

BATHAL

Community

PEOPLE, CHURCH, GRAVEYARD,
and
CEMETERY



1981

JEFFERSON TWP., WASHINGTON COUNTY, PA.

BETHEL

COMMUNITY

PEOPLE

CHURCH

GRAVEYARD

CEMETERY

BY

ALVIN D. WHITE

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FRONTISPIECE
Picture of Bethel Church

The Church in the Wildwood

There's a Church in the valley by the wildwood
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

Oh, come to the Church in the wildwood,
To the trees where the wild flowers bloom;
Where the parting hymn will be chanted,
We will weep by the side of the tomb.

How sweet on a clear Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the Church in the vale.

From the Church in the valley by the wildwood,
Where day fades away into night,
I would fain from this spot of my childhood
Wing my way to the mansions of light.

Chorus

Oh, come, come, come come
Come to the Church in the wildwood
Oh, come to the Church in the vale
No spot is so dear to my childhood
As the little brown Church in the vale.



Portrait of Alvin D. White

BIOGRAPHY

Alvin Dinsmore White was born in Smith Township, Washington County, Pennsylvania, November 10, 1894. He received his elementary education in Cooke's one-room school in Smith Township and in Nosco Hall in Cross Creek Township.

He was graduated from Cross Creek Township High School in 1913 and attended Muskingum College until 1915. He was graduated from the School of Education, University of Pittsburgh, in 1924 with a B.S. degree in Education. He took graduate courses at the University of Pittsburgh and at California State College.

After teaching in elementary schools in Cross Creek and Smith Townships and at the Cross Creek Township High School, Mr. White became Supervising Principal of the Cross Creek Township Schools from 1927 to 1930; of the Jefferson Township Schools from 1930 to 1940; Cross Creek, Jefferson and Hopewell Township Schools (jointly) from 1940 to 1956; and Elementary Principal of the Avella Joint Schools from 1956 to 1959. He retired in July, 1959, after 40 years in the public school system.

Mr. White and the former Laura A. Cooper were married June 7, 1919. Mrs. White passed away in 1980. They became the parents of six sons and four daughters, have 23 grandchildren and six great grandchildren.

INTRODUCTION

Although the name, "Bethel Community," cannot be found on conventional maps, the term nevertheless accurately describes the area surrounding the simple country church that has served as a religious center since the inception of its congregation and attendant circuit riders in the middle 1780's. Bethel Community encompasses perhaps lesser known but no less endearing spots such as Kidd's Mill, Shades of Death, Irish Ridge, Cole Ridge, Laurel Hollow, Scott's Run, Hollow Rock, Penobscot, Scott Hollow, Bethel Ridge and indeed the entire southwestern corner of Jefferson Township.

Many of the immigrants of two centuries ago left their homelands across the sea in search of religious freedom. For this reason, almost immediately upon their arrival in this howling wilderness, they banded together for religious services. Scotch-Irish Presbyterians centered their religious activities in what later became the adjoining townships of Cross Creek and Hopewell, while those leaning toward Methodism gathered in homes in what was to become the Bethel Community. Thus with the establishment of the Methodist Society came the construction of the first crude house of worship on the hilltop in the year 1814.

It was here at Bethel that pioneer farmers gathered for worship on Sundays and for social activities on special occasions. It was here that their youth came to be united in marriage. And it was here that the young parents brought

their babies to be baptized, and their aged parents to be laid away in a final resting place.

The Bethel Graveyard, kept trim and neat throughout the years by the Bethel Church Cemetery Association, marks the spot where lie the remains of our founding fathers. The newer section of the burial grounds, Bethel Cemetery, serves as a mute and solemn reminder of the dear ones whose lives have touched those of us who yet remain.

Inscriptions on many of the early stones and slabs have become nearly obliterated with the passing of time. Some graves have unfortunately remained physically unmarked, with scarcely a memory left of the one who lies beneath the sod. What a sad end to reach for those who no doubt contributed much to the development of the Bethel Community during his or her lifetime.

It was with this thought in mind that members of the Bethel Church Cemetery Association came to the decision that a record should be made of all names available of those who were brought back for a final Homecoming at Bethel. They chose possibly the best loved and most qualified author and historian of a wide area for the task, Alvin Dinsmore White, of Hickory.

A former teacher and principal of forty years, a man acquainted personally with four generations of today's residents, and a fervent student of those generations who came before, Mr. White has compiled not only the records of those

buried in God's Acre, but has included a history as nearly complete as possible of those whose hands and hearts shaped the Bethel Community into what it is today.

The Bethel Church Cemetery Association is proud to offer this book regarding all whose "roots" were at one time planted at Bethel, and whose "branches" have spread into all walks of life and all parts of the world. The Association expresses its appreciation to Mr. White for his devotion to even the most incidental detail in order to ensure that no building blocks of the community would be omitted. He has authored a number of family, township, church, graveyard and cemetery histories, and is loved and respected by all whose lives he has touched in some manner or other throughout the years of his long and useful life.

Kathryn Campbell Slasor

I THE BETHEL RIDGE COMMUNITY

"How dear to my heart are the scenes of my child-hood!"

This well-defined Community in Jefferson Township, Washington County, Pennsylvania extends from the north end of Bethel Ridge Road in a southerly direction to the very banks of Cross Creek in the southern part of the Township. It consists principally of the Ridge itself with a descent into the Valley of Hollow Rock Run to the east, and even spilling up the west side of that valley onto Coles Ridge; and with another steep descent into Scott's Run Valley to the west. Although bisected sharply by these streams and their tributaries, yet it is a region of good soil, covered in primeval times with dense forests, but now having in the area a number of fine farms.

Quoting Dr. John W. Scott who was born and raised in this Community: "This portion of Washington County possesses a rich, productive soil, was originally heavily forested, abounds in excellent streams of pure water, and is underlaid with thick seams of the best bituminous coal. The surface is somewhat broken and diversified, but well adapted to agricultural purposes. It is especially adapted to the raising of sheep, and while wool commanded a remunerative price, this industry was largely followed." It is not a wool-growing community at present, probably not a flock of sheep in the whole area, since the farmers have turned to the raising of beef cattle and some dairying is carried on, too.

In addition to the natural beauty of the entire area, two spots demand special mention, as having rare beauty and a rugged terrain. For many years, a spot on Hollow Rock Run where the road from Bethel Church leading eastward crosses the Run, has been called somewhat ominously "The Shades of Death". The reason for this designation appears to arise from the fact that when the virgin forest was still standing in this region on the banks of the Run at this wild spot, as the trees leaned toward each other from the opposing banks, their boughs were so inter-twined that even at noon on a sunny day, the light of the sun could scarcely penetrate the mass of foliage, and a sort of gloomy darkness pervaded this small area of the Hollow Rock Run Valley. The name, of course, gave rise to ghost stories, and many people, so it is said, would not travel through this benighted spot.

The place was, and still is a beautiful spot; with the original giants of the forest having been cut and logged off many years ago, and only "second growth" trees now being found there, the deep shades of earlier years no longer prevail, but with a little imagination, the visitor can still envisage the condition which once existed here to give the place its strange name. In the spring of the year, the banks of Hollow Rock Run are lined with wild flowers of all kinds, with the Large Flowered Trillium being most prominent and most abundant.

Farther down the stream from the Shades of Death can be found the reason for giving this stream its name. At one point on the bank of the stream is an over-hanging stratum of rock so situated that the stream flows under it, and from this

circumstance comes the name "Hollow Rock Run". The stream flows into the main stream of Cross Creek in the south-eastern corner of Jefferson Township at a point about one and one-half miles downstream from Avella.

The second spot of rare beauty referred to is found in the Valley of Scotts' Run, in the south-western corner of what we are now calling Bethel Ridge Community. This is the spot which has long been known as Kidd's Mill. It is located near the junction of the two forks of Scotts' Run which constitute the upper end of this Valley. This was early recognized as an ideal spot at which to locate a water-powered mill, since water for the mill race could be collected from both of the streams and merged into a formidable "head" of water for propelling the large water-wheel at the mill. As will be noted later, one Charles Scott, an early settler established a mill here and he conducted it for a number of years, it later having been operated by Samuel Cresswell, then by Nathaniel Gillespie and by G.C. Miller, and then, until operations ceased in 1912, by Robert Kidd from whom the mill and the locality have derived a permanent name.

AS the stream here clings to a high bank on the west side of the Valley, a level spot is left on which the mill and other necessary buildings were located. As above noted, the mill was operated by water power until well past the middle of the nineteenth century, when, as in many other such mills, steam came into use and a boiler and engine were installed and used here at Kidd's Mill. This innovation was not without its somber side, however, since on August 8, 1882, the boiler at the Mill

exploded, killing Tom Bavington, the miller and seriously injuring his helper, James Phillips.

Like the Shades of Death, so is the Kidd's Mill area a wild and beautiful spot. Here can be found an abundance of many kinds of spring wild flowers, many of them growing on the valley floor and many more clinging to the steep banks above Scott's Run.

Once the "hub" at which several roads met, from the two valleys of Scott's Run, from Bethel Ridge Road, and from over the Virginia hills to the west, Kidd's Mill was a place of considerable commercial importance, since farmers here brought their grain to be ground into meal and flour, and at the mill was located a general store for the convenience of the visiting farmers. A Post Office, "Bancroft" was established here to which farmers from all around came for their twice or thrice weekly mail. Also here at Kidd's Mill was at one time conducted a Fresh Air Camp for families of limited means to send their girls for summer vacations.

Near to the Mill on the east side of the Run was established in 1849 the Pine Grove Presbyterian Church, founded here by a few members of the Cross Creek Church for their convenience in attending church nearer home. The moving spirit in this church during its few years of existence was George Miller, Jr. an elder in Cross Creek Church and who filled the same office at Pine Grove. This congregation served this small community of Presbyterians for about thirty years, but on the death of George Miller in 1883, the organization began to decline, attendance fell off, and in a few years the church ceased to exist.

II THOSE WHO CAME HERE TO LIVE

"And the Lord God took man and put him into the Garden to dress it and to keep it."

In the settlement by whites of this part of Washington County, the Bethel Ridge Community might have lagged a bit in attracting settlers, but when the better lying land to the east, in present Cross Creek Township was all settled, it was not long until people began moving into this area, and finding it a good place in which to locate, established homes here and began taking out warrants and patents for the un-assigned lands. Those who came here were a hardy lot who sensed as they were moving in that it would be a rugged experience clearing this land and adapting for cultivation.

As we inspect a map showing the names of early settlers here, we find these names attached to the patents taken out for the land:

Name	Patent Name	Date of Patent
Benjamin Ford	Epsom	1788
Charles Stewart	Raccoon Den	1788
James Wood	Fertility	1799
Samuel Marshall	Penobscot	1794
Massum Metcalf	Rich Hill	1797
Elijah Robinson	Remainder	1809
Abraham Barber	Snipe	1811
Alexander Scott	(Not named)	1834

Jacob Buxton, an early settler in present Cross Creek Township ventured into the "wilds" of present Jefferson Township to take up a tract, "Jacob's Well" or "Buxton's Fancy" just east

of present Eldersville. This tract he gave to his daughter, Nancy Bows (Boles) and it was the home of the Boles Family for many years.

Alexander Wells who took up so much land in Cross Creek Township also "invaded" the Jefferson Township and Bethel Ridge areas to take up some four or five tracts of land which were patented about 1788 to various members of his family.

At least two families who settled these lands on Bethel Ridge and lived on them for many years as "squatters" did not take out patents for this land until after the beginning of the present century.

Jacob Buxton, Jr. settled on Cross Creek (stream) at an early date and established a mill on that stream just over the State Line in (West) Virginia. He was killed in a fall from the top floor of his mill in 1836, but his son, Davis Buxton continued living on the home farm, and it was not until 1915 that a grandson, Martin Luther Buxton had the tract surveyed and a patent was issued to him the same year.

Also the Cunningham Family had occupied a tract of 197 acres for many years, and George Cunningham did not have the farm patented until 1904, when prospective purchasers of coal lands wanted to purchase the coal under this tract, and the Cunninghams discovered that they could not sell the coal until they had title to the land.

Generally speaking, the patentees mentioned above and their families occupied these lands for many years, but in some cases

the original settlers sold their holdings to other families who wanted to move in and they moved farther west; in other words, many stayed, but some moved on.

A few of these people were of the Presbyterian faith and affiliated with the Cross Creek Presbyterian Church which had been established in 1779. Among these, from Jefferson Township were: Robert McCready who lived just west of Eldersville; Abraham Barber whose land lay near the north end of Bethel Ridge; the Millers from the southern end of Bethel Ridge; for a time, the Boles were affiliated with Cross Creek Church, as were the Stewarts and the Steens, and possibly a few others. As stated above, some of these people later established the Pine Grove Church and worshipped there during the years when it was in existence.

But while there was this "sprinkling" of Presbyterians in this Community, yet several of the earlier families and a good number of the later ones were adherents of Wesley's discipline and doctrine and so were members, or became members of the Methodist Church, soon to be established in the Community of which we are writing: Bethel Ridge.

Among these Methodist families, none were better known nor more prominent than the Scott Family. An early immigrant of this family connection was Charles Scott, who, we have noted, was an early settler on Scotts' Run and the proprietor of the Mill there. He was known as "Charley at the Mill" to distinguish him from another "Charley on the Hill" who lived on Bethel Ridge.

To join the settlement already begun by this family, in 1819 came James and Susan Scott who migrated to this country with their son and his wife, John and Frances Scott and their four children, Susan, Charles, Jane and Rebecca. Susan Scott, whose maiden name also was Scott had two brothers already here to welcome the newcomers; these were Charles Scott, one of those already named and Robert Scott. Charles Scott was active in encouraging his friends and relatives to migrate from Ireland and settle here, and when they arrived, he assisted in getting them located and established in the Community.

The James Scott Family located about one-half mile south of the site of Bethel Church, and here James and Susan spent the rest of their lives. They are buried among the first in Bethel Graveyard, supposedly in Lot No. 39, but the markers at their graves are not legible. This Scott land remained in the family name, or at least a part of it until the death of Harold Scott, when it was sold, Mr. Scott and his wife, Kathryn Campbell Scott having been the last of the family name to live on this land.

It was in the old log house, now no longer standing on this farm that John Scott who became the noted Methodist minister was born on October 27, 1820, about a year after the family had arrived from Ireland. In his autobiographical book: "Recollections of Fifty Years in the Ministry" Mr. Scott has traced his own boyhood and mental and religious training, as well as considerable history of the Bethel Community and a sketchy account of the Bethel Methodist Church. This Book

has been consulted repeatedly in preparing this History.

The Scott Family apparently prospered, at least in a moderate way, and also increased numerically and over the years through inter-marriages with other prominent families of the Community, it came to be of great importance in the Bethel Ridge Community. This involved also the ownership of many of the better farms in the neighborhood.

Around the turn of the Century (1900), the following Scott men owned and occupied farms in the Bethel Ridge Community: William Scott on the south end of the Ridge on the present Rotellini farm. Cassidy Scott, a shoemaker, lived on what was later the Frank Pollock property. Franklin Scott owned a farm in Scotts Run Valley, northwest of Bethel Church. Jefferson Scott had lived in the stone house on the present DeCook Farm, and later at Hanlin Station. Robert Scott lived nearest the church, along the road leading down to the Shades of Death. Albert R. Scott, a son of Dr. John Scott lived on the farm later owned by the Habaly Family. George Scott lived on a farm just east of the Shades of Death. All of this former Scott land is now owned by other families.

George Cunningham, mentioned earlier, came from Ireland at an early date and with his family located on a farm on the hill above the lower course of Hollow Rock Run and to the west of this stream. His wife was Elizabeth Steen and among their children were their sons, George Cunningham, Jr. and Lancelot Cunningham, who at their parents' deaths divided the land between them. In his later years, George Cunningham, Jr.

moved to Eldersville. This family is now represented by grandchildren: Ronald Brown and his sisters.

The Francis Cunningham family lived on a branch of the north fork of Cross Creek and near the Cross Creek Township line. Later his son, Stephen C. Cunningham and his family occupied this farm home and they were members of Bethel Church and many of them lie buried in Bethel Graveyard.

The Gillespies of Jefferson Township were from a family of Irish immigrants who located and lived for many years on farms on the south end of Coles School Ridge and near the Cross Creek Township line. John Gillespie married Mary Derickson and their children and grandchildren occupied adjoining farms in that area until about 1930, or a bit later, when surviving members of the family moved to Eldersville. Nathaniel Gillespie of this family lived on Bethel Ridge, just above Kidds Mill and Mr. Gillespie owned and operated that mill for some years. The Gillespie family name is now carried on in Jefferson Township by Melburn Gillespie and Charles Gillespie and their families.

Samuel Melvin migrated from Ireland around 1800. He married Tamar Miller and their descendants owned and occupied the homestead farm located about two miles west of Bethel Church. The last of the family to live on the homestead was Clyde V. Melvin. He was a music teacher and a public school teacher and he married Pearl Cassidy who lived on an adjoining farm. She, too, was a teacher and sometime after

their marriage, they moved to Eldersville, where the rest of their lives was spent.

The Cassidys who came to this area from County Antrim, Ireland became owners of a tract of over 100 acres, and the family occupied this land until well into the 20th Century. Their old homestead is now owned by the Macugoski Family. Mrs. Melvin and her brothers, Fred and Harlan Cassidy were raised on this farm. Another branch of this family was that of the late Robert C. Cassidy of Burgettstown some of whose family still live in Burgettstown.

As already noted, the Metcalf Family were original settlers here their land lying in the south end of the Township. The family name is now gone from the Community although descendants still live here, notably members of the Pettibon and Wiegman families.

The Magee Family, too, was formerly a numerous one and the name well known, but it, too, has disappeared. On the 1876 map of Jefferson Township several tracts of land bore the name of Magee. The Sutherland Family once numerous here were descendants of this Magee Family.

A Patterson Family, not related to the family of this name at Patterson Mills in Cross Creek Township, once held land near Bethel Church. Hugh Patterson owned the farm now the property of Steve and Stella Bertovich, and later he was a merchant in Eldersville.

The Murchland Family came from Ireland with, or at about

the same time as the Steen Family and both families were very prominent in the life and history of Jefferson Township. John H. Murchland owned a large farm and the family occupied a large brick house on the western side of Jefferson Township near the West Virginia State Line. The brick house was destroyed by fire in March 1935. With the deaths of Mr. and Mrs. Murchland and their children, their family name, too, disappeared from the area, but intermarriages with other families such as the Millers have retained the family line.

Land taken up by the Steen Family lay about two miles south of Eldersville, near the center of the Township. Members of this family intermarried with the Scotts, Stewarts and the Millers.

The Sutherland Family of the Ridge Community descend from George M. Sutherland and Margaret Magee, and from John Sutherland and Susannah Norris. John Sutherland was a Revolutionary veteran and is buried at Cross Creek Graveyard. The old family home was in southern Jefferson Township on the farm where the Turney School was later located. A member of this family, connected for so many years with Bethel Church was George L. Sutherland who owned and occupied the old Pogue Farm, one and one-half miles south of Bethel Church. He married Diane Foster and they and their children all attended Sunday School and Church at Bethel. In 1928, Mr. Sutherland sold the farm and he and Mrs. Sutherland spent their retirement years in Eldersville. There were several intermarriages of the Sutherlands with other prominent Jefferson Township families:

Albert R. Scott married Ella Sutherland
David Barnes married Emma Virginia Sutherland
Stephen C. Cunningham married Mary Margretta Sutherland
John Sutherland married, first Eleanor Virtue
and second Cynthia Hanlin

The Perrine Family were prominent on the Ridge from early times, but somewhat ironically, Stephen Perrine who owned the farm just north of Bethel Church appears to have been a Presbyterian and a member of the Church at Cross Creek, and he and his wife are buried in Cross Creek Graveyard. Conversely, his brother, Peter Perrine who lived in Cross Creek Township on the farm at Cedar Grove now owned by Mr and Mrs Frank Marosi, and his family were of the Methodist faith and attended divine services at Bethel, and they are buried at Bethel. Both Stephen and Peter Perrine were Revolutionary veterans. Later, the Perrines at Bethel evidently affiliated with the church here; several members of both of these families are buried at Bethel. The last of this family to live on the Ridge were David Perrine who owned the present Nick Bertovich farm and his brother, Stephen Perrine, Jr. who owned and occupied the present DeCook farm, the next one to the north of Bertovichs. The Perrines probably built the stone house on the DeCook farm.

Connected with the Perrine Family by marriage was the Cole (Cool) Family who came into the Community sometime after the earliest settlers, and this family gave the name to Coles Ridge and Coles School, both lying on the east side of the Bethel Community. Another intermarriage of this family was

with the Buxtons of the Community: Samuel Cole married, first Amy Perrine, daughter of Stephen Perrine, and after her death married Ann Perrine, her cousin and daughter of Peter Perrine of Cross Creek Township; Moses Cole, son of Samuel, married Rebecca Buxton (see sketch of this family, to follow). All three of these family names are now gone from Bethel Ridge Community, but James D. Cole of Roanoke, Va. and his cousin, Charlotte Buxton Bouten of Minneapolis, Minn. are descendants who have visited their ancestors' graves at Bethel on several occasions.

The Buxtons of Bethel Ridge Community were descendants of Jacob and Hannah Buxton of the Cross Creek Country, and of their son, Jacob Buxton, Jr. and of his two wives: Mary Sparks Buxton and Elizabeth Davis Buxton. Jacob Buxton, Jr. was the father of twenty children, six by the first wife and fourteen by the second. He had a mill on Cross Creek, just over the State Line in (West) Virginia, and he was killed in a fall from his mill in 1836. He and his first wife are buried at Cross Creek, while his second wife and several of their children are buried here at Bethel. Davis Buxton (1810-1890) was a son, Martin Luther Buxton was a grandson, and Bertha Buxton Barnes (1884-1972) was a great-grand-daughter. The Buxtons now living in Independence Township are descendants of Jacob Buxton, Jr.

John Fogue (or Foague) came to the Epsom Tract on Bethel Ridge and lived there until his death. A private burial ground for members of this family is on this farm, and buried there are the following:

Infant son of James A. and Sarah G. Stewart

Susannah, daughter of D. and G. Poague died March 26, 1858 at the age of 25 years and 7 days.

In Memory of David Poague who departed this life May 24, 1841 in the 48th year of his age.

Pioneer John Poague, County Down, Ireland 1740-1837

Elizabeth, his wife 1794

(Monument erected by Margretta Parkinson, whose Mother was Elizabeth Poague)

(Some members of the Poague (or Pogue) Family later changed the name to Pollock).

The Elliott Family name occurs early in the History of Bethel Ridge and the Church. John Elliott, the local preacher is mentioned by Dr. Scott, and he, his wife and possibly members of their family are buried at Bethel. The name doesn't appear to occur in the Community after about 1850.

The Pettibon Family owes its origins in the Community to William Pettibon, Sr. who married Catherine Ward, daughter of the founder of Eldersville; they had a family of thirteen children of whom William Pettibon, Jr. married Nancy Jane Metcalf, and on the old Metcalf tract in southern Jefferson Township, they raised their family of four children (three other children died when quite young). The four children who grew to adulthood and married were as follows:

John Van Nest Cole Pettibon married Almira Price

Katherine Pettibon married Robert Kidd

Thomas Albert Pettibon married Wilhelmina Wiegmann

Anna Pettibon married Louis Wiegmann

These couples all lived and died in Jefferson Township and many of their descendants of the Kidd, Pettibon and

Wiegmann names are still residents of the Township and of other nearby areas. Many of the deceased of this family are buried at Bethel. A short History of the Pettibon Family has been prepared and has been consulted for this information.

The Thorley Family lived on a farm in the western part of Jefferson Township and near the West Virginia State Line. Here David Thorley and his wife, Ann Melvin raised their family consisting of John, Sarah Ann and William Thorley. The only one of the names now remaining in the area is Merle Thorley of Eldersville.

The Criss Family had large land holdings in the Valley of Harmon Creek in northern Jefferson Township and surrounding Hanlin Station. They were evidently adherents of Bethel Church since many of the name are buried here. Rittenhouse Criss owned the farm on the hill road between Eldersville and Hanlin Station. The late Nicholas Criss of Pittsburgh and his sisters, Hallie Taylor and Mary Criss of Eldersville were from this family.

The Klein Family, members of which are buried at Bethel owned a farm on the hill on the extreme southern end of Bethel Ridge and over what became the State Line tunnel on the Wabash Railroad.

Henry C. Cooper, a merchant at Eldersville for many years, was a descendant of James Patterson, an early resident of Jefferson Township, and he was a son of Erasmus Cooper of Allegheny County, Pa. Henry C. Cooper married Carrie Virginia McCarroll, whose family once lived on the farm now owned by

Mrs. Mary Wargo Ihnat lying just at the northern end of Bethel Ridge. A brother John Cooper married Caroline Murchland and they had daughters: Nettie E. Cooper who married D. Clyde Brown of McDonald; Alwilda Cooper who married J. Ernest Campbell of Avella; Mary Cooper, unmarried, who spent most of her life at the family home in Eldersville, and Mrs. Nannie Welker, also of Eldersville.

The Cresswell Family first came into the area to Kidds Mill and Samuel Cresswell once operated the mill there. Later the family name is found in the north-western corner of Jefferson Township, but the name has long disappeared from the list of residents, Samuel Cresswell and members of his family are buried at Bethel.

The Irwin Family was in 1876 represented on the map of Jefferson Township by Robert Irwin and his wife, Catherine who then occupied a farm on the upper reaches of Hollow Rock Run near the Shades of Death. Their son, Lewis Irwin who married Sarah J. Brown also lived on that farm for a time, later moving to the Perrine Farm just north of Bethel Church. These two older couples are both buried in Bethel Graveyard. The Lewis Irwin family consisted of: three daughters, Jessie, Anna and Ida Irwin, and there were three sons, Bert, James and Robert L. Irwin. Robert L. Irwin married Anna Sutherland and they were the parents of Merle Irwin of Eldersville and of Mrs. Jean Irwin Lewis of Cleveland, Ohio.

David S. Clarke and his wife, Jane Isabel Cassidy Clarke were another family who moved to the Shades of Death area

about 1910. In this family there were two younger sons, Thomas and David, a daughter Fanny Clarke and one older son John Clarke. Fanny Clarke became the wife of Harry Campbell, and they lived for some years on a farm near the State Line which had also been the home of the David Clarkes. Harry Campbell's family lived on the Winfield Cunningham farm near Kidd's Mill, also in the house at the Mill, when he was a boy and a young man. The family of Harry and Fanny Clarke Campbell consists of Kathryn Campbell Slasor, June Campbell Grossman and Harry Campbell, Jr.

A few other families for whom information was not readily available included: the Dimits, Johnson and Johnstons, Jones, Kellys, Lawthers, McClurges, and McCreas.



James Scott, M.D. through his will a century ago, left part of his inheritance to the Bethel Graveyard. The will was carried on through his daughter, Elizabeth. The fund that is today used for the upkeep of Bethel Graveyard is known as the Elizabeth Scott Fund.

III BETHEL CHURCH

"And God said to Jacob, 'Arise, go up to Beth-el - - - and make there an altar to your God'."

As has been shown earlier, the people who came to the Bethel Ridge Community were largely immigrants from Ireland. These were undoubtedly people whose ancestors had migrated from Scotland and England to northern Ireland over the years during and following religious persecutions which had made life in those countries difficult for many years. A family such as those with the name of Scott could have had their origins in no other land than Scotland, and their friends in Scotland, northern Ireland, and then in America had been through experiences such as their own.

Like most immigrants to America from earliest times and up to the times of which we are writing, these immigrants from Ireland brought with them an earnest desire to find here the opportunity to worship God in their own way. They were religious people and they brought, at least the elements of their religion with them. What a chaos early America, and present America, too, would have been if this had not been so!

When the earliest settlers came here to western Pennsylvania in the late 1700's, the only church in the neighborhood was the Cross Creek Presbyterian Church, organized in 1779. As has been noted some early Jefferson Township people were of the Presbyterian faith and attended divine services at Cross Creek. But many of the people here in what is now Jefferson Township were disciples of John Wesley rather than of John Calvin or John Knox: they

were particular about which John they chose to follow in matters of religion!

There being no Methodist Church in the area, these good people began holding "society" around at homes in the area, at Brother William Melvin's, for example. A lay preacher who was their leader was Charles Scott - "Charley at the Mill" it is believed - he and other pious men led in these early informal meetings. By 1814, the Society here was well enough organized to be able to build their first church, so it was erected, a small building, but sufficiently large, so Dr. Scott tells us, to accomodate the people of the Community. This church, on this spot at Bethel where the present building stands was about a mile from the John Scott home.

At that time the Methodist Church was known as the Methodist Episcopal Church, which name indicated that it, along with the Roman Catholic Church and the Protestant Episcopal Church, had a form of church government which recognized a bishop as having almost supreme authority. As time went on in the life of the then young United States, and the people of Bethel Ridge Community along with other Americans were getting used to the idea of democracy in government, so the idea of lay participation in the direction of religious affairs began to filter into the minds of many members of the Methodist Episcopal Church. This idea, of course, was contrary to the polity of the M.E. Church, and as the idea grew, it caused much discussion and dissension in the Church at large, as well as in the Society at Bethel: What was happening on the denominational level, was, on a smaller

scale, occurring right here at Bethel. Dr. Scott says that whenever the members met, which was frequently, this subject was discussed.

Matters came to a "head" evidently when the General Council of the M.E. Church meeting at Pittsburgh in 1829 took action to order the expulsion from the Church, not for immorality but for "envying" against the disciplines of the Church, of those persons who were taking part in the "Reform" movement, as it was called. Before this resolution could be put into effect at Bethel, almost the entire membership, according to Dr. Scott, withdrew and organized themselves into a separate Society, which was known at first as the Associate Methodist Church, a term evidently borrowed from their Presbyterian brethren. But the new church soon came to be known as the Methodist Protestant Church, and this, in brief, is how this new denomination came into being.

With the formation of the new Society at Bethel, the question at once arose as to where the group would meet for public worship. All seemed to assume that they would continue meeting in Bethel Church, since they had helped build the Church, and this they did for a while. But the parent Society claimed legal title to the property, and when the M.P.'s met at the church for worship, it was often to find the M.E.'s already there. These conflicts became more numerous. The Methodist Protestant group tried to be conciliatory, hoping to make some arrangement with the other group, so that both could use the church under some mutually

agreeable plan.

As a writer of fifty years ago stated it: "James Patterson spoke feelingly about the matter, pointing out how Christians should live in unity and harmony, that the house could serve both societies, which might be done with peace and good will; that the M.E. Church had the legal right to the property, yet they, the M.P.'s as the builders of the house, had a claim in justice to at least one-half time in the use of it."

"But Mason George Johnson soon put a damper to this arrangement by stating in a broad and uncouth manner that they didn't want any "radical" preaching in this house!" Mr. Johnson's sentiments seemed to prevail with the M.E. group, and his short address showed the Bethel M.P. Society what they would have to do: If they kept up an organization, they must build a house of their own, and this, in the strength of the Lord, they resolved to do.

Some were of the opinion that it would not be proper to build a second church close to the older one. But how could it be avoided? The M.P.'s were not inclined to leave their hill-top, so appropriate for this building which was to be their Beth-el - their House of God. So additional land was secured from Stephen Ferrine who owned the farm just north of the church property, and on this land they planned to build as soon as all arrangements could be made.

Samuel Cole, Dr. Pierce and John Elliott were appointed to the building committee, and this committee selected Francis

Scott to build the walls of a stone church, which it had been agreed should be erected here. William McGee and William Perrine were to do the carpenter work on the house which was to be 44 feet long, 36 feet wide and 12 feet to the ceiling, with completion to be by September 1, 1832. All of this was carried out before the date set for the dedication.

Dr. Scott and the un-named writer quoted above both bore testimony to the excellent character of these people who were so firm in their resolve to build the new house, and to carry on the work of the Lord according to the principles which they thought were right and just. Charles Scott, the lay preacher who has already been mentioned preached, so it is said, from house to house during the time while the church was a-building. It would now seem likely that outdoor meetings would have been held on the church grounds during the summer days of 1832, but if so, there is no record of them.

In speaking of the people who formed this new organization, the "New" Bethel Society as he sometimes calls it, he mentions the following: James Patterson and wife, John Patterson and wife, John Elliott, Sr. and wife, John Elliott, Jr. and wife, John Cassidy and wife, Dr. Pierce and wife, Charles Scott, Sr. and daughter, Charles Scott, Jr. and wife, John Scott and wife, John Long and wife, Edward Jones and wife, William Melvin and wife, Anna Melvin, Sarah Melvin, and "others". "These men and their associates embraced the leading citizens of the Community."

The location of the Stone Church, according again to Dr.

Scott was ten or fifteen rods from the older church building, and remains of it can be found on the lower side of the present burial grounds.

The dedication of this Church was held on the second Sabbath of September, 1832, and it was followed by a period of inspiration and renewed interest in spiritual matters in the Bethel Community. The dedicatory sermon was given by the Rev. John Clarke, and the service was largely attended by persons from far and near in the Ohio Circuit to which the new church was assigned. It was suggested that some attending the dedication came through curiosity, but "if any came to scoff, they remained to pray" as Goldsmith would have said, and the dedicatory season was followed by an outpouring of the Holy Spirit such as had not been seen before on this Hill of Zion. This was a propitious beginning for the "New" Church, and the people who were affiliated with it made the most of the opportunity to here promote a Society which would appeal to the people of the whole Bethel Ridge Community. How well they succeeded, the future history of the Bethel Methodist Protestant Church bears ample testimony. Death invaded the ranks of the faithful from time to time, and headstones in Bethel Churchyard began enrolling names which had been on the roster of the Church. But new names and new faces came forward to fill vacant places on the Church roll and the New Society grew and prospered.

For many years there was no regular Sunday School at Bethel, but classes were held following the preaching services, and eventually a Sabbath School was organized, and it became very

important in the life of the Church. Godly men came forward to lead the school as Superintendent, and faithful men and women served as the teachers in the School.

In the absence at this time of writing of a complete list of those who ministered to Bethel Church over the years, we resort again to Dr. Scott's notes and to our un-identified writer to give us some of the names of those who served here.

In the Methodist Episcopal Church, Dr. Scott mentions William West and Andrew Coleman as the first of whom he had any recollection with Simon Lauch, Leonidas Hamline, who later became a bishop, and Joseph Boyle mentioned as coming later. These men were "circuit-riders" who visited each church in his circuit on a schedule of once each four weeks, which meant that services under the minister's direction were held only 12 or 13 times each year.

But at Bethel, as in most parishes, local lay preachers would hold services on the remaining Sabbath days, and would conduct prayer meetings in the homes of members on week-day evenings.

Charles Scott has been mentioned and his name appears frequently in connection with pastoral care at Bethel. Fortunately for the "Reformers" of 1829, he was of the same persuasion as they, so he served the "New" M.P. Church in the capacity of local preacher for many years. In Bethel Graveyard where he is buried, a small headstone bears this inscription: "Rev. Charles Scott - died December 7, 1840, aged 89 years".

The good old age to which he lived gives some idea of his years of service to Bethel Church and the Community.

Another local preacher of great value while he was living in Bethel Community was John Elliott, who remained in the area for a number of years, later removing to Davis County, Iowa where he was said to have united with the Wesleyan Methodist Church.

At the organization of "New" Bethel, Jeremiah Browning presided, and with the organization of the M.P. Church a new Ohio Circuit was formed, and Josiah Foster was the "circuit-rider" under this arrangement, and he was followed in succession by John Wilson, an Irishman, and he by John Clark, "Pittsburgh John" as he came to be known.

Dr. John Scott says that when he was about eighteen years of age, which would have been about 1838, Dr. George Brown became pastor of the circuit, and Mr. Scott gives him and his lay leader, George Elliott great credit for directing him into the Christian ministry. John Herbert, "Honest John" was next in line and he had for assistants, William Ross, John Cowl and Alexander Porter, each for a year. Under the next minister, Robert T. Simonton, Mr. Scott became the assistant. He was largely self-educated, and he tells in his auto-biographical book of his serving with and under the different men who ministered to Bethel Church. At this point in his Book, Mr. Scott leaves the history of Bethel Church and devotes most of the rest of his Book to a narrative of his own wide ministry.

Following his retirement after Fifty Years in the Ministry, Dr. Scott came back to Eldersville to live, and at their deaths, he and his faithful wife of fifty years were buried among their kinfolk in Bethel Graveyard.

Mention is made about 1843 in the History of Bethel Church during the pastorate of Rev. J.B. Roberts that some dissension had arisen in the churches of the Ohio Circuit over the question of slavery. The proximity of the Bethel Ridge Community and Jefferson Township to the then Virginia State Line, and hence, presumably to slave territory meant that there was some communication at least between the people of Bethel and the slave-holders of Virginia. Actually, few slaves were held in the Panhandle of Virginia, and fewer still in this part of Pennsylvania; a few slaves had been brought into Pennsylvania by migrants from old Virginia, but by 1843, practically all of these had been given their freedom. Nevertheless, because of contacts near and across the State Line, some very strict Abolitionists charged that Bethel Church "extended over slave territory, hence it was a slave church". No arguments against this idea could prevail with these extremists, so as a result a small schism or withdrawal of members from both the Bethel and the Eldersville Churches occurred, and a branch of the Wesleyan Methodist Church was organized in Eldersville. This Society built a church, a building which still stands on a back street in Eldersville, known as the White Church and now used as a dwelling. One other strong tenet of the Wesleyan Methodist Society had to do with temperance and a strict prohibition of

the use of alcoholic beverages. The Melvins, Thorleys and a few other families belonged to this Church, which ceased to exist after the Civil War had decided the question of slavery.

The "Silent years" of Bethel Church history appear to exist through the late fifties and the sixties, since we have little information on what the Church was doing through that time. In 1854 under Pastor R.H. Sutton, a revival commenced under the leadership of members of the Sunday School at Bethel, and it is said that many who were converted at that time remained steadfast members of the Church.

In 1874, an examination of the Stone Church building which had been built in 1832 showed that the walls were beginning to give way, and from this examination, the building was considered unsafe for further use as a place of meeting. On April 27 of that year, a meeting was held to ascertain what should be done toward building another church. A fund of One Thousand fifty dollars was subscribed at this meeting, and at other meetings held in the weeks ahead, more was pledged and the original figure was more than doubled, from which the people were encouraged to proceed with the building.

Rev. W.T. Wilson was then serving as pastor of Bethel Church and he with Davis Buxton and William Cassidy were appointed to serve as a building committee. A small additional parcel of ground was secured from the adjoining Perrine farm, and on June 27, 1874 a contract was signed with Samuel McFadden of Patterson Mills in Cross Creek Township to build a frame house 54 feet long, 26 feet wide and 16 feet to the

ceiling, to be completed by December 1 and at a cost of Two Thousand seventy five dollars. The building was ready for occupancy on December 14 and ready for dedication, a rite which was quickly performed.

In connection with the dedicatory program, a spirit of generosity began to assert itself: It was determined, if possible, to liquidate the debt on the church and grounds and to have it debt free as of that date. This was done and it is said that the subscriptions were announced so rapidly that the Secretary who was trying to record all as they were given could scarcely keep up with the generous flow. Also, the dedicatory service and sermon were instrumental, again, in stimulating the religious zeal of the members of the Church. The record states: "The day rejoiced many hearts", and again the Bethel Society were encouraged and more determined than ever to carry on.

With all of this happening in this "New" Society at Bethel, now actually forty-five years old, we will pause in the story and find out how the original group, the M.E. Society was doing. That group was struggling to keep going but did so with increasing difficulty. The loss of members when the New Society had been formed was never overcome. The remaining members had continued to occupy the old church building and to hold services concurrently with the activities in the Church. But their spirit had been broken; old animosities occasioned by the "split" of 1829 persisted; the peoples of these two groups lived literally "side by side" in the Community; and they

worshipped, too, almost "side by side" in the two churches at Bethel, but it would be only fair to say that no love was lost between the two groups. Only the deaths of the contending parties could adequately erase feelings which had so strongly emerged when old Bethel split into the two factions. In old Bethel Graveyard, many of these contenders lie, again literally "side by side" and peace at last came to the Bethel Community.

The few remaining members of the M.E. Society eventually affiliated with the M.E. Society at West Middletown or at Independence. Dates are lacking here but this transfer seems to have taken place about 1874. On the 1876 map of Jefferson Township, the name Bethel Churches appears on this Hill of Zion, indicating that at least the buildings of both of the rival societies were still standing.

So far as records for this History are concerned, more "silent years" followed the building of the Church in 1874, since we do not have much to report for a rather long period. The organization of a Sunday School was done and this proved to be a strong, right arm of the Bethel Church during the rest of the years of its existence. This school attracted the interest of the children and young people, and good work was done with them by the dedicated men and women who served as officers and teachers of the school. A high light of each church year at Bethel was the Children's Day service held on a Sunday in June each year. For this service many hours of practice with the children was necessary. Such persons as Bertha Buxton, Pearl Cassidy, Ethelyn Scott, Eleanor Scott

and the young folks of the George Sutherland Family met regularly with the children and rehearsed their parts until performance was well nigh perfect. And when the Big Day arrived, standing room only attendance would be assured. Not only did every one in the Bethel Community come, but people from other communities as well.

This writer recalls when he was a boy in the Cross Creek Church that our popular Sunday School Superintendent and teacher, Mr. Henry W. Donehoo on a certain Sunday in June would always announce at Cross Creek in the morning that he was going to attend Children's Day at Bethel in the afternoon. I don't recall his attachment or acquaintances here, but he, like many other people, wanted to attend, and attend he did.

The passage of time always brings new conditions and new problems, but it also brings new personalities to deal with the problems, and this has been true in the history of Bethel Church. Ministers come and go, but congregations remain, slowly changing, having always the ups and downs common to life. At Bethel the circuit rider of early times gave way to a settled pastorate, the person serving for each year to depend on assignment by the yearly District Conference. The date of the change here from the circuit plan to the settled pastorate has not come to our attention, but actually there was not an abrupt change in the situation of Eldersville and Bethel since they had always been on the same circuit, and they remained so until the closing of the Bethel Church in 1972.

The Eldersville Church had been organized as a Methodist Protestant congregation in 1829, coterminously with the organization of Bethel Church. The first church building at Eldersville stood where the present church is located, and the history of the Eldersville Church closely parallels that of Bethel. It ministered to the people in an adjoining community, that lying around Eldersville and in the northern end of Jefferson Township, part of Hanover Township and even into Brooke County, West Virginia. Being located in adjoining communities and having been served for so many years by the same pastor, it has been only natural that a closeness has always existed between the two communities and the two churches.

Not only have the communities been close in a religious way but socially as well, as young people from one community would attend social functions in the other community. These included box socials, singings, spelling bees, in the older days held at the one room schools in the Bethel Community at Millers, Coles and Melvins, and in the Eldersville Community at Gardners, Hanlin, Lees one-room schools or at Eldersville. This social intermingling led to numerous romances involving the two communities: A young man from Eldersville might snatch a "lamb from the flock" at Bethel and make her his wife. And interest in attending each other's church services always prevailed, too, especially as noted on Children's Day at Bethel.

But in the midst of prosperity and joy, quite often there come, too, pain and disappointment. The writer of Ecclesiastes had advice for such times:

"In the day of prosperity be joyful,
But in the day of adversity, consider!"

Since biblical teaching at Bethel had been so thorough over the years, when adversity struck, the people took the situation in stride, and this they were compelled to do when, on December 21, 1909, their precious house of God - their Beth-el - burned to the ground. Ethelyn Scott Thompson who was then living at her parents' home near the Shades of Death and now living at Los Angeles, California recalls the tragedy: "I was coming down toward my home from the (brick) Gillespie Home on the hill above us, and I suddenly saw clouds of black smoke to the north-west. I ran across another field to our home and called my Father to ask: What is the fire? He took one look and said: It is the Church and he started to run. It was about a mile away but he went through some fields at an angle. Several hours later he came back home and said: It is all gone."

This church was a substantial building and good for many more years had the fire not taken it. The cause of the fire was not known, but it was reported that someone might have left a lighted candle on the shelf in the vestibule the night before, and it could have smouldered and caused the fire.

With this situation come upon them, the people began meeting at the homes of members: at Lewis Irwin's and Lanty Cunningham's and at the one-room school houses in the Community.

At a meeting held at Miller's School-house on March 15, 1910, plans were adopted for building a new church. A new

generation of Godly people now made up the congregation at Bethel. To plan for the new building three Georges were appointed to the building committee: George L. Sutherland, George L. Scott and George Cunningham. Less than two months after their appointment, this committee awarded a contract to W.W. Pilchard of Bethany, W.Va. to build a brick veneer building for Three thousand, four hundred twenty-six dollars. Work went on rapidly and the building might have been occupied by October 1 had there not been a delay in obtaining the new seating for the Church. As it was, the building was completed and ready for dedication on December 26, 1910 just five days over a year since the older church was burned. The dedicatory sermon was preached by Rev. Dr. J.S. Leland, then President of the Pittsburgh Conference, and Rev. T.W.Colhouer was then pastor of the circuit.

The Church built and dedicated in 1910 is the "house" still standing at Bethel. Its time of building is recalled by the older members of the Church and Community, and it is the only building which younger members have ever known. Its location at this prominent place on Bethel Ridge makes it's tower visible for miles in each direction. The Church here has been a beacon light to which has been directed the gaze of many generations in the Bethel Community. To Bethel Church and its superb Sunday School countless people ascribe their knowledge of Christ, their Savior, and their early training and interest in the better things of life.

On August 2, 1929, the people of Bethel and its environs met to celebrate the 100th Anniversary of the Church, the

Methodist Protestant Church here which was organized in 1829. The service held at Bethel Church on Saturday of that week-end was largely attended. Unfortunately, the weather was threatening, but the most of the forenoon had passed without rain, but the picnic dinner planned for the noon hour was eaten in haste, and just in time for no sooner had the people returned to the sanctuary for the afternoon program than the heavens opened, and the rest of the day was very wet. The program for that service at Bethel and for the following day at the Eldersville Church is hereto appended. This was really a great celebration for both churches since they were both 100 years old at this time. Rev. R.L. Carraway was pastor on the circuit at this time and at the Saturday service he read a history of the two churches.

The two-day program for these services was as follows:

(See page 36)

C E L E B R A T I O N

100th ANNIVERSARY ORGANIZATION OF BETHEL AND ELDERSVILLE
METHODIST PROTESTANT CHURCHES
PROGRAM

BETHEL M.P. CHURCH, AUGUST 3, 1929

10:30 A.M...E.S.T.

Song Service.....C.V.Melvin, Conductor
.....Mrs. Eleanor Truax, Organist
Invocation.....Dr.A.J. Green, Pittsburgh, Pa.
Scripture Reading.....Dr.F.C. Veile, Waynesburg, Pa.
Church History.....Rev. R.L. Carraway, Eldersville, Pa
Reminiscences by former pastors and laymen-
.....Rev. J.F. McKnight, St. Joe, Ind.
Old time Methodist Dinner served cafeteria style.

2:30 P.M.

Song Service.....C.V.Melvin, Conductor
.....Mrs. Eleanor Truax, Organist
Invocation.....Rev. O.W. Bolton, Dunbar, Pa.
Scripture Reading.....Dr.F.C. Veile, Waynesburg, Pa.
Sermon.....Dr. A.J. Allen, Pres. Pittsburgh Conference
Benediction.....Rev. J.C. Carpenter, Pittsburgh, Pa.

ELDERSVILLE M.P. CHURCH

SUNDAY, AUGUST 4, 1929

11:00 A.M...E.S.T.

Song Service.....C.V.Melvin, Conductor
.....Mrs. Eleanor Truax, Organist
Scripture Reading.....Rev. J.F.McKnight, St. Joe, Ind.
Sermon.....Dr. J.S. Leland, Fourth M.P. Church, Pgh,Pa.
Celebration of the Lord's Supper-
Benediction.....Rev. R.L. Carraway, Eldersville, Pa.

EVENING SERVICES

8 P.M...E.S.T.

Song Service.....C.V.Melvin, Conductor
.....Mrs. Eleanor Truax, Organist
Scripture Reading.....Dr. J.S. Leland, Pittsburgh,Pa.
Sermon.....Rev. J.F. McKnight, St. Joe, Ind
Benediction.....Dr. J.S. Leland, Pittsburgh,Pa.

COMMITTEE ON ARRANGEMENT

G.L. Sutherland	R.L. Carraway
A.C. Robertson	W.M. Truax
Miss Blanche Scott	Mrs. F.M. Butler
Mrs. J.R. Cassidy	Mrs. Bertha E. Barnes

L.D. McCready

COMMITTEE ON MUSIC

C.V. Melvin	Mrs. Eleanor Truax
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IV BETHEL'S LATER YEARS

"The people had a mind to work".

The definitive history of a church is written, of course, in the official records of the governing body of the congregation: In the United Methodist Church this body is called the Administrative Board, with Trustees and Deacons also serving. The more popular history often can be found in the accounts of special activities in which the membership of the Church might engage. Since we have access to news accounts of a number of special events which have been held at Bethel Church over recent years, we will mention some of these at this point.

On August 3, 1953 an all-day Home-coming service was held at Bethel under the direction of the Rev. John Scott, then serving in the circuit here. This service followed the Centennial Anniversary of Jefferson Township which was observed during the closing days of the 1952-53 school term at Eldersville School, and during the week-end of June 13-14 at Eldersville Church. Bethel Church joined in the celebration at Eldersville. At this home-coming at Bethel on August 3, the Rev. Louis Caraway was the guest minister. He was a former Jefferson Township boy, having lived at Eldersville in 1926-1930 while his father was pastor of the Eldersville-Bethel Circuit.

On August 26, 1956 when another home-coming was observed at Bethel, the Rev. Robert S. Lash was serving the two churches

as pastor, and he directed the 11:00 A.M. and 2:30 P.M. services held on that day. Appropriate Scripture was used in the two services and fitting hymns were sung by the choir and congregation. At the afternoon service, Miss June Campbell gave the Welcome Address, and her sister, Mrs. Kathryn Slasor read an original poem composed in memory of Mrs. Charles H. Beck, whose husband had been pastor here in 1936-1942. The folder printed with the Program for these services had a brief Historical Sketch of Our Present Church Building.

On August 4, 1957 with Rev. Lash again in charge of the two services held at Bethel on a Home-coming Day, the guest minister at the morning service was Dr. Stanley W. Lore, Professor of Psychology at Indiana (Pa) State Teachers' College. The guest soloist at both services was Merle Riley of Washington who sang "The Holy City", "The Lord's Prayer", "Follow Me" and "I Come to Thee". The Bethel Church Choir and the Bethel Mixed Quartette composed of Maxine Mermon, Shirley Mikus, Larry Resnick and George Ihnat sang special numbers at both services, and a Flag Drill, "God Bless America" given by the boys and girls from the two congregations pleased the large audience in attendance. Each of these home-coming events featured a picnic lunch, served on the church lawn.

On April 26, 1959, on the completion of the New Christian Education Annex to the Eldersville Church, the people from Bethel joined in the Consecration Service held on that date at Eldersville. The Rev. Norman O. Young was then pastor of the Circuit and Bishop Lloyd C. Wicke, Ph.D. of the Pittsburgh

Conference was present and preached the sermon. Then, with Rev. Young's assistance, he conducted the service of consecration. This addition to the building at Eldersville provides much-needed additional Sunday School rooms, and a well equipped kitchen and a commodious Fellowship Hall, all of which have added much to an effective church and Sunday School program at this historic church.

On May 15, 1960 Bethel Church held an elaborate service of Dedication of a number of Memorial Gifts which had been presented to the congregation over the years. Rev. Norman C. Young preached at this service held at Bethel at 2:30 P.M. on that date. Miss June Campbell was pianist, and in addition to music by the Bethel Choir, Miss Carol Montgomery sang a solo, "At Rest in Thee", and the male quartette from the Mt. Prospect Presbyterian Church of Hickory was present and rendered several special selections. June Campbell gave a Poem of Memoriam.

Mr. Fred Dreyer of the congregation presented the gifts for dedication and they were received by Rev. Young who then conducted a separate ritual for each piece. The Memorial Gifts were as follows: An Altar, 27 feet of Altar Railing and 27 feet of Communion Kneelers, Candlesticks, Pulpit Light, Piano Light, Lectern Light, 15 Methodist Hymnals, Docile Cloth, Cornice, a large picture of Sallman's Head of Christ, a set of Pulpit Scarves, and a set of Lectern Scarves. Many friends of Bethel Church were the donors of these useful and beautiful gifts.

The permanent closing of Bethel Church and the discontinuance of regular worship services there could not have been clearly

seen or reliably predicted very far ahead. With a congregation which had been in a prosperous and growing condition for so many years, and then had settled down to what was considered a real good country church, with the usual ups and downs which come to all churches which are actually forging ahead, who could foresee the time when the beloved Church at Bethel would be standing on this historic hill, a silent reminder of its once good years?

In retrospect, we see that the decline here at Bethel was a gradual one. We must admit that, with the passing of years, relentless changes occur, and many times these are so insidious that many people hardly notice them. But in Bethel Ridge Community the population was changing. One by one the older families whom we have mentioned disappeared from the scene: Many by the deaths of older members of the family, and many by the migration of members of the families, both old and young to other communities, and into vocations other than farming.

It is sad, but true, that many young people who have had the advantage of having been raised on a farm, do not look upon farming as a desirable vocation in which to spend all of their lives. In Bethel Ridge Community, the children of these old families were intelligent and progressive; they desired to obtain an education, and then after acquiring it, few would return to the old home place, but would seek their fortunes elsewhere. This worked to the detriment of Bethel Church.

As these older families left their ancestral home-steads of many years occupancy, the farms were acquired by people, in some cases, of other ethnic backgrounds, and of other religious preferences, too, so that not all newcomers to the area could be depended upon to affiliate with a Methodist Church.

Fortunately, almost all of these people moving into the Bethel Ridge Community were religiously inclined and so have made good citizens, but many of them attend the church of their choice which in many cases is not a Methodist congregation. But I have been informed as I write this, that some of these more recent families did, indeed, affiliate with Bethel Church and became faithful members. Some of these included the Pastor, Burkhart, Baker, Resnik and Wargo families, many of these being younger members of the family but in some cases the older people, too. Having had many of these young people in school, this writer can testify to what excellent young people they were, and also to the good quality of the homes from which they came.

The result of these changes in the Community was, of course a gradual decline in membership of Bethel Church. Since there was no village around the Bethel Church to which retiring farm people could move to be near church, some of them moved to Eldersville or to other communities. Their efforts to maintain membership in the Church at Bethel could be exercised for a time, but increasing age made this more difficult. Fortunately for both churches, good relations have always existed between them; served by the same pastor with, usually,

morning service at Eldersville and afternoon service at Bethel, not a few people would attend both services. It was sometimes remarked that one couldn't tell by a person's church attendance which church he really belonged to. So, many retirees from the Bethel Community, living in Eldersville, would attend church there in the morning, and if coming to Bethel in the afternoon, would often bring some Eldersville people with them.

But as actual membership at Bethel declined, so did congregational support, and so the time came when it was very difficult for the remaining members to continue. Toward the end, those faithful few remaining made a desperate effort to keep Bethel Church open.

When it became clear to most of these people that Bethel Church could no longer continue as a congregation, a Charge Conference was held at Eldersville Church on the evening of October 11, 1972. This Conference was presided over by District Superintendent H. Carl Buterbaugh and it was attended by members of both Bethel and Eldersville Churches. On the question of closing Bethel Church and discontinuing holding worship services there the vote was in favor of that proposition, and it was an unanimous action by those attending. The closing was to be effective as of November 1, 1972, and the last regular worship service at Bethel was held on that date. At the same conference, the question of merger of the Bethel and Eldersville congregations was brought up, and in separate votes by the two congregations, this too, was approved by unanimous vote of all present. This merger became effective,

also, on November 1, 1972, the date of the closing of Bethel Church. Since that time, the merged congregation has been meeting regularly at Eldersville.

With now the closing of Bethel Church having taken place, the rest of our narrative will have to do with meetings which have been held and events which have taken place, in the continuing history of this historic Church on Bethel Ridge.

Very soon after the official closing of the Church, it was the lot of the Fort Vance Historical Society, organized at Burgettstown in February 1969 to hold the next meeting here. On November 22, 1972, this Society met at Bethel Church in the evening to hold a historic Thanksgiving service, one which was typical of many such services held by rural churches in earlier times. This service had been planned and was conducted by Mrs. Kathryn Slasor who was then completing her second year as President of the Historical Society. Rev. Norman C. Young, by now a "former" pastor of Bethel Church came for the occasion, and in an eloquent address, took the group back to the circuit rider days and to the beginnings of Methodism in western Pennsylvania. Mr. Young also told the story of the circuit rider in song, accompanied on the piano by his daughter, Kathy.

Headings of old Bethel were given in a pleasing manner by June Campbell Grossman, and with music in a piano and Violin duet by June and her husband, Max Grossman.

The setting for this service was made more realistic and appropriate to the occasion by the use of candles and kerosene

lamps and lanterns for the lighting of the sanctuary. Rev. John M. Scott, pastor of North Buffalo United Presbyterian Church, was present and he organized an impromptu Mens' Chorus from those present, and their voices "made the rafters ring" in old Bethel Church on that memorable evening. The service was extremely impressive and was thoroughly enjoyed by all who attended.

The Fort Vance Historical Society came back to Bethel Church on August 17, 1975 to participate in an old-fashioned church service. The evening's activities began with a social hour and refreshments served on the church lawn. Before the service a tour of historic Bethel Graveyard had been planned by A.D. White, but he was not able to be present due to illness, but, using his notes, Marion Butler, assisted by a few others, conducted the tour.

Rev. Joseph Zezzo, executive director of the Christian Activities Council of the City of Hartford, Connecticut, and pastor of Bethel Church in 1942-1945, came back for this service. Mr. Zezzo began his ministry at Bethel at an afternoon service on a cold day in January, 1942. With only a few persons present, he preached acceptably to the group, but his youthful appearance in the pulpit where more mature-looking men had been appearing caused one small boy in the audience to lean over and ask his mother, "Who is that boy up there?". But Joe Zezzo continued an effective ministry here for almost three years and the congregation soon found that Mrs. Zezzo was adept in training young people and especially in the musical program of the churches.

At Bethel she began training a choir of young people who continued serving in the musical part of church services long after the Zezzos had left for another pastorate. Rev. Joseph Zezzo has been in his present ministry at Hartford since June 1962. Other ministers who were present for this service and who were recognized and took part were: Rev. Ward Elliott (1945-46), and Mrs. Elliott; Rev. Homer Weaver (1968-70) and Mrs. Weaver; and Rev. William Keys (1960-65). Mrs. Jane Myers who had then been serving as pastor of the Eldersville Church for a year was present and pleased the audience with a vocal solo, "I Know Whom I Have Believed".

Later Home-coming services have been held periodically at old Bethel Church: On June 12, 1977 such a service was held, beginning with the morning worship service at 11:00 o'clock at Eldersville Church, and with a dinner in Fellowship Hall there at noon, then moving to Bethel Church for a 2:30 afternoon service, which began with a typical old-time Children's Day service at 2:30 and this to be followed with the home-coming service conducted by the Rev. William Keys who preached the sermon for the occasion.

Just a year later, on June 11, 1978 a basket picnic dinner was served on the lawn at Bethel Church at noon and the home-coming service was again conducted by the Rev. Mr. Keys. For this service Mrs. Delia Madera Balog was the guest soloist.

To this date, the last home-coming service to be held at Bethel was on August 12, 1979 with the program including the

usual picnic lunch served by the ladies of the old church and community at noon, this followed an hour later with a tour of the Graveyard conducted by A.D. White, and then the Home-coming service in the sanctuary. Rev. William Keys was by now becoming a fixture in returning and conducting these services and he was welcomed back and took the usual part by preaching the sermon at this time.

It goes without saying that these home-coming events at old Bethel are becoming traditional, which are held as often as it is possible to arrange to have them. With the 1979 meeting over and all who attended it so well pleased with the chance to come back again to worship once more in the old Church and to meet old and dear friends, it is difficult to imagine the consternation which struck all friends of Bethel Church so shockingly, when two days after this so enjoyable event at the old Church, it was being reported throughout the Tri-State Area that a pack of senseless hoodlums had come to the beloved church on the hill, had broken into the sanctuary and had completely wrecked the whole interior of the Church.

In recent years since the church had been closed from usual services, there had been sporadic acts of vandalism at Bethel Church. At one time the building had been kept locked, but it had been broken into so many times that it had been decided to leave the door unlocked. This was a convenience to those interested visitors to the church and graveyard who usually wanted to see the inside of the church, but it accommodated, too, the evil designs of these vandals who

returned time after time to have beer parties and carousing in this sacred place.

Before each Home-coming, faithful friends of Bethel came and cleaned the sanctuary for the festive occasion. This was done a day or two before the 1979 event. But the following night, these vandals came to the church, four carloads of them so it was reported, and next day it was found that muddy feet and wicked hands had left the cleaned sanctuary in a real mess. This required, of course, another cleaning before the Sabbath Day meeting, so Kathryn Slasor got together a friend or two and her brother's family, and they did again the cleaning and polishing of two days earlier.

After this experience, the good times had by all on Home-coming Day, and then the vandalism following that gladsome day, what can one say? Friends who came to view the damage were stunned. June Grossman wrote of the sad affair in the next issue of her sister's LEAVES, with the caption in massive type WHY? This question was in the minds and on the lips of everyone who had seen or heard of the condition of the wrecked sanctuary, but no one could formulate a satisfactory answer. There just isn't any answer except our admitting, reluctantly, that somewhere along the line we have failed, miserably, to inculcate in the minds of some of the rising generation the lessons of right and decency and a respect for sacred things which former generations have apparently learned fairly well. It is safe to say that these culprits who seemed to take such a delight in the destruction

of this church building never attended Sunday School and Church at Bethel, or they would there have learned of the Saviour of men who would have condemned their wicked acts.

Discouraged and disheartened by this malicious mischief (it was worse than that!), one could not blame the friends of Bethel if they had given up and surrendered this beloved spot to the whims of evil minds, whose only thought seemed to be the destruction of this holy place! But this is not the "Bethel Way"! Never-say-die Kathryn Slasor and Gaylord Martin and many others who felt as they did said quickly, "No Way!" But what to do? Numerous formal and informal meetings were held, as the people conferred together to decide what they should do. At last it was decided that the damage would be repaired and that all possible steps would be taken to secure Bethel Church against further depredation.

On June 28, 1980 a benefit festival was held at Bethel to raise funds for financing the repair program. Prior to that event, many volunteers had been working at the Church, to restore as nearly as possible the interior of the church and to repair from the damage done. But materials had to be purchased and other expenses would be incurred, so the festival was held. This affair was well attended: Many people had donated food, then came in large numbers to purchase their meal, and to make liberal donations to the repair fund. The Festival was an outstanding success! As a result the repair work was carried on and brought to virtual completion, with all bills paid, and it is believed the church pretty well secured from future

damage. The Windows have been strongly barred, a heavy metal door has been installed and the hope has been that the church would not suffer further damage.

But as I am writing this, I hear that the fool proof lock which had been placed on the heavy metal door has been "picked" and carried away, and that the church was again left open. Pray that this senseless and useless destruction of God's House at Beth-el may stop!

MINISTERS WHO SERVED THE BETHEL METHODIST CHURCH

Prior to 1829: (According to Dr. John Scott's recollections.)

Not necessarily in order:

Archibald McElroy	Andrew Coleman	George W. Robinson
William West	Simon Lauche	Leonidas Hamline
	Joseph Boyle	

Those serving following the organization of the Methodist

Protestant Church:

Josiah Foster	1830	John Herbert, Supt.	1841-42
John Wilson	?	Alex. Porter, Asst.	1841-42
John Clark	?	Robert Simonton, Supt.	1842-43
Charles Scott	?	John Scott, Asst.	1842-43
Lewis Browning	?	J.B. Roberts	1843-44
George Brown, Supt.	1838	William Reeves	1844-46
William Ross, Asst.	1838	John Cowl	1846-48
John Herbert, Supt.	1839	William H. Doe	1848-52
William Ross, Asst.	1839	R.H. Sutton	1852-54
John Herbert, Supt.	1840	J.W. Rutledge	1854-58
John Cowl, Asst.	1840	James Robinson	1858-61

D.I.K Rine	1861-64	J.I. Brown	1921-24
H. Lucas	1864-65	Murray Hamilton	1924-26
E. Mathers	1865-68	R.L. Carraway	1926-30
C.K. Stillwagon	1868-72	H.M. Peterson	1930-32
J.B. Lucas	1872-73	C.M. Lippencott	1932-36
W.T. Wilson	1873-80	Charles Beck	1936-42
William Wallace	1880-83	Joseph Zezzo	1942-45
C.A. Sturm	1883-85	Ward Elliott	1945-46
_____ Rush	1885-89	Merrill Stone	1946-47
James McCormick	1889-92	Harry Leland	1947-48
O.M. Taylor	1892-95	Curtis Hoover	1948-52
W.S. Fleming	1895-99	John Scott	1952-56
J.C. Carpenter	1899-05	Robert Lash	1956-58
S.C. Benninger	1905-09	Norman Young	1958-60
T.W. Colheur	1909-15	W.R. Keys	1960-65
S.C. Benninger	1915-16	Reginald Lilley	1965-68
C.A. Biles	1916-17	Homer Weaver	1968-70
O.W. Bolton	1917-19	John Scott - supply for 3 months	
J.F. McKnight	1919-21	Sherwood Barnette	1970-72

V BETHEL'S FRIENDS SPEAK THEIR PRAISE OF THE OLD CHURCH

"Her children rise up and call her blessed!"

In 1975, in anticipation that a history might be compiled at some time in the future, Kathryn Slasor sent letters to quite a number of former members of the Church and to members of families who once lived on Bethel Ridge seeking information and opinions from them which might be used in compiling the history. Several of these persons replied and these replies have been made available to use in some manner, so we are using them in a sort of composite letter to reflect some of these views.

All of these people reporting were lavish in their praise of Bethel Church, of the faithful ministers and of the sterling worth of so many members who did so much to make the Church the power for good which it has been for so many years.

Mrs. Edith Scott recalled that they often walked to church from their farm a mile or so south of the church and hauled their little boy along in his wagon. Kathryn Campbell Scott spoke of their family going to church "any way", by walking, on horseback or in a horse and buggy, and once in winter when the snow was very deep, their father hitched the team of horses to the big farm wagon and took them to church in it. And she recalled the first time they ever rode to church in a motor car was when Clyde Melvin took them in his Model T Ford.

Iva Miller Anderson spoke of their family's attending church at Independence in the forenoon (they were Presbyterians) and then some of them would walk to Bethel for 3 P.M. service

there. As a child she would often take part in Children's Day programs at Bethel. Margaret Burkhart and Rosetta Cassidy Pugne would often walk to Bethel from Penobscot Mine and beyond. Distance and the type of weather didn't seem to make much difference: They wanted to attend Sunday School and Church at Bethel so they would go any way available.

Members of the George Sutherland Family would go to church, too, by various means of transportation, and they frequently walked to Evangelistic meetings held at night. His family and many others, too, praised Mr. George Sutherland for his faithfulness to the church. Not only would he see that his family got to church regularly, but he served for years as Superintendent of the Sunday School; and if money was needed to keep the church going, he would leave his work as a busy farmer and ride over the country-side soliciting money for the church: He was never ashamed to be doing the Lord's work!

Hazel Sutherland Pettibon remarked: "Bethel Church has always meant a lot to me" and she has shown her interest by returning for Home-coming and other special events. Myrtle Lantz recalled that Maggie Scott was a good teacher in the Sunday School. Several noted that the Sutherland home was a popular place for the ministers to go for dinner; one of the girls remarked that their mother was a good cook, reason enough!

The music at Bethel Church came in for many compliments from our correspondents, as they recalled those serving as pianist such as Bertha Buxton, Ethelyn Scott, Eleanor Scott

Truax, Margaret (Maggie) Scott and later June Campbell. Beautiful solos were sung by such as Mrs. Lottie Campbell, and Mrs. Flora Cassidy was a good singer as well as Sunday School Superintendent and Teacher. Peg Laibach recalled that she sang, "Poinsetta, Poinsetta, of thee I sing" and did it so well that the minister began calling her "Little Poinsetta".

Marie Fisher remembered with gratitude the money raised and given to her husband, Harry, after he had been disabled by a stroke. She and others recalled some of the weddings which had been held at Bethel such as her daughter Edna's, also Dorothy Scott's and Janet Strobe's. And Iva Miller Anderson met her husband-to-be here and so had a warm spot in her heart for Bethel for that reason.

Almost everyone spoke highly of the Children's Day and Christmas programs held at Bethel. Helen Amspoker Boles said that her father always brought the family to Bethel on Children's Day and they came in the surrey "with the fringe on the top". Helen thought that all women at Bethel wore dresses of the same color since the stained glass windows reflected the light to make it appear that way.

Mrs. Jean Irwin Lewis told of coming to Bethel on May 30 to decorate graves at which time John and Cynthia Sutherland's family would come and bring food for a "gourmet" dinner for the group.

Mrs. Ethelyn Scott Thompson of Los Angeles sent voluminous notes which have been used freely in writing the foregoing

history. She was a teacher in the Sunday School, church pianist and she wrote at some length of the hymns used with especial mention of a favorite, "Amazing Grace". She closed one of her letters with the slogan: "There Must Always Be a Bethel!"

Former ministers who replied always spoke well of Bethel Church and the fine people who composed the congregation. None complained of the drive out the ridge on the scenic "Skyline Drive" to Bethel for the afternoon service, even though on cold days they would have to stir up the fire to get the house warm enough for the worship service. Several of the former ministers such as Rev. William Keys, Rev. Joseph Zezzo and Rev. Norman C. Young returned time after time to preach again at Eldersville and Bethel and to take part in the Home-comings and other special events.

The test of any organization is the interest shown in it by participating members, and by the type of product which it sends out into the world. By these standards, Bethel Church ranks very high, and all who knew anything about this congregation always had high praise for it and its people.

VI BETHEL'S HISTORY IN VERSE

A Book of Verses underneath the Bough
A Jug of Wine, a Loaf of Bread---and Thou
Beside me singing in the Wilderness---
O, Wilderness were Paradise enow!

Now that our History in prose has been completed, we will turn to a History of Bethel in verse, which was composed by June Campbell Grossman and read by her at the Thanksgiving Service held at Bethel on November 22, 1972 when the Fort Vance Historical Society met in the first worship service to be held after the official closing of the Church just three weeks earlier. June calls her poem, "Old Bethel, the Church on the Hill" more appropriate, we grant, than the frontispiece hymn, "The Church in the Valley by the Wildwood."

OLD BETHEL

"The Church on the Hill"

There's a little red church on the top of a hill
Because somebody, once long ago
Saw a need for a place where the soul might find rest
From its earthly affliction and woe.

So one hundred fifty-eight long years ago
They turned up the first spade of sod,
And they built them a church and they sat back and said,
"Call it Beth-el - which means 'House of God'."

So they put in the windows and nailed down the pews
And fashioned an altar within;
Then they gathered together with hearts full of thanks,
And invited the Lord to come in.

And down through the years, on each Sabbath Day
They met for an hour or two
To study God's word and to offer in prayer
Their gifts and their service anew.

Sometimes from the steeple, the bell would chime out
To announce that a wedding was planned;
And two happy people, with hearts full of love
Would stroll down the aisle hand in hand.

And if they were blessed with God's precious increase,
With hearts proud and joyful they came
To offer their children for Jesus to bless,
And sing hymns of praise in His Name.

There were hours of sadness and heart-breaking grief
When a mound of newly turned sod
Revealed that the spirit of someone held dear
Had journeyed at last to its God.

The days rolled along, and the church they had built
Grew old with the passing of years;
And many a secret lay hidden within
Of heartache, and laughter, and tears.

Now time brought the need for a lot of repairs -
A furnace, the roof, and the door;
New hymnals, a carpet, an altar and lights,
And little odd jobs by the score.

They were so few in numbers - not forty all told,
And no one his duty could shirk;
So the Lord did the worrying over the debts,
And the people - they just did the work.

There were bake sales and suppers and festivals too,
And some projects that really were rash;
And usually, when it was all said and done,
They had yielded more laughter than cash!

They wrote letters to people who once long ago
Had attended the church on the hill;
And the gifts and response that soon flooded the mail
Were proof their hearts were here still!

So, God blessed the church, and it flourished and grew
In numbers, in hope and in love;
The people were faithful in work and in prayer
And God smiled down from above.

Now the board meetings were not so pleasant, of course,
For sometimes the tempers ran high;
So the Lord, walking round in the cool of the day,
Glancing in at the door - passed on by.

But the House was the Lord's: They had built it for Him
In those long struggling years that had been,
So, he took all the pieces and through His great love
He wove them together again.

And thus it continued down through the years
That the Lord blessed the people who came
Perhaps for the sake of those dear faithful few
Who first built the church in His name.

And God and the bishop together, somehow
Found men who were willing to go
To a small country church, with nothing but faith
The seeds of the gospel to sow.

Tonight, as we gather on Thanksgiving eve
And turn back the scroll of the years,
Envisioning those who first met in this house
And giving our thanks for their tears.

We're grateful that Bethel has stood here so long,
Though its mission be over and done;
And no longer its sacred traditions and trust
Will be passed on from father to son.

Perhaps its fitting that we of Fort Vance
Who've come here for history's sake,
Should tonight be the last of the children of men
Of these sheltering walls to partake.

Not again, on a bright Sabbath morning at ten
Will children look in at the door,
Their voices which sang Hosannas to God
Will ring from the rafters no more.

The gay sounds of Christmas - the child-kings - the gifts -
The angels, with halos held fast,
The glistening star on the huge hemlock tree
Are only the dreams of the past.

It doesn't much matter the why's and wherefore's
It's over: It's yesterday's book;
And before it's retired to its place on the shelf,
We've been granted tonight one last look.

We may not be aware of the marching of time,
Some day as we pass by this place,
Either we or our childrew will find there remains
Of old Bethel Church, not one trace.

For mortar and bricks, like a body of clay
Has a way of returning to dust;
When their usefulness ends, and life ceases to be,
Like earth's treasures - they crumble and rust.

But some things are never destroyed by time,
Or by nature, or man's thoughtless hand,
No, some things remain. We're assured of this fact
By Him who once wrote on the sand.

For those, like this dear one returned here tonight
Who in Christ's ministry find employ
Have sown seeds at Bethel that grow into things
That nothing can ever destroy!

And though Bethel may pass from the view of the world,
There are those who will see it here still -
Through the eye of memory - till death calls them home -
This little red church on the hill.

We are grateful to June for permitting us to use this Poem in connection with this History of Bethel Church. And we remind our readers that she has served the church in other ways, as pianist and choir director for a number of years when the young people of Bethel Community were trained by her as a choir for worship services here at Bethel and as a choral group who gave concerts at many points in the Tri-State area.

June Campbell Grossman is a daughter of the late Harry Campbell and of Mrs. Fanny Clarke Campbell. The family has been associated with Bethel Church for many years.

June attended Eldersville Elementary School and Union High School, and then took the full four year course of study at ^{CLARION}~~Slippery Rock~~ State College. She trained for teaching and has been an instructor in mathematics at Fort Cherry High School and presently at the Chartiers Houston High School.

Her interest in Bethel Church has been shown in her long tenure as pianist and choir director, and in her work with the young people's choral group at the Church in which she has been very successful.

VII BETHEL'S GRAVEYARD AND CEMETERY

"I am a stranger and sojourner - - - - give me
a burial place that I may bury my dead."

The setting of Bethel Methodist Church is a purely rural one. It is reminiscent of old country churches in old England and New England, too, and in fact, in many other parts of our country. Standing prominently on the highest spot is the relatively simple church building, which is surrounded by the graves of many generations of the people who, since pioneer times, have lived in the Bethel Ridge Community. Truly, "Here the rude forefathers of the hamlet sleep", except that there is no hamlet or village near the churchyard.

The Graveyard, which we will call the older sections of the burial grounds here, lies to the west of the church building. A chart included in this Book shows the locations of the various lots which are referred to by numbers in the records of the burials in the Graveyard. Visitors to Bethel Church usually find something of interest in the Graveyard and almost always take a stroll through the grounds to observe the inscriptions on the markers found here.

There is quite a variety of grave-markers to be found here, from the simple native stone slabs which were cut by native artisans such as used to ply their trade at West Middletown and Colliers, W.Va. and other district towns, to the once modern marble stones, the first to come into these old graveyards from commercial producers, and including, also, the much more durable granite markers so widely used

in the Cemetery, although some recent burials have been made in the Graveyard, where space permitted such burials, near other members of a family already interred there.

The Cemetery Association presents this publication with the belief that the records shown are as accurate as is possible to make them and the hope that many people interested in the burial grounds here will find these records of interest and value.



John Scott, D.D. is the author of the book, "Recollections of Fifty Years in the Ministry."

in the present day.

While many of the inscriptions on these markers are still fairly legible, yet with many years of weathering, to which they have been subjected, many of these markers are disintegrating and soon the inscriptions will be lost. And the old marble markers, once thought to be so durable, have suffered even more from the many years of storm and rain and many of the inscriptions on them have become so faint as to be almost illegible. Only the granite markers bear promise of many long years of durability, and one might wonder, with increasing air pollution, if they, too, might not eventually succumb to the elements.

Because of the increasing susceptibility of the records on many of these grave markers to be lost, due to the conditions just mentioned, many cemetery officials are resorting to the publication of permanent records of the burials which have been made in the grounds under their care. This is a decision which has been made by members of the Bethel Cemetery Association, and the listings on the pages which follow show the records which have been compiled for the burials here at Bethel.

The listing in the Graveyard will be given first and those in the Cemetery will follow. As mentioned above, the Graveyard is the section lying west of the Church, and the plot given is for the Graveyard only. The burials listed as being in the Cemetery are to the rear of the church building and in the section to the east of the church. Generally speaking, the older burials are in the Graveyard and the more recent ones

PLOT OF BETHEL GRAVEYARD

8	7	6	5	4	3	2	1
9	10	11	12	13	14	15	16
24	23	22	21	20	19	18	17
25	26	27	28	29	30	31	32
40	39	38	37	36	35	34	33
41	42	43	44	45	46	47	48
56	55	54	53	52	51	50	49
57	58	59	60	61	62	63	64
			69	68	67	66	65

a. BETHEL GRAVEYARD

			Lot
Jessie M. Anderson	b. May 26, 1831	d. March 1, 1903	47-1
Cornelius Barber	1825-1900		40-8
Sarah Barber	1836-1918		40-7
Thomas F. Barber	1872-1876		40-6
Idella S. Barber	b. July 6, 1862	d. July 7, 1863	40-5
Michael Bailish	1872-1940		
Rose Bailish	1886-1960		
Daisy Scott Bockey	1897-1977		
Jacob Boles	b. Dec. 18, 1804	d. Oct. 23, 1893	26-6
Rachel Boles	b. Jan. 28, 1812	d. Aug. 30, 1890	26-5
Eleanor May Boles	d. Oct. 27, 1837, aged 2 yrs. 2 mos. 15 da.		26-3
Francis Moore Boles	b. May 26, 1844	d. Feb. 23, 1864	26-4
John L. Boles	- - - - -	- - - - -	23-8
Margaret Boles	- - - - -	- - - - -	23-9
Anna M. Boles	- - - - -	- - - - -	23-10
Joseph Burris	1857-1925		
Sabina Burris	1868-1932		
Elizabeth Buxton	d. April 9, 1830, aged 26 yrs.		28-9
Hannah Buxton	b. July 27, 1813	d. Aug. 8, 1881	30-8
Davis Buxton	b. April 28, 1810	d. July 19, 1890	30-9
Lewis H. Buxton	d. March 23, 1851, aged 2 yrs.		30-10
Emaline Buxton	d. December 11, 1838, aged 1 yr.		30-11
Sarah Elizabeth Buxton	d. March 1, 1837, aged 1 yr. 6 mo.		31-4
Ruth Ann Buxton	d. June 15, 1837, aged 1 yr. 6 mo.		31-5
Elizabeth Buxton	d. July 28, 1871, aged 84 years		32-5
Criss W. Buxton	1884-1904		13-3
Nancy J. Buxton	1859-1924		13-4

(Elizabeth Buxton d. 1871 - above - was Elizabeth Davis Buxton, and second wife of Jacob Buxton, Jr. Her husband was killed in a fall from the top floor of his mill on Cross Creek in 1836, and he and his first wife, Mary Sparks Buxton are buried in Cross Creek Graveyard.)

Arthur M. Campbell	1824-1906	52-5
Margaret A. Campbell	1826-1915	52-6
Joseph T. Campbell	d. January 5, 1946, aged 83 yrs.	
Cartmer Graves - - - - -		-60-1
This may be:		
Margaret A. Cartman	d. July 4, 1911, aged 82 yrs. 8 mos. 5 da.	
Mary Cassidy	d. January 9, 1902, aged 82 yrs.	35-1
James L. Cassidy	d. July 2, 1848, aged 3 yrs.	38-8
Nancy J. Cassidy - - - - -		38-9
William B. Cassidy	1840-1923 (154th Regt. Penna.)	24-11
John R. Cassidy	1843-1924	39-12
Isabel Cassidy - - - - -		39-13
John R. Cassidy	1873-1945	6-
Flora E. Cassidy	1883-1941	6-
Reynard F. Cassidy	b. June 22, 1910 d. Dec. 6, 1910	6-
John Horner Cassidy	b. May 5, 1907 d. Aug. 11, 1907	7-1
Robert N. Cassidy	1861-1934	
Effa. W. Cassidy	1862-1931	17-1
Mary G. Cassidy	1886-1902	17-2
John Cassidy	d. March 23, 1868, aged 85 yrs.	34-1
Jane (Osburn) Cassidy	d. July 8, 1867, aged 70 yrs.	34-2
Robert Cassidy	d. Feb. 23, 1843, aged 11 yrs.	34-3
Infant son of John and Jane Cassidy	d. 1837	34-4

Infant daughter of W. and M. Cassidy	d. 1849		34-5
Infant son	d. July 16, 1856		34-6?
Mary Cassidy	d. Dec. 12, 1867, aged 18 yrs.		34-7
William Cassidy	d. June 24, 1887, aged 68 yrs.		34-8
Anna Cassidy	d. 1818, aged 37 yrs.		37-11
Catherine Cassidy	d. August 21, 1825, aged 81 yrs.		37-12
Infant son of David and Jane Isabel Cassidy Clark	abt. 1898		
Stephen A. Cole	b. 1831	d. Feb. 6, 1895, aged 64 yrs.	23-7
David P. Cole	b. 1835	B. March 13, 1906, aged 71 yrs.	23-8
Anna Perrine Cole	b. Dec. 20, 1800	d. Aug. 5, 1890	24-6
Samuel Cole	d. August 18, 1874, aged 81 yrs.		24-7
Caroline V. Cooper (McCarroll)	1848-1925		18-7
H(enry) C. Cooper	1845-1914		18-8
Annie B. Cooper	d. 1877		19-3
Lydia Cooper	b. Feb. 13, 1848	d. Jan. 23, 1881	19-4
(Lydia Melvin Cooper, above, m. Robert P. Cooper and they went to Iowa to live, but they returned to Pennsylvania and she died on the Melvin home farm in Jefferson Township.)			
Mary E. Creswell	d. November 27, 1847, aged 7 yrs.		39-3
Samuel Cresswell	b. Feb. 22, 1815	d. Dec. 31, 1897	39-4
Mary Cresswell	d. August 9, 1890, aged 71 yrs.		39-5
Rachel Cresswell	d. April 1929		39-6
William Criss	b. Feb. 24, 1804	d. Aug. 24, 1887	30-3?
Mary Criss	b. Feb. 14, 1814	d. April 23, 1881	30-4
Oliver P. Criss	d. August 22, 1853, aged 1 yr.		30-5
Elizabeth Criss	d. March 23, 1846, aged 15 yrs.		30-6
A Flagstone V.C.			

Hannah Criss	d. Sept. 11, 1838, aged 87 yrs.	31-2
Rebecca Criss	d. Sept 25, 1837, infant son of J. and K.O. Criss	31-3
John Criss	d. May 23, 1842, aged 36 yrs.	32-1
Jacob Criss	d. March 3, 1817, aged 69 yrs.	32-2
Susan Criss	d. Aug. 4, 1853, aged 13 yrs.	18-14
Rittenhouse Criss	d. Nov. 15, 1843, aged 2 yrs. (children of N. and N.C. Criss)	18-15
Jacob Criss	d. Sept. 4, 1850, aged 2 yrs. (son of N. and N.R. Criss)	18-16
Flora A. Cunningham	1864-1905	5-1
Lanty Cunningham	1855-1939	5-2?
Grace L. Cunningham	1887-1962	5-3?
Frankie Cunningham	(son of E. and M. Cunningham)	12-11
Ellen E. Cunningham	1845-1930	24-4
Sarah Jane Cunningham	b. Aug. 11, 1865 d. Nov. 12, 1898	23-5
Francis Cunningham	b. Feb. 8, 1818 d. Aug. 27, 1895	25-6
Sarah Ann Bird Cunningham	b. June 12, 1827 d. Sept. 13, 1891	25-7
James B. Cunningham	d. May 2, 1884, aged 17 yrs.	26-7
John T. Cunningham	d. April 18, 1873, aged 16 yrs.	26-10
Emma Cunningham	d. Nov. 18, 1872, aged 3 yrs.	26-11
John Cunningham	b. Feb. 1, 1774 d. Jan. 21, 1845	27-7
Susannah Cunningham	b. Oct. 3, 1787 d. March 19, 1875	27-8
Infant Son of F. and S.A. Cunningham	d. Aug. 10, 1869	27-10
William F. Cunningham	d. Jan. 24, 1869, aged 5 yrs.	27-11
Infant son of W. and E. Cunningham	d. Aug., 1833	28-11
Infant son of L. and H. Cunningham	d. June 15, 1821	28-12
Infant son of L. and H. Cunningham	d. Dec. 14, 1826	28-13
Elizabeth Cunningham	b. June 14, 1848 d. Feb. 19, 1921	35-2

George Cunningham	1819-1906		35-3
Elizabeth Cunningham	1820-1881		35-4
Lancelot Cunningham	d. May 27, 1879, aged 87 yrs.		35-5
Hanna A. Cunningham	d. Aug. 27, 1858, aged 75 yrs.		35-6
Robert S. Cunningham	1844-1907.		35-9
Marry Margretta Cunningham	1860-1902		48-3
S(tephen) C. Cunningham	1862-1918		48-4
Jane Ann Cunningham	d. July 15, 1887, aged 38 yrs.		35-10
Erle L. Cunningham	1887-1960	d. Dec. 11, 1960	
Ada Johnston Cunningham	1887-1977	d. Nov. 4, 1977	
(Ada Johnston Cunningham was the second wife of Erle L. Cunningham. His first wife, Ruth Patterson Cunningham is buried in Cross Creek Cemetery; she died on February 20, 1919)			
Clare Cunningham	1899-1947		
Anna V. Cunningham	1895-1940	(buried in Shanghai, China)	
Margaret Anderson Cunningham	1869-1941		
(She was the second wife of Stephen C. Cunningham 1862-1918)			
George E. Cunningham	b. May 5, 1851	d. May 12, 1937	5-?
Anna A. Cunningham	b. March 31, 1864	d. May 12, 1951	5-?
Effie Frances Cunningham	b. 1890	d. March 28, 1935	
David Davis	d. Dec. 8, 1822, aged 51 yrs.		28-7 (or 38-7)
Benjamin C. Dimit	1864-1865		38-8
Stanley Dimit	d. June 17, 1876, aged 52 yrs.		40-3
Benjamin Dimit	d. June 1887, aged 70 yrs..		40-4
Mary E. Dimit	1881-1884		41-1
Elsie Dimit	1874-1878		42-1
Catherine Dimit	1885-1888		42-2
Samuel A. Dimit	b. Aug. 9, 1876	d. Sept. 7. 1892	42-3

Jacob Dimit	1846-1926		42-4
Amy Dimit	1851-1930		42-5
Milda Davidson	1900-1940		
Frank Drake	b. Apr. 29, 1837	d. Oct. 11, 1904	53-1
Robert Dillon	b. Feb. 15, 1888	d. March 16, 1950	
Velma Mae Dillon	b. Sept. 10, 1937	d. Jan. 10, 1938	
Elmer Edward Dillon	- - - - -	- - - - -	8-
Maremma Wilson Dillon	- - - - -	- - - - -	8-
John Francis Driscoll	d. Jan. 20, 1944, aged 77 yrs.		
Rebecca Elliott	d. Aug. 19, 1828, aged 19 yrs.		28-8
Sarah Elliott	d. May 12, 1832, aged 23 yrs.		27-5
Samuel Elliott	d. Nov. 23, 1837, aged 5 yrs.		38-1
Clarke Elliott	d. October 31, 1836, aged 2 yrs.		38-2
Nancy Elliott	d. August 13, 19__		
John Elliott	d. Dec. 20, 1835, aged 78 yrs		43-5
Nancy Elliott	d. Aug. 2, 1828, aged 64 yrs.		43-6
Mary E. Elliott	d. March 28, 1850, aged 2 yrs.		43-7
John Elliott	d. October 15, 1851, aged 7 yrs.		43-8
Catherine Forbis	1822-1909		43-3
Martha Farner	d. Jan. 23, 1907, aged 54 yrs.		61-1
Harry Fisher	1915-1965		
James W. Gillespie	1863-1932		2-1
Mary E. Gillespie	1867-1941		2-2
William J. Gillespie	1824-1891		3-1
Sarah E. Gillespie	1842-1919		3-2
Minnie O. Gillespie	1867-1929		3-3
William M. Gillespie	d. May 20, 1875, aged 75 yrs.		28-3
Mabel Gillespie	d. Oct. 9, 1876, aged 87 yrs.		28-4

James Gillespie	d. Aug. 21, 1862, aged 31 yrs.	28-5
(He was a member of Co. B. 18th Va. Volunteer Infantry)		
Margaret Gillespie	d. June 29, 1858, aged 30 yrs.	28-6
Marga Gillespie	d. Sept. 18, 1828, aged 1 yr.	29-1
John Gillespie	d. Sept. 28, 1827, aged 28 yrs.	29-2
Nathaniel Gillespie	d. Dec. 27, 1833, aged 77 yrs.	29-3
Caroline V. Gillespie	d. Dec. 28, 1870, aged 29 yrs.	30-7
Nathaniel Gillespie	d. Sept. 3, 1883, aged 80 yrs.	39-9
Catherine Gillespie	1819-1896	39-10
Nancy Gillespie	1885-1961	
Elizabeth Gillespie	1848-1931	
John O. Gillespie	1866-1943	
Winifred Gillespie	1882-1968	
Wesley A. Gillespie	1848-1921	47-2
Martha Gillespie	- - - - -	47-3
Infant of W.A. and M.E. Gillespie	- - - - -	46-1
John Gillespie	1810-1885	46-2
Nancy Gillespie	1815-1913	46-3
Venia B. Gillespie	1878-1935	
James Given	d. Sept. 10, 1862 aged 87 yrs.	19-7
(He was a soldier of the War of 1812.)		
Nancy M. Hawley	d. Aug. 22, 1875, aged 26 yrs.	10-5
George Henderson	d. Oct. 15, 1834, aged 24 yrs.	10-9?
Ella Hensler	d. 1977	
Mary Henstan	d. June 6, 1821	56-
Michael Henstan	d. March 21, 1828	56-2
William Hixenbaugh	- - - - -	57-2
William Thomas Holloway	1887-1960	67-1
Blanche Holloway	d. Aug. 1, 1948, aged 64 yrs.	

Hazel Holloway	b. Feb. 19, 1933 d. Feb. 16, 1942	
Karen H.A. Pugh Hunter	b. Jan. 24, 1837 d. Sept. 18, 1868	36-3
Catherine Irwin	d. March 4, 1897, aged 87 yrs.	25-1
Robert Irwin	d. May 28, 1880, aged 79 yrs.	25-2
Lewis Irwin	1841-1922	4-1
Sara J. Brown Irwin	1842-1917	4-2
James V. Irwin	b. Nov. 20, 1865 d. Feb. 8, 1900	4-3
Anna M. Irwin	1870-1965	
Jessie R. Irwin	1878-1961	
Andrew Johnson	d. Oct. 8, 1828, aged 46 yrs.	38-10
Margaret Johnson	d. March 31, 1830, aged 38 yrs.	38-11
Sarah Johnston	d. March 21, 1868, aged 14 yrs.	42-6
John Johnston	d. April 24, 1879, aged 24 yrs.	42-7
Isabella Johnston	d. May 6, 1861, aged 36 yrs.	42-8
John Johnston	d. March 3, 1850, aged 82 yrs.	42-9
Francis Johnston	d. June 27, 1842, aged 67 yrs.	42-10
Samuel Johnston	d. March 29, 1835, aged 35 yrs.	42-11
Elizabeth Johnston	d. Oct. 27, 1819, aged 69 yrs.	42-12
Jane Johnston	d. Oct. 25, 1828, aged 64 yrs.	42-13
Thomas Johnston	d. July 20, 1849, aged 75 yrs.	42-14
Philip S. Jones	1857-1889	52-1
Timothy Jones	1814-1899	52-2
Ann Jones	1834-1916	52-3
Sara Jones	1874-1902	52-4
Lyda Jones (Lyda Melvin Jones, b. Nov. 9, 1816, wife of James T. Jones)	d. Feb. 27, 1837, aged 20 yrs.	38-3
Samuel H. Jones	d. 1837, aged 18 yrs.	38-4
Ann Jones	d. Oct. 6, 1837, aged 49 yrs.	39-2
Ann Jones	d. Jan. 12, 1875, aged 77 yrs.	

Edward F. Jones	d. March 6, 1858, aged 76 yrs.	31-7
Infant of Mr and Mrs Andy Kovalcik	d. about 1921	
Elizabeth Kelley	d. July 1840, aged 70 yrs.	37-5
Mabel Kidd	b. March 12, 1891 d. Nov. 15, 1952	
Violet Kiger	1930-1968	
Harriet Klein	1840-1926	6-1
William Klein	1836-1915	6-2
M.A. Klein	1800-1884	13-7
John Klein	d. May 30, 1870, aged 76 yrs.	13-8
Hugh Langan	d. Dec. 25, 1842, aged 92 yrs.	19-6
Nancy Leslie	d. Nov. 10, 1820, aged 65 yrs.	44-2
E.M. Leslie - - - - -	- - - - -	-44-3
Thomas B. Lawther	1852-1917	23-2
Nancy Lawther	d. July 1, 1893, aged 79 yrs.	23-3
Alexander Lawther	d. March 19, 1878, aged 79 yrs.	23-4
Mary J. Lawther	b. Dec. 20, 1847 d. Aug. 7, 1870	23-5
James Alex. Lawther	b. Nov. 4, 1854 d. Oct. 2, 1863	23-6
Jane Lawther	d. Oct. 1877, aged 76 yrs.	24-1
Catherine Lawther	b. Aug. 30, 1800 d. July 29, 1870	24-2
John P. Lawther	1850-1918	24-3
Buena Vista Lantz	b. Nov. 10, 1892 d. March 18, 1916	
J. Fred Lantz	b. April 29, 1887 d. March 16, 1943	
Rosa E. Lantz	b. March 2, 1858 d. April 14, 1931	
Louis A. Lantz	b. Aug. 23, 1879 d. May 2, 1935	
Margaret Liggett - - - - -	- - - - -	- 23-1
Infant daughter of F. and L. Liggett?	d. July 14, 1853	28-14
Sarah Ann Howell Burris Linn	b. 1818 d. July 1903	
James C. Lowe	1890-1966	

Cecil Lowe	1918-1963		
Effie W. Lowe	d. Dec. 7, 1978		
James Magee	b. Nov. 9, 1803	d. March 4, 1881	22-8
Jane Magee	b. Aug. 1, 1914	d. Dec. 8, 1883	22-9
William Magee	d. Dec. 31, 1865, aged 22 yrs.		22-6
John A. Magee	b. July 9, 1840	d. Oct. 26, 1855	22-7
Francis Magee	1856-1921		43-1
Catherine Magee	1834-1919		43-2
John O. Martin, Jr.	d. 1928		1-1
James Martin	1838-1915		1-2
Margaret J. Martin	1850-1925		1-3
Thomas C. Martin	b. Nov. 27, 1875	d. Feb. 24, 1901	1-4
Bertha Martin	1877-1949	Alex Martin	1872-1922
Carrie C. Martin	1885-1912	infant daughter	1903
Elizabeth B. Martin	1878-1952		
S.V. Martin	1879-1914		
Anna H. Mechling	d. 1964		
William Meneely	b. Dec. 11, 1838	d. Sept. 28, 1885	23-4
C. Ray Megahan M.D.	1884-1958		
Edna S. Megahan	1884-1966		
Samuel Melvin	d. 1825, aged 50 yrs.		37-6
Tamar Melvin	d. Oct. 13, 1821, aged 47 yrs.		37-7
John Melvin (Tamar and John buried together)	d. Oct. 13, 1821, aged 22 yrs.		37-8
Susanna Melvin	d. Sept. 14, 1895, aged 90 yrs.		38-5
William Melvin	d. Dec. 28, 1888, aged 83 yrs.		38-6
Abigail Melvin	d. July 3, 1850, aged 41 yrs.		38-7
Sarah Melvin	d. Dec. 5, 1873, aged 70 yrs.		39-1
Ann Melvin	d. Aug. 2, 1862, aged 74 yrs.		39-7

John Melvin	b. Jan. 2, 1831	d. Oct. 14, 1907	40-1
Susannah Melvin	b. April 4, 1831	d. Jan. 14, 1912	40-2
Frank Melvin	(buried on a lot with 3 graves)		55-2
Gayle C. Melvin	1879-1976		
Clyde V. Melvin	1873-1962		
Pearl Cassidy Melvin	1884-1951		
Bernice Elizabeth Melvin	d. Nov. 7, 1934, aged 26 yrs.		
David Vernon Melvin	d. Oct. 3, 1958, aged 23 yrs.		
Edward S. Metcalf	d. May 7, 1866, aged 28 yrs.		17-6
John Metcalf	b. Oct. 17, 1826	d. March 30, 1907	9-1
Susan Metcalf	b. Oct. 5, 1821	d. Feb. 8, 1837	9-2
Margaret A. Metcalf	d. Feb. 17, 1865, aged 10 yrs.		10-1
Infant daughter of D. and R. Metcalf	d. June 28, 1824		10-8
Rachel Metcalf	d. Aug. 12, 1831, aged 70 yrs.		11-1
Vachel Metcalf	d. April 1841, aged 88 yrs.		11-2
(Vachel Metcalf is one of three Revolutionary veterans known to be buried here at Bethel)			
John C. Metcalf	d. Feb. 24, 1912, aged 65 yrs. 10 mos. 14 das.		
Daniel Metcalf	b. March 6, 1794	d. Oct. 28, 1851	11-3?
Ruhanna N. Metcalf	d. Sept. 10, 1872, aged 63 yrs.		11-4
Norris Metcalf	d. March 18, 1863, aged 27 yrs.		11-5
(He was a soldier during the Civil War.)			
Mary J. Metcalf	b. May 16, 1835	d. Jan. 8, 1912	14-1
Margaret A. Metcalf	d. 1835		17-4
A.W. Metcalf	1837-1904		17-5
Susannah Metcalf	b. June 26, 1840	d. Nov. 27, 1879	12-1
Dominic Metzger	d. June 24, 1911 (from Penobscot Mine)		
G.C. Miller	b. Feb. 26, 1848	d. March 1, 1887	9-9
Jessie Miller	b. Feb. 11, 1876	d. Dec. 5, 1884	9-10

Lydia Miller d. June 30, 1878, aged 24 yrs, 8 mos. 9-11
16 days

(Jessie Miller was a daughter of G.C. Miller, and Lydia Miller was his wife.)

Martha A. Mitchell	1843-1928		32-3
John Mitchell	1833-1911		32-4
Margaret Moore	d. Nov. 4, 1890, aged 65 yrs.		13-5
Sarah Moore	d. July 9, 1866, aged 45 yrs.		14-8
Mary Moore	d. April 9, 1867, aged 70 yrs.		14-9
Nancy A. Murchland	d. July 2, 1871, aged 11 yrs.		10-11
Hannah Amanda Murchland	b. Feb. 26, 1862 d. March 31, 1864		10-12
John H. Murchland	b. May 25, 1815 d. Nov. 9, 1889		10-13
Sarah Ann Murchland	b. Feb. 26, 1820 d. Aug. 2, 1862		10-14
Nancy A. Murchland	b. Jan. 31, 1860 d. July 2, 1871		10-15
Hannah A. Murchland	b. Feb. 13, 1862 d. March 31, 1864		10-16
Child of J. and A. Murchland	- - - - -		55-1
Susan McBride	d. March 9, 1869, aged 16 yrs.		10-10
William McBride	d. Jan. 16, 1879, aged 66 yrs.		9-6
Mary A. McBride	- - - - -		9-7
Julia Ann McBride	d. Jan. 5, 1875, aged 17 yrs.		9-8
Lorin D. McCready	1879-1965		
Margretta Melvin McCready	1876-1956		
Kate M. McClurg	1873-1892		36-4
Sarah McConnell	b. Jan. 25, 1812 d. Sept. 8, 1887		18-1
Alexander McConnell	b. Nov. 28, 1810 d. Feb. 9, 1881		18-2
Ann McConnell	b. Nov. 19, 1808 d. June 11, 1873		18-3
Hugh McConnell	d. April 21, 1863, aged 47 yrs.		18-4
James McConnell	d. Jan. 9, 1855, aged 32 yrs.		18-5
Alexander McConnell	d. Dec. 2, 1851, aged 73 yrs.		18-6

Ellen McConnell	d. Feb. 22, 1813, aged 46 yrs.	19-5
William McConnell	b. Dec. 21, 1804 d. Dec. 21, 1887	19-1
Nancy McConnell	b. Oct. 20, 1812 d. July 21, 1890	19-2
John A. McGee	d. Oct. 26, 1855, aged 15 yrs.	25-3
Nancy McNeely	d. Aug. 22, 1834, aged 23 yrs.	19-11
Mary E. McCrea	b. Dec. 9, 1847 d. Jan. 22, 1866	27-1
Hannah McCrea	b. June 10, 1828 d. March 23, 1861	27-2
Robert McCrea	d. July 21, _____, aged 37 yrs.	27-3
Robert McCrea	d. Sept. 25, 1841, aged 65 yrs.	27-4
Elizabeth McCrea	d. June 24, 1830, aged 46 yrs.	27-6
Elizabeth McCrea	d. June 20, 1880, aged 16 yrs.	28-1
Emma Cresswell Noah	b. 1858 d. Feb. 10, 1943, aged 85 yrs.	
Jane Orran	d. March 4, 1834, aged 27 yrs.	42-15
Hugh Patterson	b. Nov. 7, 1807 d. Sept. 28, 1896	18-9
James Patterson	d. Aug. 31, 1849, aged 92 yrs.	18-12
Sarah Patterson	d. Jan. 8, 1842, aged 84 yrs.	18-13
John Patterson	d. Feb. 14, 1841, aged 47 yrs.	19-9
William Patterson	d. April 19, 1840, aged 50 yrs.	19-10
Jane Patterson	d. Aug. 5, 1831, aged 54 yrs.	45-1
Eleanor Patterson	d. Oct. 29, 1826, aged 13 yrs.	45-2
James Patterson	d. April 12, 1834, aged 35 yrs.	46-4
John Patterson	d. Oct. 29, 1849, aged 87 yrs.	46-5
(A John Patterson died 1819 is supposed to be the first interment in the Graveyard here.)		
Peter Perrine	d. Sept. 14, 1845, aged 87 yrs.	12-3
(He was a soldier of the American Revolution.)		
Sarah (Harris) Ferrine	d. March 18, 1852, aged 89 yrs.	12-4
James Perrine	d. Feb. 10, 1852, aged 45 yrs.	12-5
Issac Harris Ferrine	1837-1926	12-6

Margaret Perrine	d. Feb. 18, 1860, aged 51 yrs.	12-8
David Perrine	b. April 4, 1807 d. Aug. 8, 1888	23-9
Stephen Perrine	d. Oct. 1, 1880, aged 78 yrs.	23-10
William Perrine	d. Nov. 16, 1859, aged 15 yrs.	23-11
William Pettibon	b. July 30, 1834 d. Feb. 19, 1900	9-3
Nancy J. Metcalf Pettibon	b. Jan. 20, 1842 d. Oct. 23, 1925	9-4
Olivia Finley Pettibon	b. June 9, 1873 d. Sept. 13, 1876	9-5
Infant daughter of William and Nancy Pettibon	d. 1865	10-2
Infant son of William and Nancy Pettibon	d. 1867	10-3
Eleanor Pettibon	d. Sept. 27, 1874, aged 23 yrs.	10-4
Catherine Ward Pettibon	b. Sept. 30, 1808 d. Nov. 2, 1882	10-5
William Pettibon	d. Sept. 5, 1876, aged 81 yrs.	10-7
Sarah E. Pettibon	b. Jan. 21, 1855 d. April 22, 1860	20-5
Three Graves unknown - - - - -	- - - - - in Lot 20-6-7-8	
Thomas W. Pettibon	1841-1920	21-1
J. Creighton Pettibon	1879-1915	21-2
Edna (Murchland) Pettibon	1885-1980	
Van Pettibon	1864-1945	
Almira Pettibon	1867-1958	
Samuel Pogue	b. Dec. 26, 1787 d. Jan. 1, 1860	14-4
Robert Pogue	b. April 7, 1794 d. Nov. 30, 1859	14-5
Sarah Pogue	b. Nov. 5, 1802 d. Nov. 10, 1876	14-6
Eliza Pogue	b. Aug. 20, 1811 d. June 29, 1862	14-7
Julia M. Pogue	d. 1904	15-6
John B. Pogue	b. May 14, 1828 d. Dec. 6, 1884	15-7
Christina Pogue	d. March 28, 1883, aged 86 yrs.	15-8
Rachel M. Reilly	d. March 19, 1870, aged 22 yrs.	27-9

Resnik Lot - - - - -			68-17
O.B. Richey Ede?	d. March 6, 1867, aged 75 yrs.		12-2
Eliza Robson	Flagstone - inscription E.R.		19-8
Elizabeth Sanders	b. Feb. 22, 1846 d. Aug. 22, 1872		36-2
Charles W. Scott	1852-1926		34-9
Mary B. Scott	1863-1919		34-10
Cassidy Scott (Soldier in the Civil War: member of Battery G. Penna Heavy Artillery)	b. Feb. 6, 1841 d. Sept. 25, 1917		34-11
Fanny Scott	b. Oct. 13, 1836 d. July 12, 1911		34-12
James E. Scott	b. Feb. 16, 1845 d. March 17, 1905		34-13
Laura B. Scott	1860-1914		13-1
George L. Scott	1855-1926		13-2
Anna Mary Scott	d. July 15, 1890, aged 21 yrs.		14-2
Robert Scott	1843-1923		14-3
Rachel (Metcalf) Scott	1837-1934		14-4
Margaret H. Scott	1824-1907		15-1
Rev. John Scott, D.D.	1820-1900		15-2
John Scott	d. Dec. 19, 1833, aged 50 yrs.		43-1
Frances Scott	d. Aug. 11, 1875, aged 93 yrs.		43-2
Jane Scott	(no dates)		44-4
Robert Scott	d. April 12, 1821, aged 71 yrs.		45-3
Rev. Charles Scott	d. Dec. 7, 1840, aged 89 yrs.		45-4
Anna S. Scott	d. Dec. 25, 1824, aged 70 yrs.		45-5
Charles Scott	d. Feb. 26, 1892, aged 80 yrs.		35-7
Margaret Scott (Cassidy)	d. April 19, 1898, aged 80 yrs.		35-8
David E. Scott	d. Jan. 11, 1865, aged 3 yrs.		35-11
Infant daughter of J. and J. Scott	d. 1874		35-12
Alvin D. Scott	d. July 13, 1887, aged 8 yrs.		35-13

Jefferson Scott	b. Aug. 3, 1848	d. May 20, 1899	36-5
Jennie Scott	1846-1931		36-6
Susanna Steen Scott	b. April 1, 1834	d. Dec. 19, 1910	36-7
J. Franklin Scott	b. Dec. 21, 1837	d. Jan. 6, 1900	37-9
Emma V. Scott	d. May 17, 1875, aged 7 yrs.		17-10
Sister ? Scott	8 09 Steubenville, Ohio		13-6
Three Scott Graves on Lot 36 Graves 8-9 and 10- no dates Supposed to be the oldest in the Graveyard: Possibly James and Susan Scott - Grandparents of Rev. John Scott, D.D.			
James P. Scott M.D.	d. March 7, 1884, aged 63 yrs.		18-10
Elizabeth Scott	d. Dec. 4, 1857, aged 34 yrs.		18-11
Albert R. Scott	1861-1940		
Ella M. Sutherland Scott	1865-1901		15-3
Harold W. Scott	1888-1970		
Wilbert Scott	1869-1939		
Anna Laura Scott	1866-1957		
E. Blanche Scott	1872-1954		
Hazlette Scott	1889-1943		
Edith Scott	1897-1975		
Estella B. Scott	1872-1954		
James A. Scott (I.O.O.F.)	b. 1855	d. Feb. 1936	
Frances Scott	b. Jan. 23, 1864	d. Jan. 14, 1936	
Nancy Shaw	d. Sept. 15, 1834, aged 56 yrs.		
James C. Smith (Member of Co. 3 - 22nd Penna. Cavalry - Civil War)	b. May 21, 1839	d. June 6, 1864	26-2
David Smiley	1917-1974		
Reynolds J. Steen	b. Aug. 25, 1829	d. July 28, 1861	37-1
Frances S.R. Steen	b. June 27, 1802	d. July 27, 1861	37-2
Mary Elizabeth Steen	d. Nov. 7, 1837, aged 10 yrs.		37-3

Frances Steen		d. 1837	37-4
William Steen	b. Feb. 6, 1801	d. Sept. 10, 1873	36-1
Catherine Stephenson	b. July 28, 1800	d. Jan. 4, 1865	26-1
Etta H. Stroud	1882-1896		56-3
James A. Stewart	1821-1903		15-4
Sarah P. Stewart	1825-1901		15-5
Jacob Spang	b. Jan. 8, 1822	d. April 17, 1883	11-6
Ella Nora Spang	d. Feb. 3, 1874, aged 9 yrs.		12-9
Hanna Spang	b. April 28, 1829	d. Jan. 19, 1859	12-10
John W. Sutherland	b. Aug. 27, 1828	d. Oct. 11, 1901	21-3
John W. Sutherland	b. Sept. 18, 1898	d. Aug. 18, 1899	22-1
John V. Sutherland	1868-1897		22-2
Margaret A. Sutherland	d. March 29, 1863, aged 7 yrs.		22-3
John H. Sutherland	d. Sept. 5, 1863, aged 4 yrs.		22-4
George Sutherland	d. Oct. 17, 1859, aged 44 yrs.		22-5
William Sutherland	1882-1959		
Luella Sutherland	1888-1949		
Dean Sutherland	1891-1959		
David Thorley	1810-1873		20-1
Ann Melvin Thorley	1820-1908		20-2
Sarah Alma Thorley	1858-1926		20-3
Samuel Thorley	1850-1931		20-4
John A. Thorley	1869-1948		
Lola M. Thorley	1887-1962		
Eleanor (Scott) Truax	1891-1968		
Susannah Virtue	d. Jan. 17, 1886, aged 63 yrs.		26-8
Henry Virtue	d. July 17, 1847, aged 31 yrs.		26-9
James Walker	d. Dec. 7, 1862, aged 81 yrs.		30-2

Mildred G. Walker	1930-1965		
T.M. Wallace	1881-1899		51-1
Adam Wargo (Infant)		d. 1921	
T.C. Weaver	b. Feb. 3, 1832	d. Dec. 6, 1900	33-1
Mary Ann Weaver	b. May 17, 1836	d. May 28, 1897	33-2
Missed in order:			
George R. Cartner		d. April 13, 1929	aged 59 years



b. BETHEL CEMETERY

Olive Antil,(wife of Clare Cunningham)	b. Oct. 9, 1902	d. Aug. 28, 1919
David Barnes	b. April 6, 1858	d. Feb. 19, 1923
Emma V. Barnes (Sutherland)	b. Sept. 14, 1858	d. Dec. 16, 1929
David Alvin Barnes	b. Nov. 17, 1884	d. Nov. 6, 1911
Bertha E. Buxton Barnes (wife of David A. Barnes)	b. Feb. 18, 1884	d. April 10, 1972
W. Austin Barnes	b. May 2, 1888	d. Nov. 5, 1934
Parkinson Berdine	d. 1915, five months of age	
Glenna Blakeslee (Grandmother)	1883-1965	
Scott Edward Bober	1969-1980	
Robert Boles	1856-1923	
Mary J. Boles - his wife	1856-1919	
Albert E. Boles	1884-1934	
Viola Boles	1885-1973	
James T. Boles	1839-1917	
Judie Boles	1844-1933	
Andrew Burkhart	1871-1938	
Frank Burkhart	1875-1945	
William Burkhart (Father)	1883-1967	
Joseph A. Burkhart	1884-1969	
Harry W. Campbell	1901-1977	
Alex. Craig	(no marker)	
Thelma Dellenbaugh	1922-1972	
Charles Devore	1885-1954	
Wilma McClurg Devore	1907-1969	

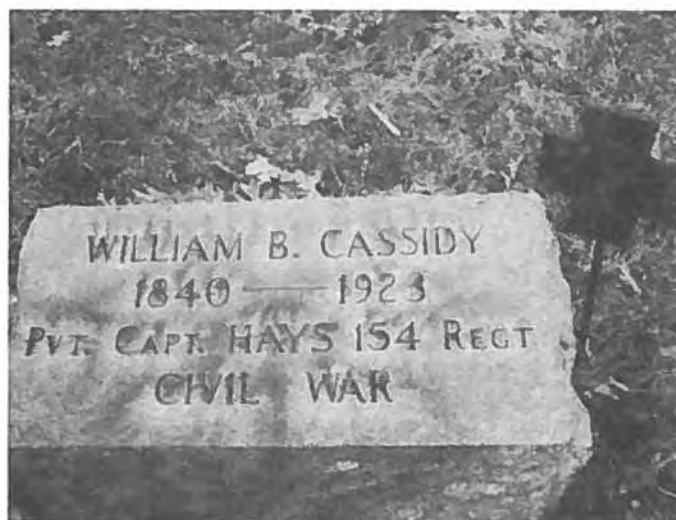
Jesse W. Dimit	1878-1960	
David Dimit	1865-1916	
Linnie Dimit	1868-1948	
Alex Drake	1882-1918	
Mary A. Drake	1855-1929	
Frank Drake	1860-1939	
Harry W. Drake (Father)	1878-1963	
May F. Drake (Mother)	1890-1932	
Edna R. Drake (Daughter)	1912-1926	
James A. Ferguson	1885-1952	
Myrtle Ferguson	1886-1917	
Lloyd W. Ferguson	b. June 28, 1920	d. June 20, 1958
Nila Mae Ferguson	b. 1892	d. May 3, 1976
Daniel W. Fry (S-1 U.S.N.W.W.II)	1927-1977	
Ruby Nutter Gaines	1908-1979	
Jason Earl Hess (infant)		
J. Aubrey Gillespie	1887-1974	
Grace W. Gillespie	1902-1963	
William Gillespie	b. April 28, 1895	d. March 20, 1973
Homer R. Gillespie	1901-1948	
Charles O. Gillespie	1868-1923	
Grace Ellen Gillespie	1917-1936	
Elva Gillespie Fry	1893-1937	
James Encile Gorby	Nov. 4 - Nov. 20, 1918	
George Ihnat	b. May 18, 1908	d. June 24, 1978
Eva J. Irwin (Kidd)	1895-1975	
Robert L. Irwin	1872-1967	
Anna Sutherland Irwin	1877-1969	

Ray A. Jackson	1890-1960
Anna M. Jackson	1895-1960
Catherine Kidd (Pettibon)	1868-1945
Robert Kidd	1857-1931
Samuel Kimberland	1836-1911
Catherine E. Kimberland	1853-1912
Anna Kobal (Mother)	1904-1948
Frank Kobal (Father)	1895-1953
Oscar W. Lantz (Father)	1887-1922
Ethel Berdine Ledford	1902-1972
Thomas Meneely	1868-1936
Nannie M. Meneely (Gillespie)	1872-1963
Ruth Meneely	1907-1957
Harry W. Merryman (Sgt. Co. C 301st Inf. 94th Div. W.W. II)	1921-1969
George R. Merryman (Pvt. U.S. Army W.W. II)	1917-1980
Elizabeth Murchland	1856-1944
Sarah Murchland	1846-1931
Floyd Murchland	1884-1963
Lilliam Murchland	1876-1942
John H. Murchland	1849-1928
Emma V. Murchland (his wife)	1852-1930
Eliza M. Murchland	1882-1932
Agnes Murchland	1861-1944
Harry E. Murchland	1883-1887
George M. Murchland	1882-1915
Ella Nora Murchland	1886-1922

John S. McClurg	1855-1936	
Mary A. McClurg	1856-1913	
Lula McClurg	1883-1919	
Alvin McClurg (son of J.S. and Lula McClurg)	1916-1921	
Margaret Boyd McCready	1822-1910	
Robert B. McCready	1858-1955	
Nancy E. McCready	1856-1941	
Emilie Pastor	1905-1974	
Frank Pastor (Father)	1864-1944	
Emilie Pastor (Mother)	1867-1935	
Frank Pastor	1908-1945	
Augustus (Gus) Pastor	1901-1965	
Mike Patrina	b. Aug. 5, 1888	d. Dec. 1, 1961
Thomas A. Pettibon	b. Jan. 19, 1871	d. May 5, 1964
Wilhelmina C. Pettibon	b. Jan. 1, 1874	d. Sept. 12, 1959
Harry P. Reese	1883-1969	
Selah C. Reese	1886-1974	
Glen Reese	d. July 15, 1979, aged 68 yrs.	
Joe Resnik	1916-1966	
Anton Resnik (Father)	1874-1962	
Theresa Resnik (Mother)	1883-1960	
John W. Riddle (Mo MM 2/c Navy W.W. II)	1911-1973	
John T. Riley	1905-1967	
Emile V. Robert	1880-1952	
Louise V. Robert	1886-1960	
William H. Sanders	1879-1951	
Sarah Elsie Sanders	1882-1959	

John I. Sanders 1911-1941
 Oliver Scott 1859-1915
 Harriett N. Scott (his wife) 1852-1924
 William Scott 1839-
 (Co. K, 145th Regt. Penna. Vol. 1862)
 Rachel D. Scott (his wife) 1847-1919
 Ferdinand Stockhausen 1892-1975
 J. Cree Stroud, Sr. 1900-1976
 Charles H. Sutherland 1879-1974
 (Father)
 Bess W. Sutherland, 1884-1950
 (Mother)
 George L. Sutherland b. March 9, 1864 d. May 20, 1937
 Diane Foster Sutherland b. Sept. 14, 1867 d. Sept. 11, 1942
 Lelland C. Sutherland 1891-1907
 Sidney J. Trevina 1912-1975
 (Father)
 Angeline Vidmar 1912-1941
 John S. Walker 1883-1968
 Lena B. Walker b. July 5, 1886 d. Jan. 25, 1981
 John Wargo 1877-1946
 Sophia Wargo 1883-1924
 John Wargo, Jr. 1903-1973
 Louis Welker 1866-1950
 Nannie D. Welker 1880-1938
 John J. Wells 1848-1922
 Clara A. Wells 1853-1927
 Clifford Rea Wells 1885-1914
 Louis M. Wiegmann 1875-1957
 Anna D. Wiegmann 1879-1953

Homer L. Wiegmann	1910-1917
Margaret A. Wright	1853-1927
Mary A. Yoders (wife of W.R. Yoders)	1884-1920
William R. Yoders	1882-1957
Edna R. Yoders	1903-1963
Vincent W. Yukevich (F/2 U.S. Navy w.w. II)	1928-1977



William B. Cassidy was "volunteered" by his mother to serve in the Civil War in place of his cousin who had been called. "Your boy has a family, mine has none. My boy will go in your boy's place."

Family Record

List of Persons buried on Lot No. _____
in Bethel Church Graveyard or Cemetery in Jefferson Township,
Washington County, Pennsylvania.

This Lot was conveyed to _____
on _____ Purchase Price _____

Other Burials of Personal or Family Interest may be listed here:

VIII ADDITIONAL NOTES

"No History is complete - - - no story is ever entirely told."

As we have come to the end of the compilation of this History of Bethel Community, Church, Cemetery and Graveyard, we find, in looking back, that a few things have escaped our attention, so we add these few notes to take care of these items, missed in due course.

The Perrine Family have been mentioned in connection with the acquiring land for Bethel Churchyard. Stephen Perrine, head of this family lived on the farm lying just north of the present church property and when land was needed on which to build the original church building here, Mr. Perrine conveyed a parcel of land to the trustees of the church. The following accounts of deeds give the history of these transactions over the years:

"Stephen Perrine to M.E. Church by Trustees March 31, 1814

a tract located on Cross Creek Township Deed Book 2U95"

"David Perrine to New Bethel M.E. Church by Trustees

January 18, 1875 Deed Book 5-B Page 326"

"William Cole to Methodist Protestant Church of Bethel

January 29, 1906 Deed Book 328 Page 336"

"Avella Investment Co. to Bethel M.P. Church by Trustees

July 10, 1922 Deed Book 499 Page 358"

The first transaction involved the purchase of the original lot for the old M.E. Church here at Bethel, when the first building was erected. The second transaction, made by David Perrine, a son of Stephen, was to provide additional ground on

the lot for the "New" congregation to build the frame house built in 1875 to take the place of the condemned stone building. In 1906, William Cole, who then owned the old Perrine Farm deeded land east of the church building to provide space for the Cemetery, when burial space was becoming scarce in the graveyard. This was further extended in 1922, when Avella Investment Company, owned in part at least by persons interested in Bethel Church voluntarily deeded additional land on the east side of the cemetery grounds.

As noted elsewhere, Stephen Perrine did not belong to Bethel Church; he and his family belonged to the Cross Creek Presbyterian Church, his children were baptized in that church, and Mr. and Mrs. Perrine and some of their family are buried in Cross Creek Graveyard. David Perrine, son of Stephen succeeded to the ownership of the farm at Bethel; he must have been a somewhat colorful character and a sketch of his life can be found in Crumrine's History of Washington County, Penna. We have come upon this additional information about David Perrine and we believe that it is sufficient in interest to justify its being included in this book:

David Perrine, when a young man, was a drover in a local way. In the fall of 1859, he and his younger brother, William had planned to take a drove of hogs to Baltimore to the market there. On the day when they were scheduled to start, William was ill, but he advised David to go on ahead with the drove of hogs, stating that in a few days he would be feeling better and would start and soon overtake David and the hogs.

Ten or twelve miles each day was about the average rate of travel when driving hogs, so David expected that his brother would overtake him by the time he had gone forty or fifty miles. In this he was disappointed: Days and weeks passed, and now, much alarmed as to what had intervened with his brother causing his non-appearance, David finally reached Baltimore and sold his hogs. In haste, he started on his homeward journey; when within a short distance of Eldersville, he met one of his neighbors who informed him that instead of his brother's improving from his sickness, he grew worse and had died on November 16, 1859. This date can be found on William Perrine's tomb-stone in Bethel Graveyard.

When the Pine Grove Church was organized in 1849, David Perrine was elected a trustee of that congregation, but at his death, his body was buried near other Perrine graves at Bethel. The article in Crumrine states that he never belonged to any church, which would not prevent his serving as trustee of the corporation of the Pine Grove congregation. He never married and his time was chiefly occupied in tilling the soil of the farm which had always been his home. He was of frugal, steady and industrious habits, had traced out his own course and owed his success to his own efforts. It is likely that he was fairly well off at the time of his death. During the closing days of his life, a young woman took care of him and she was afterwards married to Jefferson Scott. Mr. Scott entered suit against J.M.K. Reed, executor of the estate of David Perrine to obtain added compensation for his wife's services, but in this litigation he was not successful!

Every Graveyard and Cemetery has stories which could be told in connection with burials of individuals which would be much more revealing than the mere dates of birth and death and other small items which sometimes are found on grave markers. Much grief, of course, attends every death and burial, and this is more intense if some unusual circumstance accompanies the death of a loved one. In cases of tragic death, by accident, by suicide or sudden deaths from natural causes, often heart-rending stories are told, which are eventually forgotten as time passes.

David Alvin Barnes (1884-1911) a student in theology and a candidate for the Christian ministry, died on November 6, 1911, shortly after his marriage to Bertha Buxton. Mrs. Barnes never remarried; she became a teacher in the public schools and had been widowed for 61 years at the time of her death in 1972.

Grace Ellen Gillespie, a 19 year old girl had her throat cut by a jealous lover, a married man, at her parents' home near Patterson Mills. As her slayer made his escape, the girl died in her mother's arms. She is buried in Bethel Cemetery.

We are not sure of the oldest persons buried at Bethel, but Robert B. McCready (1858-1955) and Mrs. Robert Scott (Rachel Metcalf Scott) (1837-1934), both 97 years old, appear to be about the oldest at the times of their deaths.

The earliest grave in Bethel Graveyard is supposed to be that of John Patterson (1782-1819). He lived and died on the farm now owned and occupied by Steve and Stella Bertovich.

Elza Scott, local historian and native of the Bethel Community, once told this writer of a woman who lived at the home of W.W. Knight in Eldersville and died there, but her body would not get cold. After the usual interval of "waiting" or mourning, she was buried in that condition at Bethel Graveyard. Mr. Scott did not tell her name. If this is a true story, it would appear that ~~this~~ woman had entered a state of deep coma, which was taken for death, and hence her burial ensued!

Previous to about 1830, the only grave headstones were flagstones, found near at hand; when a grave settled, the headstone would fall over, and when other graves were dug near, clay would be shoveled into the sunken grave and soon its location would be lost. The first commercial headstones were made of sandstone. Mr. Irvin Hindman, late of Colliers, W.Va. who died about 1922 at the age of 90 years once stated that, when he was a boy, he had watched men working at making gravestones at a stone quarry, operated by a Mr. Watson where the railroad eating house was located at Colliers.

Among activities of interest to the young people of Bethel in it's better years, we find that there existed a dramatic club, composed of the young people, and known as the Bethel Amateurs who put on two very good plays in the period around 1918. Kathryn Slasor and Albert Miller have found copies of the programs for these plays with casts of characters and synopses of the plays.

The play "Billy's Bungalow", presented on September 27, 1918 involved the following young people as actors:

Gould Moore was the builder of Billy's Bungalow, and he took the part of Billy, whose wife was Peggy, played by Eleanor Scott. The Bungalow, built on the banks of a rural stream, was reached most easily by boat, and, on a certain day, guests were expected. Arthur Pettibon as Col. Vacker of Washington came first, and he was treated to a rural shower bath, which put host, Billy in an embarrassing position. The arrival of Laura Caldwell, the unexpected guest - Iva Miller, added to the confusion. Peggy's sister, Dot - Hazel Sutherland announced her engagement to the Hon. Francis Spaulding - Harry Campbell, and Billy's friend, Teddy played by Bill Truax left on the evening when the party christened "Billy's Bungalow".

The household arose next morning to find that the servants had departed, using the only boat on the premises, so the Bungalow people were left stranded. Gordon, fresh home from college - Ralph Newman offered to get the breakfast; the Hon, Francis volunteered to milk the cow, with uncertain results; the Colonel - Art Pettibon would make the coffee, and how he did it! while Teddy - Bill Truax tried his hand at making an omelette, and scorched the eggs! While Kitty - Viva Wiegmann wouldn't make anything - - but trouble.

Lord Spaulding suffered a severe injury; the lovers, Kitty and Gordon quarrelled, but ended up agreeing on a plan to reconcile the other two love-birds, Dot and Teddy, but this later causes another tiff over which Billy tries to comfort Kitty but offends Peggy. Col. Vacker tries his hand at fishing in the river and lands a big one - big as his hand, which he hopes will

help replenish the larder.

So, the week without kitchen help drones on; all busy themselves with various activities, but nerves are taut and several near-tragedies almost happen. With provisions running low and starvation almost in sight, Billy solves the problem by milking the cow himself, regularly and often, and the situation is saved.

But next a robbery is discovered, and it is discovered, too that Lord Spaulding is missing, but he soon returns, in a terrible storm. All of the occupants of the Bungalow had lost confidence in him, all that is but his girl friend, Dot who was over-joyed. But he soon appeared in a new light to his other friends, for he had brought with him ample provisions for the marooned group, so the week of deprivation and anxiety ended very happily. All gave three cheers for America, for England, and most of all, for Billy's Bungalow!

In another play, produced by the Amateurs as it was spelled on the printed program, "Farm Folks" was given with the plot and actions in a vein similar to the "Bungalow". This involved the same cast with the addition of Alvin Pettibon, Roy Sutherland, Margaret Cunningham and Ethelyn Scott, who played roles appropriate to the title of the play.

These productions and others like them were well received by large audiences at Bethel Church. It might be observed that in addition to the enjoyment at the time, other long term benefits resulted from these minglings of the young people involved, for

from the cast of characters in these plays, at least three romances budded and blossomed into happy marriages, for

Bill Truax married Eleanor Scott

Ralph Newman married Viva Wiegmann

and

Arthur Pettibon married Hazel Sutherland!

On December 11, 1936, a tragedy occurred out Bethel Ridge about two miles south of the Church. Two children of Steve Krynak, Steve, Jr. and Barbara, had been left sleeping in the home while the Mother went to a nearby corn-field to husk a few shocks of corn. During the absence of the Mother, fire broke out in the home and the house was quickly destroyed. The children were burned to death, and their bodies were not recovered. The parents erected a granite marker at the site to mark the fiery graves of the children.

IX PINE GROVE PRESBYTERIAN CHURCH

Among the churches of the Cross Creek Country of Washington County, Pennsylvania which have come into existence, and which prospered or languished for a time and then quietly passed into the limbo of history, we will tell here of the old Pine Grove Presbyterian Church of Jefferson Township.

This congregation appears to date from the year, 1849, when a number of families, residents of Jefferson Township and members of the Cross Creek Presbyterian Church, took steps to obtain permission from the Presbytery of Washington to establish a congregation to meet on Scott's Run in the south-western corner of present Jefferson Township. According to the sessional records of the Cross Creek Church, these were the families of George Miller, Jr., Enoch Hays, John Leeper, Mrs. Edith Wright, Mrs. Nancy McConnell, and Mrs. Nancy Lowthers, all of whom lived in the neighborhood where the proposed church was to be located.

Whether this movement to break away from the parent congregation at Cross Creek had any political implications is not now known. At least the action was a prelude, chronologically speaking, to the separation of the western part of Cross Creek Township from the eastern part, which resulted in the formation of Jefferson Township in 1853. One old account states that the "Pine Grove Church was started by a Democratic group." The reason advanced for the desire to organize this new congregation was so that the families concerned would be able to attend church nearer their homes. Most of the families named lived within a

mile or two of the location of the new church compared to a trip of six or seven miles which was necessary when they attended church at Cross Creek Village. And in winter weather and with mud roads to travel over for a good part of each year, this was quite a consideration to those families most directly concerned.

In order that the steps to be taken in the organization of this new congregation may be correctly traced, we here review the scanty minutes of the Pine Grove congregation where we find the following information.

On June 24, 1849 it is recorded that, in compliance with a request from George Miller and Enoch Hays, the Rev. David Hervey, then pastor of the Lower Buffalo Presbyterian Church preached two sermons in the grove near Chriswell's Mill. On the following day, a meeting was held at the Mill, and it was decided by those present that an effort would be made to "erect a house of public worship on the premises of Samuel Crisswell". Committees were appointed to "procure funds by subscription" to finance the project, and to contract for and to superintend the erection of the house, which was to be thirty by forty feet in size. In addition to Messrs. Miller and Hays, others appointed on the various committees were: Alexander Lowthers, Stephen Perrine, William Pettybone, John Leeper and William Shaw.

On September 17, 1849, Enoch Hays was appointed a delegate to the meeting of Washington Presbytery, soon to be held at the Forks of Wheeling Church, and he was directed to carry a petition to Presbytery asking permission to organize a congregation

"between the Ohio River and Cross Creek, and between Lower Buffalo and the (Holliday's) Cove." On October 2, 1849, Mr. Hays reported that his mission to the meeting of Presbytery had been successful and that the Rev. David Hervey had been appointed a committee of one to "perform the service of organization of the Church at Pine Grove."

On the 17th day of October, 1849 the following men were elected to the office of trustee in the newly organized congregation: Alexander Lowthers for three years, William Pettybone for two years, and David Perrine for one year, and on December 3 the following men were elected to the office of ruling elder: George Miller, Jr., Enoch Hays and John Leeper. These newly elected elders were ordained and installed on December 8, and on the same date held their first formal meeting at which time, Mr. William Pettybone was examined and admitted to membership in the church. The Rev. Mr. Hervey served as moderator of this meeting.

On June 18, 1850, Mrs. Fleming was admitted to membership in the church upon examination, and on September 28, Mrs. Barber was received on certificate from the Cross Creek Church. On February 22, 1851, session admitted the Misses Rebecca Ann, Elizabeth and Julia Ann Hays as members, all upon examination. On August 23, 1851, session met to consider the subject of organizing a Sabbath School in connection with the church, and the discussion being favorable to such a project, steps were taken toward writing up a Constitution for the proposed school. With this action, we close our review of the minutes of session

of Pine Grove Church, since no other records have been found. Such minutes as we have been able to peruse are copied from an old record book of this congregation which is now in the possession of Albert Miller, great-grandson of George Miller, Jr. mentioned in these records.

As noted, we have learned that the congregation had determined on June 25, 1849 to erect a "frame house 30 feet by 40 feet" and that a committee of five men had been appointed to contract for and to superintend the erection of said house. Since the matter is not mentioned again, and since we know that the congregation did erect a house of worship, we assume that the "house" was of the size specified and that it was erected, probably late in the year, 1849, and according to plan.

The exact location of this church is known. The minutes of June 25, 1849 specified that "we will make an effort to erect a house of worship on the premises of Samuel Crisswell." Mr. Crisswell was then proprietor of a grist mill in operation on Scott's Run near where it had been decided to erect the church building. Its location can still be seen along the bed of an old road, now abandoned, which ran from the road in Jefferson Township, known as Bethel Ridge Road, at a point near the farm of Winfield Cunningham, down into the valley of Scott's Run. At the location of the church, a driveway was graded from the public road around the church lot, and the scars of the public road and of this driveway can still be clearly traced.

In an account of the Pine Grove Church found in Crumrine's History of Washington County, it is stated that "this society -

- - - erected a house of worship on a rise of ground on Scott's Run in Jefferson Township, not far from Miller's Mill, at a cost of eight hundred dollars". This is the only reference which we have found as to the probable cost of the building. The Mill, here referred to as Miller's Mill, is the same as Crisswell's Mill in an earlier record, and is the same as was later known as Kidd's Mill, a name by which this area is still known. The Miller for whom the Mill was named was G. Chalmers Miller, a son of George Miller, Jr. He lived on a farm known as the Shaw Farm, lying on the state line between Pennsylvania and West Virginia. He operated the Mill for some years.

The information now to be given is derived, not from the records of the Church itself, but largely from the minutes of the Presbytery of Washington, as they have been gleaned by this writer over years of research. While some assumptions have been made in this compilation, where records were lacking, yet we believe that most of this information is correct.

With regard to the pastoral services furnished to the Pine Grove Church, we note in the minutes already quoted that the Rev. David Hervey preached the first sermons at Pine Grove and that he moderated the meetings of session on a number of occasions. Also, this minister had been designated by Presbytery "to perform the service of organization" of the new congregation here, so he was, in fact, the organizing pastor of Pine Grove Church.

Mr. Hervey, whose name was sometimes spelled Harvey, had been the first settled pastor of the Mt. Prospect Presbyterian Church at Hickory, and he had served that congregation from 1828 to 1835,

When he received a call to become pastor of the Lower Buffalo Presbyterian Church at Independence. He retired from the pastorate of the Lower Buffalo Church on October 3, 1849, at just the time when the Pine Grove Church was being organized. From the foregoing records, he evidently gave considerable time and effort to the organization of and ministry to the new church at Pine Grove. Mr. Hervey lived, during the years of his retirement, on his farm near Wellsburg, W.Va. so he was close by for his services to the Pine Grove Church and thus could easily serve that congregation. In the sketch of Mr. Hervey in the History of the Presbytery of Washington, it is stated that he spent "a couple of years in missionary labor in Illinois and organized several churches there". However, he soon returned to his farm in the West Virginia "Panhandle", where he was readily available for continued service to the Pine Grove Church.

At the meeting of session of the Pine Grove Church, dated February 22, 1851, the name of the Rev. John Stockton of the Cross Creek Church is listed as moderator of the meeting, and at the meeting of August 25, 1851, the Rev. John McCluskey of the West Alexander Church served as moderator. Thus, it was possibly during the period of Mr. Hervey's service in Illinois that these neighboring ministers, and possibly others, were called to give assistance to the infant congregation. But on various rolls of meetings of Washington Presbytery, such for example, on April 15, 1856 the Rev. David Hervey is listed as the pastor representing the Pine Grove Church, but just how long he so served no record seems to definitely indicate.

The next pastor whose services appear in some references is the Rev. James Fleming, who was a "son" of the Cross Creek Church. He had served as pastor of the West Union Church at Dallas, W.Va. from 1839 to 1856. Then, in 1858 he was installed as pastor of the Lower Buffalo Church where he served until 1889. He must have served as supply to Pine Grove for at least a part of the time when he was pastor at Lower Buffalo. That period includes the years of the Civil War, and here we will insert an account of an affair which occurred at the Pine Grove Church during the War years.

In the June 12, 1862 edition of the Washington (Pa.) Reporter, is an account of a letter written by J.S., possibly James Simpson of Cross Creek Township, to the editors of the Washington (Pa.) Review and Examiner describing a flag-raising at Pine Grove Church.

According to this account, of which only the main details are given here, some young men had put up a flag on a Baptist Church at the mouth of Cross Creek in (West) Virginia. Later, at a "singin" at a school-house, probably Miller's School, near Pine Grove, there was a fight (evidently between rival factions over the issues of the War between the States), and the banter was made to come over and put up a flag at Pine Grove Church. The Home Guards are mentioned in the article. A few Sundays later, the Rev. Mr. Fleming came to preach at Pine Grove and found a flag over the church and the guards posted to see that it remained there. After some altercation over the matter the flag was taken down. Two weeks later, the flag raisers came back and were well armed to keep the flag from being taken down. The church was locked by members and Mr. Fleming decided not to preach on that

Sunday. However, an appointment was made for a Union meeting to be held at the same place the following Saturday. In this article, Mr. Fleming's loyalty is upheld.

In the June 26, 1862 issue of the Washington Reporter is an account of a Union meeting held in the Goodwill District of Brooke County, (West) Virginia. At this meeting resolutions were formulated, growing out of the flag-raising incident at Pine Grove, and the Union meeting held there on May 10. This article gives the resolutions in some detail. (In the foregoing account, it is not clear whether the flag mentioned was the American Flag or one representing the southern government. This matter appears to be cleared up as we read this letter, which we quote next in this article.)

The following is a copy of a letter written by William Pettibone to the session of Pine Grove Church. The original letter is in the possession of Albert Miller of Bancroft Farm. As elsewhere stated, Albert Miller's great-grand-father was a member of session of Pine Grove Church.

February 8, 1863

To the Moderator and Members composing the Session of Pine Grove Church: Sirs,

There has been and still is a great dis-satisfaction in said congregation concerning Mr. Enock Hayes' doings last spring in the month of April or May it is believed that he was accessory to the putting up the flag on said church on the Sabbath Day I think we would be justifiable in saying that he encouraged a set of out-laws to put a Virginia flag on said

church these rowdies had their guns there, and Hayes hauled provisions to the church in his wagon and also hauled some of the guns and an ax away he (Hayse) tried to break into the church and force his wicked design, we say wicked because it was a breach of the Sabbath Day and because the Scriptures plainly reads that it was a sacrilege to alienate any part of what is the Lord's to our own use or pleasure, and we believe it is second to the sin against the Holy Ghost. God says, Remember the Sabbath Day to keep it holy, and he enjoins every head of a family, be they his children or servants or strangers to keep Holy the Sabbath Day. How could Mr. Hayse fulfill the requirement of this commandment and his son one of this wicked party? This party came to the church in the dead hours of the night and broke into the church by some means. Mr. Hayse knew of the proceedings, and ha a member of the session and could have suppressed the whole transaction, but no, that was not his design.

He (Hayse) stood up in the presence of the congregation and pledged himself to study the peace, purity and unity of the Church that vow has been broken, and we believe that he has become unacceptable in his official character to a majority of the congregation to which he belongs by his conduct.

We therefore ask the session of Pine Grove to take these matters into consideration.

William Pettibon

Note: William Pettibon, or Pettybone, as given in the records of the Church previously cited, was the first person received into

the Pine Grove Church upon examination by the session at their first meeting. He had already been elected a trustee of the congregation on October 17, 1849, several weeks before he had been officially received as a member of the Church. Mr. Pettibon's home and farm lay half-way between the farm of George Miller and the location of the Pine Grove Church. This farm is now the property of Mr. Pete Strho and family of Jefferson Township. William Pettibon was the ancestor of the late Thomas A. Pettibon and his family and of the Weigman family of Eldersville.

Since Enoch Hays (Hayse) appears as a central figure in this controversy just described, we turn again to the History of the Presbytery of Washington for a bit of additional information on this man. "Enoch Hays was born on December 1, 1802 near Burgettstown Washington County, Penna. and he was received in early life into the membership of the church at Raccoon during the pastorate of the Rev. Moses Allen. He became an elder in the Three Springs Church about the year 1862 or 1863, having previously been ordained to the office at the organization of the Pine Grove Church, from which he took his dismission to the Three Springs Church in 1862.

"Mr. Hays was a consistent and exemplary follower of Christ and faithfully discharged the duties of the office of elder. Having lived for forty-one years on his farm in Brooke County, he entered into rest on February 25, 1872 aged three score and ten years. His summons was sudden: "He walked with God, and was not, for God took him."

From the foregoing and other notes, it is apparent that, during his life time, Mr. Hays had been connected with at least four of the Presbyterian churches of this area: With the Raccoon Church in his early life; then he and his wife with Cross Creek Church until they were dismissed to Pine Grove on December 21, 1849; then, most probably due to the flag-raising incident at Pine Grove some time in 1862, he took his dismissal to Three Springs Church (at Paris, Pa.) and there he was a member and elder until his death in 1872.

Enoch Hays was a member of the well-known family of that name, prominent for many years in Smith Township. His grandfather, David Hays was an original settler and land patentee in Smith Twp., his land lying a mile or two down-stream from Cherry Valley. It is likely that Enoch Hays lived on this farm when he joined the church at Raccoon; later, he purchased and lived on a farm in Brooke County W.Va. where his grandchildren, Clifford, Clarence and Agnes Bell Hays lived until the death of Clifford Hays on December 7, 1966 and of Clarence Hays on February 23, 1970, with the sister, Agnes Bell dying at a later date. These two brothers and sister were long time and faithful members of the Cross Creek (Tent) United Presbyterian Church which is near the Hays home. This farm lay, too, within a mile or two of the Pine Grove Church. When Enoch Hays attended church at Cross Creek, going from this farm, he had a trip of at least nine miles, and when he transferred to the Three Springs Church his place of worship was a least five miles away.

The controversry mentioned between and among members of

the Pine Grove Church was typical of divisions which existed in this and other nearby churches and communities during the Civil War years. Loyalties were divided and it was almost inevitable that such episodes would occur as this which we have just described. It was unfortunate for the small, struggling congregation that such troubles arose among its membership, since its numbers were never large, and the congregation could ill afford to lose members as prominent and loyal as were the members of the Hays family. However, it would appear that, in the interest of harmony in the Pine Grove Church, Enoch Hays thought it wise to withdraw and be affiliated with the Paris congregation much farther from his home. One of Mr. Hays' sons, Marshall Hays served during the Civil War in Company K of the 12th Regiment of Virginia Volunteers. He married Alice Cook, a girl from Vermont and following the close of the war, they migrated to the State of Iowa.

Since the foregoing account of the flag-raising and subsequent events at Pine Grove mentions the Rev. Mr. Fleming as the minister, in the absence of a more exact record, we are assuming that, while he was pastor of Lower Buffalo Church from 1858 to 1869, he also served the Pine Grove Church, either as pastor or as stated supply, probably the latter. In 1869, Mr. Fleming removed to Mansfield, Illinois, but he returned to within the bounds of Washington Presbytery for his years of honorable retirement, and his death which occurred in Washington County in 1886.

The next name which appears in this indefinite list of

the pastors of the Pine Grove Church is that of Samuel T. Davis, and to substantiate his connection, we do have this definite note from the records of Washington Presbytery: Samuel T. Davis - Received from the Presbytery of Schuyler on October 14, 1870. Ordained November 15, 1870 and installed on the same date as pastor of the Lower Buffalo and Pine Grove churches. Released to the Presbytery of Chicago on April 24, 1872. Thus, on this proof, it can be stated that the Rev. Mr. Davis was pastor of Pine Grove Church for a period of approximately seventeen months in 1870-1872.

From the roll of a meeting of Washington Presbytery for September 23, 1873, we find the pastor listed for Pine Grove Church to be the Rev. Daniel McFie who evidently followed Mr. Davis as pastor there. Mr. McFie had been received from the Presbytery of Edinburgh, Scotland on this date and he was released to the Presbytery of Carlisle on January 11, 1875, so his service to the Pine Grove Church could not have been for more than a term of about sixteen months. And here a conflicting record of this same meeting of Presbytery adds to the confusion in this already indefinite record of the pastors of Pine Grove Church. For, at this meeting, a call was presented for the pastoral services of the Rev. William McCrea for two-thirds of his time at Lower Buffalo Church, and one-third of his time at Pine Grove. Mr. McCrea accepted this call and he was installed in November, 1873, evidently as pastor of both the Lower Buffalo and Pine Grove churches. But this joint pastorate, if such it was, did not long endure, for the pastoral relations between the Rev. Mr. McCrea and the Lower Buffalo congregation

were dissolved at a meeting of Presbytery on March 31, 1874, and we can assume, with safety, that this action also terminated his pastorate at the Pine Grove Church as well.

The next reference which we can find in the minutes of Washington Presbytery is a report of Articles of Agreement between the Lower Buffalo Church and the Pine Grove Church, submitted to the Presbytery for approval, and in which Presbytery is asked to consolidate these two congregations. In this contract Lower Buffalo congregation agrees to receive the session of the Pine Grove Church into the consolidated church in full standing. This contract further seems to have been made in view of a bequest of Twenty-five Hundred dollars which the Pine Grove Church had received. The churches agreed that "there shall be preaching at Pine Grove for one-fourth of the time, alternating between morning and evening, and Pine Grove agreed to pay Two Hundred dollars on a call to the Rev. J.L. Reed." We find that Mr. Reed served as pastor of Lower Buffalo Church from January 15, 1875 until his release on April 25, 1883. He must, too, have served the Pine Grove Church for a part, or possibly for all the time when he was serving as pastor of Lower Buffalo; the records are silent! And this seems to be about all of the information which we can glean from the records of Washington Presbytery as to what was going on at Pine Grove Church during these years. No one now living ever attended services at Pine Grove, but this writer recalls talking with people a generation or two ago who told him that they had attended services at Pine Grove on Sunday mornings; it had been assumed by some that this small church, depending for much of

its existence on supplies, would have had to settle for having services in the afternoon.

In our research on the History of the Pine Grove Church, we consulted the records of the General Assembly of the Presbyterian Church of the U.S.A. and found the following, some of which confirms what we have already given, and some of which appears at variance with the records of Washington Presbytery, as we have interpreted them.

In the minutes of the General Assembly, Pine Grove Church is not listed for 1849, the year of its organization. For the years, 1850 and 1851, the Rev. David Hervey is listed as stated supply. From 1852 to 1859 inclusive, the church is listed as "vacant". For the years 1860 through 1868, the church is credited with having a stated supply, and for at least a part of this time, the name of the Rev. James Fleming appears. In 1869, the church is again "vacant", and that is the year when Mr. Fleming vacated the pastorate at Lower Buffalo. The church is still vacant in 1870, but for the years 1871 and 1872, Rev. Samuel T. Davis is given in the records as pastor, and this agrees with what we have already noted in the records of Presbytery. In the report for 1873, William E. McCrea is listed as pastor-elect, but as we have seen, his tenure at Lower Buffalo and Pine Grove churches was very brief. During the years, 1874 to 1878, although we have assumed that the Rev. J.L. Reed was serving both the Lower Buffalo and Pine Grove churches, yet the minutes of General Assembly designate Pine Grove as "vacant". For the years, 1879 through 1882, General Assembly

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reports name the Rev. William I. Brugh as stated supply at Pine Grove. This would appear to be a more reliable record, and it throws doubt as to whether the Rev. J.L. Reed ever really supplied Pine Grove in connection with his pastorate at Lower Buffalo. During the years 1879-1887, The Rev. William I. Brugh served as stated supply of the Three Springs Church, and since he was also an educator, he conducted the Paris Collegiate Institute at Paris. So, it was during his first three years at Paris that he appears to have served also as stated supply at Pine Grove. In 1883, 1884 and 1885 Pine Grove is listed as "vacant" in the records of the General Assembly, and beginning with the year 1886, Pine Grove is no longer listed in those records, so that year can be depended upon to mark the close of the existence of this small congregation, Pine Grove, so called, probably, because of the few evergreen trees which grew along the banks of Scott's Run in this Valley, near the location of the church building.

In the records of session of this congregation, quoted earlier, the names are given for probably most of those who belonged to Pine Grove Church. The membership was never large; it began with a roster of fourteen members, and for most of the years of its existence the numbers given for its membership are usually in the teens. The years of largest membership, according to the minutes of General Assembly, are in 1866 and 1867 when the roll reaches 25 members, but by 1869, this had declined to 12 persons on the roll and this figure was given in all subsequent reports to the General Assembly until the last year for which a report was given.

One reason which might be given for the small membership in the Pine Grove Church is that it was located in a neighborhood whose people were largely of the Methodist persuasion. On the ridge above Pine Grove Church to the east were located the Bethel Methodist churches: The Methodist Episcopal Church from 1813 to about 1874, and the Methodist Protestant (later the United Methodist) Church from 1829 to 1972, while in Eldersville, there were the Methodist Protestant Church, and for some years the Wesleyan Methodist Church, all ministering to the spiritual needs of most of the people in Jefferson Township.

During his years of public school work in Jefferson Township, from 1928 to 1956, this writer talked with a number of the older people of the Township who remembered Pine Grove Church and who had attended services there during its later years. These persons included Messrs. Elza and Wilbert Scott, and their sisters the Misses Fannie, Blanche and Laura Scott, Mr. and Mrs. Thomas A. Pettibon, Mr. and Mrs. Robert L. Irwin, Mr. and Mrs. Robert McCready, Mr. Robert A. Stewart and Mrs. Sadie Tucker Butler. Since these good people and most, if not all of their generation are now passed from the scene, no one is left who personally recalls the days of this old church.

Two or three other items may here be added to supplement what has already been given on the History of Pine Grove Church: Reference has been made to a bequest of Twenty-five Hundred dollars which had been made to Pine Grove Church, but its source has not been given. The two documents following throw some light on who had made this bequest: 1. Received

of Elder George Miller, Executor of Jane Leeper, deceased, the sum of one hundred and fifty-five dollars (\$155.00) paid me by order of the session of the Presbyterian Church of Pine Grove, as part of the salary as pastor of said church, and which sum should be credited to the executor as it was paid out of the Jane Leeper fund, belonging to this church.

Signed S.T. Davis

2. Independence, Pa. Received of George Miller, Exr. of the Estate of Jane Leeper, de'd, the sum of Twenty-five dollars for supplies and twenty-seven dollars for repairs for Pine Grove Church, paid out of the Jane Leeper fund.

Signed George Miller
Member of Session of
Pine Grove Church.

Jane Leeper, or Leiper, mentioned in these receipts, had died on June 13, 1868 and her will, made on the 18th day of September, 1858 makes this provision in Item 9: Her executors, George Miller and James Donahoo, are directed to "sell my farm, partly in Brooke County, Va. and partly in Washington County, Pa. and adjoining lands of George Amspoker, Wm McGee and others; also to sell personal estate, and to pay bequests heretofore made, and she "is to be buried in Cross Creek Presbyterian Churchyard as near as practicable to my father and mother, and head-stones and foot-stones are to be placed at these graves. Whatever balance remains - - - they are to appropriate to the supplying of preaching in the Presbyterian Church in Jefferson Township, Washington County, Penna. called Pine Grove, but if said church shall cease to be a Presbyterian Church, then the

executors are to apply the balance to the support of whatever Presbyterian Church they shall deem most needy. This, then, was the source of the so-called Jane Leeper fund, and the proceeds evidently were used as intended in supplying the preaching appointments at the Pine Grove Church. Mr. George Miller appears here in a double role, as both executor of the Jane Leeper will and, also, he evidently was the treasurer of the Pine Grove congregation.

Further regarding Mr. George Miller, Jr: We find from the records of interment in Cross Creek Graveyard, where he is buried with kindred dust, that Mr. Miller died on July 2, 1883 at the age of 78 years. He had served as elder in the Cross Creek Church from 1843 to 1849, and in the Pine Grove Church from 1849 until the time of his death, or a total service in the eldership of approximately forty years. Following his death, the fortunes of the Pine Grove Church declined rapidly until 1886 when its existence as an organization came to an end.

Reference has been made earlier in this paper to an article in Crumrine's History of Washington County regarding the Pine Grove Church. This article reads as follows:

Pine Grove Presbyterian Church of Jefferson Township was organized in 1852 with twelve or fifteen members, among the number being John Leeper, Enoch Hays, John Barber and George Miller. This Society which belongs to Washington Presbytery, erected a house of worship on a rise of ground on Scott's Run, not far below Miller's Mill, at a cost of Eight hundred dollars. Among the pastors who

have served over the charge are the Revs. David Hervey, James Fleming, Joseph Pomeroy, and W.I. Brugh, D.D. The present membership (1882) is fifteen.

The mention in this article of the Rev. Joseph Pomeroy's having served the Pine Grove Church is the only reference we can find connecting him with this congregation. In the History of Washington Presbytery, it is noted that Joseph S. Pomeroy ~~was~~ ordained and installed pastor of the Fairview Church (The Flats) in Hancock County, (W.) Va., where he served from 1850 until he was released from the charge in 1871. In 1877, he **became** pastor of the Moundsville (W.Va.) Church where he served until 1886. Whether he served the Pine Grove Church for a part of the time when he was at the Fairview Church, or while he was serving in Moundsville Church, does not appear in the records. But that he is mentioned in an account published 99 years ago may give some credence to a possible connection with this congregation.

Mention of elders who served the Pine Grove Church made heretofore has included only the names of the original bench of elders who were: George Miller, Jr., Enoch Hays and John Leeper. We have noted that Mr. Hays transferred to the Three Springs Church in 1862 or 1863. On the roll of elders at a meeting of Washington Presbytery held at the Moundsville Church in June 1866, Robert Smith is listed as the elder representing the Pine Grove Church. From the records of the Cross Creek Church we learn that Robert Smith and his wife, Mary, received letters of dismissal to the Pine Grove Church

on September 15, 1861. Mr. Smith must subsequently have been elected an elder at Pine Grove, possibly to replace Mr. Hays.

Since he was mentioned in one instance as pastor of Pine Grove Church, we have searched the records of Washington Presbytery for other mention of the Rev. Daniel McFie. No other record than that previously cited can be found. But in the History of the Mill Creek Church (in Beaver County) a Rev. David McFie is listed as stated supply of that congregation in 1873 and 1874. Whether this is the same person as the Rev. Daniel McFie we cannot ascertain. Reading from the History of the Mill Creek Church, we find:

"Rev. David McFie, of Edenburg, Scotland, was the next to serve this church. In the spring of 1873, he became stated supply and continued as such for about one year. He was an able preacher, but the customs of his native country, differing somewhat from those of this community, made him unpopular as a pastor."

If David McFie and Daniel McFie were not the same person, at least they came from the same country, Scotland, and appeared within the bounds of Washington Presbytery at about the same time.

In discussing this paper with Mr. Albert Miller of Bancroft Farm and Meadowcroft Village, he mentioned that his grand-father, also Albert Miller had purchased the building used at Pine Grove Church after its disorganization, and had moved the timbers to his farm, where he erected a sizable barn, which stood for some years among the other buildings at Bancroft Farm, but it is no longer standing there. When the members of Fort

Vance Historical Society visited Kidd's Mill and its environs on the evening of April 29, 1970, they were able to observe the site of Pine Grove Church, as well as the ruins of the old mill, and the spot known as Hiskus Jump, where in pioneer times here a man by the name of Hiskus made his escape from Indians who were pursuing him, by jumping over a steep declivity, then concealing himself in a sort of cave under a rock overhanging one of the branches of Scott's Run at this point.

For many years, since the dismantling of the Kidd's Mill and the disorganization of the Pine Grove Church, the area in which these historic institutions were located has literally gone back to a natural state, being isolated by the lack of suitable road into the area. The only modern installation has been a spur of the old Wabash Railroad which was built up the Scott's Run Valley from the main line near the hamlet of Scott's Run in Brooke County, W.Va. This branch line was built with the idea that a coal mining project farther up one of the branches of Scott's Run would require this line for shipping coal out of the area. This all was promoted at the time by John A. Bell, capitalist of Pittsburgh. With the end of World War II and the subsequent decline in business and industry, and the failure, financially, of John A. Bell, this branch railroad fell into disuse, but the trestle for it crosses Scott's Run just below the site of Pine Grove Church and a short distance down-stream from the site of the old Mill. The Kidd's Mill area is a favorite spot for hikers and nature lovers, but its inaccessibility makes ventures by such people rather difficult, so visits to the spot

are limited to the most hardy individuals.

As this article is being revised for publication with the History of the Bethel Ridge Community and the Bethel Church and Graveyard-Cemetery, word has come that Kidd's Mill area is to be visited by a coal-stripping project. All interested in this wild and beautiful place are hoping that its charm and beauty will not be destroyed by this operation.

X THE AUTHOR'S APOLOGY

When I was approached some time ago by my long-time friends, William M. Truax and Marion O. Butler to compile a listing of burials in the church-yard at Bethel, with a view to having same published in some form, I was in no mood to decline their request. They evidently knew of my interest in graveyards in general and in the church-yard at Bethel in particular, so I was easily persuaded to undertake this project.

Before beginning the task assigned, it occurred to me that a history and listing of the burials at Bethel should be broadened to include not only a History of the Churches at Bethel, but also something on Bethel Ridge Community, and on those people and families who came here two hundred years ago and who have been making the history of this area ever since. Not only did they "make" this Community by settling here, clearing the forests from the land and preparing it for cultivation, and establishing their homes, but they were soon engaged in worshipping God on this hill where they established their first church in 1814. And during the five or more generations who have lived here, as Death has invaded their homes, these good people have found their final resting place in Bethel Graveyard. So, the whole story is of one piece. It has been a pleasure to compile this modest account, and I hope that our readers will derive some satisfaction from reading it.

In addition to the interest and support given me by the

two gentlemen named, I want to express sincere thanks to Kathryn Campbell Slasor who immediately expressed interest in the project and who has been giving valued assistance by supplying source materials, taking pictures for use in the Book and assisting in many other ways. And my thanks, too, to Marlene and Mike Strho, custodians of the cemetery records for their interest and support in furnishing reliable lists of the burials at Bethel.

We all think that the interest in these materials and the satisfaction which will come to many friends of Bethel Church and Community in having this history and a reliable record of the burials in the Graveyard and Cemetery will justify our faith in having it all printed and published in permanent form. We offer the Book in the hope that it will be acceptable to many people.

A. D. White

Correction: June Campbell Grossman was educated at Clarion State College, Clarion, Penna. instead of at Slippery Rock State College as elsewhere stated in this Book.

Acknowledgment: Cover Design for this Book was prepared by Charles Novick of Hickory.