board, appointed Lawrence Black, Alvin Armbrust, and George Anderson on the committee for redecorating the sanctuary.

This committee set about the task of overseeing this to completion during 1942. They hired Clarence Thomas, a local painter and contractor. They contracted with the Franklin Art Glass Company for the installation of the eleven art glass windows that are displayed today. Omar Sturgeon voluntarily refinished the floors and other wooden structures in the sanctuary. When this committee finished the project, members and friends of the Sugar Grove congregation had donated ninety percent of the funds.

A 1953-1955 project concerned the exterior of the building-roof, gutters, spouting, front doors, etc.

The most extensive remodeling started in about 1969 and continued four years. This consisted of repairs to the art glass windows and the addition of storm windows; the lowering of the ceiling in the sanctuary; the replacing of the electrical system; the installing of new lights; and the applying of new roofing, spouting, etc.

Preserving the beautiful brick exterior of the building has been done in recent years. When the building was erected in 1889, the materials for the joints came from a gravel pit on the Anderson Road. On more than one occasion, O.O. Garinger

remarked to the family, "When I married and moved here in 1869, I had no money to give for the new church building. I gave what I had to give," The joints had been mended a couple of times, and finally the whole exterior bricks were sand-blasted and pointed.

The stoned parking lot, adjacent to the building, was black-topped in 1974 after sixteen years.

Throughout the records, emphasis has been on education: anonymous compositions were written and read by volunteers; 100 Bible verses and paragraphs were committed to memory; library materials have been purchased, such as Methodist paperbacks, periodicals, Bibles, alphabetical and pictorial cards, Bible dictionaries, and many adult novels on Christian stories and biblical characters; and song and sayings of a unison nature for the preschool attendee.

In this "Church beside the Road" (words that surely are uttered by Dick Gleadall) music has always been a medium by which the Lord's work is expressed. As early as 1859, W. Iron (Irion?) and T. Edwards were appointed to a music committee. Concerts were held, and various persons were employed to teach lessons in music. About 1869 the chorister became an appointed position and has continued to this day, now called the song leader. Sugar Grove's Choir of today gives members much pleasure and spreads the Christian message. Without mentioning "ONE ACCORD," this history would not be complete.

Much discussion centered around the direction the church and its congregation would go during the pastorate of Reverend Verlin Dearbaugh. The church became an independent Methodist Church in its present district and conference and embarked cautiously to meet present and future needs, especially with Robert Watts as pastor.

Reverend Robert D. Klingler came to the West Ohio Conference by assignment from the West Pennsylvania Conference. He and his family moved into a new parsonage during the summer of 1987.

Many, many persons in the past and present have contributed their labors, materials, time, money, and service to Sugar Grove. The list is endless, and each has known and knows how much you have uplifted God's work. As it was in the beginning in a little chapel on the banks of Sugar Creek among the sugar maple trees, it is the same today --- a great Openness ---- sharing a strong Fellowship ----- spiritual Warmth ----- and a great Reliance on GOD through HIS SON. These give us cause for a Joy of Celebration in 1989.

HIGHLIGHTS OF SUGAR GROVE CHURCH, after 1930

August 1930 Rev. N.H. Peterson conferred with State of Ohio Highway Department about parking space in front of the church; cooperation obtained

Special classes in the Sunday school reorganized-study Luther King, grandson of William A. King, continues to serve on the Board of Trustees (died 1973); a member since 1911 Luther Cockerill (along with the other Luther King) served many, long dedicated hours with the church business for many years died 1969); made motion to purchase the art glass windows

1952 New piano & organ

Another, one of many for 25 years or more, report of the farm by Harry Silcott, who was the treasurer

1959 First telephone installed

1961 First Summer Bible School organized by Rev, Lester Litton Joy Gleadall & Evelyn Rice volunteered along with many others in keeping the church clean; July 12th twenty members went to Billy Graham's Crusade in Columbus, Ohio

1974 Paul Brunner, Chairman, of the new carpet

Additional Bibles purchased for pew racks; prayer chain: Initiated by Rev. Dearbaugh

Hymnals presented by Mr. & Mrs. Richard Wolfe & Mr, & Mrs, Ray Jinks In Memory of Opal (Johnson) Jinks

Beautification of and preservation of the edifice and belfrey; Joe Black, Chairman

1986-1987 Building of parsonage after careful planning

1987 Parsonage Consecration

1989 Joy of Celebration, 1889-1989, present church building

From the Minutes of the Official Board of Sugar Grove Church, 1932-1956 and Minutes of the Administrative Board, 1956-1987, there are many names, but their official capacity with the church is not specified always. To present these names with specific titles would be unfitting.

*These are the names so found in those minutes and an approximate date when first noted, knowing that the individual may have very well served before or/and after the date so listed.

Elmer F. Armbrust (1932)	Earl M. Johnson (1932)
W.L. Porter (1932)	Lawrence Black (1932)
Ray Fisher (1932)	Omar Sturgeon (1932)
Harry Silcott (1932)	H.E. Keifer (1932)
Harold Hise (1935)	Homer G.o Garinger (1935)
John Merritt (1935)	Luther Cockerill (1935)
Luther King (1937)	Harold Brakefield (1941)
Alvin Armbrust (1947)	Willard Armbrust (1949)
George Anderson (1949)	Eldon Bethards (1953)
Howard Barney (1954)	Paul Brunner (1956)
Ralph Pollard (1957)	Osman King (1957)
Frank Berry (1958)	Wesley Thatcher (1958)
Wilbur Hidy (1958)	Don C. Makarius (1960)
Dick Gleadall (1965)	Philip Scharenberg (1965)
Norman Merritt (1965)	Mike Wilson (1976)
William Clevelle (1968)	Virgil Rice (1976)
Gene Juillerat (1970)	William Root
John Bryant (1970)	Charles Cockerill (1975)
Kenneth Black (1984)	Lloyd Barbee (1975)
Thad Gossett (1984)	Marilyn Gossett (1983)
Alice Browder (1962)	James Poole (1975)
Joe Black (1982)	Russ Augsburger (1985)
Ron Walker (1980)	Thomas Williams (1983)
Douglas Martin (1987)	Patti Martin (1986)
Dan Theesfeld (1984)	Dan Armbrust (1986)

*Any omissions of names are not intended.

INSCRIPTIONS OF ART GLASS WINDOWS

In Memory of Marion & Hulda Parrett
In Memory of Miss Ollie Rowe
In Memory of Hugh & Rebecca Snider
In Memory of Mr. & Mrs. Henry Lease and Daughters
In Memory of Mr. & Mrs. Oscar Branen & Son
Mr. & Mrs. William E. Sturgeon
Post
John Hinton Hoppes
In Memory of Jacob S. & Roberta Cockerill
Mr. & Mrs. E.F. Armbrust & Family
Mr. & Mrs. O.O. Garinger & Family

PASTORS ASSOCIATED WITH SUGAR GROVE

These names were compiled from several lists written by the late William A. King; Emmett Do King (dec.); Omar F. Sturgeon (dec.); Bill and Marge Root; and from all available Church records. There is no assurance these are correct. The years are overlapping, because ministers were assigned late summer or fall. Some ministers were also traveling ministers on a large circuit.

1844	Martin Wolfe, Noah Hough	1868-1869	A.M. Alexander
1844-1845	John We Riely (Keely?)		Bostwick
	Barzilla N. Spahr	1869-1870	David Smith
	William Simmons		Ancil Brooks
1845-1846	John W. Riely (Keely?)	1870-1871	Hugh Boyd
	Valentine Beamer (Beaman?)		Those H. Hall
1846-1847	Archibald Fleming	1871-1873	M.V.B. Evans
	James B. Austin		H. Phillips
1847-1848	James B. Austin		Geo. W. Murry
	Gilbert C. Townsley	1873-1876	Z.W. Fagan
1848-1849	Thomas W. Chandler	1876-1878	J.W. Wakefield
	Sanford Haines	1878-1881	L.C. Brooks
1849-1850	Samuel Brown	1881-1884	A.R. Miller
	Milton G. Baker	1884-1887	A.B. Sniff
1850-1851	Milton G. Baker	1887-1888	W.T. Harvey
	Samuel Middleton	1888-1891	M.W. Acton
	J.F. Reed	1891-1894	Geo. Cherrington
1851-1852	E.H. Dixon	1894-1896	Ralph Watson
	H.F. Green	1896-1899	B.E. Thomas
	Barton Lowe	1899-1902	P.H. Chappellear
1852-1853	Barton Lowe	1902-1906	R.C. Orndorff
	William Sutton	1906-1910	C.A. Hughes
1853-1854	M.T. Bowman	1910-1914	George He Creamer
	William Sutton	1914-1918	C.L. Pfaltzgraf
1854-1855	Joseph Morris	1918-1920	W.A. Whitmer
	J.F. Williams	1920-1924	D.E. Moffett
1855-1856	Joseph Morris	1924-1926	Vernon H. Ickes
	J.F. Williams	1926-1929	C.H. Morrison
	Strawther Evans	1929-1936	N.H. Peterson
1856-1857	Samuel Middleton		(Associate: F.G. Boroff)
1857-1858	J.W. Steele	1936-1940	R.S. Meyer
	S.S. Mount	1940-1946	Forest M. Moon
1858-1859	W.H. McClintock	1946-1949	Guy E. Tucker
	H.R. Miller	1949-1955	Eugene Frazier
1859-1860	W.H. McClintock	1955-1957	Ralph Yoss
	E.C. Heagler	1957-1960	Harold M. Hugus
1860-1861	N. Westerman	1960-1964	Lester Litton
	J.D. Fry; J.H. Acton	1964-1966	Robert Hayden
1861-1862	N. Westerman	1966-1968	R.C. McDowell
	J.D. Fry	1968-1978	Earl Russell
1862-1863	T.G. Ross; J.G. Lakin	1978-1979	Dennis Meyer
1863-1864	James Middleton	1979-1981	Verlin Dearbaugh
1864-1865	J.C. Lakins; N. Ross	1981-1982	Rodney Burk
	Matthias Cherry	1982-1986	Robert Watts
1865-1866	T.G. Ross	1986-	Harold Stafford
	Zechariah Wharton	1986-	Robert Klingler
1866-1867	A.M. Alexander		
	W.F. Hughey		
1867-1868	G.H. Hixon		
	A.M. Alexander		

ROLL OF HONOR: Members serving in Armed Services WW II and after.

Elden A. Armbrust	Don H. Walker
Charles Ronald Armbrust	Frank Weade
Willard L. Armbrust	Robert Wilson
Lloyd Barbee	Homer Wilson. Jr.
Paul Bethards	Donald Bonham
Frank Black	Roger Bonham
Robert Black	Gary Browder
Willard B. Browder	Charles M. Cockerill
Alvin Carroll	Richard Cockerill
Norman Cockerill	Donald Cockerill
Herman Cockerill	Joe Eugene Cockerill
Harley Daugherty	Richard B. Gleadall
Caroline Garringer	Gone Gustin
Paul Garringer	Joseph Hidy
Robert Gordon	Clifford Puckett
Richard Graham	Stephen Thompson
Charles Jenkins	Kenneth W. Black
Glen Jette	James Bonham
Malcolm Jette	Terry Jenkins
Rex Looker	Daniel Rice
Jack Lusher	Thomas E. Williams
Donald Mathews	Jerry M. Wilson
Louella Pleasant	Gregory B. Browder
William Root	Ronald L. Walker
James R. Taylor	

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-written by

-Sharp Copier, furnished by Charles R. Shaper

From Faith Poems, published by the Widow of Frank Grubbs. No
Date nor publishing company given.(Borrowed from Harriet
King Coil, 1989)

WRITTEN BY FRANK GRUBBS

HEAVEN

They say "that Heaven's In the heart,"
I would not have it so;

I'd have it something set apart
From this old world below;

I'd have it somewhere past the stars,
Beyond the mist of dreams,

Where tender arms reach out to clasp,
And God's great love redeems.

They say "that Heaven's in the heart,"
Nay-there's a farther quest;

Somewhere beyond the grave's embrace,
There lies a Land of Rest;

Somewhere in the far deep of space,
Beyond the azure shore;

Amid empyreal splendors wide,
There is a golden door.

O, fleet and sweet, my soul shall wing
It's flight when life is done,

Clear singing through Olympian ways,
Past moon and star and sun;

Somewhere in the Creation's vast
Where mortal foot ne'er trod,

Lies the sweet Heaven of my dreams
With the eternal God.

Frank Grubbs (1881-1973) had many highlights in his career: a professional baseball player, three terms in the Ohio General Assembly as Fayette County's own and his marriage to Zora Stewart Grubbs. Frank was the brother-in-law of Luther and Lena (Stewart) King. Frank's crowning achievement was his ability to express living in his poetry, over 600 poems.

Walnut Hill Church of Christ in Christian Union (Green Twp,)

In August of 1927 a number of people gathered at the home of Mr. and Mrs. H. G. Waln for a meeting and also discussed ways of promoting holiness in this community. There were a series of revival meetings held in various places with Rev. F. B. Kiefel, of Cincinnati, Ohio, as the evangelist. Meetings were held in the different homes each Wednesday and Sunday evening from December 1927 to March 1, 1928. At that time they rented the old Olive School Building from C. F. Kisling and established a little mission, which was known as "Inter-Denominational Mission".

The Olive School Building, which they occupied, is characteristic of the one-room schools, which dotted the rural sections back a number of years ago. Instead of the traditional red brick, this building differs in that respect as it is white and of frame construction. It stands in Green Township on the Barger Road between the Hillsboro-Washington highway (Rt. 62) and the Stafford Rd.

The Inter-Denominational Mission organized a Sunday School with the following officers: Supt., Miss Mae Dunn; Secretary, Herbert Dunn; Treasurer, H. G. Waln; Music Director, Clara Akins. The teachers were H. G. Waln, Una Waln, Mary Waln and Clara Akin.

Those responsible for starting the mission were: Mr. and Mrs. John Dunn, Arthur Dunn, Gladys Dunn, Frank Dunn, Mr. and Mrs. C. L. Daugherty, Helen Daugherty, Mr. and Mrs. Dan Roads, W. F. Wyatt, Mr. and Mrs. H. G. Waln, Mary Waln, E. P. Wilt, Mr. and Mrs. Albert Akins, Mae Dunn, Herbert Dunn, Mr. and Mrs. Marion Carter, Elizabeth Edwards.

Ministers who preached for the mission were Rev. F. B. Kiefel and Rev. Frank Dunne.

As some left the organization to join other churches or moved away from the community the remaining members of the Mission organized into one of the Churches of Christ in Christian Union.

Those who became charter members of the church from the Mission were: Mrs. Matilda Dunn, Mae Dunn, Herbert Dunn, Albert Akins, Clara Akins, Mrs. Fannie Frazier.

A Church of Christ in Christian Union organization was effected in July, 1929, being named Walnut Hill because at that time the little religious group met in the old Walnut Hill school building, having moved from the Olive schoolhouse. F. D. Theobald owned the Walnut Hill building.

It was during the winter of 1931-1932 that the trustees of the church purchased the old Olive School Building and remodeled it for a church. It was dedicated free of any debt in 1932. Rev. E. A. Keaton, moderator of the Churches of

Christ in Christian Union officiated. Trustees at the time of purchase and dedication were Albert Akins, Steve Shubert and Roscoe Thurman.

The names of the pastors of the church are given as they have served: Rev. Arizona Flint, Rev. Frank Sollars, Rev. Frank Hunter, Rev. Arthur George, Rev. Charles Botts, Rev. Clara Akins, Rev. A. E. Sager, Rev. Morris Sallee.

Besides the charter members listed above other members recalled, as attending were J. B. Losey, Rebecca Adams, Roy West, Bessie West, Joe Pollard.

(Information by Rev. Clara Akins.) Sept. 1955.

**A HISTORY OF
THE WHITE OAK GROVE METHODIST CHURCH
GREEN TOWNSHIP, FAYETTE COUNTY, OHIO
1829-1955
Compiled by Marvin G. Schamaun, Pastor**

PREFACE

It has been with great joy and enthusiasm that I have set about the task of writing a brief history of the White Oak Grove Congregation. It has afforded me much pleasure to find many of the ancestors of the present congregation in histories and wills. History came alive for me, as it never has before, and the more facts that came to light, the more it gave me impetus to further my research. However, it goes without saying that this history is not in any way conclusive or complete. On the other hand, I have endeavored to document all facts whenever they could be traced.

Let me say that the names mentioned are documented as historic figures named in R. S. *Dills' History of Fayette County* in connection with the church or township. Others mentioned are given by memory from interviews and memories are not always accurate. If any important person has been omitted it has not been done intentionally.

The writer hopes that this history will be of interest and pleasure to the members and friends of the White Oak Grove Congregation. It has been our earnest desire to be of service to you and all concerned.

MARVIN G. SCHAMAUN, PASTOR
Washington Court House, Ohio

BEGINNINGS

Places

We must journey into the past if we are to discover the foundations of our congregation. Its roots stretch their fingers far back into the early history of Ohio, yes, even into our nation's history.

Green Township, Fayette County, has a long and glorious history. It is a part of the Virginia Military Reservation of Colonial times. All the territory northwest of the Ohio River was claimed by Virginia. The provision for this land was made under the Articles of Confederation dated November 15, 1777 and remained in effect until the ratification of the Constitution in 1788 under the discussion on "Public Lands."

The Virginia Military Survey was described as follows: "That a quantity not exceeding one hundred and fifty thousand acres of land, promised by this state, shall be allowed and granted to Gen. George Rodgers Clark, and to the officers and soldiers of Ohio as a majority of the officers shall choose, and to be afterwards divided among the said officers and soldiers in due proportion according to the laws of Virginia. That in case the quantity of good lands, on the south side of the Ohio, upon the waters of the Cumberland River, and between the Green River and the Tennessee, which have been reserved by law for the Virginia troops, upon continental establishment, should prove insufficient for their legal boundries, the deficiency should be made up to said troops in good lands to be laid off between the rivers Scioto and Little Miami, on the north west side of the River Ohio, in such proportions as have been engaged to them by laws or Virginia."¹

The Virginia Military District included the following counties: Adams, Brown, Clermont, Clinton, Highland, Fayette, Madison and Union. It also included portions of Scioto, Pike, Ross, Pickaway, Franklin, Delaware, Marion, Hardin, Logan, Champaign, Clarke, Green, Warren, and Hamilton. An "Act of Cession" set the boundaries in 1783 but they were not definite until a decision of the Supreme Court in 1824.

The Ludlow line was the first survey in the Virginia Military District and it began at the head waters of the Little Miami in the northeast corner of Madison Township, Clarke County, a little more than three miles east by north from South Charleston, at a point of the Columbus and Xenia Railroad, now the Pennsylvania, about a half mile southwest of the point where the road crosses the county line, and extends north by west through Champaign County, passing about five miles east of Urbana. In Logan County, it runs through the eastern part of Bellefontaine, and strikes the Indiana boundry line in the northeast corner of Harrison Township, about three and a half miles north by west from Bellefontaine. The earliest surveyor of this territory was Col. R. C. Anderson.²

The question may be in the mind of the reader, what is the Virginia Military District? It was land given to the soldiers of the American Revolution by the State of Virginia as a bonus for their service. As has been stated Ohio was then a part of the Virginia territory and the first settlers were from Virginia.

Fayette County, Green Township, formerly embraced all of Concord and part of Jasper and Perry Townships. However, the boundaries now are thus: it is bounded on the north and east by Concord and Perry Townships, on the south by Highland County on the west by Clinton County. It occupies the southeast corner of Fayette County.

¹*R.S. Dills, History of Fayette County, Odell and Mayer, Publishers Dayton, Ohio, 1881, p. 199.*

²*Ibid., pp. 199-205*

Rattlesnake Creek enters the township at survey 5448 and flows southwest to survey 3986, thence south to the county line constituting a part of the eastern border. Lees Creek has its source in Concord Township, thence flows southeast entering Green in survey 5349; thence south, crossing the entire township and entering Highland County. These are the only important streams in the township. The soil is black loam and highly productive of wheat and corn.³

People

We have given some space to the history of the land and now let us turn our attention to some of the early settlers of Green Township and ancestors of some of the present members of our congregation.

Aside from stragglers, hunters, and trappers, Jesse Rowe was the first worthwhile inhabitant within the limits of Green Township. He migrated from Virginia to Ross County, Ohio in 1803. He was the father of nine children: John, Jessie, Jr., William, James, Elizabeth, Mary, Jane, Susan, and Sarah. These facts can be born out by his will *Record of Wills*, Volume "B" page 282, dated September 20, 1845. He moved to Fayette County in 1807 and located on the Little Wabash, which became the homestead. After the organization of the County in 1810, he served as Justice of the Peace for four terms. He also served as township trustee and other offices.

Rowe was a class leader and exhorter in the Methodist Episcopal Church until his death. He is called the Father of Methodism in Fayette County. We may say that he was the beginning of our congregation since there was no Methodist Protestant Church at this time. The first class meeting was held in his cabin. Robert Dobbins was the founder of many of these classes so we may conjecture that he may have helped to start this one, however, this is pure supposition and cannot be documented. Dills' *History of Fayette County*, states that he left a liberal legacy to the church but his will does not bear this out: "I give and bequeath unto the Methodist Episcopal Church (3/4) three fourths of an acre of land including the meeting house thereon being the residue of one acre of land on which a distinct school house is erected on the farm whereon I now live so long as the aforesaid Church shall occupy the aforesaid house as a place of public worship provided always that if the aforesaid Church shall cease to occupy the aforesaid house as a place of public worship, then and in that case the gift hereby made shall be void to all intents and purposes and will revert to my son John."

This will was, of course, in favor of the Olive Chapel Methodist Episcopal Church, which according to R. S. Dills' *History of Fayette County* was the oldest organization in Green Township, and in all probability, was founded by the Rev.

³*Ibid.*, p. 763

Robert Dobbins before he became dissatisfied with the Episcopal form of government of the Methodist Episcopal Church.

Jesse Rowe died in 1845. He was loved and respected by all. He was also a private in the Revolutionary War.

Thomas Moon, Sr. came to Ohio in 1810 with his family, John, Jacob, Christine, Jane, David, William, James, Margaret and Thomas, Jr. They settled on Rattlesnake Creek. They were of the Quaker faith opposing any form of violence. The tract of land on which they settled was a dividing ridge. Thomas Moon, Sr. was the first man to operate a sawmill and flourmill in Green Township. His farm was comprised of 1100 acres in Highland and Fayette Counties. J. D. Moon was a schoolteacher in the township and served under Andrew Jackson in New Orleans.

David Davis was born in Pennsylvania in the year 1785, and migrated to Centerfield, Highland County, Ohio. He raised excellent corn crops. He later moved to Green Township locating on the farm of John Garrett in a cabin later used for a school. He rented here one year and the following year he purchased fifty acres from John Garrett. He married Hanna Gelum in Pennsylvania. To this union was born eight children, whose names appear in order of birth as follows: Mary, Branson, Nancy, William, David, Catherine, Hannah, Melissa. At the time of his death he owned one hundred and six acres of land, which went to his son Branson. And here the story ends as recorded by R. S. Dills' *History of Fayette County*, but it does not end for the congregation of White Oak Grove, for you see Branson Davis was one of the trustees of this church at the time the present site of land was purchased from Robert Patton and his wife, Jane, for the sum of \$24.75 on the first day of September, 1856.

Branson Davis had two daughters, Jane and Meriah. Meriah married a Tudor. Jane married Farrill Patton and to this union was born four children, Lucinda, Sarah Jane, William and David. Lucinda married James Allen and to this union was born Willard Allen and Inez Allen Stuckey. Inez married Jed Stuckey and to this union was born two sons Paul and Robert. Robert's son, Terry Lynn, is the seventh generation from David Davis. Sarah Jane married Wilbur Wilson and they had one daughter Lelia. Lelia married Cloyd Craig and to this union was born Carl, Lorie (Southerland), Mildred (Welty), and Ruth Ann (Whiteside). The grandchildren of Lelia Craig, of which there are five, Joyce Ann and Linda Whiteside, Cynthia and Carla Craig, and Clara Jane Welty, are also the seventh generation from David Davis.

William Patton had two daughters, Ola (Taylor) of Washington Court House, Ohio and Opal (Newberry) of Pennsylvania.

David Patton had three children, Oren, Hazel and

Dorothy(Saner) of Columbus. Oren married Clara Belle Smith and to this union was born Patricia (Payton). Dorothy married Richard Saner of Columbus and to this union was born David Richard. Therefore, Patty and Ricky are the sixth generation from David Davis. Of those mentioned in this family tree the following are members of the present congregation: Willard Allen, Inez Allen Stuckey, Paul and Robert Stuckey, Hazel, Clara Belle Patton and Patricia Patton Payton.

These families have a long heritage of good Christian ancestors dating from David Davis who was born in 1785. It is to these families that we owe much as those who have helped to give us our present congregation, We would like to mention at this point that "Aunt Laura" Patton, as she is affectionately known, is the oldest living member of the present congregation. She is the mother of Oren, who is deceased, Hazel of the home and Dorothy Saner of Columbus, Ohio. She was also a member of the church when it was destroyed by fire in 1916. It has been interesting to follow this family tree, however, it was a bit difficult to put the puzzle together.

Richard Smith, Sr. entered these lands and settled on the banks of Paint Creek in the year 1810. He found the entry covered with trees. In one spot they formed a natural shelter. Here he began to clear the land for crops. He served in the War of 1812. He returned and his ax rang clear through the thicket. He was returning from Washington one spring when the waters were high and he attempted to ford the stream and drowned.

Zeduk Morris came to Green Township about 1820 to look for suitable land upon which to settle. He was born in Grayson County, Virginia about fourteen miles from the North Carolina border. His lands were hilly and barren and satisfied with its productiveness he settled on this land, which it was said he never regretted. He was accompanied by his brother Isaac and they located on a hundred acre tract surveyed by Abram Hight. The land was purchased from Daniel Bures. Settlement was made in 1823. In 1881 he had added to his land until he now had three hundred and twenty-eight acres.

The neighborhood was settled by William Bankson, Joshua Haines, Philip Barger, one of the first settlers; Enos Reeder, Edmund and James McVay, all Quakers, and good citizens. Another interesting addition that goes beyond that mentioned in the pages of Dills' History is that Zeduk Morris was the great grandfather of Delbert Morris, and that Denson Adams Morris and Delores Jean Morris Godfrey, his son and daughter are the fifth generation to live in the same house on the same land selected by their great, great, grandfather. Thus we have been able to trace three of our families from early days to the present. We regret that we have not the time to trace more. With the facts given in Dills' History of Fayette County and the help given by these families we were able to complete the picture for which the writer is grateful.⁴

⁴*Ibid.*, pp. 765-767

Customs

We have given a brief story of the land and some of its early settlers and now I think that we should spend a brief moment with some of its early customs.

The women of the early days had no time for satin and laces and pretty frills as do our women of today. They worked hard. They milked, cooked, spun and wove the garments for the entire family and all without any automatic equipment such as the ladies have today.

The men raised small crops and ground the corn and wheat. They brought in the meat, which was usually from the woods. The clothing was simple; it consisted of a linsey hunting shirt, buck-skin breeches and jacket with a coon-skin cap. His shoes were moccasin made from one piece of leather that was tethered at the ankle. They were fine until it rained or snowed and then, "it was only a decent way of going barefooted."⁵

Can you imagine going to a wedding in buckskins and arriving at the home of the bride before noon. And on the way the younger men would race through the thicket to the brides house and the one winning was given a bottle of whisky. They then would run back to the groom to show off their prize. After the ceremony the dancing would begin and go on until the next morning. And in the evening they spirited away the bride to the loft and the young ladies helped her prepare for bed. Later on unnoticed by the crowd the groom would join his bride. Near the mid-night hour the crowd would take them a full meal, which consisted of roast pork cabbage, and the trimmings, which would be enough for four hungry men and make them eat all of it.

The settling of the young people consisted of house raising and warming. They usually were married early in life with the first experience of the feeling of love. It was not difficult to establish a home because all that was required could be provided by hard work.

All participated the raising of the cabin. During its erection usually each group had an assigned job. One group fell the logs, another notched them, and still others put them in place. The walls were usually raised in one day. The floor and roof the second and the walls sealed with mortar. The furniture was composed of a table made from a hewed log two or more feet in diameter and split in the middle with legs set in bored holes and likewise stools made in the same manner with three legs. The bed was made by driving a fork into the floor and running small saplings about four inches in diameter into the wall making a bed about four by six feet. There was also a bark or vine webbing for the springs overlaid with animal skins or a straw tick.

⁵*Ibid.*, pp. 260ff

After the house was completed there would be a house warming similar to the wedding celebration with lots to eat and a time of jesting and dancing. So were the customs of the early days.⁶

GOVERNMENT

The Methodist Episcopal System

In early Methodism the Bishop held the power of appointment and government and his word was law. Especially was this true of the first American Bishop, Bishop Francis Asbury. It was said of him, "But to the man who showed reluctance to treat his word as law, Asbury could be as cold as ice and as hard as iron."⁷ An example of his rigid discipline was that any person who married outside the Methodist Church was expelled, if they did not live up to the Methodist standard.

He demanded absolute unquestioning obedience from all his ministers. He expected the same obedience from his ministers as Wesley exacted from his preachers in England. He refused any advice from his presiding elders (District Superintendent) as to the appointment of any minister. There was no "Cabinet" as the bishop has today. It is a great wonder that the work prospered as well as it did in those early colonial days when freedom was a by-word. He was a born conservative and autocrat. If it had not been for his undying devotion and sincerity, he could not have done the work he did. He was a man of zeal and compassion along with his sternness.

He drove James O'Kelly, a minister in the Methodist Episcopal Church about 1809, out of the church because he demanded that there should be some appeal to the power of the bishop. We might say that James O'Kelly was the first Methodist Protestant, however, he did not start a new denomination and it was some years before the real break came. McKendree who became bishop after Asbury was in sympathy with James O'Kelly as were many others who stayed in the church.

But Asbury was God's man to handle the church in its plastic stage in the colonial days. It prospered and became the church of the frontier.⁸

The Methodist Protestant System

As the church grows and becomes settled; it is then that the schisms begin to appear. It was Martin Luther who said that most churches lose their evangelistic zeal after about

⁶*Ibid.*, pp. 260-271

⁷Halford E. Luccock, Paul Hutchison, *The Story of Methodism, The Methodist Book Concern, Cincinnati Ohio, 1926, p.245.*

⁸*Ibid.*, pp. 244-246

thirty years. It is in this period that schisms are most likely to occur. However, Methodism's evangelistic zeal outlasted this period.

As was mentioned earlier that James O'Kelly could have been the first Methodist Protestant, but he did not found a new denomination. He was opposed to Bishop Asbury's dictator rule. He felt that a man ought to have some say as to where he was sent. McKendree felt much the same as O'Kelly. He, too, left the church but returned to become one of the great bishops of the Methodist Church. It was by his hand that our own Robert Dobbins received elders' orders.

The real break came at the General Conference in 1820. The issues were much the same as James O'Kelly had said that the minister should be allowed to appeal his case if he was not satisfied with his appointment.

For a long period of time, perhaps, thirty or more years, had elapsed before the Methodist Protestant Church was formed. The issues of the reformers came into the open in the General Conference held in Baltimore in 1820. The issues were these: that the presiding elders (District Superintendents) were to be elected by the conference rather than appointed by the bishop, and that laymen be represented in the General Conference. The chief advocates were Bishop George Beverly Waugh and John Emory who later became a Bishop. They sought recognition in the General Conference of 1824 but were refused their request. The Reformers as they were called had no intention of beginning a new denomination. But after their overwhelming defeat in the General Conference of 1828 they found no other course open to them except to withdraw. However, previous to this time a number had been expelled in 1824 and this was one of the issues, to restore those who had been expelled. The Reformers were called "radicals" by their opponents.⁹

It was not a matter of doctrine but of government, which brought into existence the Methodist Protestant Church. It was much more democratic in its government than the Methodist Episcopal. The Methodist Protestant Church was formally brought into being on November 2, 1830 in a convention, which met in Baltimore. A constitution was formed providing for lay, as well as ministerial representation in General Conference. The title of bishop was dropped and the executive officer was called president.¹⁰

According to the Quarterly Conference Minutes of the Washington Circuit, which was democratic in its sympathies from its inception in 1829, the Quarterly Conference indicated their preference for pastor and the delegates went to conference and attempted to hire the pastor of their choice.

⁹*Ibid.*, p. 326

¹⁰William Warren Sweet, *Methodism in American History*, Abingdon Press, Nashville, Tenn., Revised, 1953, p. 183.

There was no presiding elder or districts, as we know them in the Methodist Church today. The president was an overseer and advisor who came around about once a year to see how things were going.

Perhaps it would be of some interest to look into the Quarterly Conference Minutes. "Minutes of the Fourth Quarterly Conference of Washington Circuit held at Mt. Olive Church, August 21, 1880 at 2 o'clock P. M. with the Pastor J. H. Dalbey in the chair." Here then are the last portions of the motions of the meeting: "Motion carried to instruct the Delegate to call for J. H. Dalbey as first choice by a vote of 12 for and 7 against. Motion was then made to call for R. Rose second choice and lost by a vote of 4 for and 11 against. Motion to call for Kingsley and lost unanimously. Motion to call J. W. Spring and carried by a vote of 14 for and one against."

Another item of interest is that White Oak Grove and Pleasant Valley were not on the Circuit for the space of twelve years. They went off the Circuit to become a part of the Sabina Circuit on July 19, 1893 and was restored to the circuit on August 19, 1905. J. E. Bailey was pastor. "A motion to attach White Oak and Pleasant Valley to the Washington Circuit provided they pay \$200 on pastor's salary carried." (Quarterly Conference Minutes Washington Circuit, pp 182-240)

This gives us some insight into the business procedures of our church in the early days.

The Merger

In 1939 after a space of one hundred and eleven years the Methodist Protestant and Methodist Episcopal North and the Methodist Episcopal South solved their differences. The Methodist Episcopal South had made its break in 1844 over the question of slavery. There is now lay representation in the Annual Conference and the General Conference. However, District Superintendents are still appointed by the bishop and not elected. The Episcopal Office still remains. It has its faults but for the most part, our pastors to a congregational system prefer it. Today the bishop rests heavily on his "Cabinet" composed of the District Superintendents. The local congregation is given more consideration than ever before. Let us then continue to work for the upbuilding of the Kingdom of God so long as Jesus tarries.

SIGNIFICANT HAPPENINGS

The Civil War

We have no records to support the following statements

but in a list of pastors supplied by Mrs. Jed Stuckey we have the following bit of information: "1864 to 68, Rev. P. F. Johnson enjoyed a successful pastorate, great revivals. The church was made strong." This is all the information we have of the church during the Civil War period.

World War I

This seems to have been the strongest period of the church's history. It was in this period that the fire occurred that destroyed the white frame structure, which had been erected in 1857. The dauntless congregation should be commended. It was felt after the fire that it would not be necessary to restore the church; how wrong this would have been. But our forefathers gave us our beautiful house of worship.

World War II

December 7, 1941, the rumblings of war became a horrifying reality. It seems distant to us until the call comes to our own home and our loved ones are called from our midst.

Almost no congregation all across our great country was not affected by the call to arms. Our little congregation sent of her sons to the cause of freedom and our way of life. They were Edson Anderson, Donald Anderson, Glen Burnett, Herman Dowler, Maynard Dowler, Marvin Marine, Robert McFadden, Harold Theobald and Robert Theobald.

The high cost of war came to us in the sad loss of two of our sons, Harold and Robert Theobald. Harold was killed in action in Italy on the fourth day of May 1944 and his brother Robert was killed in action, also in Italy, on the seventh day of January 1945. Both of these fine young men were the sons of Charles and Nora Theobald of our present congregation.

Prominent Pastors

Perhaps the most prominent and versatile pastor was Robert Dobbins, the founder of the congregation. The White Oak Class was originally a part of the Concord Circuit, which included in whole or in part Clinton, Fayette, Madison, Green and Clark Counties. There were few classes and they were not too well organized. It was said of Dobbins that he was "an apostle of truth" and "an angel in human flesh . . ."

Robert Dobbins was born of Scotch Presbyterian parents. There were eleven in the family, four sons and seven daughters. He was born in Northhampton County, Pennsylvania on April 20, 1768.

His mother was of a strong character and quite prejudice

toward the Methodist sect being a good Presbyterian. However, she was an honest person and on one occasion she was persuaded to listen to a Methodist sermon and she was deeply impressed. When approached by one of her daughters as to what she thought of the sermon her reply was, "These are God's people and they are my people." From then on she became a good Methodist.

She administered discipline well and depended tremendously upon her Heavenly Father. Robert received his first views of religion from his mother. We certainly have lost this among our modern mothers for the most part. He learned the Lord's Prayer at the child's first altar, his mother's knee.

Robert Dobbins was ordained Deacon in the Methodist Episcopal Church by the hand of Bishop Francis Asbury, the first American Bishop, and the Father of Methodism in America, on August 16, 1808 at a camp meeting on Pike Run. He received his Elders Orders by the hand of Bishop McKendree, in Lebanon, Warren County, Ohio.

He first served at Three Mile in Adams County ten miles north of Mayesville, Kentucky, as an unstationed minister. The Lord blessed his work for he built up a congregation of 119 souls in eighteen months.

His finances being at low tide, Dobbins tried his hand at the trading business. On the 8th day of June 1815 he sailed down the Ohio to the Mississippi to Natchez, Mississippi; during his stay there he preached in a camp meeting in a most eloquent fashion. He then proceeded down the river to New Orleans. On his return he became ill and did not expect to return home. However, he reached Natchez on his return home and here was nursed back to health by a doctor friend. The doctor's colored slave was a good Christian and prayed daily for Dobbins recovery. He said that every time the colored slave and his wife would pray he felt as if he were being lifted on wings to the gates of heaven. He recovered and rode the distance of nearly eight hundred miles on horseback to Ohio.¹¹

Rev. Dobbins was not a success in his trading venture and he returned home to sell his farm to pay his debts. He moved to White Oak on a piece of land that was known as "Horse Shoe Bottom" in what was then Adams County, Ohio. Here he lost his first love. She died in September 1818.

He then took a Methodist Episcopal circuit known as the Eagle Creek Circuit. He then married again on June 24, 1819. His wife's name was Jane Creed. He then served two years in the Ohio State Legislature for Green County. He then moved to Fayette County and settled on Sugar Creek, five and a half

¹¹*Charles Caddy, Life and Times of Rev. Robert Dobbins, J. W. Daughaday and Company, 424 Walnut Street, Springfield, Ohio, 1868, pp. 85-96.*

miles west of Washington. He then served two years on the legislature for Fayette County. He refused to make political speeches but he would preach a sermon.

He was a member of the Reform Movement in the Methodist Episcopal Church but when he saw it was a lost cause he withdrew. He sought his papers but they would not recognize him and he was dismissed from the church. He met with the "Ohio Annual Conference of the Associated Methodist Churches" which met in Cincinnati October 15, 1828. This as we know became the Methodist Protestant Church on November 2, 1830.¹²

Dobbins came to the Concord Circuit in 1830. The Ohio Annual Conference of the Methodist Protestant Church met at Zanesville, Ohio, October 4, 1831 and again Dobbins was assigned to the Concord Circuit which comprised four hundred miles round trip.

On one occasion he preached a sermon seven miles from Washington Court House at an old saw mill. He preached from the 12th Chapter of Revelation and held his audience spellbound for two hours.

In 1835, Robert Dobbins was pastor of the Washington Circuit along with Rev. A. McGuire.

In 1836 Rev. Robert Dobbins was elected to the presidency of the Ohio Annual Conference of the Methodist Protestant Church. Here is a letter he wrote to C. Springer with regard to the Washington Circuit. It was written at Jamestown, Greene County, Ohio, and is dated September 19, 1836, and reads as follows: "Brother C. Springer: For the encouragement of our beloved brethren in this western world, I will give you a general history of matters and things as they stood on Washington Circuit at the close of the past conference year. One fourth quarterly meeting and camp-meeting together, commenced on Friday, the 19th of August, and closed on Tuesday following, on the farm of Brother Creamer.

"We were blessed with fine, pleasant weather; a large Congregation of attentive hearers attended throughout the meeting, and thank the good Lord, our brethren in the ministry from a distance attended manfully. We had a very precious time from the commencement to the end; at the close of the past conference year. Our fourth quarterly meeting and forty-two adults and children baptized.

"I can safely say that Washington Circuit in the general is in peace and harmony, and the friends of Zion are looking up. There has been taken into society on this circuit the past year ninety-six members. We have generally been all around our circuit, good congregations and attentive hearers, and many applications for new appointments. (He then gives a plan of appointments for the year upon which he had just entered as president of the Conference and closes with) Yours in the bonds of Christian fellowship, Robert Dobbins, President Ohio

¹²*Ibid.*, pp. 97-110

Annual Conference." ¹³

Rev. Robert Dobbins was five feet ten inches tall. He was a man with stern features but he had loving eyes. He was a man of strong Christian virtue. It behooves us who follow in his steps to be more diligent about our Father's business. ¹⁴

We have given the biography of the illustrious founder of the White Oak Congregation. We would like to mention the names of a few others of its pastors but biographical material is lacking. Perhaps the next most prominent of the pastors was Rev. G. H. Harper the pastor when the tragedy of the fire occurred. He, without a doubt, was the spark that ignited the enthusiasm of the bereaved congregation and caused them to fight back with all the faith and hard work that was needed to give to us our beautiful house of worship, which is ours at present.

Rev. William Archer, who was pastor from 1923 to 1927 and 1929 to 1933, is perhaps remembered for the number of weddings he performed while on the Circuit. He performed thirty-six weddings in his two pastorates some of whom can reflect on those happy days even now with mention of his name.

The Fire

On Sunday, January 9, 1916, a happy congregation worshipped the Lord with thanksgiving and praise but little did they realize the tragedy that would soon befall them. They were just about ready to place their dinners on the tables when they heard the cry that the church was on fire. Here then is the account of it as recorded in *The Washington Daily Herald* Headline-"SUNDAY FIRE DESTROYS THE M. P. CHURCH."

Flames start in basement of church near Buena Vista and structure and part of the fixtures fall prey to the fire-structure will be rebuilt.

"White Oak Methodist Protestant Church, located a half mile northwest of Buena, was completely destroyed by fire of an unknown origin, beginning about 2:30 Sunday afternoon.

"The fire started in the basement, between the plastering and weatherboarding and then broke through the roof in few minutes time.

"Will Patton, who resides nearby, discovered the fire and with the aid of other neighbors rushed to the church and by hard work removed the piano and part of the fixtures before the rapidly spreading flames forced them to flee for their lives. The fire started near the basement door and entirely away from the furnace.

"White Oak Church was erected in 1857 and was a handsome frame structure. It had been remodeled and was in good condition. Insurance to the extent of \$2000.00 on the building

¹³*Ibid.*, pp. 117-118

¹⁴*Ibid.*, pp. 157-170

and fixtures was carried by the society, which has been plunged into deep gloom by the destruction of the place of worship. Services had been held in the church a few hours before the fire broke out.

"The Official Board is composed of Rev. C. H. Harper, William and Dave Patton, Ben Coffey, Noah Eakins and Will Krebs, and a meeting was called for Monday afternoon with a view to taking steps at once to rebuild the church.

"Already many persons have pledged themselves to help rebuild, one man, not a member of the church and not wealthy, offered \$100.00. Others have shown an equally liberal disposition, and it is expected that the new building proposed will be financed within a reasonable time." ¹⁵

It was felt by many that since many churches were within driving distance that there would be little need to rebuild and as some have said what a tragedy this would have been. This church meets a definite community need and may God continue to preserve it in this community.

This congregation did remarkable things to restore their church in just thirteen months from the time it burnt until it was rebuilt. "Aunt Laura Patton" gives an account of how many of the folks worked for the new church. The Ladies Aid gathered at homes and quilted quilts all day long. They made rag rugs to sell and used many other ways to raise money. They had a play called "An Old Maids Convention" to raise money for the carpet in the new church. The congregation worshipped in the township house until the church was built. The whole community rallied to the fund raising campaign for the new church but still there was not enough money to complete the cost but Wilbur Collins, one of its prominent members completed the necessary sum.

Cornerstone Laying

On the 9th of July 1916 just seven months to the day the cornerstone was laid for the new church and here is the story recorded in the "*Washington Daily Herald*: Headline-"WHITE OAK CORNERSTONE CEREMONIES"-Sub headline-"Erection of New Church is Begun With Entire Cost Pledged Will be Dedicated Free of Debt."

"One of the most interesting church events of recent years in Fayette County was the cornerstone laying of White Oak Chapel which took place Tuesday afternoon.

"The horror that had arisen over the burning to the ground of the live, little church in the midst of its beautiful grove, last year, was succeeded by almost incredible

¹⁵The *Washington Daily Herald*, Volume 31, No. 7, Washington C.H., Dated January 10, 1916, page 2, "Sunday Fire Destroys the M. P. Church" (Microfilmed).

activity towards the erection of a new church, and it is a matter of county-wide congratulation that already the sum of \$10,000 has been pledged, and that the cornerstone is now placed for the new edifice which will rise to the honor and benefit of the White Oak membership.

"There was a large gathering for Tuesday's services which were of marked impressiveness and inspiration. Rev. G. H. Harper, the energetic and capable pastor, was in charge, assisted by Rev. J. V. Stone, of Grace M. E. Church; Rev. Doty, of Jeffersonville M. P. Church and Rev. Sudlow, of Staunton.

"The first trowel was laid by Mr. Wilbur Collins, who was the first to agitate the project of the new building and its largest donor; heading the subscription list with a magnificent donation.

"The fact that when the handsome new brick church is completed it will be dedicated free of debt is wonderfully gratifying.

"The different ministers made five short addresses, depositing copies of the local and church papers in the cornerstone, and the service was completed with a heartsome singing of hymns.

"Especial interest attached to the fact that Mr. Charles Patton, the only member of the White Oak Chapel who had subscribed to the first church and also to the new one, was present. Mr. Patton was present at the dedication of the burned chapel, which took place in 1857." ¹⁶

An interesting sidelight to the story is that Mr. B. C. Kelly, who is still with *The Record Herald*, wrote the story of the fire and perhaps the Cornerstone Laying Ceremonies.

The Dedication

The banner line of *The Washington Daily Herald* for February 26, 1917, read like this: "WILSON ASKS POWER TO USE ARMED FORCES." Other headlines read as follows, "Cunard Liner is Sunk by Torpedo," "Granting of Power Would Not Constitute Declaration of War," these and many ominous headlines filled hearts with fear but there was a brighter headline which read "WHITE OAK CHURCH DEDICATED" and here is the story: Headline-"White Oak Grove Church Dedicated." Sub headline "Handsome New Edifice Formally Dedicated As House Of Worship After All Indebtedness is Lifted by Society-Interesting History of Society is presented."

"Sunday was a great day in the history of White Oak Grove Church. All Plans for the dedication of the beautiful new

¹⁶*Washington Daily Herald*, Volume 31, No. 170, Washington C.H., July 20, 1916, "White Oak Cornerstone Ceremonies", page 4, (Micro-filmed)

church worked out splendidly. The weather was ideal, the people were enthusiastic and the service moved smoothly.

"And best of all, when evening came, it brought to an end a never to be forgotten day.

"Every cent needed to pay for the building had been pledged and the people of White Oak Grove can enjoy a church absolutely free from debt.

"A new feature which met with great approval was the taking care of the children by Miss Doris Mulador of Middletown in the basement during the hour of church service. Miss Mulador has been engaged in Junior work for years and gave to the children a very happy day.

"The attendance all day was very large. Rev. G. H. Harper, the popular pastor, had every thing in charge. Rev. M. R. Stover, the Conference President delivered the morning sermon. His subject, 'Preparation for Service.' The three divisions were inspiration, consecration, and information. His thought and style was clear; his delivery was forceful; his climax effective. As he closed every one felt like going at the real work of the Kingdom of God. At this point about half the needed money over and above what had been given was raised. Then dinner in the basement. The people brought well-filled baskets. All was arranged and if any one went away hungry it was his own fault. After dinner a social hour purely informal was greatly enjoyed.

At 2 p.m. there was a real old fashioned love feast, in which over 200 people took a part. Some mentioned the old people who built the old log church in 1829. Rev. Robert Dobbins was mentioned as the organizer of this class. The building of the frame church in 1855 was mentioned and many were the refreshing seasons brought to mind by these testimonies. Many an expression indicated that the upper most desire was that the spiritual life of the people might never lag but always be strong.

"A special of the afternoon was Hon. C. A. Reid's talk. Hon. C. A. Reid made a splendid talk embodying the history of the church. He said in part: 'Like the governments of nations, churches are founded on new ideas of organization differing from the mother institution from which it springs, in keeping with the spirit of the times, and reflecting the character and lofty ideal of the men who bring about the formation.

Such was the primitive organization of the Methodist Protestant Church, carrying into its methods of organization the same doctrine of equal rights that developed so rapidly with the birth of the American Nation.

"White Oak Grove Church was organized about one year after the founding of Methodist Protestantism. Rev. Robert Dobbins, who lived prior to his death in 1860, on the banks of Sugar Creek about four miles west of Washington C. H., was the leading spirit that brought about this organization. He died

at the age of 92 years, and had lived in Fayette County for about thirty years. He was born in the state of Pennsylvania and was the son of Presbyterian parents, afterwards becoming one of the pioneer ministers in Ohio in the Methodist Episcopal Church, removing first to Adams County, then to Green, and Fayette Counties. He represented both of the latter counties in the early session of the Ohio Legislature.

"The first edifice constructed was hewn logs. As this occurred nearly ninety years ago, no one now living can recount the first dedicatory service at this sacred spot. Father Dobbins as he was connected with its pastorate for several years, and he was elected President of the Ohio Conference in 1836, returning as pastor of this church in 1838. It was first organized as part of Concord Circuit and afterwards it became a part of the Washington Circuit. Many ministers of strong and forceful character and of Godly lives and influence have served this historic church. Among this number, well known to the older residents, were Rev. Edmund Rowan, Rev. David S. Craig, Rev. A. H. Trumbo, Rev. Rose, Rev. Jonathan Flood, Rev. Caddy, and many others. The church prospered under the pastorates of these devout men, and many great revivals marked the intervals of special spiritual uplift as result of the efforts and mission of this church.

"The log church was used for about twenty-five years and was then replaced by the erection of the frame church in 1855, under the pastorate of Rev. J. M. Littler. Those who aided in the rebuilding at this time have all passed away except Charles Patton, who is now one of its oldest members. The Pattons, the Wests, the Burnetts and the Larkins were among the families who made up the early history of this church. The church site was given by Robert Patton. More than sixty years ago John Collins, the father of Wilbur Collins, assisted in the building of this frame church. It is fitting to associate with this fact, the unstinted labor and expense of the son, Wilbur F. Collins, in the erection and beautiful design of the edifice dedicated this day.

"Among the pastors who from time to time led this congregation amid their sorrows and joys, are found the following names: Reverends M. V. B. Evans, W. G. Leedam, T. D. Howe, Z. D. Hickman, P. F. Johnson, S. E. Smith, R. K. David, C. S. Evans, R. M. Dolby, J. H. Dolby, J. F. Henkle, T. B. Chaney, N. B. Ross, William H. Guy, R. P. Werner, A. A. Monson, J. W. Elliott, C. Obee, M. R. Stover, W. W. Strittenberger, David Louk, E. Aten, Peter Laclare, V. H. Rollins, J. E. Bailey, S. S. Forest, J. S. Swenk, and the present pastor, Rev. G. H. Harper.

"The suggestion of these names no doubt recalls to many lives that have been touched with the saving influence of this church, times and events hallowed among the memories of blessings to individuals and to the community.

"While many rural churches have gone upon the rocks of changing conditions, causing alarm to those who sacredly guard the real fundamentals of life; we find this organization more deeply grounded than ever in perpetuating God's temple in the country, as a beautiful and inviting place of worship, lifting the souls of men and women to higher places of life.

"When the old frame church on the ninth day January 1916 was reduced to ashes, many thought, it might not be worthwhile to rebuild. That modern means of travel made other churches accessible. What a mistake it would have been to accept this decree. The effort, the money, the planning, the sacrifice, and labor it took to create this edifice, makes it worthwhile to this community and congregation. It is a worthwhile monument to the memory of the sturdy Christian men and women who sleep in the nearby cemetery, and whose prayers and service went to perpetuate this church.

"When the ceremonies that attended the laying of the cornerstone on the ninth day of July 1916, were being held, and its chief builder, Wilbur Collins, was placing the first trowel of mortar, it was impossible to realize the joy that comes today.

"Money was then raised until it seemed as though every person present had given. To our surprise and delight Mr. Wilbur F. Collins, then sprang to his feet and said, 'Brethren dedicate the church. I will complete the offering.' A cheer was given, the dedication affected in due form, the benediction pronounced and we adjourned until the evening service after supper in the basement.

"The house was well filled at 7 p. m. Rev. A. L. Reynolds, D. D. of Sabina, delivered the evening sermon on the subject, 'The Country Church.' In his usual clear and inspiring manner he impressed the importance of the country church and the largeness of the country life.

"An invitation to join the church was given. A hymn was sung, the benediction pronounced and all said, 'A grand good day.'

"Ministers present were Rev. M. R. Stover, the Conference President, Rev. J. F. Henkle, D. D., a former pastor, Rev. Leasure of the Friends Church of New Martinsburg, Rev. E. L. Reynolds, D. D. of Sabina, Rev. John Sudlow of the M. E. Church, Staunton and Rev. G. H. Harper, the pastor.¹⁷

Surely this church has given glory to the name of the Father and has honored the name of Christ.

Here are some of the familiar names as remembered by Mrs. Ralph Theobald who helped build our present beautiful church. They are W. F. Collins, Lewis Moore, William S. Patton, B. H. Coffey, David Patton, Frank Burnett, Harry Anderson, G. P.

¹⁷The Washington Daily Herald, Volume 32, No. 48, Washington C.H., Ohio, "White Oak Grove Church Dedicated," dated Monday, February 26, 1917, page 2. (Micro-filmed)

Coffey, Henry Elwood, John Minton, and Edward Elwood, and many others whose names cannot be called to mind at present. We should thank God for those who gave of their means and devotion that we might have a house in which to worship. Later there came to our fellowship such stalwart Christian folks as Simon Stuckey, Ben Melson, Mason Anderson, Frank Krieger, the Smith Sisters, Noah Eakins, Rosa Heslip, John Waddel, and Allen and Willson families.

Cost of Church and Furnishings-1916

Glass	\$ 571.50
Carpet	385.38
Furnaces	375.00
Electric light	110.00
Church Furniture	281.24
Repair Church Bell	63.04
Varnish seats	21.60
Light wire	5.00
Contractor	8,852.00
Outside closet	38.00
Cellar work	34.75
Freight and tile	274.86

The Rededication

Early in the year of 1950 there came to the hearts of some of our members the need for the redecoration of the sanctuary. The work was done under the leadership of the pastor, Edwin A. Lane. The cost was approximately three thousand dollars. It included the recarpeting and painting of the sanctuary. The Committee who looked after the work was composed of Miss Maxine Gilmerr, Chairman, Mrs. Charles Theobald and Mrs. Robert Case.

At the time of the beautifying of the sanctuary there was also purchased altar equipment and paraments which included the following: The cross was given by Clara Belle and Patricia Patton in memory of Oren Patton, the candlesticks were given by Charles, Nora and Joyce Theobald in memory of Harold Everett and Charles Robert Theobald, the vases were Willard and Lela Allen in memory of Loren Allen, the American flag was given by Willard and Lela Allen in memory of Loren Allen, the American flag was given by Laura and Hazel Patton in memory of David F. Patton, the Christian flag was given by May and Everett Page in memory of Mary Page, the pulpit scarf and bookmark were given by Jessie Theobald and Bryan Coffey in memory of Ben and Maud Coffey, the altar cloth and table were given by Martin, Arlou and Maxine Gilmerr and Nettie Harper, now deceased, in memory of Emory Harper.

The work was completed in November 1950 and the rededication was scheduled for Sunday, November 26, but God

threw a snowball Thanksgiving night and the day following. This paralyzed all means of travel. There was from twenty to twenty-five inches of snow and deeper where drifted. As a result of this the rededication was postponed until December 10, 1950.

The great day arrived. There was a basket lunch served at noon, which was preceded, by the regular morning service with the pastor, Rev. Edwin A. Lane, bringing the message.

The service of rededication began at 2:00 P. M. The choir furnished the special music with Mrs. Robert Pavey at the organ. An outline of the history of the church was given after which Rev. Cecil F. Fogle, pastor of the First Methodist Church, Greenfield, Ohio, delivered the message of the afternoon. The dedication of the memorials and the Act of Dedication by the congregation and the pastor followed the message. The service was climaxed with prayer by the guest pastor and the hymn, "Come, O Thou God of Grace."

We would also like to mention the bulletin board that was made by Willard Williamson.¹⁸

We are indebted to those who labored to make this redecoration possible which we are now enjoying.

The Church and The Sesquicentennial

The newly organized Methodist Youth Fellowship under the direction of pastor, Marvin G. Schamaun, played an important part in the Sesquicentennial Celebration, Saturday, June 13, 1953. One of our older men, Martin Gilmerr, undertook to build a float. It was to resemble an old fashioned church. Mr. Gilmerr was aided by members of the Fellowship Robert Case, Paul Stuckey and the pastor in the building of the float. We won first prize and all of us were overjoyed not to mention the fact that we took the first prize money of fifty dollars.

This year was a year of firsts for our young people. Miss Roberta Theobald, daughter of Ralph and Jessie Theobald, was selected to represent Green Township with Miss JoAnn Williams, daughter of Howard and Catherine Williams, Misses Janice and Doris Hamilton, daughters of Mr. and Mrs. Manford Hamilton of the Buena Vista community, and Miss Rosemary Leeth, daughter of Mr. and Mrs. Steve Schubert, as her attendants. Miss Roberta Theobald was chosen as the Queen of Fayette County.

The following is the story as it appeared in the *Columbus Dispatch*, Sunday, June 14, 1953, page 8D, under dateline of June 13: "Thousands of Fayette Countians lined the streets of Washington C. H. this afternoon to witness the county's Sesquicentennial parade. Forty floats were entered in the competition and along with several bands and drum and bugle

¹⁸The *Record Herald*, Volume 70, No. 259, Washington C. H., December 8, 1950, "Rededication of White Oak Church," p. 8 (Micro-filmed). (Church bulletin, December 10, 1950).

corps was loudly acclaimed by the crowd.

"The first performance of the pageant 'This Is Our Land,' a story of Fayette County, was well received by a capacity audience at the Fairgrounds during the evening. More than 200 persons took part in the show. Additional performances will be given Sunday and Monday evenings.

"Also drawing much attention were the many decorated store windows in the business district. The windows depicted different phases of history of the county and state. Hundreds also filed through the Merchants building at the fairgrounds to view products manufactured in the county as well as a display of antique automobiles.

"Miss Roberta Theobald, 17, of Washington, C. H., was selected as Sesquicentennial Queen. Chosen as her attendants were Miss Frances Oberschlake, New Holland and Miss Mary Ann Wise, Washington, C. H.

"A float showing an old church, produced by the Methodist Youth Fellowship, took top honors in the float contest. Second place went to Wilson School with its float showing a school house of 150 years ago and one of today."

The Cemetery

The cemetery dates back to the early 1820s or perhaps further back than this. Although it is not under the supervision of our church trustees we may think of it as our cemetery. As one walks through the cemetery he is aware of the many familiar names of those who have passed on and were prominent member of days gone by.

We can notice many historic names such as Stafford, Davis, Patton, Coffey and others. Some of the older stones are Josiah Jenkins born in 1824 and died in 1914. The stones of David Davis, died December 5, 1855, aged 69 years, 5 months and 12 days, and his wife Hannah, who died April 11, 1856, aged 71 years, 2 months and 6 days. These, you will recall, were mentioned earlier as among the early settlers of Green Township. These stones may be found in the old section of the cemetery in the northeast corner near a large pine among the old sandstone markers.

Likewise, the stone of Branson Davis, whom you will recall was one of the trustees of the church at the time the present site was acquired from Robert Patton and his wife Jane. This stone is on the right of the first drive as you enter the cemetery about one-fourth of the way down. Branson Davis died March 23, 1896, aged 84 years, 3 months and 8 days; his wife Jane died October 28, 1868, aged 59 years, 10 months and 16 days.

Not far from the Branson Davis stone on the same side and section you come to the large impressive stone of Wilbur F. Collins, whom you will remember was a benefactor and prominent

member of the White Oak Congregation. He gave more than three and a half (3.62) acres to Green Township for the purpose of a cemetery. This may be found in the Record of Deeds, Book Number 40, page 398. It was deeded on the 30th day of December 1915 to the trustees of Green Township who were A. C. Zimmerman, Frank Johnson and B. H. Coffey. With the following provision it was deeded: "It being a condition of this conveyance that said lands be used only for cemetery purposes and that said tract be made a part of said White Oak Cemetery, and be for the use of said township as a cemetery."¹⁹

Not only do we see the stones of those who have passed on but stones of many families of our present congregation, and we are aware that this sacred plot of ground is precious to many of us.

One would like to trace the land to its original sources but this would require more time than the writer can allot to such an undertaking.

THE PRESENT SITUATION

The Sunday School

Our Sunday school has grown since we began to have our Sunday School Workers Conference. It is here that we iron out our problems and bring our ideas. It is a time of informal discussion in which all officers and teachers share and share alike. Our Junior Department has a fine leader in the person of Mrs. Harold Pavey who only came to us a few years ago but she has done an excellent piece of work with our young folks. We have a fine group of teachers and officers. We may give credit to our Wesley Adult Sunday School Class which has brought new life and interest to our church. It has sponsored many social events and has had a vigorous class. It has had work projects such as the making of primary tables and a fish fry with the proceeds going into the Chapel Fund of Fayette County Memorial Hospital. This money was used to carpet the chapel at the hospital.

We have enjoyed a fine growth in the past year due to the work of all our folks.

Methodist Youth Fellowship

Our Methodist Youth Fellowship has done well under the advisory of Mrs. K. C. Betz, who has given of herself in time and devotion. She has helped in the District by serving on various committees and as a counselor at Youth Camp. It has given the entire congregation a fine appreciation of our youth as they partake in the worship services.

¹⁹"Record of Deeds," Book No. 40, page 398, Fayette County
Recorders Office, dated December 30, 1915.

The Women's Society of Christian Service

Our story would not be complete without mention of the Women's Society of Christian Service. They have aided with the church finances many times over. They are the strong arm in the support of the mission program of the church. These ladies have helped in needy cases throughout the community. Last summer the W.S.C.S. sent a number of our young people to the Intermediate Camp at Sabina. They have assisted in a financial way with the repairs and additions to the church such as the recent purchase of a water pump and a new water heater. Our congregation owes much to the ladies of our W.S.C.S.

The Future

The future who can tell, but this we know, if we face it in the name of Christ, we shall be triumphant. White Oak Grove Church fills a definite need to the community in which it stands. It has a tradition of fine pastors and many spiritual awakenings, which has brought new life and peace to the community. May we under God hold up the heritage, which is ours to the honor and glory of our Lord and Savior Jesus Christ.

APPENDIX

Deeds

"Robert Patton and Wife-To Deed-Trustees of the M. P. Church at White Oak Grove"

"This Indentive, made the 1st day of September A. D. One Thousand Eight Hundred and Fifty Six, between Robert Patton and Jane Patton his wife of the County of Fayette and State of Ohio. Parties of the first part and Jacob Holmes, Branson Davis and Wesley West, trustees of the Methodist Protestant Church or White Oak Meeting House of Green Township, County and State of above said party of the second part. Witnesseth, that said parties of the first part in consideration of twenty-four dollars and seventy-five cents to them duly paid before the delivery hereof here bargained and sold and by these present do grant and convey to the said party of the second part its successors and assign forever, for and to the use and benefit of the members of the Methodist Protestant Church at White Oak Grove in said Township and County and

State aforesaid, a certain parcel of land lying on the Waters of Rattlesnake in said Township. Part of Fostess Survey No. 5348. Beginning in the center of the road bading from Moorer Mill to Sabina in the original line of said Survey, thence with said original line of said Survey *S* 45 degrees *W* sixteen and a half poles to a stone in the original line, thence *N* 45 degrees *W* eight poles to a stone, thence *N* 45 degrees *E* sixteen and a half poles to a stone, thence *S* 45 degrees *E* eight poles to the beginning, containing one hundred and thirty-two poles more or less, with the apprentenance and all the estate-title and interest of the said parties of the first part therein and the said parties of the first part do hereby covenant agree with the said parties of the second part, that at the time of delivery hereof the said parties of the first part owes the lawful owners of the premises above granted and seized thereof in fee simple absolute and that they will warrant and defend the above granted premises in the quiet and peaceful possession of the said party of the second part and its successors and assigns forever. In Witness above of the said parties of the first part have hereunto set their hand and seal, the day and year above written.

Robert Patton (SEAL)
Jane Patton (SEAL)

Executed in presence of James M. Patton
Henry Patton"

"State of Ohio, Fayette County S S. personally appeared before me William H. Jenkins an acting Justice of the Peace in and for said County. Robert Patton and Jane Patton his wife grantors in the above deed and acknowledged the same to be their voluntary act and deed and said Jane Patton being at the time examined by me apart from her said husband and the contents of the above deed made known to her she then and there declared that she voluntarily signed, sealed and acknowledged the same and that she is still satisfied therewith. Witness my hand and Seal this 6th day of September A. D. 1856.

Rec. 24th Recorded 28th November 1856
William H. Jenkins, J. P. (SEAL)"
Record of Deeds "R" page 670, Fayette County

Wills

The Will of Jesse Rowe

"Record of Wills" Volume "B" pages 282, 283, and 284-Fayette Probate Court Probated 20th September A. D. 1845 Witnessed by James Crothers and Mary B. Crothers (Samuel Millikan, Clerk)

"I give and bequeath unto the Methodist Episcopal Church (3/4) three-fourths of an acre of land including the meeting house thereon being the residue of one acre of land on which a distinct school house is erected on the farm whereon I now live so long as the aforesaid house as a place of publick worship provided always that if the aforesaid Church shall cease to occupy the aforesaid house as a place of publick worship, then and in that case the gift hereby made shall be void to all intents and purposes and will revert to my son John."

The Will of Wilbur F. Collins

"Record of Wills" Book No. 9, pages 110-115, Fayette County: (S. A. Murry, Probate Judge, 23rd day of October 1929)

Item 7 page 112:

"I give and bequeath to the Trustees of White Oak Grove Methodist Protestant Church, in Green Township, Fayette County, Ohio, the sum of Five Thousand (\$5000.00) Dollars, to be held by said trustees, their successors and assigns for the following purposes, towit: Said trustees shall keep and hold said fund solely for the maintenance, support and use of said church, and they are directed to loan the money on first mortgage security for the best rate of interest that can be obtained, taking into account that the security be good, and they shall use the income of said funds to support generally the running expenses of said church. Such trustees shall not be required to give bond on account of such trust, and shall not be required to account to the probate court in any manner for the management of said fund, but shall account to said church and its membership." Will made on April 11, 1925.

Witness: Morris S. Baker
Gilbert G. Adams

Pastors of Washington Circuit

1829-33 Robert Dobbins, Organizer
1834 Robert Dobbins and A. McGuire
1835 Robert Dobbins
1836 Edmund Rown and Ziba Brown
1837 J. Simpson
1838 Robert Dobbins assisted by W. Williams
1839 W. W. Paul
1840 F. Clemens and David S. Craig
1841 A. H. Trumbo
1842 A. A. Trumbo assisted by R. Atkinson
1843 Robert Dobbins assisted by Jonathon Flood
1844 R. Rose, R. T. Boyd, Robert Dobbins assisted by J. Flood
1845 A. H. Trumbo
1846 J. H. Webster
1847 A. Channell
1848 Robert Dobbins
1849 W. W. Kidd
1850 S. H. Evans
1851 E. J. Winans
1852-53 E. J. Winans assisted by J. Thompson and A. Shepherd
1854 Charles Caddy assisted by W. E. Stubbs
1855 J. M. Littler
1856-57 M. V. B. Evans
1858 W. G. Leedam
1859-60 T. D. Howe
1861 W. B. Warington
1862 T. D. Howe
1863 Z. D. Hickman
1864-68 P. F. Johnson
1869 M. V. B. Evans
1870 S. B. Smith
1871-72 R. K. Davis
1373 C. S. Evans
1374 R. M. Dolby who died after 10 months of service, the year completed by his son, Rev, Joel H. Dolby
1875-79 Joel H. Dolby
1880-81 J. F. Henkle
1882-84 T. B. Chaney assisted by John L. Dolby
1885-88 N. B. Ross
1889 William H. Guy
1890-91 R. P. Werner
1892 A. A. Monson
1893 J. W. Elliott
1894-96 C. Obee
1897-98 M. R. Stover
1899-00 W. W. Stritenberger
1900-02 David Louk

1903-04 E. Aten
 1905-07 Peter LeClar
 1908 V. H. Rollins
 1909-11 J. E. Bailey
 1912 S. S. Forest
 1913-14 J. S. Swenk
 1915-16 G. H. Harper
 1916-18 Lewis G. Ludwich
 1918-21 Floyd Gale
 1921-23 J. F. Wilkins
 1923-27 William M. Archer
 1927-28 L. J. Sanford
 1928-29 J. C. Berry
 1929-33 William H. Archer
 1933-36 C. B. Sees
 1936-39 C. B. Linard
 1939-43 C. S. Thompson
 1943-46 Charles P. Taylor
 1946-48 A. E. Huntington
 1949-51 Edwin A. Lane
 1951-52 Ivo L. Rhoades
 1952-55 Marvin G. Schamaun

SOURCES

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Church Bulletin, December 10, 1950

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APPENDIX

Selected Photographs of Fayette County Churches



Bloomingburg Presbyterian Church 2001



*First Baptist Church 1940
100th Anniversary Photograph*



Grace United Methodist Church-Aug. 8, 2002



Heritage Memorial Church-Aug. 6, 2002



"New" Second Baptist Church-Aug. 8, 2002



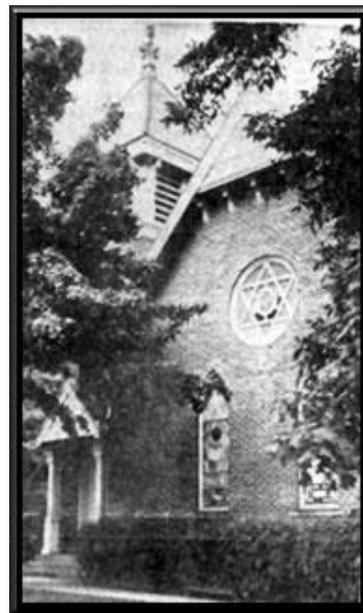
First Presbyterian Church-Dec. 29, 2001



Saint Andrew's Episcopal Church-Aug. 8, 2002



*Saint Colman's Catholic Church
Dec. 29, 2001*



*Sugar Grove Methodist Church
Record Hearld Photograph Aug. 8, 1953*



White Oak Grove Methodist Church 126 Years History-1955