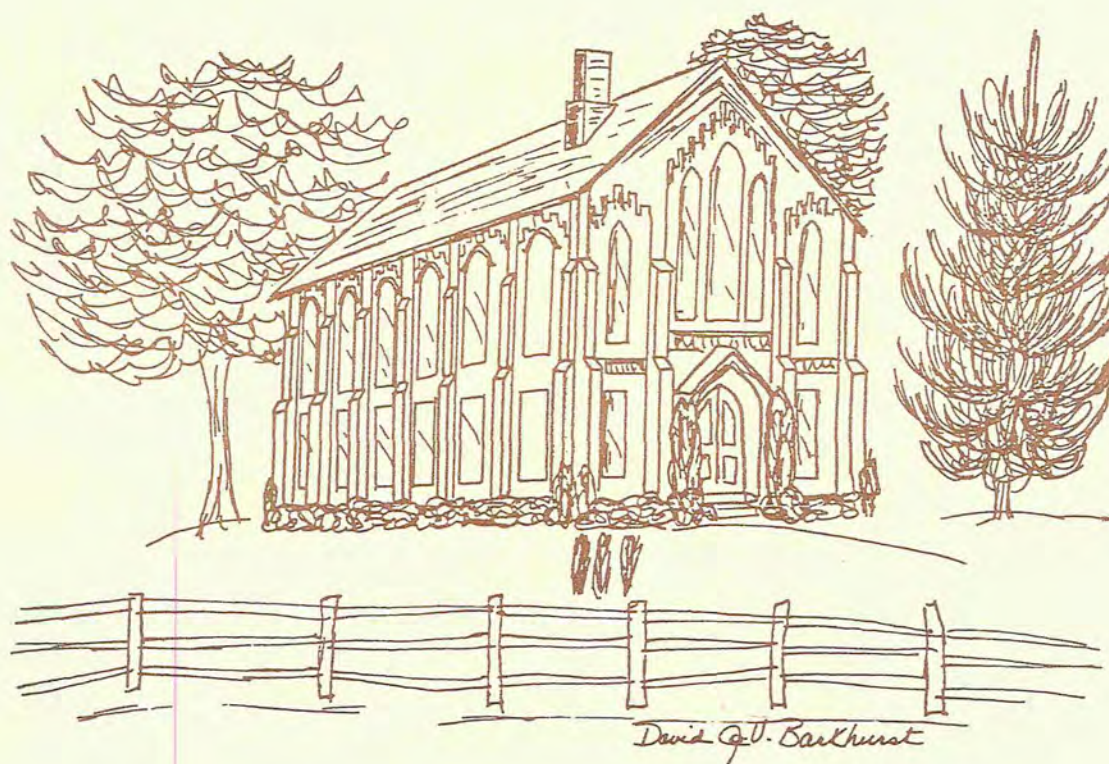


ROBINSON  
UNITED PRESBYTERIAN  
CHURCH



COMMEMORATES THE  
150th ANNIVERSARY  
1833 - 1983

*Without our past,  
there is no future.*

HISTORY  
of the  
UNITED  
PRESBYTERIAN CONGREGATION  
of  
ROBINSON  
Washington County, Pennsylvania  
August 21, 1983



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The most prominent group on the frontier were the Scotch-Irish. They came to Pennsylvania in large numbers around the middle 1770's landing at Philadelphia, by-passing the Quakers and moving quickly into the frontiers.

In one year alone 80 percent of the immigration into Pennsylvania was the Scotch-Irish, and in 1774 it was estimated that they formed one-third of Pennsylvania's population. At the time of the American Revolution they formed almost three-fourths of the population of Washington County.

These people were quite strongly attached to their Presbyterian religion, frowning on many amusements like dancing, drinking, etc... Their influence being evident in the number of Presbyterian churches in this region and in educational institutions which they established here.

The churches were found throughout our valleys and hills of the area farmlands, thus many of them being named for the nearby creeks, etc... and as rural churches a great many of them have not grown extensively since being founded two centuries ago.

Southwestern Pennsylvania now has the largest gathering of Presbyterians in America.

Robinson United Presbyterian Church was and still is today one of the oldest congregations in the northern part of Washington County and has been one of the strongest rural congregations in the entire county. Even today some of its members are still of those old and prominent families, the farms of some of their descendants are still owned and operated by those who secured the original patents.

Late in the fall of 1830 a number of families belonging to the southwest part of the Associate congregation of Montour's Run, now Clinton and the north-east portion of Burgettstown congregation met on the premises of Matthew Bigger to discuss the inconvenience of traveling four to six miles to a house of worship. Gathered around a large log fire for warmth, it was unanimously agreed to build a church on the site consecrated by the fire.

With this object in view and a considerable amount of money subscribed on the spot; Samuel Bigger, Richard Donaldson and James Shannon were appointed to solicit and secure further subscriptions in the interest of this project.

On April 6, 1831 they petitioned Chartiers Presbytery at a meeting at Montour's Run. The Montour congregation felt this would operate against their interests, so the matter was tabled until Presbytery met in November.

After the March 1832 meeting and their prayers once more unanswered, the petitioners were not discouraged and immediately set about making every necessary preparation for building their church.

As a preliminary step in this direction, Andrew Bigger, Richard Donaldson and James Shannon were chosen and appointed the building committee, with instructions to proceed at once to receive proposals for the erection of a house of worship.

Their petition was discussed at every meeting of Presbytery except one for the next three years. During these three years they pressed forward with the work on their church.

Matthew Bigger, Alexander McBride and Samuel Wallace each contributed a portion of the ground for the site of the new church.

The contract was given to Mr. John Lowry. The first proposals had been taken with the view of erecting a frame building but upon learning that the difference in cost between a frame and brick building, the same size, would be comparatively little, and after referring to the subscribers for a decision, it was agreed that the proposed structure should be brick. Mr. Lowry secured a house on the farm of Matthew Bigger and engaged Mrs. Brooks, a widow, and her family to occupy said house and board all the hands he might employ in the erection of the meeting house. The stone for its foundation was secured principally from the Witherspoon farm, one mile west, and the brick was molded and burned on the farm of Samuel Bigger. By March of 1833 the building was finished except for some painting.

On the third Sabbath of June 1833 before Presbytery had ratified their action, Rev. William Wilson, on the recommendation of the Committee, took formal charge and preached his first sermon to the Robinson Congregation. Several ministers had preached in the new meeting house prior to this. The first sermon was by Rev. Joseph Banks, from the carpenters' work-bench, the church not finished nor furnished with a pulpit.

At the August 27, 1833 meeting at Noblestown there was a report of the committee appointed at the last meeting to convene at Montour's Run Church, June 11th to propose measures and make suggestions by which harmony and peace might be restored between opposing factions of said congregations of Montour's Run. It was then unanimously adopted that the branch of Montour's to be thus organized, be known on the records of Presbytery and in the community as Robinson congregation, and that the members thereof shall enjoy all the rights and privileges of members of other congregations in similar cases.

Shortly afterward Rev. Wilson proceeded with the formal organization of the new congregation, which was effected by the election of ruling elders, of which four had served in this capacity in other congregations. January 16, 1834 five trustees and a treasurer were elected completing the organization.

The entire cost of the new church was reported to be \$1,414.22 including pulpit, communion tables, stoves, etc.

Some of the prominent family names striving for the new organization were Bigger, Bubbitt, Donaldson, King, McBride, McNall, Pollock, Shannon, Smiley, Smith, Wallace and Witherspoon.

Of the land donated by Matthew Bigger to the congregation, a portion in the rear of the church was set apart for the cemetery. The first interment in said cemetery was Miss Mariah Wilson, daughter of John and Sarah Shannon Wilson on May 22, 1833.

Rev. William Wilson, pastor of the united charge of Montour's Run (Clinton) congregation and first pastor of Robinson, was born in Armagh County, Armagh, Ireland 1772. He graduated from the University of Glasgow, Glasgow, Scotland in 1792 and came to America that same year. It is quite impossible to imagine the challenge which God's call put before this young man of just twenty years. He was aware that the people on this frontier of Pennsylvania needed to hear the word of God. Petitions were being sent to the Presbytery of Glasgow asking for young men to come and minister to the people. Their pleas did not go unanswered and soon after his arrival here, William Wilson became the first student to study theology under Rev. John Anderson. This was in 1794 and for three years he roomed and boarded at Rev. Anderson's farm on Service Creek, Beaver County studying to become an ordained minister. (Thus making him the first student of Pittsburgh Seminary, which dates from Rev. Anderson's Service Seminary.)

For four years Rev. Wilson supplied vacancies all the way from Philadelphia, New York to western Pennsylvania. In 1805 he presided as Moderator of Presbytery, which showed his abilities as a leader. During his pastorate Chartiers Presbytery met often at his home near Clinton, Pennsylvania.

The following notation is on the inside cover of an old minute book:

"I, William Wilson, pastor of Robinson congregation do hereby nominate, constitute and appoint Alexander McBride of said congregation to be my agent, for me, and in my name to receive all monies which may become due me from congregation and to receipt for the same to the treasurer till such time as I may revoke this appointment and intimate the same to the trustees of Robinson congregation. Witness my hand and seal this 23rd day of March 1835."  
(Signed) - William Wilson

This was because there were no weekly offerings in those days, he had to hope the members would pay their share, but many times there were

cases when the pastors salary was in arrears, so in order to combat this, an agent was appointed to collect the salary that was due him.

As there was no Sunday School during his ministry he "Catechised the children" from home to home. Rev. Wilson's faithful ministry was brought to a close by a sudden illness, which terminated fatally. He died on April 30, 1842, in his seventieth year and the forty-seventh of his ministry. He is buried in Clinton, Pennsylvania.

At this time Robinson Church had ninety members.

Rev. John Scott, second pastor of the united charge of Montour's Run (now Clinton) and Robinson, began his labors in June 1843. Mr. Scott was born February 7, 1807 in Jedburgh, Scotland. In 1818 with his father's family, he emigrated to America. He entered Franklin College at New Athens, Ohio, after which he entered the theological seminary at Canonsburg in 1837 under Dr. Ramsey. He was licensed to preach in June 1842, and soon after received a call from the united congregation of Montour's Run. Robinson paid half of the \$400.00 salary. The relationship was dissolved in July 1845, subsequent to his appointment by the Associated Synod as missionary to the Island of Trinidad.

From 1845 through 1848 the congregations were served by Rev. George Hall for three months and other ministers of the Presbytery.

At Presbytery meeting in September 1847, Montour's Run requested the dissolution of the connection of the two congregations, which was granted. At this time Montour's Run became known on church records and in the community as Clinton congregation.

At a meeting of Presbytery September 5, 1848 Robinson congregation presented a call for Rev. James G. Rankin, after he fulfilled his three month Synod appointment. He accepted and took charge in April 1849, becoming the third pastor of Robinson. He was born in Warren, Ohio in 1821 and received his preparatory education in Washington, Pennsylvania. He graduated in 1843. He studied theology at Canonsburg and was licensed to preach the Gospel by the Associate Presbytery of Chartiers June 1847 and was ordained at that time.

Samuel Bigger donated  $\frac{1}{2}$  acre (on S E corner of his farm, joining James Shannon and William McBride farms) to Rankins on which they built a house with the help of the congregation.

After faithfully serving the congregation for nineteen years, suffering from a respiratory disease, he died November 6, 1868 in the 47th year of his age. He was buried in the church cemetery. As a token of affection and respect, the congregation marked his grave by a plain

marble block, at a cost of \$200.00.

In 1869, Mrs. Rankin accepted nearly twelve hundred dollars, which was raised through a canvass of the congregation for her home. This property was now designated the "Parsonage."

In the call presented to Rev. W. R. McKee in August 1869, the salary pledged was nine hundred dollars and the occupancy and use of the parsonage.

Rev. McKee accepted the call and was installed October 5, 1869.

William Ralston McKee was born September 13, 1832 in Ohio County, West Virginia; graduated from Franklin College in 1854 and studied theology at Xenia, Ohio. He was licensed to preach April 19, 1859 by Wheeling Presbytery and ordained September 4, 1860 by Argyle Presbytery; pastor of West Hebron congregation, Washington County, New York, September 1860 to September 1867. He served as pastor of the Robinson congregation, Frankfort Presbytery, Washington County, Pennsylvania, October 1869 to October 1896. The title of D. D. was conferred upon him by his "alma mater", Franklin College, Ohio.

At a congregational meeting January 31, 1870, a constitution and by-laws were adopted for the better government of the congregational organization.

Later the same year a committee recommended persons to take part in leading the music in congregational singing. Eight ladies and five gentlemen constituted the first choir, appointed by the session. They lead the singing at communion of the fifth Sabbath of January 1871.

This same year, 1871, the session substituted paper cards, suitably inscribed, for the metallic tablets which had been used as token of admission to the Lord's table.

A new and revised version of the Psalms in metre having been prepared by direction of the General Assembly were introduced in September 1872.

At a congregational meeting held January 16, 1874, the following resolution passed in the affirmative unanimously.

"Resolved that in the judgment of those present at this meeting, Providence is making it the duty of this congregation to erect a new house of worship as soon as possible and that we are willing to assist to the extent of our ability."

After several congregational meetings to discuss the specifications for the proposed edifice, reports of a canvassing committee and review a sketch of a two story building at a probable cost of \$12,500.00, the congregation convened on June 1, 1874 to hear the soliciting committee report. \$10,920.00 was subscribed. The committee was discharged with a vote of thanks for faithful service. A building committee of five was elected with instructions to employ an architect for plans on which to receive contract proposals.

James P. Bailey, a son of an elder of the congregation, was employed as the professional architect. John Ferguson of Eldersville was awarded the contract for making and burning the brick, which was done on the church lot.

At the March 8th, 1875 session meeting as the old church was soon to be taken down, it was decided to continue and keep up the monthly session meetings for prayer and conference, in or at the school house—that there be one service each Sabbath at the school house, outside weather permitting, and an occasional second service at other school houses or suitable points in the congregation.

On the Sabbath preceding the taking down of the old church building, the pastor preached a very interesting and appropriate sermon from Numbers 23:23, the last clause, "What hath God wrought."

The first sermon was preached in the basement by the pastor, Rev. W. R. McKee on February 13, 1876 from the text "Hitherto hath the Lord helped us," First Samuel 7:12. Later he preached from and presented to the congregation at a cost to himself of \$50.00 an artistic pulpit stand, which is still a standing memorial.

The ladies of the congregation were given the obligation of selection and purchasing the carpets for the audience room and matting for the vestibule and stairway.

At a congregational meeting on June 19, 1876 a statement of the cost of the new church was given. With its 76 pews cushioned and with book racks, building heated, carpeted and painted, it was nearly \$15,000.00 Of this sum, \$4835.05 was unprovided for. On motion this sum was levied upon the pews, with a committee of five to carry out the sale. The first four front seats were excluded from sale for the aged and those with defective hearing. The sale was held in the audience room on June 27, 1876, with the committee having the assessment on each pew. From this sale \$4601.80 was realized, with the highest price for a pew being \$132.00

This present building was dedicated August 29, 1876 with Rev. D. W. Carson preaching on Psalm 24:7, "Lift up your heads, O ye



gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." The audience was estimated to be between five and six hundred.

By 1880 the last vestige of the financial burden of the preceding five years was disappearing by weekly collections. The aggregate cost of the new edifice finished and furnished was close to \$16,000.00. The entire obligation was paid or provided for inside of five years. The congregation paying an annual salary of \$900.00, keeping up contingent expenses and contributing to the Boards of the Church. The parsonage was in urgent need of repairs, with an estimated cost of \$1000.00, the congregation hesitated to have a continuation of their recent financial experience. In the spring of 1881 the parsonage was transferred to Rev. McKee.

In the early history of the congregation the rail worm fence surrounding the cemetery behind the church was replaced with a board fence, which was not replaced for more than thirty years. In the early summer of 1886 a committee was appointed on the enlargement and improvement of the church lot, including the cemetery. The congregation had recently purchased from Alexander McBride a small strip of land, which the public road had cut off, in front of and adjoining the church lot. In May 1890, a committee was appointed to rearrange the lots in the old part of the cemetery, as far as was practical, and to lay out in lots the additional ground, to be marked by blocks of marble or other suitable material. Each lot was to be numbered and recorded in the cemetery book. The ground was cleared and graded, a pine-paling fence, a hitching rack and small buildings on the church lot including a coal house were erected at a cost of \$303.00. A canvass of the congregation and voluntary contributions from outside the congregation netted \$319.50, leaving a balance of \$16.50 to be put in the contingent fund.

During this period of repairs and improvements, in 1887 and 1888, the large windows having been seriously damaged by storm or otherwise, were repaired at a cost of \$110.00. After twelve years the tin roof on the church needed replaced. A slate roof was put on at the cost of \$582.00

After the occupancy of the new church, the young people of the congregation organized. They removed the old pews from the old church which had been used for seating in the basement and replaced them with sixteen dozen chairs, costing \$100.00, also providing six large lamps costing \$25.00. Together with the cost of frescoing and painting the basement, the young people had provided approximately \$200.00 in improvements.

Sixty plus years of uninterrupted prosperity, the comparatively humble one-story \$1400.00 meeting house, having given place to the two-story stately edifice of \$15,000.00, which today occupies and beautifies the original location, and is a standing memorial of the continued loyalty and devotion of its members. Mr. John Witherspoon wrote in his 1833-1903 History, "In this, The quarter-centennial year of the pastorate of Rev. W. R. McKee, in referring to the material prosperity of the congregation, the largely increased membership, the large and comfortable church edifice, with all its appointments, etc., such a combination of favorable conditions, calling for recognition and gratitude, made this a favorable time and opportunity to look back over all the way by which we had been lead these more than sixty years, by the good hand of our God upon us, and to write at the close of the quarter-centennial "Hitherto hath the Lord helped us."

Rev. W. R. McKee resigned the pastorate at a meeting of Frankfort Presbytery, April 14, 1896, the following reason given: "The labor and exposure incident to the care of a congregation the size of this one and scattered as it is are more than I am able to endure at my age, and laboring under the disabilities that I do, I believe therefore, that the interests of the congregation demand a pastor younger in years and of greater physical vigor than I now possess, and that I need a rest from the pastoral work and care."

While visiting his brother at Colorado Springs, Colorado he was stricken with typhoid fever and died July 19, 1902. He was brought back to his home in Beaver and was there laid to rest.

During the year of 1897 applications from seminary students, and others as well, were very numerous.

On December 14, 1897, the congregation voted to issue a call for D. A. Dunseith, a third year seminary student. This was done at the April Presbytery meeting and was accepted.

Rev. David Arthur Dunseith, fifth pastor of Robinson, was born in Stratford, Canada. His father died when he was five months old. He received his literary education in Stratford College, Canada, taking a post-graduate course in Wooster, Ohio University. He came to this country in 1889, graduating from Allegheny United Seminary in 1898. At the April meeting of Presbytery, he was presented the call from Robinson congregation which he accepted. He was ordained and installed on May 20, 1898.

The McBride brothers, James and Samuel, bought a large lot from John C. McBride, adjoining the church grounds on the south. Thereon was erected a two-story frame, slate roof house and a frame building large enough to serve as a horse barn, granary and carriage house. As part of the agreement of the congregation renting this new edifice

for the parsonage was paying four percent interest on the cost of \$3500.00 amounting to \$140 per annum. The occupancy of the new premises at the cost to the congregation and a salary of one thousand dollars were provided for in the call to Rev. Dunseith.

During the year 1899 the congregation favored instrumental music. A canvass of the congregation raised \$370.50 with which they purchased two organs at a cost of \$340.00, a large one for the sanctuary and a smaller one for use in the Sabbath school area.

One of the most pleasant episodes of Rev. Dunseith's pastorate was his marriage in September 1900 to a daughter of the congregation, Miss Maude M. McNall. This was the second marriage to take place in the church, the first being Miss Jane Bigger and Mr. James McBride in 1878.

According to the General Assembly Minutes of 1900, the membership of the congregation was larger than at any other time, the number being 228.

In August of 1901 Rev. Dunseith resigned to accept another charge.

On Sabbath January 26, 1902, the congregation was privileged to use an individual communion service, a gift from Elder John C. McBride.

Thomas A. Gibson came to Robinson in June of 1902. He was born at Millbrook, Mercer County, Pennsylvania, September 3, 1876. Mr. Gibson graduated from Grove City College in 1898 and from Pittsburgh Seminary in 1902. Having accepted the call from Robinson, he was ordained and installed on June 10, 1902. On September 25, 1902 he married Miss Olive M. Hissin. The congregation gave a reception for their homecoming. Rev. Gibson's salary was \$860.00 and the use of the parsonage, on which the rent increased to \$200.00 per year in 1903.

The same year two furnaces and two stoves were purchased at a cost of \$424.00. Matting was placed on the floor of the two small rooms in the basement.

New oil lamps were installed by the Young People's Christian Union in 1904 at a cost of \$109.00.

New collection plates were purchased in 1906.

In 1905 discussion was begun about the enlarging of the cemetery, a committee was appointed to see if more land could be obtained and to make recommendations, which were accepted. On November 27, 1907, the Cemetery Association was incorporated and the trustees transferred the

cemetery to the Association. In 1908, \$1000.00 was paid for a ten acre addition. In 1909 an iron fence was placed between the cemetery and the church grounds at a cost of \$457.00.

A very important item of that era was hitching racks. The task of putting in new racks was started in 1908 but not completed until 1911 and costing \$124.96.

In 1910 a piano replaced the organ in the Sabbath School room, and the windows were again repaired at a cost of \$84.98.

The pastorate of the Rev. Thomas A. Gibson came to a close with his resignation in July 1911 to accept a call to Verona. At a farewell reception it was stated: "That we recognize his great genius for organization and under his administration our church became thoroughly organized along all lines. The Sabbath School became the banner school of the Presbytery."

The seventh pastor of Robinson was Richard D. Hays. He was born in North Shenango Township, Crawford County, Pennsylvania on January 21, 1885. He graduated from Grove City College in 1906, taught school for three years before entering Allegheny Seminary and graduating in 1912. Accepting a call from the Robinson congregation, he began his duties on June 9th and was ordained and installed on June 18th. In the fall of 1912 he married Miss Velma Quick.

Rev. Hays preached his farewell sermon January 28, 1917 as he had accepted a call to the Adamsville and Kennard Congregations.

Rev. Paul E. Carson began his work at Robinson, October 18, 1917. He graduated from Muskingum College in 1903 and was engaged in business for ten years before entering Pittsburgh Seminary, graduating in 1916. During the last two years of his seminary course and following that until his call to Robinson in 1917 he served at Murraysville, Pennsylvania.

In 1917 some new Bible song books were purchased and some Bibles for use in the Young People's Christian Union.

In 1918 extensive repairs were made on the church. A new ceiling was put in the sanctuary and entirely painted. New carpet was placed and a velour curtain placed between the pulpit and choir, at a total cost of \$1747.69.

At the close of services on December 8, 1918, Rev. Carson declared the pulpit vacant. He wished to be close to his elderly father. He was pastor at Lisbon, Ohio from 1919 until 1924, then he went to Struthers, Ohio. He received the Honorary Degree of Doctor of Divinity from Westminster College in 1932.

Raymond S. Copeland came to Robinson in the spring of 1919. He had graduated from Allegheny Township High School, teaching two years, then attended Muskingum College graduating in 1916. After his graduation from Pittsburgh Theological Seminary, he was ordained at Robinson in June.

During this same year extensive repairs were made on the parsonage. A new pump, furnace, bathroom and cook stove were installed and the exterior of the house painted, all at a cost of \$910.00. The following year the interior was painted and varnished along with other improvements including the basement floor being cemented. These expenditures amounted to \$346.00.

In 1918 the General Assembly instituted the New World Movement. Rev. Copeland's comment concerning Robinson's participation was: "No church entered more heartily into that movement than the Robinson Church. The people practically all responded and gave most liberally to both the financial and the spiritual call of that movement." In 1920 contributions were \$6,789.52 with total payments to the New World Movement through 1925 amounting to \$15,597.00.

On October 10, 1920, the Synod of Pittsburgh transferred Robinson congregation from Frankfort Presbytery to Chartiers.

During this year the Women's Missionary Society bought an oil stove and serving trays as aid for social functions.

In 1922 two Delco systems, one for the church one for the parsonage were purchased for better lighting. The cost of installing these, including wiring, fixtures, shipping etc. amounted to \$2,362.37 of which the Young People's Christian Union contributed \$200.00.

In May 1923, Rev. Copeland was released to accept a call to East McKeesport and Bethel in Allegheny Presbytery.

In 1923 the Young People's Christian Union purchased a \$250.00 piano for use in the church services.

Rev. T. Murray Brown graduated from Pittsburgh Theological Seminary in June 1917. He then took his college work, graduating from Thiel College in 1920 with the A.B. Degree and the A.M. Degree in 1921. He then studied in Western Theological Seminary receiving the S.T.M. Degree.

Rev. Brown was serving his third pastorate, the Swissvale United Presbyterian Church, when he accepted a call to come to Robinson. He was installed November 9, 1923. The annual salary had risen to \$2000.00. Rev. Brown also taught at the district school two winters along with his pastoral work.

During this period a new cook stove for the parsonage was purchased by the Junior Bible Class.

In 1925 the Delco power system in the parsonage became inadequate so was replaced with a larger one along with about \$250.00 in repairs.

Rev. Brown completed his work at Robinson on August 19, 1926, having accepted a call to Leetsdale, Pennsylvania.

Rev. B. M. Wallace graduated from Geneva College in 1913 and from Pittsburgh Seminary in 1916. He was pastor at Argyle, New York when he accepted the call to Robinson. He was installed in July 1927 and resigned in April 1928 to accept a call to Steffin Hill, Beaver Falls.

During this period the Sabbath School rooms were painted and new linoleum laid in the two small rooms. Two new furnaces were installed and a new cook stove purchased for the church. Red-dog was put on the driveway in front and along the side of the church.

In the fall of 1928 H. Carlyle Carson, a senior in Pittsburgh Seminary, became student supply of our congregation. He was born February 22, 1903 on a farm near Indiana, Pennsylvania. He graduated from Indiana High School in 1920; from Indiana Normal School in 1922; taught two years and graduated from Muskingum College in 1926. While a student at Pittsburgh Theological Seminary, he supplied congregations of Union and Olivet in Conemaugh Presbytery in the summers of 1927 and 1928. Upon his graduation from Seminary, he was ordained and installed at Robinson on May 17, 1929.

In 1929 extensive repairs were made on the church at a cost of \$585.00 The Women's Missionary Society put new linoleum on the parsonage kitchen. As the rules regarding songs changed, New Bible Song Hymnals were purchased for use in the Sabbath School. The following year the parsonage was papered and painted with an expenditure of \$325.00. The ladies of the church installed a sink in the basement of the church.

Rev. Carson resigned in May 1931 to accept a call to Piqua, Ohio.

In September 1931 a call was extended to Rev. James Walter Irwin. He was born July 9, 1904, near Roundhead, Hardin County, Ohio. He graduated from Belle Center High School in 1922; Muskingum College in 1926 and Xenia Seminary, St. Louis, Missouri in 1929. He served as student supply of Duncaneille and Morea congregations in Illinois Southern Presbytery from June 1927 until he completed his studies, when he was ordained and appointed stated supply of these congregations. He married Nelle I. Moore of Washington, Pennsylvania on December 31, 1929. He began his duties here on October 18th and was installed on November 13, 1931.

In the winter months of 1932 and 1933 Prayer Meetings were held weekly in the homes of members alternately in different sections of the congregation.

In the fall of 1932 Rev. Irwin secured the use of the Grange Hall in Bavington and organized a Sabbath School in that area.

The year 1933 was a memorable one. In the spring, with the inauguration of a new President, Franklin D. Roosevelt, declaring the National Banking Holiday, had its affect on the church as well as individuals. The congregation, the Young People's Christian Union, the Womens Missionary Society and the Sabbath School had funds tied up in two banks. Another significant event was the One Hundredth Anniversary of the Robinson congregation. The Centennial Celebration brought together former pastors, members and friends for a time of reminiscence.

In 1931 a new cistern was put in for the parsonage and in 1935 the furnace was replaced at a cost of \$149.00 The year 1937 was one of repairs and improvements. Electricity was put in the church and parsonage, a pump and septic tank were put in along with other repairs at the parsonage.

On April 28, 1940, Rev. Irwin declared the pulpit vacant, as he had accepted the appointment as Stated Supply to Cross Roads U. P. Church.

Rev. Robert Brown Fulton began his work here August 25, 1940. He was born July 7, 1875 in Bellaire, Ohio and received his education at Muskingum College and Xenia Seminary. He had served churches in western Ohio and northeastern Pennsylvania before coming to Robinson, being installed October 10, 1940.

In 1941, one hundred Psalter Hymnals were purchased and in 1943 a United States and Christian Flag set was purchased. In the treasurer's report for the year ending March 31, 1946 is listed an expenditure of \$350.00 to an Aurora Art Glass Company which we believe to be for repairs on the stained glass windows. This same report shows items such as materials for shingling and repairs, paper, etc. for parsonage amounting to \$789.92. In 1947 the Individual communion set which had been in service for forty-five years was replaced.

On the last Sabbath of April 1947, Rev. Fulton preached his farewell sermon.

Jack Carr, a seminary student supplied our pulpit from 1947 through May 30, 1948.

It was during this time period that the use of bulletins was first mentioned.

On October 30, 1966 the worship service was interrupted when a late arriver gave Rev. Miller a message. He calmly announced for everyone to leave as there was a fire in the roof. Help was summoned with five fire companies responding. A bucket brigade went into action, chairs, books, organ, etc. were carried out onto the church lawn until the fire companies arrived, thus keeping damages to a minimum.

As it had been voted in 1965 to try the unicameral system (one board serving as elders and trustees) for one year and it had worked satisfactorily, the by-laws were amended providing for a five member board. The fiscal year was set from October 1st through September 30th.

Rev. Miller gave his final sermon April 20, 1969.

Robert O. Brown was called by session in March 1970 as student pastor. He was studying at Pittsburgh Theological Seminary.

In 1970 a group of church youth painted the front of the sanctuary. The remaining walls and the repair and painting of the ceiling, and the vestibule were done by a contractor at a cost of \$860.00.

Rev. Brown was ordained at his father's church, Cove U. P. Church, Weirton, West Virginia on May 9, 1971.

Also in 1971 plaster patching and painting of the Sabbath School room and the two small rooms were painted at a total cost of \$481.25 and the pulpit chairs were re-upholstered. Major purchases for the year were an oil furnace costing \$1400.00 and a Baldwin organ costing \$1000.00.

Through generous contributions from the congregation and memorial gifts, one hundred fifty new hymnals (The Hymn Book) were purchased and were dedicated April 23, 1973.

On June 9, 1973, we had the honor of serving dinner to the Upper Ohio Valley Historical Society. The society members toured the church and grounds. During their annual meeting a brief history of our congregation was presented.

Rev. Brown resigned as of August 1974 to accept a call to Emmanuel U. P. Church, Sewickley, Pennsylvania. While serving our congregation, Rev. Brown earned a Master of Theology degree from Pittsburgh Theological Seminary and was studying for his doctorate in the Department of Higher Education at the University of Pittsburgh.

Charles J. Swenson served as student pastor from 1975 through July 1976.



The improvements in 1976 were the painting of the exterior wood trim at a cost of \$1168.00 and the windows repaired at a cost of \$500.00. A freezer and ten tables were also purchased.

Rev. Carol Paris came in May 1977 as Stated Supply with her last service being on June 29, 1980. She was the first woman minister as a member of Washington Presbytery.

A major undertaking of 1980 was the replacing of the slate roof with shingles, at a cost of \$7,561.94. Hand railings were put on the outside steps.

Our present pastor, Rev. Robert Ezzell, professor of Homelitics at the Pittsburgh Theological Seminary joined us in October 1980.

There was a period in between some of these ministers and it was at these times our pulpit was usually supplied through the Ministerial Association or Presbytery.

In 1981 the other small room was remodeled with a new ceiling and lighting, painted and carpet installed for the Kindergarten room. Carpet was also put in the center section of the large Sabbath School room and a speaker system installed. A Memorial Fund was established this same year.

The installation of soffit and fascia in 1982 at a cost of \$1900.00 was quite an improvement. The walls and floor of the Sabbath School room were painted also. Over a period of years pines and perennials have been planted and other improvements have enhanced the church grounds, giving it a well kept look.

Many of these items and improvements were donations of members of the congregation along with much time and work being done freely. Previous members and their descendants have remembered Robinson well. Memorial gifts such as pin oaks, brass collection plates, file cabinet, communion chalice, candelabra and flag set have added much.

Evangelistic services, some for a two-week period, were held through the years. Many missionaries came to Robinson, some entertained at homes of the members, giving everyone an opportunity to gain more knowledge of their valuable work.

Our mission support of recent years went to Rev. and Mrs. James Emery and their successors in Guatemala. Their job was teaching at the Seminary for Guatemalan students. As of 1982 it was voted that monies go to Rev. Joe Powlas in Boomeville, Kentucky. It is his responsibility to preach and care for the very poor in that area. Other special funds and collections have been given to local, national and world causes.

Services held were Lenten, Thanksgiving, Christmas, Candlelight and Thank-offering. In the late 1940's through the early 1960's, several Homecomings were held for the enjoyment and fellowship of both present and former members.

The membership of the Robinson congregation was at its peak at the turn of the century with 228 members. By 1903 it had dropped to 189 and continued to decline to 99 in 1933. In the mid 1960's it rose to 106, but by 1970 had slipped to 87. It now stands at 81.

### SABBATH SCHOOL

The first records of the Sabbath School found were for 1870. There were twelve classes with 69 scholars. The following year listed fourteen classes with 99 scholars.

Three of the classes were organized. The "Kolah" class of women was organized in May 1919 with Mrs. B. A. Bubbett as teacher. This class contributed to missions and the New World Movement. It disorganized in June 1929.

The Young Peoples Organized Bible Class with Mr. J. A. Witherspoon as teacher was recognized by the International Sabbath School Association April 1918. This class supported a Near East Relief Orphan and gave a \$50.00 scholarship in 1930 to one of our mountain schools. The class also gave to church projects and missions. It bought forks and trays and other items for the use of the church. It served as a social unit as well as religious.

The Junior Bible Class was recognized by the International Sabbath School Association in 1922. They, too purchased items for the church and parsonage.

In 1970 the Sabbath School had only two classes, ten pupils and two teachers. Participating at this time (1983), there are three classes, thirty-four pupils and five teachers.

An active part of the church has been the young people. It is not known exactly when the Young Peoples Christian Union was organized, but it was believed to be soon after the occupancy of this present building in 1876. They held regular meetings, socials, contributed to missions and did much for their own congregation - materially, socially and spiritually. In the 1960's the group became known as the Youth Fellowship. Their active schedule included retreats, Christmas caroling, sponsoring hymn sings, and family nights.

There is no active youth group at the present time.

## 200TH ANNIVERSARY OF THE SABBATH SCHOOL

The year, 1980 marked the 200th Anniversary of the founding of the Sabbath School movement.

This was a time to discuss the importance of the past, to ponder its meaning for today and point directions for the future.

On Sunday, September 28, 1980, Elder, David J. V. Barkhurst led the congregation in a brief history of the ecumenical movement and to emphasize on religious education of the Robinson congregation and of past and present members actually involved.

Scripture readings were: 1 John 4: 7-13  
Matthew 25: 31-46  
Romans 8: 31-39

Early records show in the year 1870 our Sabbath School Superintendent: Rev. W. R. McKee. Teachers: Jeanette Bigger, Matthew Bigger, Maggie King, James McBride, Lizzie McNall and Alice White. Assistant Superintendent and Librarian: William Donaldson.

As the number of young people grew in the congregation, it was decided by the session that a Nursery and Primary Sabbath School Class would again be started in the fall of 1976.

The Primary Class met in the Session Room and soon began with projects to modernize and beautify this room. The projects were paid for by the class from their weekly donations.

Their first project in the fall of 1977 was replacing, purchasing and installing a 40 watt wrap around florescent ceiling light fixture at a cost of \$28.62. This light was donated as a gift to the Robinson Congregation in the classes honor. The class at that time consisted of Teacher, David J. V. Barkhurst; Class, Greg Duran, Keith Duran, Laurie Duran, Jody Orgavon, Steve Orgavon and Denny Pine.

At this time, the class purchased a fan forced heater at a cost of \$74.87. In 1978 their next project, being the largest, was to scrape and remove old plaster and paint. With this in mind and the approval of the session, the new plastering was completed and donated by the Prentice Brothers, former members of the congregation. In the summer of 1979 after much hard work, the Session Room was completely repainted for a cost of \$67.29.

## THE STRAWBERRY FESTIVAL

As we strive to observe our 150th Anniversary this year, we are continually being reminded of many people and things of the past.

One of those which was started as a "Lawn Fete" in 1904 continues at the present time as our annual Strawberry Festival.

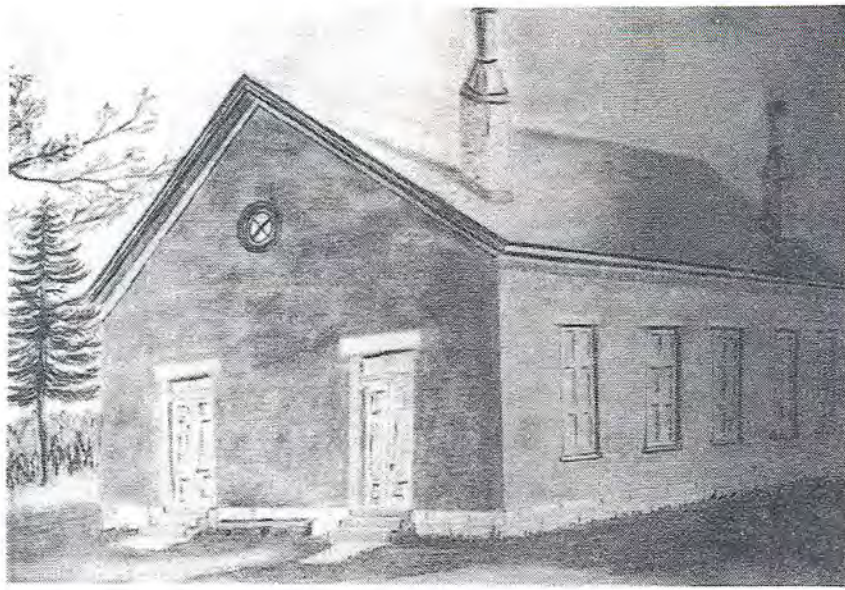
The "Lawn Fete" started out at that time for the purpose of sending the proceeds to Rev. Campbell in Wilmington, Delaware to help pay off the debt on their house of worship. This supper took place in August 1904 and was the first such event held by the Womens Missionary Society. It was successful to the point of \$46.95.

Another similar event was dated September 1922 and was actually called the "Strawberry Festival" which was also put on by the Womens Missionary Society and their families. The tables often being set up outdoors, weather permitting and everyone had their choice of strawberries, ice cream, various kinds of cake, lemonade and coffee.

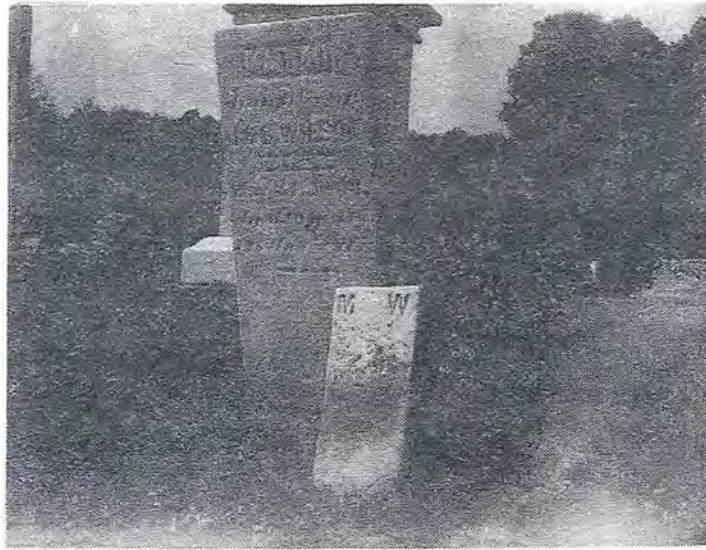
This periodic gathering was very special and eagerly anticipated by present and past members as it brought together relatives and friends who were gone from our midst for one reason or another.

Because of a lack of records, the next such event scheduled was in 1966. A "Ten-Cent Supper", believed to have been held as a fore-runner to prove whether or not it would be feasible to bring back the regular festival in order to supply funds for much needed repairs to our church, grounds, etc... Proceeds at that supper amounted to about \$174.00

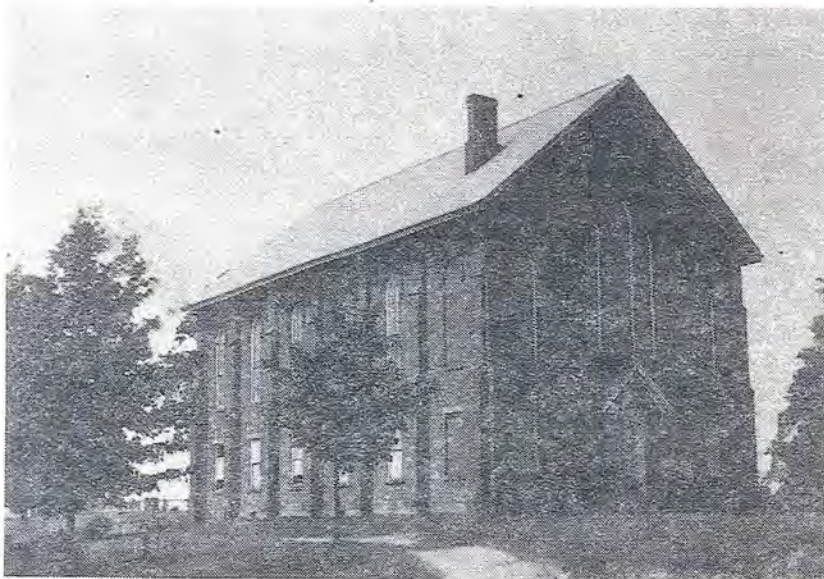
In a report of 1970 proceeds for a festival were totaled at \$136.30. The committee organizing that festival consisted of Mrs. J. Frederick Moore, Mrs. Paul S. Glass and Mrs. David L. Barkhurst. It is believed this is when the "Strawberry Festival" was once again started. It has continued each year since that time in spite of hardships and few modern conveniences.



Montour's Run.  
(Clinton) Church  
The exact model of  
Robinson's first  
church building.



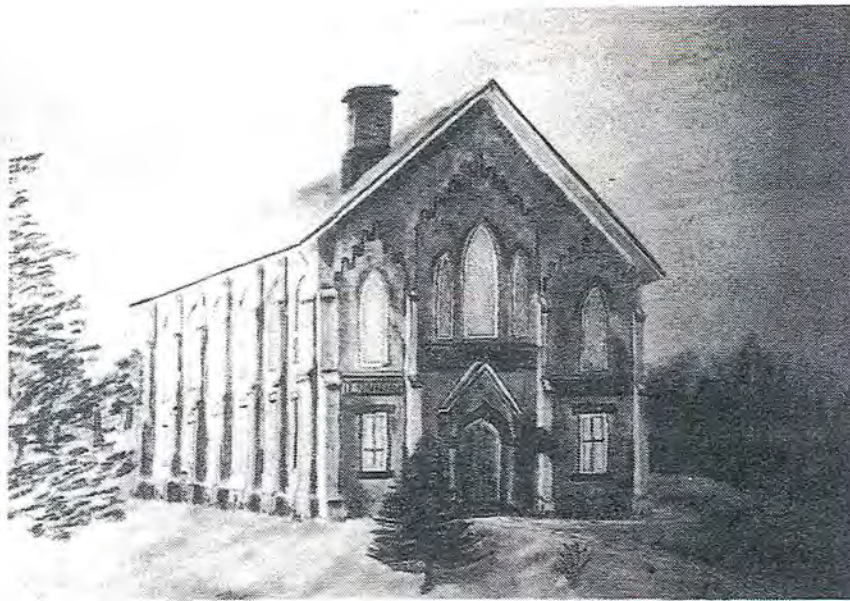
Grave stone of  
Mariah Wilson,  
first burial in  
present cemetery,  
May 22, 1833.  
The daughter of John  
& Sarah Shannon  
Wilson.



Robinson United Presbyterian Church  
taken about 1912 - note: horse & buggy  
evident thru in left corner.



Parsonage which burned  
down in early 1950.



The new church building which stands today August 21, 1983.

### Susannah M. Hutchison

Susannah McKeown Hutchison, 88, of Claysville R.D. 3, died Tuesday, August 2, 1983, at 3:45 p.m. in Washington Hospital.



Mrs. Hutchison

Born in Buffalo Township on January 18, 1895, she was the daughter of James A. and Ethie Brimmer McKeown. She had lived in West Finley Township for the past 29 years.

She was a member of the United Presbyterian Church of Claysville, where she was a Sunday school teacher for a number of years and a member of the missionary society.

A graduate of Claysville High School, Class of 1912, and Muskingum College, Concord, Ohio, she taught school for 2 years in Buffalo Township before college and taught for two years after college in Muskingum Academy, Concord, Ohio.

She was a member of the Martha Washington Garden Club of Washington and the West Finley Grange.

She was married June 23, 1921, to Dr. Harry S. Hutchison, who died December 18, 1974.

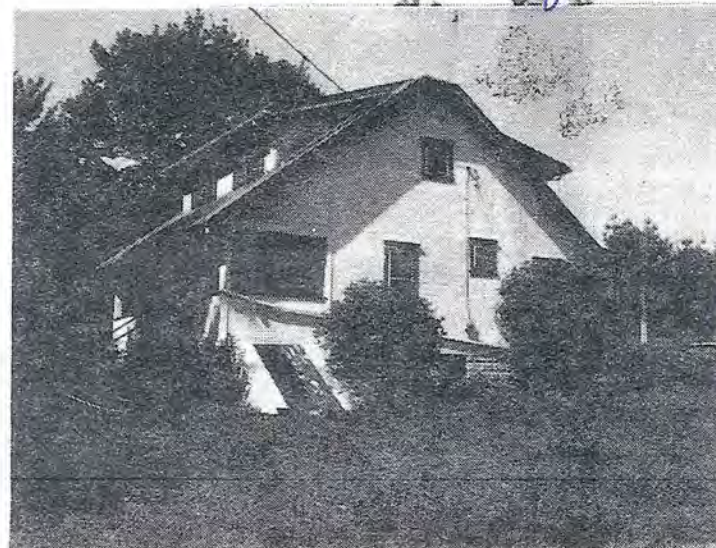
She and her husband served 34 years as missionaries under the United Presbyterian Church at the American Mission Hospital in Tanta, Egypt.

Surviving are two daughters, Miss Ada Margaret Hutchison, at home, and Mrs. Kenneth (Rosella) Nolin of Fredericktown; a son, James M. Hutchison of Washington; a sister, Mrs. Rosella Hutchison of Washington; and four grandchildren, Susan (Nolin) Shopland, Sharon Ruth Nolin, Douglas R. Nolin and Rachel Nolin Gillespie.

A brother, Clark B. McKeown is deceased.



Present view of Robinson.



Present parsonage August 21, 1983.



## HONOR ROLL

At a meeting of the Robinson Session, September 29, 1919, it was unanimously decided that in view of the fact that a number of the young men of our church and community had so faithfully represented Robinson congregation and community in the Great World War, their names be placed on an Honor Roll of our church and the same recorded in our church register as a mark of appreciation of their loyalty and of the high service which they rendered in the time of great need and danger.

Lawrence Bable	James King
Robert E. Bable	Carroll McBride
Lysander Clemens	Rolland Wyke
Glenn Clemens	John Uffleman
Raymond Donaldson	Henry Uffleman
Walter Bell	Earl Scarem
Lawrence Love	Roy Scarem
Elmer Marshall	

Daniel Earle Scarem was killed in action in Argonne, France on October 7th, 1918.

Our listing of World War II veterans unavailable at this printing - if anyone can supply us with a listing it would be appreciated.



# Program of the Centennial

Robinson United Presbyterian Church

August 24-27, 1933

Thursday, August 24—Homecoming Day

10 A. M.—REMINISCENCES BY FORMER PASTORS

12 Noon—BASKET PICNIC

2 P. M.—HISTORY OF THE CONGREGATION

Friday, August 25—8 P. M.

PSALTER No. 375—By THE CONGREGATION

INVOCATION

PSALTER No. 331—By THE CONGREGATION

SCRIPTURE

PRAYER

SPECIAL MUSIC

ADDRESS—THE REV. R. S. COPELAND, Pittsburgh, Pa.

PSALTER No. 6—By THE CONGREGATION

BENEDICTION

Sabbath Morning, August 27—10 o'Clock

PRELUDE

OLD HUNDREDTH

INVOCATION

PSALTER No. 256—By THE CONGREGATION

RESPONSIVE READING

SCRIPTURE LESSON

PRAYER

ANNOUNCEMENTS

OFFERING \*

SPECIAL MUSIC

ANNIVERSARY SERMON—THE REV. RICHARD D. HAYS, Adamsville, Pa.

PRAYER

PSALTER No. 281—By THE CONGREGATION

BENEDICTION

Sabbath Afternoon—2 o'Clock

PSALTER No. 371—By THE CONGREGATION

PRAYER

SCRIPTURE

PSALTER No. 266—By THE CONGREGATION

GREETINGS FROM VISITING PASTORS

PSALTER No. 382—By THE CONGREGATION

BENEDICTION

Sabbath Evening—8 o'Clock

Meeting in charge of the Y.P.C.U.

Neighboring Y.P.C.U. Societies will be guests and will assist in the service.

ADDRESS BY THE REV. ROBERT F. GALBREATH, D.D.

President of Westminster College, New Wilmington, Pa.

Note—All Services are scheduled by Eastern Standard Time

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\* Loose offering received will be applied to Centennial expenses and the Congregation's Debt.

## HISTORICAL NOTES

At the 100th Anniversary of our founding a presentation of the formal call extended to the Rev. James G. Rankin in 1848 was made by Dr. Rankin's granddaughter, Miss Katherine McFarland of Washington, Pennsylvania. Miss McFarland found the old manuscript among her mothers papers, had it neatly framed and presented to Robinson United Presbyterian Church at that time. We thought it would be appropriate to include it in our 150th Anniversary records:

The call reads as follows: "We the elders and other members of the Associate Congregation of Robinson, Washington County, in the State of Pennsylvania, in full communion, who have acceded to the Lord's cause as professed and maintained by the Associate Presbytery of Chartiers, as subordinate to the Associate Synod of North America, taking into our serious consideration the great loss we suffer through want of a fixed gospel ministry among us, and being fully satisfied from opportunity of enjoying your public ministrations that the great Head of the Church has bestowed upon you, Mr. James Rankin, such ministerial gifts and endowments as through the divine blessing may be Profitable for our edification; we therefore hereby call and beseech you to come to us and help us by taking the charge and oversight of this congregation, to labor in it and watch over it as our fixed pastor; and on your acceptance of this our call we promise you all due support, encouragement and obedience to the Lord.

"In testimony whereof we have subscribed this our call, this 16th day of June 1848."

The family names of the subscribers are: Ackelson, Donaldson, Forner, Hammond, King, McNall, McBride, Nelson, Shannon, Shillito, Smiley, Wallace, Wilson, Witherspoon.  
Witnessed by Alexander Murray and Alexander Morrow

130th Anniversary  
1833 June 16, 1963  
Order of Worship  
11:00 a.m.

Prelude  
Call to Worship  
Hymn 144: "Anniversary Thoughts"  
Apostles' Creed, page 483  
Invocation and Lord's Prayer  
Hymn 190: "Thankful Joy and Praise"  
Responsive Reading 69  
Silent Meditation and Pastoral Prayer  
Hymn 344: "The Cross of Jesus"  
Announcements  
Offering, Doxology, Prayer  
    Special Music: "Whispering Hope"  
Scripture: Psalm 46  
Sermon: "Hitherto Hath the Lord Helped Us"  
Hymn 218: "The Living Sacrifice"  
Benediction

Afternoon Worship - 2:00 p.m.

Hymn 381: "The Faith of Our Fathers"  
Prayer - Rev. David L. Hare  
Solo: "How Great Thou Art" - Mr. Wayne Kramer  
Scripture: Joshua 4 - Rev. John Irwin  
Prayer  
Offering and Special Music - Mr. William Zickefoose  
Recognition and Greeting of Older Members,  
    Former and Present  
History  
Greetings from Former Pastors  
Sermon: "Remember Your Landmarks" - Rev. J. Irwin  
Hymn 168: "God Our Help and Hope"  
Benediction - Rev. David L. Hare  
Guest Organist - Mrs. Walter Dick

## PASTORS

Rev. William Wilson	1833 - 1842
Rev. John Scott	1843 - 1845
Rev. James G. Rankin	1849 - 1868
Rev. W. R. McKee	1869 - 1896
Rev. David A. Dunseith	1898 - 1901
Rev. Thomas A. Gibson	1902 - 1911
Rev. Richard D. Hays	1912 - 1917
Rev. Paul E. Carson	1917 - 1918
Rev. Raymond S. Copeland	1919 - 1923
Rev. T. Murray Brown	1923 - 1926
Rev. B. M. Wallace	1927 - 1928
Rev. H. Carlyle Carson	1928 - 1931
Rev. J. Walter Irwin	1931 - 1940
Rev. Robert B. Fulton	1940 - 1947
Mr. Jack Carr (Student)	1947 - 1948
Rev. R. S. Copeland	1948 - 1957
Rev. David L. Hare	1958 - 1965
Rev. Robert G. Miller	1966 - 1969
Rev. Robert O. Brown	1970 - 1974
Mr. Charles J. Swenson (Student)	1975 - 1976
Rev. Carol Paris	1977 - 1980
Rev. Robert M. Ezzell	1980 -

## ELDERS

*Date  
Installed*

- |  |  |
|--|--|
| <p>1833 - Thomas Bigger<br/>           Samuel Wallace<br/>           William Donaldson<br/>           James Pollock<br/>           Benjamin Bubbitt<br/>           Richard Donaldson<br/>           Andrew Donaldson<br/>           Alexander McBride<br/>           James Smith</p> | <p>1917 - George H. Bell<br/>           John W. Ferguson<br/>           James R. Wilson<br/>           James A. Witherspoon</p>  |
| <p>1849 - Samuel Bigger<br/>           William Smiley<br/>           Joshua Witherspoon<br/>           William McBride</p>   | <p>1937 - Thomas B. Witherspoon<br/>           Vance Hays</p>  |
| <p>1854 - John W. Stewart<br/>           Matthew Bailey</p>  | <p>1944 - Arthur Simpson<br/>           Samuel S. Douds<br/>           R. John Glass</p>   |
| <p>1860 - James Ackleson<br/>           James McNall<br/>           William Gilliland<br/>           William Witherspoon</p>   | <p>1948 - Carl E. Campbell<br/>           James H. Jones</p>   |
| <p>1867 - James Donaldson<br/>           John M. Donaldson<br/>           John Witherspoon</p>   | <p>1957 - William D. Vance<br/>           J. Frederick Moore</p>   |
| <p>1872 - Thomas Bigger<br/>           John Ackleson<br/>           William Donaldson<br/>           Samuel Witherspoon</p>  | <p>1960 - Michael Duran<br/>           1961 - George Kramer, Jr.<br/>           Mrs. Michael Duran</p>   |
| <p>1897 - John Purdy<br/>           John C. McBride</p>  | <p>1962 - David L. Barkhurst<br/>           1963 - Mrs. Mary Ann Fodor<br/>           L. Putnam Foley</p>  |
| <p>1906 - Thomas R. Donaldson<br/>           Benjamin A. Bubbitt<br/>           John N. Smiley</p>   | <p>1964 - Mrs. J. Frederick Moore<br/>           1965 - Howard M. Glass<br/>           Edward Hipkins</p>  |
| <p>1917 - Andrew D. Bigger<br/>           Isaac D. Bigger</p>  | <p>1968 - Thomas C. Bigger<br/>           Kenneth Altman<br/>           1972 - Mrs. Betty Ulrich<br/>           Mrs. Helen Carlton</p>   |
|  | <p>1975 - J. Shader McCracken<br/>           1976 - Dennis D. Glass<br/>           1979 - John Pine<br/>           1980 - David J. V. Barkhurst<br/>           1981 - Thomas Ulrich<br/>           1982 - Mrs. Sabra Kovalscik<br/>           1983 - Ronald K. Glass</p> |

WE ARE ONE CHURCH  
June 10, 1983

Ending a family separation which has kept them apart for 122 years the two largest Presbyterian denominations in America became one on Friday night, June 10, 1983. This reunion was consummated in a service of holy communion attended by a crowd of 14,000 worshipers.

The Presbyterian Church (U.S.A.) was formally constituted at 8:37 p.m. EDT in Hall A of the Georgia World Congress Center in Atlanta, Georgia. At least 24 other groups of Presbyterians across the United States and Puerto Rico participated in the event through the medium of satellite television.

The two moderators of the concluding General Assemblies of the United Presbyterian Church in the U.S.A (UPCUSA) and the Presbyterian Church in the U.S. (PCUS) read a joint declaration "that these two churches each by the procedure specified in its Constitution have approved the Plan for Reunion," thus convening "the first General Assembly of the Presbyterian Church (U.S.A.) which is the 195th General Assembly of Presbyterianism in this land."

The Congress Center resounded with applause as the assembled delegates and visitors joined in a standing ovation.

This tumultuous moment marked the culmination of 14 years' continuous study and negotiations between the two parent bodies. The newly created church has a communicant membership of about 3.2 million, making it the fourth largest Christian denomination in the United States.

The jubilant spirits of all in attendance permeated the worship service. It was opened with a 32-minute procession of more than 1,300 delegates and representatives bearing festive banners, loaves of bread and chalices sent by the 194 presbyteries.

The banners were set on standards around the hall while music rang through the building, as the massed throng joined its voice with a 680-member choir drawn from churches in the Atlanta area. Two large screens on each side of the seating area in Hall A provided closed-circuit coverage.

Moderators John F. Anderson, Jr., and James H. Costen presided at the sacrament of the Lord's Supper, which concluded the service. The elements were distributed to communicants by 439 ruling elders and 35 ministers, employing more than 1,025 communion vessels borrowed from 50 area churches.

The vessels used by the moderators are approximately two hundred years old, fashioned during the period when the first Presbyterian General Assembly in North America was being organized. A 1791 edition

of the Bible, authorized by that Assembly in 1789 and containing an introduction by first moderator John Witherspoon, also had been carried forward in the opening procession.

#### REUNION HIGHLIGHTS

The first highlight was the Friday afternoon walk through Atlanta, Georgia. Each Assembly took its final actions and went out of business. Then each filed out by different routes with a symbolic merging of the two streams of people walking, singing and rejoicing along the ten block route to City Hall. The chosen route went on two elevated streets at an angle so that those at the front could look across the open spaces and see the tail of the march still forming in front of the Georgia Center. 7500 gathered before the city hall to be warmly welcomed by the Rev. Andrew Young, Mayor of Atlanta and U.C.C. Minister.

The second highlight was the great inaugural Communion Service of 15,000 people gathered in the Georgia World Congress Center, together with the more than 70,000 Presbyterians celebrating communion by satellite all the way from our Washington Presbytery group in the East Liberty Presbyterian Church in Pittsburgh to Puerto Rico. Each presbytery marched in with their banner, a chalice, and special loaf of bread. The bread and chalice were placed on the communion table and the banners displayed on the sides of the Assembly Hall.

The service with hymns, preaching and the breaking of bread and sharing of the cup was very moving. Together again rejoicing that God has guided Presbyterian brothers and sisters into being one church again. The sin of separateness has been overcome.

Now the hard work of building a new church begins at the congregational presbytery, synod, and general assembly levels. It will not be easy to learn new ways to be a renewed church and free to be witnessing Christians as our Lord expects.

Eyewitness at Atlanta

Nathaniel C. Roe,

Executive Presbyter

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## AN OLD CHURCH LOVE

An old church love's its children  
Who have worshipped beneath its roof,  
It has the voice to tell them  
And offer formal proof;  
Happily it holds them,  
And quiets all alarm;  
And warmly it enfolds them  
As within a mothers arms.  
It offers all a refuge  
When anything goes wrong  
And it always has a corner  
For worship, work, or song,  
It misses those who leave it,  
And often seems to yearn  
For the absent one's and greets them  
With joy when they return.

(Submitted by the Barkhurst family  
in memory of all their ancestors.)

In reviewing the available materials for this history we have attempted to include all of the materials available, however, many events are recorded, but dates or other necessary data are missing. Other events are brought to our attention, but were never recorded, thus you will not find them mentioned here and we are sorry for that loss.

It is our earnest prayer, through these pages, that we have contributed to the well-being and happiness of our community into which we have been born or chosen to make our home. Are we leaving our footprints in the sands of time plain enough for others to follow and take up where we have left off, serving future lives to a better understanding and cause everyone to rejoice that life is worth living for others while also living for ourselves?

In closing it is our hope that future generations will record the deeds of the present, which are not yet history --- our prayers being that we shall be found worthy of God's blessings.

We, the committee, wish to thank all those who contributed and/or helped in any manner to make this history available to each of you.



OFFICERS



PASTOR



*Prof. Robert M. Ezzell*

SESSION



*Mr. David J. V. Barkhurst*

*Mr. Ronald K. Glass*

*Mrs. Steve (Sabra) Kovalscik*

*Mr. John Pine*

*Mr. Thomas Ulrich*

*Mrs. Michael (Mildred) Duran - Clerk*

CONGREGATION



*Mrs. Paul (Ruth) Glass - Secretary*

*Mr. Kenneth W. Glass - Treasurer*

MUSIC



*Mrs. Paul (Ruth) Glass - Organist*