

# OUR SECOND HALF CENTURY

*by*

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and J. I. Kalp

A BRIEF HISTORY

*of*

THE WEST PENNSYLVANIA ELDERSHIP

*of*

THE CHURCHES OF GOD

*From 1893 to 1943*

Butler, Pennsylvania

1944

## Contents

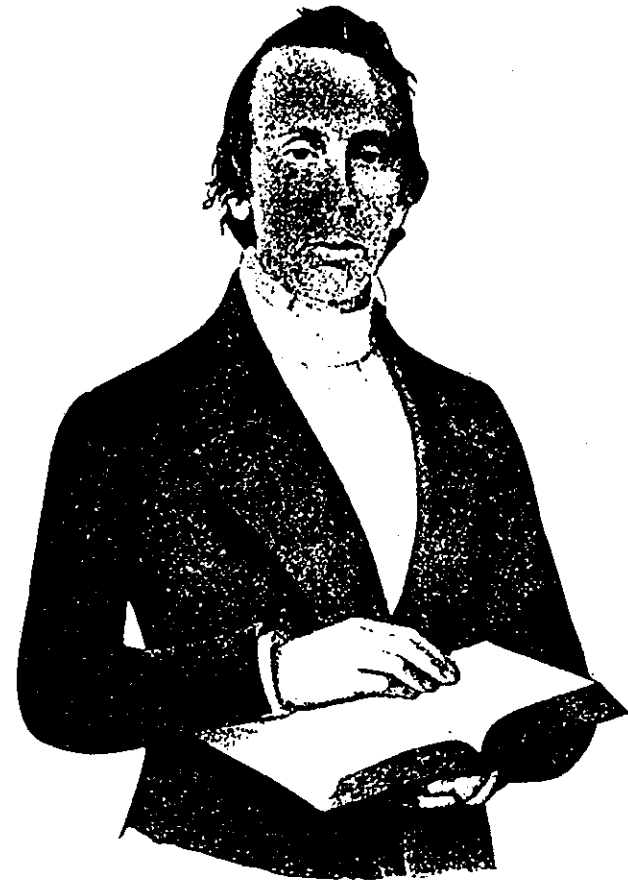
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## Foreword

ARTHUR E. EAKIN

Secretary of the Board of Education

Emerson once said, "There is properly no history, only biography." History might be defined as the composite biography of leading men, or as a record of men and their events. The movements which make up much of history are made by the men who have sponsored them. Likewise many men have been made by the movements to which they have given their lives. Contributions of individuals in life are made to count most when affiliated with such eternal movements as the Kingdom of God and the Church of Jesus Christ. The burden of history today is the need of common-folk for good leaders. There is a pathos in the pages of history in the unsatisfied and unrealized longings of the common folk. There is tragedy in history in the instances where men have betrayed the trust shown in them, and then failed in the opportunities which God has given. There is glory in history where God's elect have held power as a sacred trust, and thereby have been true to the higher ideals of life. We commend this volume to you as a phase of history in which we are greatly interested and vitally concerned. No one man in our Eldership could be better qualified to give this resume of this period of our history than Brother J. L. Updegraph. His broad experience, his faithful leadership in our Eldership has made him familiar with much that otherwise would have been lost. We are sure that from your reading and studying this volume a greater appreciation of the work of the West Pennsylvania Eldership will be felt by all. May it result in renewed efforts, more extensive programs, and greater faithfulness on the part of us all.



JOHN WINEBRENNER

Born March 25, 1797, died September 12, 1860, the organizer of the First Church of God in the United States.



**ELDER JOHN HICKERNELL**

the only member of the first West Pennsylvania Eldership, who lived into the Second Half Century. He was born in December 1814 and died October 30, 1897.

## Introduction

The one hundredth session of the West Pennsylvania Eldership of the Churches of God was held October 1-4, 1914 with the Lillyville Church, Beaver County, Pennsylvania.

The Centennial sermon was preached Sunday morning to a crowd, that filled the Bethel and overflowed into the yard, by Rev. J. L. Updegraph, who had been an ordained minister for forty-seven of the fifty years, which years are included in this history.

Some time after the Eldership was held, the Board of Education requested the publication of the statistics used in the sermon, in *The Church Advocate* and later requested Rev. Updegraph, assisted by Rev. J. D. Patterson and Rev. J. I. Kalp, to prepare material for, "A Brief History of the Second Half Century of the Eldership," similar to the "Our First Half Century," edited by Dr. S. G. Yahn in 1893.

The material used has been gleaned by the reading of the Journals of the fifty sessions of the Eldership. The first sixteen written in long hand in a large Journal and the last thirty-four in printed form and Dr. Yahn's book referred to above.

This book does not pretend to be a complete history by any means, but a record of events, actions, church extension, finances, missionary and educational interests and interesting items, that should be of interest to the present and coming generations.

THE EDITORS

## Chapter I

### The Beginning of the West Pennsylvania Eldership

The first Eldership, then designated the General Eldership of the Church of God, but now the East Pennsylvania Eldership, was organized in Harrisburg, Pa., in the year 1830. Three years later Elder Joseph Adams was appointed by this Eldership as a missionary to what was then known as "the circuit of Ohio." He was followed in 1834 by Elders Thomas Hickernell and Jacob Keller. Their work prospered, and in 1835 the Elders of Ohio requested the General Eldership to grant them "the privilege of holding a yearly Eldership in the State of Ohio." The permission was given, and the East Ohio Eldership was organized the following year. The western part of Pennsylvania, being between the territories occupied by these two Elderships, naturally received the attention of ministers in their travels to and fro. The field seemed to be inviting, and in the year 1838 Elder Thomas Hickernell, of Ohio, and soon after his brother, Elder John Hickernell, of East Pennsylvania, came to West Pennsylvania as missionaries. Their appointment was the Pittsburgh Mission, which at that time included Allegheny and several adjacent counties. After continuing for a time in Westmoreland county they went to Pittsburgh and to various other points in Allegheny, Venango, Butler and Beaver Counties. In Pittsburgh the meetings were held in an engine house, and at other points they held campmeetings during the summer and services in the old-fashioned log houses during other seasons of the year.

The work of the early pioneers was attended with constant toil, privations, hardships and opposition; yet their faith enabled them to look beyond immediate difficulties and picture the grandeur of ultimate success. Thus, with a devotion to duty almost without parallel, and with zeal and energy born of God, these two noble heroes continued to labor. They traveled on horesback and on foot, in all kinds of weather, trying to bring souls to Christ and form the scattered brethren into organized Churches. After a short time Elder Thomas Hickernell returned to Ohio, but other brethren came to assist in carrying the work forward. Elders Joseph A. Dodson, Daniel Wertz, Edward Wood and others rendered good service during this period. Successful meetings were held and the cause was strengthened. In the year 1839 churches were organized at Barkeyville, Venango County; Slippery Rock, Beaver County; at or near Old Harmony, Butler County, and at Old Bethany, Westmoreland County.

As a result of this prosperity a committee was appointed by the Ohio Eldership, in 1843, "to consider the propriety of forming another Eldership." The committee made a favorable report, and thus originated the West Pennsylvania Eldership of the Church of God, as the outgrowth of the East Pennsylvania and East Ohio Elderships.

#### The First Eldership

The first meeting of the West Pennsylvania Eldership was held in Pittsburgh, Pa., beginning Monday morning, March 4, 1844, and continued three days. Elders John Hickernell, Joseph a. Dobson, Daniel Wertz, Henry Rosenberger, Edward Wood, Jacob Meyers and John S.

Kerr were the ministers present, with John Kerner and Louis Kraft as ruling elders. The Eldership was organized by the election of Elder John Hickernell, Speaker, and Jacob Meyers, Clerk. The business consisted principally of hearing reports from preachers, making appointments, and considering the cases of three ministers whose work and standing had been questioned. There were no committees. The examining of applicants for license, the stationing of preachers and all other work was done by the Eldership. David Glassburner was the first to apply for and receive a license. Louis Kraft was also licensed at this meeting.

The Eldership was incorporated April 11, 1866.

## Chapter II

### Growth and Development of the Eldership

The Journals of the fiftieth session and the one hundredth session of the West Pennsylvania Eldership sets forth the following statistical statements, which by comparison will show, as far as statistics may indicate, the growth and development in our second fifty years:

	1893	1943
Preachers .....	36	36
Appointments .....	52	57
Organized Churches .....	42	56
Houses of Worship .....	38	57
Membership of Churches ..	1,951	4,462
Bible Schools .....	47	56
Attendance .....	2,745	5,445
Salary of ministers .....	\$5,672.88	\$31,033.93

The Journal of the fiftieth Eldership shows that the sum of \$639.18 was collected for the superannuated, educational, contingent and mission funds, that of the one hundredth shows a total for benevolent purposes of \$17,325.25 and a total expenditure of \$71,943.96. The average salary for the ministers 50 years ago was \$157.58 and for the present year \$1,241.36.

Of the 36 ministers who were members of the Eldership 50 years ago, but three are living, Dr. S. G. Yahn, Dr. Charles Manchester and Rev. Herbert Dyke.

The fifty-first Eldership was attended by 19 ministers and 13 laymen while the one hundredth was attended by 32 ministers and 52 laymen, an equal number of men and women. The Eldership was held at Mount

Pleasant, Pa. The officers were Speaker, J. C. Cunningham; Journalizing Clerk, S. G. Yahn; Financial Clerk, Geo. W. Davis, and Treasurer, A. M. Jones. The one hundredth was held at Lillyville with the following officers, J. L. Updegraph, President; Arthur Eakin, Journalizing Clerk; James I. Kalp, Financial-Statistical Clerk, and J. L. Ruth, Treasurer.

The question was raised as to whether the Eldership was a co-operative or legislative body. It was referred to the Committee on Resolutions. Said committee reported:—"Resolved that where there is no divine law, we have a right to legislate; and that all the brethren should co-operate: hence we are both."

The resolution was adopted by the fifty-first Eldership.

The statistical report showed the following increases over the preceding one: Appointments 8, Organized Churches 3, Houses of Worship 4, conversions 678 and an increase of salary of \$1,279.20 and \$16.49 in benevolent funds. There was a decrease of 3 Bible Schools and 452 enrollment.

The next session there were 1,010 conversions reported.



REV. SHERMAN G. YAHN, D.D.

was a member of this Eldership for 23 years. In 1909 he became Editor of *The Church Advocate* where he served for 30 years. He is one of the two who were members of the Eldership at the beginning of this Second Half Century and is still with the Churches of God.

## Chapter III

### Education

The beginning of our history shows, that but little education, or perhaps a better term would be schooling, was required of those entering the ministry. The Divine Call, an experience of religion, and an eagerness to preach the Gospel and do the work of the Church was paramount. Perhaps a good way to understand the condition will be to cite the action when the first one was licensed by the Eldership.

"Brother David Glassburner made application. In giving an account of his experience he stated that he felt it is his duty to preach the Gospel, and that he never felt at rest, nor his mind tranquil, unless attending to his duties in this manner. He said that in the midst of existing obstacles he was willing to go into the field of labor. Voted that a license be granted him."

Men who experienced a Divine call were sent forth into the pulpits from the farm and from other occupations. They studied their text-book—the Bible—prayed much for Divine guidance and served well in their day and generation. "They did noble work for God and humanity and erected monuments of self-culture and self-sacrifice that are an honor to the Church."

As time went on, it became apparent that a more efficient education was needed for the ministers and it was recommended, that the brethren have their children well educated.

The fifty-first Eldership recognized this need as is apparent from the action of the Eldership in adopting the following resolution which is a part of the report of the Committee on Resolutions and the Board of Education:

"Whereas the necessity for intellectual and Christian culture is growing stronger and stronger, as the years go by, and

"Whereas we have at Barkeyville, Pa., and at Findlay, Ohio, institutions of learning under the control of the Churches of God, which should receive our students, our prayers, our money and our best efforts; Therefore,

"Resolved, That we view with great pleasure the work of Barkeyville Academy in training young men and women for life and the Church. We commend the earnest, loyal and self-sacrificing spirit of the Principal (Dr. Manchester), and his helpers. We commend the management of the school in the earnest endeavor to cut down all unnecessary expenses, but securing an efficient and Christian faculty, fully competent to meet the present demands of our educational work. . . .

"Resolved, That we, as an Eldership, endorse the action of the General Eldership in asking each minister to raise an amount equal to one dollar per member on his charge to pay the debt on Findlay College and that we do pledge ourselves to raise said amount as soon as possible and forward the same to the Financial Secretary.

"Resolved, That we pledge our sympathy, prayers and support to Findlay College, so long as it is conducted in the interest of the Church and humanity.

"Resolved, That we most heartily endorse the selection, by the Board of Trustees of the College, of Elder W. N. Yates as Acting President of the College and we hereby assure President Yates and the members of the faculty of our confidence and promise to hold up their hands by our most diligent efforts."

The Board of Trustees of the Academy elected the

faculty, which was approved by the Eldership as follows: Principal, Elder Charles Manchester, B.D., \$600.00; Mathematics and History, F. F. Manchester, \$326.00; Science and Music, Katherine Hunsberger, no salary specified.

Barkeyville Academy continued to do commendable work in preparing young men and women for life work and for the ministry and had the sanction, co-operation and financial help of the Eldership. It was begun as a Select School in 1881, developed into an Academy and continued its good work until the Counties and States surrounding established High Schools with courses similar to the Academic courses of that day. There were academies in many places that were compelled to close their doors, as parents could not see the wisdom of sending their children to a school, where they must pay tuition and boarding, when the State furnished equal educational advantages free, at home.

In the session of 1905, the Committee on Education reported, "We deeply regret the condition of Barkeyville Academy at the present time." In 1906 steps were taken to dispose of the "loose or chattle property" and later the real estate was sold.

At all succeeding sessions loyalty, co-operation, prayers and financial support were pledged to Findlay College.

In 1893 the Eldership assumed \$4,000.00 of the indebtedness of Findlay College and paid \$3,111.00 in 1894. The balance was paid in full, later. The indebtedness was \$24,000.00.

Courses of study have been adopted from time to time. In the earlier day not so much stress was laid upon them but after the closing of Barkeyville Academy, a

greater need was felt for ministers to pursue said courses and at the present time it is obligatory for candidates to complete prescribed courses prior to their being granted license and ordained, unless they have had its equivalent in college.

#### **Principals of the Academy and Presidents of the College**

The Principals of Barkeyville Academy were: Elder John R. H. Latshaw, Prof. E. F. Loucks, Prof. John F. Bigler, Elder Charles Manchester, Prof. W. C. Myers, Prof. Ira C. Eakin, Elder George W. Davis, Prof. H. K. Powell, and Elder Wm. Harris Guyer.

Presidents of Findlay College, who were members of this Eldership: Elder John R. H. Latshaw, the first president of the College, Elder William N. Yates, Elder Charles T. Fox, Elder Charles Manchester and Elder Wm. Harris Guyer.

#### **Trustees of the College**

The Trustees of Findlay College from this Eldership during the 50 years were as follows: Loucks Stoner 1893-8, John Henderson 1893-05, Jacob Kreger 1897-8, J. W. Davis 1899-1901, S. G. Yahn, 1901-10, Geo. W. Byrnes 1904-14, George W. Stoner 1909-1919, J. L. Updegraph 1913-23, advisory member 1923-29, again member 1928-44, W. L. Stevens 1919-40, S. Fulmer 1922-28, S. H. Harlan 1940-44.

Presidents of the Board of Trustees from this Eldership during the 50 years: S. G. Yahn 1906-08, S. Fulmer 1922-27, J. L. Updegraph 1928-42.



### The Winebrenner Graduate School of Divinity

The founders of Findlay College contemplated graduate courses leading to the degree of Bachelor of Divinity. For various reasons, mainly financial and the hope that a special building might be provided, it was delayed until 1942. At this date it was decided by the Board of Trustees that rooms could be arranged in the College Building proper, to at least make a start, and since a large portion of the Endowment Fund had been earmarked for Religious Education and Seminary Endowment that the time had arrived to begin definite Seminary courses.

Prof. Eugene K. Eakin, a former member of the West Pennsylvania Eldership, was elected Dean of the Seminary. The Eldership congratulates Prof. Eakin on his call to this high position and assures him of our prayers and best wishes for his success and the success of the Seminary.

The Eldership of 1942 passed the following resolutions:

From the Committee on Education:

"We wish to commend the president, the board of trustees, and Prof. E. K. Eakin for the establishment of Winebrenner Graduate School of Divinity at Findlay, Ohio, in connection with our college. We, as a committee, feel the deep need of such a wholesome move. We recommend to our ministers whenever possible to afford themselves of the opportunity of attending either this school at Findlay or its extension center at Harrisburg."

From the Committee on Resolutions:

"Through the efforts of the head of the Theological Department and the teachers thereof, there has been established a Divinity School at Findlay College for the

further training of the ministers beyond the Baccalaureate degree:

Therefore, Be It Resolved, That we as an Eldership heartily endorse this and urge our ministers who wish further education that they pursue the course in our own seminary."

From the Committee on Education in the Eldership of 1943:

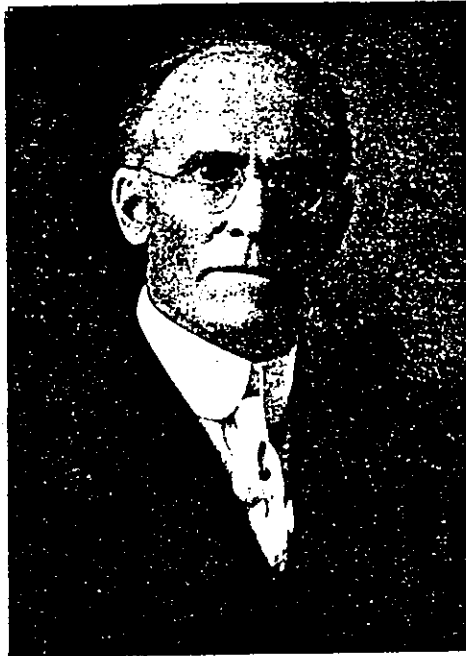
"We note the progress made by our Eldership in young people's work, the securing of a permanent camp site; and in mission work, the new Greensburg Church Bethel.

"We note also the progress made along the line of better training for our ministers—we have in mind the Extension of the Winebrenner Graduate School of Divinity. Classes were begun September 14, 1942 at the college with a good attendance and interest. Your committee would like to see this Eldership go on record as approving this project and that we ask all our churches to cooperate in making it possible for as many of our ministers as can, to avail themselves of this further training."

Approved.

## Chapter IV

### Missions and Church Extension



REV. CHARLES MANCHESTER, D.D.

is the second one of the two who were members of the Eldership at the beginning of the Second Half Century and is still with the Churches of God. He was Principal of Barkeyville Academy for a period of six years and President of Findlay College for a period of eight years.

Great earnestness and zeal was manifest in mission and church extension work in the beginning of our second half century as indicated by the resolutions of the committee on missions reported to the Fifty-First Eldership, 1894: "We consider the home and frontier mission work of vital importance and we rejoice in the increased interest in this direction, especially in this Eldership. During the past year houses of worship have been erected at Olivet, Liberty, Maple Summit and Butler. We respectfully urge all the brethren to push out and open new points. We believe that if possible, means should be raised and a fund established to assist in putting one or more good energetic men in the field to open new points, hold camp and other meetings and thus widen our borders.

"Resolved, That we hail with delight the action of the General Eldership in arranging for sending a missionary into the foreign field. We recommend to our people the importance of sending all the aid we can to carry on mission work at home and abroad."

At the next Eldership, a special missionary service was held conducted by Elder Chas. Manchester. Miss Ruth Gailey read an inspiring essay on missions followed by an address by Mrs. F. F. Manchester on the importance of this line of work. The offering was \$20.30.

The following Eldership passed the following: "Inasmuch as we, as an Eldership, have a large mission field, which is uncultivated, and some fine openings, both in important towns and country: Therefore, Resolved, That we carefully consider, the home mission work, and that

we, at this session of the Eldership, arrange to place a missionary in the field for the coming year." The above was referred to the Board of Missions, with instructions "to send out a missionary, if one is available." The same Eldership adopted a recommendation of the Board of Trustees, "That church work be continued both on Fulton Street and in East End" and "that the brethren in East End build as soon as is deemed wise," (refers to Pittsburgh).

The evening session was in charge of Miss Ruth Gailey and "an offering of \$314.70 was raised for Home Missions."

In the session of 1882, the initial steps were taken to organize the West Virginia Eldership. Since the pan-handle part of West Virginia extending up along the Ohio river, was in the territorial boundaries of the West Pennsylvania Eldership, it meant the taking of Churches and ministers from this Eldership. Dr. Forney in his Church History says: "That order which is heaven's first law, and which Milton extolls as

'—a glorious law  
Seen in those pure and bounteous isles of light  
That come and go, as circling months fulfill  
Their high behest,'

never characterized any Eldership more perennially than it did the West Pennsylvania Eldership."

In the session of 1883, Elder T. Woods, chairman of the committee to study the situation reported, "That the West Virginia Territory embrace Green County, Pennsylvania, all the State of West Virginia (Preston County excepted) and the part of the State of Ohio belonging to

the West Pennsylvania Eldership." This was adopted by an unanimous standing vote.

A motion was adopted that all ministers who desired to be in the West Virginia Eldership should signify the same by writing down their names and present them at the opening of the afternoon session.

The names presented were: T. Woods, W. R. Craig, W. B. Long, J. S. Marple, N. M. Anderson, J. L. Lucas, J. C. Cunningham, H. D. Grimm, G. A. Bartlebaugh, and W. G. Steele. The General Eldership approved the boundary lines and the first session of the Eldership was held in McMechen, W. Va., beginning October 10, 1884. This depleted our numbers by 10 ministers and 9 churches.

#### The Return of the West Virginia Eldership

In the year 1931, the Standing Committee of the West Virginia Eldership petitioned the Standing Committee of the West Pennsylvania Eldership to take steps for the uniting of the two Elderships. The West Virginia delegates met with our Eldership at Mount Pleasant, Pa., in October, 1931, and a working basis was adopted which was approved by the Executive Board of the General Eldership and at the Eldership sessions at Hagerstown, Md., in 1933, the actions were approved and the boundaries approved. There were 8 minister's names and 8 churches added.

The Results of the Work as Told by Membership, Conversions and Baptisms

Year	Membership	Conversions	Baptisms	Admitted on Faith
1893	2,120	678	347	484
1894	2,517	1,010	560	769
1895	2,129	393	184	352
1896	2,482	563	281	463
1897	2,389	633	348	463
1898	Statistical Report not inserted in the Journal			
1899	2,042	407	278	373
1900	1,293	124	137	254
1901	2,190	259	131	218
1902	2,237	269	213	225
1903	2,052	254	204	226
1904	2,052	254	204	226
1905	1,929	181	105	206
1906	1,676	478	212	311
1907	2,105	299	147	147
1908	2,274	370	151	318
1909	2,229	563	255	456
1910	2,223	378	190	310
1911	2,697	608	608	470
1912	2,670	560	273	341
1913	2,885	552	252	439
1914	2,380	909	336	718
1915	3,618	639	348	598
1916	3,567	279	123	207
1917	3,488	413	168	226
1918	2,945	299	.....	220
1919	3,290	294	151	229
1920	3,372	327	165	222
1921	3,279	469	225	343

1922	3,296	469	218	346
1923	3,247	357	155	346
1924	3,367	611	271	396
1925	3,479	500	275	324
1926	3,630	256	150	214
1927	3,248	184	110	245
1928	4,376	559	227	351
1929	4,125	298	148	191
1930	4,301	352	176	248
1931	3,770	596	259	284
1932	3,825	672	412	469
1933	4,028	456	177	229
1934	4,004	407	187	235
1935	3,955	426	153	277
1936	4,171	373	125	213
1937	4,115	354	128	196
1938	4,298	676	347	424
1939	4,312	472	176	255
1940	4,493	456	249	305
1941	4,434	307	169	233
1942	4,524	301	152	202
1943	4,462	239	120	140

A List of the Churches During the 50 Years

Alverton, Barkeyville, Belton, Brackenridge, Breakneck, Buchanan, Butler, Camp Grove, Cartwright, Centennial, Cherry Tree, Claridge, Clinton, Conemaugh, Congres Hill, Connellsville, Cool Spring, Creighton, Duncanville, Edro, Ellwood City, Emerickville, Fair Oaks, Fairview (Cambria Co.), Fairview (W. Md. Co.), Five Points, Fort Hill, Franklin, Garman, Glade Mill, Grandview, Grange, Greensburg, Grindstone, Harmony, Hazel-dell, Hickory Grove, Highland, Hillview, Indian Creek,

Indian Head, Jacob's Creek, Johnstown, Kecksburg, Keeler Glade, Kennerdell, Kingwood, Kittanning, Laurel Hill, Latrobe, Liberty, Lillyville, Limestone, Lincoln, Littleton, Long Run, Maple Summit, Markleysburg, McMechen, McQuiston, Milford, Mill Run, Mt. Carmel, Mt. Hope, Mt. Nebo, Mt. Pisgah, Mt. Pleasant, Mt. Tabor, Mt. Union, Mt. Zion, New Brighton, New Castle, North Sewickley, Oak Hill, Ohio Pyle, Old Bethel, Olivet, Pine Creek, Pine Grove, Pinkerton, Pittsburgh, Pleasant Grove, Pleasant Valley, Rathmel, Red Lion, Reesedale, Rich Hill, Riverview, Sand Spring, Sharon, Spangler, Sugar Grove, St. John, Templeton, Troutman, Tucker's Valley, Union Bethel, Ursina, Widnoon, Westmoreland City, West Newton, Windy Gap, Woodland.

The above list of churches, 105, are those that are listed in the journals of the Second Fifty Years of our history. We have at the end of this period 57 churches. That means that something has happened to 48. It has been the privilege of the writer (J. L. U.) to attend all of the Elderships during the fifty year period excepting three. The first one in 1894 the second 1897 and the third 1937. The last two on account of affliction. The one in 1894 was attended as a lay delegate and all the rest as a minister. I have also personally known every minister, who was a member during this period. Perhaps a few comments may throw a little light upon this seemingly dark picture.

You have read in the beginning of this chapter of the enthusiasm created in the first Eldership of this period and while no all time missionary was employed, it took the course of many of the pastors establishing appointments near to their assigned charges. They reported these appointments to the next Eldership and in

turn the Stationing Committees named them in their reports, and in many cases it is not clear just how many were organized churches. Of the 48 decrease, as nearly as we could ascertain, 25 were, what we have considered, as attached churches, or extra appointments. Three were started in oil boom localities. When the boom was over the churches were abandoned. The same thing happened in three coal regions. In two cases the towns were replaced by manufacturing plants, three were churches among the foreigners, Sharon, New Castle and Johnstown and 12 were lost, as it appears to us, largely from neglect and a lack of zeal on the part of ministers and laymen.

We have made but little progress in the last few years. We have some churches in a precarious condition at the present, may some of the zeal and earnest endeavor fall on the Eldership until the churches and ministers shall bestir themselves, led by the Holy Spirit, to an aggressive missionary and church extension program.

#### **The Work Among Foreigners**

In the year 1896, during a revival meeting being held by Dr. S. G. Yahn, assisted by J. L. Updegraph, at Mount Pleasant, two "foreigners," John and Jacob Luchansky, Catholics, who had become convicted of sin and the futility of their religion, attended the revival and were converted. They were baptized and fellowshipped into the church at once. They were ordained in 1905. Like the early followers of the Lord, wherever they went, they told the story of their conversion and their experience of religion, not only to the people of their own nationality, but to all who would listen, and they were the means of having great numbers converted and turn from Catholic-

ism and churches were established in Mount Pleasant, Sharon and New Castle and many other missions were in operation. Not until the accounting is made on the judgment day, shall it be known the hundreds that were reached by these earnest bands of workers.

During the First World War, many were called to their home land for military service. Some of them remained in their native countries and preached and taught until we had, under the care of the Board of Missions of the General Eldership, in Czechoslovakia 604 members and 182 children in 12 stations or missions with an attendance of 3,580 and 825 taking part in the ordinances of the Washing of the Saints' Feet and the Lord's Supper. In Hungary 496 members with 15 stations. Some work was also done in Poland. Two Jews were converted and were doing mission work. We had 10 Bethels.

The Board supported three missionaries until conditions growing out of the war stopped all communications, until July 28, 1944, when the following communication was received through the Red Cross: From John Schalling, dated March 16, 1944: "love, brethren, sisters. Sons, daughters home well. Happy Easter. Prayers. Reply." May the Lord grant that this work may be revived and go forward.

The work also spread out in this country notably in Cleveland and Torrington, Conn., and to towns and cities, where there were manufactories and mines, where the foreign people lived. The Eldership of 1915 employed Joseph Seckley as missionary among foreigners at a salary of \$35.00 per month. The amount was later raised to \$600.00 per year. He continued in this capacity until March 1935 when he laid down his labors here to take up his crown up there. Many people were converted during

these years. The writer as well as other ministers were called here and there to baptize the converts. He did but little in the way of organizing churches, as most of his work was done in a period of unrest, strikes and moving about. Eternity alone will tell the fruits of this work among the foreign people of this territory. When the children of these people grew up and were converted, they naturally preferred to unite with our regularly constituted churches, rather than with the missions conducted by their elders and the worship in the foreign tongue, instead of our own language. It was hoped that a successor might be found to continue the work but it was difficult to find a competent person to fill the place.

Here is one of his reports to the Eldership: Number of families visited, 891; miles traveled, 3,000; Bible sold, 57; sick visited, 35; days home Bible study, 15; conversions, 28, etc.

This partial report shows that most of his work was personal.

## Chapter V

### Special Funds

#### The Hunsberger Fund or A Permanent Voyage Fund

Abraham Hunsberger, Barkeyville, Pa., was visiting his daughter, Mrs. E. F. Loucks, then living in Braddock, Prof. Loucks, Mrs. Loucks and their daughter, Louise, were regular attendants at the Pittsburgh Church. Very naturally, Brother and Sister Hunsberger, who were intensely interested in the Churches of God, came to church on the Lord's Day. Both families stayed in the parsonage for dinner. Brother Hunsberger was ill. While resting on a sofa he said to the writer, "I want to leave \$50.00 to start a Permanent Voyage Fund, the interest therefrom to be used to send missionaries to India. Will you raise enough more to make it \$500.00?" I promised to try. He died at the home of his daughter the following Thursday and among the last words he uttered were, "Tell Joe not to forget the \$50.00."

This request was made known to the Standing Committee and February 3, 1902, it took the following action, "Granted permission to J. L. Updegraph to work up a Special Foreign Mission Fund in harmony with the wishes of the respective pastors." The Eldership, October, 1902, adopted the following, "On motion, a Committee of one—Brother J. L. Updegraph—was appointed to raise the Hunsberger Foreign Mission Fund to \$1,000.00." The fund was completed as reported in detail, by the Agent, at the next Eldership. It may be interesting to know that the first income from the fund was used in the Voyage Fund to send Brother Hunsberger's granddaughter,

Louise Loucks Eckert as a missionary to India. The expenses of the agent were \$19.91.

#### Church Extension Fund

The Committee on Missions reported at the first Eldership in the period of time covered by this history, 1893: "We rejoice in the increased interest in this Eldership in the establishing of new churches, having built 4 Bethels in the past year. We believe that if possible, means should be raised and a fund established to assist in this work." In the third session the following was adopted: "Whereas, many of our churches are in straightened circumstances; and Whereas, nearly all other religious bodies have what is called a Church Extension Fund; Resolved, That we as a body create such a fund, to be loaned to churches at 3% interest on security."

The Treasurer's Report for 1897 shows \$2.00 in the fund, for 1898, \$122.00. The Treasurer's Reports were made to the Elderships, audited and reported correct but very few of them copied into the Journal.

Since 1909 the Journals have been printed and that journal shows a balance of \$838.00 and receipts for the year of \$399.75. 1911, \$300.00; 1912, \$216.00; 1914, \$270.04; 1915, \$332.00; 1916, \$332.00; 1917, \$9.22; 1918, 7,485.72; 1919, \$450.00; 1920, \$2,922.00.

The 1920 Eldership adopted the following plan for the Church Extension Fund: That the Standing Committee be charged with the duty of making an annual apportionment among the several charges, of such amount as the Eldership may agree from year to year.

That the Board of Trustees be vested with power to loan money from this fund for the construction of new church properties, or the building of additions to their

church properties, when in their judgment such loans are advisable, under the following conditions:

A. That these loans be made for a period, not to exceed five years, without interest, and that after five years, interest be charged at 6% per annum, on all moneys then unpaid, and further that the church borrowing from this fund be required to return the whole principal sum, with accrued interest, within ten years from the original date of the loan.

B. That the church applying for such loan be required to submit plans and specifications for proposed buildings, together with reliable estimates of costs, to the Board of Trustees, and no loan shall be made until such plans, specifications and estimates have been approved by said board.

C. That an agent shall be appointed to work in conjunction with the local Building Committee and that no increase expense shall be made without the consent of the Agent.

The plan is a good one but has not always been strictly adhered to. The fund has a little over \$2,000.00 at the present, now loaned to the Greensburg Church.

The above is similar to a plan adopted in 1910, pages 33-34.

The principal sum should be increased, the rules strictly lived up to and other new places started so that the church and the kingdom of our Lord may be established.

#### **The Pioneer Mission Hall Fund**

1920, Rev. Howard Cover, missionary home on furlough, presented to the spring convention of the Eldership a proposition to raise \$8,000.00 with which to build a

mission hall in Bogra, India. The Woman's Missionary Society accepted the proposal. A joint meeting of the Standing Committee and the Board of Directors of the Woman's Missionary Society was held in Pittsburgh July 8, 1920. The following was adopted:

"1. That this fund be known as the Pioneer Mission Hall Fund and that the goal be \$8,000.00 in four years.

"2. That an agent be chosen by this Committee to coordinate the work of the several churches and their auxiliaries, to assist them, insofar as possible, in raising their quotas of this fund, and that all money for this fund be sent to the agent.

"3. That this joint committee make an apportionment of \$1,500.00 annually for the next four years among the several churches, they to distribute this among their auxiliary organizations, as they think best.

"4. That a tablet be placed in the Mission Hall at Bogra bearing a suitable inscription in recognition of the gifts of the Churches of God in Western Pennsylvania.

"5. That a second tablet be placed in the Mission Hall on which the family names of those families who give \$500 or more as a family gift, shall be inscribed.

"6. That the agent of this fund be authorized to use such other means or helps, as may seem wise, in harmony with the above plan.

"7. That all necessary expenses of the agent be taken out of money collected for this fund. Adopted unanimously. Rev. S. Fulmer was chosen as the agent."

The agent for the fund reported at the Eldership of 1920, just three months after its beginning that, "\$4,648.25 was now subscribed and plans matured for the completion of the fund." Family memorial subscriptions of \$500 each had been paid; J. C. Berg and wife, J. E. Pritts and



Family, and Loucks-Hunsberger. At the 1922 Eldership the agent reported a total of \$5,153.41. At the Eldership of 1924 the agent reported a total raised of \$7,377.58. Amount necessary to complete the fund, \$622.42. At a meeting of the Board of Missions, October 2, 1925, the agent reported the total fund in the hands of the General Eldership Treasury, \$8,177.78.

The Board of Missions passed the following action: "The Board of Missions of the West Pennsylvania Eldership, recommend to the Board of Missions of the General Eldership, that the funds raised for the erection of the Pioneer Mission Hall in Bogra, India, remain at interest until such time as said Board of Missions of the General Eldership deem it wise to erect said building. It was adopted by the Eldership.

The accumulated principal and interest is \$15,772.52 total fund.

#### **The Bauders' Mission Fund**

From the 1909 Journal: "Whereas the West Pennsylvania Eldership has recently come into possession of a Fund of \$2,530.50, by bequest of William Bauders, late of Mount Pleasant, Pa.; and Whereas, his will provided that 'the principal shall be invested according to the direction of said West Pennsylvania Eldership of the Church of God, and the annual income be appropriated for the promotion of benevolent or missionary purposes as may be directed by the Board of Missions of said Eldership'; and

"Whereas, Nancy Bauders, his widow was granted the right to use any or all of said estate, if necessary, for her maintenance; but although she lived more than twenty years after her husband's death, and many of them years of affliction, until she reached the advanced

age of eighty years, she did, by the most careful economy, save the entire estate for the Lord's work; therefore, Resolved, That we highly appreciate the generosity and devotion of these faithful servants of God,

"Resolved, That as a fitting testimonial of our appreciation, and as a mark of respect to their memory, this fund shall hereafter be known as the Bauders' Permanent Mission Fund of the West Pennsylvania Eldership.

"Whereas, since the death of Brother Bauders, the Churches of God have undertaken foreign mission work; and,

"Whereas, Sister Bauders was deeply interested in this work and expressed an earnest desire that it might be more effective by this fund; therefore

"Resolved, That it is the sense of this Eldership that a reasonable portion of the income from this fund should be used from year to year in the foreign mission work of the General Eldership."

#### **Permanent Home Mission Fund**

The Committee on Missions of the 1905 Eldership reported in part: "We have long deserved home mission work to be inaugurated and carried forward with system; We, Therefore, recommend that a permanent fund known as The Home Mission Fund, be created and only the interest thereof be used and that Rev. J. L. Updegraph and S. Arnold be the agents for the said fund, and further any other money for the Home Mission Work. On motion, report be considered at 2:30 this afternoon."

At the afternoon session the Home Mission Work was considered, the above report adopted and Rev. T. S. Woods appointed a general worker.

Report of the agents of this fund at the 1906 Eldership: "We, S. Arnold and J. L. Updegraph, your agents appointed one year ago, to raise a Permanent Home Mission Fund beg leave to report as follows: During the first half of the year, we gave our attention to the Superannuated and Widows' Fund. It was our intention to present the matter of the Home Mission Fund at the Ministerial Meeting in the Spring and then work the balance of the year on this fund. Having gotten but little encouragement in our work on the other fund, up until that time, and because of the sentiment expressed of the inadvisability of trying to raise two funds at the same time, (note that the two funds were started at the same Eldership and one of the agents was agent of both funds), we decided it was not best, at this time, to make an attempt to raise a Permanent Home Mission Fund but we make the following recommendations:

"1. That a man be placed in the field, as missionary, of this Eldership this year.

"2. That you appoint an agent on a permanent fund, he to solicit personal subscriptions, all raised above the amount necessary to pay the missionary shall be placed in a Permanent Fund. We make these recommendations because we believe the time is ripe to do aggressive Mission Work; That the churches are sufficiently able and interested to support a man in the field, and if work of this kind is being done it will be much easier for an agent to secure a Permanent Fund, if he has something tangible to point to."

On motion, T. S. Woods was made Agent of the Permanent Home Mission Fund. On motion, the placing of a Missionary in the field was referred to the Board of Missions. The money raised for Home Missions was used

to sustain weaker churches and work among the foreigners, so that the permanent fund did not materialize.

#### Findlay College Debt

In 1894 Findlay College was in debt for \$24,000.00. The General Eldership requested that each minister raise an amount equal to one dollar for each member. The West Pennsylvania Eldership assumed \$4,000.00 of this indebtedness and paid \$3,111.00 the first year and gave a note for the balance of \$889.00 at 6% interest for 10 years. A committee composed of J. S. Marple, J. H. Means and J. L. Loucks was appointed to devise a plan to raise the deficit. They suggested the following plan: "That Elder S. G. Yahn be appointed agent to secure the said balance, either by personal effort, or otherwise as his judgment may direct." Ten dollars of the amount was paid during the year, leaving a balance due of \$879.00. The note was finally paid in full.

#### Carnegie Endowment Fund

Through President Brown, the offer of a gift by Andrew Carnegie was made, provided that if the churches would raise \$25,000 he would give a like amount. This Eldership assumed \$5,000.00 of this amount. The amount was secured and the Endowment Fund of Findlay College was increased by \$50,000.00.

#### Superannuated and Widows' Fund

The Eldership which was held at Alverton in 1905 took the first steps toward raising a Superannuated and Widows' Fund.

The Eldership adopted a resolution which reads:

"Whereas, the ministers of this Eldership are for the most part, meagerly supported, many of the older men in particular, having given their lives to the churches for small financial returns, and that of necessity, age and infirmity may soon entirely incapacitate them for service, Therefore, Resolved, That we establish a Permanent Superannuated and Widows' Fund, the income of which shall be used for the support of Superannuated Ministers and their Widows."

"Resolved, That the matter relative to Superannuated and Widows' Fund be referred to the Committee on Resolutions."

The Committee report was: "Whereas, we have provided for the establishment of a Permanent Superannuated and Widows' Fund; Therefore, Resolved, That Rev. J. L. Updegraph is hereby appointed agent for said fund.

The agent reported to the 1906 Eldership as follows: "Your agent appointed one year ago at the Eldership wishes to report as follows: After consultations with many persons, I decided, that the laymen were the proper ones to raise this fund. I therefore decided early in November to write to a layman at each station and circuit asking them to act as sub-agents at their respective places. I had responses from the following, who agreed to take up the work: Frank Obley, J. H. Staley, George W. Stoner, N. Stouffer, Peter Dumbauld, J. C. Cunningham, Robert Grumbling, A. J. Avey, J. N. Grimm and D. M. Smith. A meeting of these men was held in the Y. M. C. A., Pittsburgh, December 28, 1905. A plan was adopted and printed and sent to the different agents. The agent also wrote to the ministers asking them to pledge fifty dollars each. The sub-agents have reported to me as follows: West Newton, \$50.00; Somerset, \$97.00; Ursina, \$8.00;

Barkeyville, \$50.00; Kecksburg, \$6.75; Pittsburgh, \$108.00; Butler, \$15.25; Anonymous, \$350.00 and ministers' pledges \$500.00, a total of \$1,185.00.

The agent's report was adopted, the agent continued and the plan of having sub-agents at each station and circuit was approved. The second Sunday in November was set apart, this year, to present the matter from the pulpits and a public offering to be taken the first Sunday in May.

At the Eldership of 1907, the agent reported that a meeting of the sub-agents was held this morning and they felt they would like to continue in the work, and six of them pledged themselves to bring in at least \$50.00 apiece from their churches. (Note since the Treasurer's Report was not copied in the Journal, the amount raised cannot be given here).

The agents for this fund have been, J. L. Updegraph, 1905-17; T. S. Woods, 1917-21; S. Fulmer, 1921-24; F. O. Eakin, 1924-37; Geo. W. Byrnes, 1937 to the present.

In the year of 1916, the Laymen's Association, W. L. Stevens, President, agreed to sponsor a campaign to add to this fund. The men in this organization did heroic work. Their campaign results, added to the amount raised, up to that time, and since to date, has brought this fund up to \$11,055.00 mostly invested in Government Bonds.

## Chapter VI

### Personnel

The names of 15 outstanding ministers of the early period of these last 50 years:

John Hickernell, active through the whole period of our first fifty years and died early in the second period, 1897. These are in the order of their ordination, James W. Davis Shadrach Woods, Robert Luke Byrnes, J. C. Cunningham, David A. Stevens, Thomas S. Woods, Wm. B. Elliott, Noah M. Anderson, W. H. H. McKlveen, S. P. P. Young, S. G. Yahn, W. J. Umstead, John Luchansky, and Jacob Luchansky. All excepting S. G. Yahn and Jacob Luchansky are dead.

#### Delegates to the General Elderships

S. G. Yahn, 1893-1909; R. L. Byrnes, 1893-1909; W. H. H. McKlveen, 1893-6; Charles Manchester, 1893-6; J. W. Davis, 1893-1899; John Hickernell, 1893; J. B. Henderson, 1893-96; Jacob Kreger, 1893; J. L. Loucks, 1896; Geo. W. Davis, 1896-99; T. S. Woods, 1899, 1905, 1917; J. W. Whisler, 1899, 1909, 1913, 1917, 1925-30; Dr. J. D. Cox, 1899; George W. Byrnes, 1899-1905; Wm. H. Guyer, 1899, 1905-13; J. L. Updegraph, 1899-1941; Geo. W. Stoner, 1902, 1909-25; W. B. Elliott, 1902; S. Fulmer, 1913-25; Robert Hill, 1913; H. R. Lobb, 1917; F. Z. Connor, 1917; F. O. Eakin, 1921, 1925-37; W. L. Stevens, 1921, 1929-37; C. C. Byler, 1921; A. G. Herr, 1925, R. H. Persons, 1925; Mrs. Geo. W. Stoner, 1925; Mrs. Frank Ramsey, 1925; Miss Anna Edwards, 1929; R. N. Dillon, 1929; James I. Kalp, 1929-1941; Mrs. James I. Kalp, 1929; Mrs. Samuel

Fox, 1929; J. D. Patterson, 1933-1941; V. O. Barnhart, 1933-41; S. B. Obley, 1933-37; Mrs. J. D. Porch, 1933, 1941; Mrs. Oran G. Pizor, 1933; E. K. Eakin, 1937, V. B. Vandersall, 1937; A. B. Davis, 1937; Miss Pearl Witt, 1937; Mrs. G. E. Williams, 1937-41; E. E. Starr, 1941; Arthur Eakin, 1941; F. A. Handley, 1941; J. L. Ruth, 1941; Mrs. C. B. Brooks, 1941; Mrs. Floyd Smith, 1941; L. R. Stoner, 1941.

Members of the Boards of the General Eldership from the West Pennsylvania Eldership:

Executive Board—R. L. Byrnes, 1893-1909; W. H. H. McKlveen, 1896; J. W. Whisler, 1913-17; F. O. Eakin, 1921, 1929-37; Arthur Eakin, 1941.

Board of Missions—Charles Manchester, 1893-1896-1899; S. G. Yahn, 1899-1909; J. L. Updegraph, 1909-1943.

Board of Education—S. G. Yahn, 1893, Board extinct 1896 to 1925; S. Fulmer, 1925; J. W. Whisler, 1925; V. O. Barnhart, 1933-1943; E. K. Eakin, 1937-1941.

Journalizing Clerk—S. Fulmer, 1917-1925.

Transcribing Clerk—Charles Manchester, 1893-96; V. O. Barnhart, 1933-1943.

Assistant Editor of the Advocate—S. G. Yahn, 1896-1899, 1904-1909; Editor, 1909-1939.

Presidents of the General Eldership—R. L. Byrnes, 1896-1900; J. L. Updegraph, 1921-1925.

Missionaries to India:

Rev. A. C. Bowers of the Mount Pleasant Church, who was ordained in October, 1900. He and his wife went to India as missionaries to Bogra, India in 1905.

Rev. and Mrs. Daniel Eckert were given Certificates of Ordination and they were sent to Ulubaria, India, in the year 1921.

Anna Edwards Hoverter, supplied the Latrobe Church for a number of years and was ordained 1919 and was pastor of the Alverton Church for eleven years. She was the first woman to hold an Ordination Certificate and the only one to hold a regular pastorate.

## Chapter VII

### The Temperance Question

The first Eldership held in 1893, the first of our Second Fifty Years, passed the following resolution, which shows the strong sentiment in the Eldership at that early date:

"Intemperance is the greatest evil of our nation. It is the camel with its nose stuck into our homes, our social institutions, and our Legislatures. So long as it is allowed one inch of ground, the honor, glory and safety of our nation are imperiled. The liquor traffic is a hydra headed monster and an unmitigated evil. Woe, misery, infamy, debauchery, shame and want attend wherever its influence reaches. This terrible evil, like an avalanche is sweeping through our land, carrying thousands of our best sons and brothers (we might add and our daughters and sisters), to an untimely grave. It has a tendency to destroy the sanctity of God's most Holy day, and indeed is in a measure blighting every home. It is no respecter of persons. The halls of Congress and the Executive Mansion are as much threatened as the home of indifference and want. It is not confined to social position, intellectual nor financial circumstances; Therefore, Resolved, That we do declare, unhesitatingly in favor of absolute prohibition where its attainment is possible, as the ultimate solution for the evils of intemperance: We, do further declare in favor of the Local Option Law, as the temporary means until the desired end is reached, contemplated in Prohibition. And we heartily recommend that all ministers support all movements having for their aim the final triumph of prohibition.

Intemperance is not alone confined to the liquor traffic but it equally pertains to the use of tobacco. Inasmuch as Paul has said, "our bodies are the temple of the Holy Spirit"; and inasmuch as we are exhorted to 'cleanse ourselves from all filthiness of the flesh'; and inasmuch as they are not only defiling the body, which is the temple of God, but likewise desecrating the house erected for God's own worship; therefore, Resolved, That all licentiates be compelled to refrain from its use, and all ordained teaching Elders be advised to discontinue the habit at once, or to exert all possible efforts to discontinue it." Adopted.

#### Resolution of 1943

All through the 50 years strong resolutions have been passed showing that the same sentiment has prevailed. We now quote the report of the action of the last, which was the 100th Eldership that proves, without doubt, that the Eldership has not changed its opposition to the liquor traffic.

"The United States is engaged in a war which challenges democratic institutions and threatens the basic liberties of the individual.

"If peace on earth is to be hastened, the citizens of our nation must be thoroughly aroused to the imperative need for a better and more sacrificial way of living. In a democracy, cooperation for sacrifice is best attained through voluntary action of the citizen, based upon reasoned conviction to which is now added patriotic obligation.

"The liquor traffic is at all times a nonessential, a luxury enterprise. In war it utilizes valuable grains that could and should be put to better use as food. It occupies building space, consumes electric energy, and re-

quires transportation facilities, on trains, ships and motor vehicles which are needed for essential war work. It consumes gasoline, tires, and manpower that should be employed in necessary war work.

"Therefore, We believe in this time of national peril that the limitations upon the manufacture and distribution of alcoholic beverages should be so extended so as to include the complete suppression of a traffic which leads to social and economic waste through chronic absenteeism of workers in our defense plants, and through the increase of industrial traffic accidents, and through unguarded conversation that may imperil the lives of many citizens and frustrate military plans.

"Be It Resolved, That we as Christian men and women, members of the Churches of God in North America, use any honorable means by which this nefarious traffic may be eradicated from our land. Resolved, That we as an Eldership reaffirm our position as being absolutely opposed to this nefarious traffic. Whereas, we will do all in our power to advocate local option, circulate and sign petitions, and support any bill submitted to the Legislature against the liquor traffic.

"We commend the signing of the total abstinence pledge by all the members of the Churches of God, and urge them to labor for the elimination of the legalized liquor traffic by example as well as precept.

"We urge our members to write to the President, members of Congress, the Governor and Representatives in the State Legislature, to take such administrative or legislative action as will minimize the evils upon the advertising either through the press or by radio of any alcoholic beverages or hard liquors.

"We further recommend an appeal to Congress for

the enactment of legislation similar to that which obtained during the period of actual hostilities in the first world war, which legislation was declared practical and efficient by the Hon. Josephus Daniels, and the then secretary of war, the Honorable Newton D. Baker, extending protection to the armed forces against the liquor traffic.

"Whereas the liquor traffic has been an enemy of the church since the beginning of Christianity, we further recommend that the ministers of the churches of this West Pennsylvania Eldership preach at least two temperance sermons a year and that the members of his respective congregation give him their fullest support in any action legally and honorable he may take against the greatest menace to the church, the school and the home that has ever seized our fair land."

## Chapter VIII

### Some Reasons for Church Difficulties

We were impressed, in reading the Journals with the fact that there seemed to be more certificates of ordination recalled, because of misconduct, leaving the Eldership and negligence, etc., at the close of 1800 and beginning of 1900 than at any other period of the fifty years. We searched to find out why.

In 1899 the Committee on State of Religion made the following report: "Numerically the Churches of God are not much stronger today than they were 10 or 20 years ago, so said one of our leading men. Surely a bold statement in the presence of adherents whose 'faith and rule of practice is founded wholly upon the word of God.' Bold, yet true, but the cause is not far to seek.

"A quarter of a century ago the Churches of God were charged with being too radical, but now the pendulum has swung to that other extreme and we hear them censured for being too liberal. That the teaching functions of the Churches of God and the observances of ordinances have been sadly neglected in some sections of our Eldership is an undisputed fact; yet so few are alarmed. To grow strong fast and be like other churches has blinded our eyes to the elements of our own weakness. People are fellowshipped into the churches, more because of their social life, wealth, or influence than because they have been born again. It naturally follows, we have those in the churches who are not converted, hence unwilling to deny themselves for Christ's cause. They absent themselves from God's house and willfully ignore ordinances. Such a state of religion cannot long exist among us without doing harm to the progress of the church. But the stream cannot rise any higher than

the head. 'Like people, like priest' is old but true.

"The ministers too often look to place rather than to the sheep. Absorbed with a desire for ease, money, notoriety and other interests, they have forgotten the Christ idea of a pastor.

"Again, in the worldly methods of the church, there lurks another internal enemy, who sallies forth under the guise of a charitable benefactor to entice God's children into the amusements of the world, in order to replenish the exhausting funds of the church treasury. Shall we sell our birthright for a bowl of worldly pottage?

Whether the pulpit or the pew is the most to blame for the state of religion, is not ours to say. The one is as closely related to the other as daylight is to darkness. Both need to give heed unto their ways and see that weakness gives way to strength, and worldliness to godliness.

"The Committee is not pessimistic or discouraged. Some see where we are drifting and are already turning the tide. The cloud has a silver lining. There is yet life enough; Christian veterans enough; young men enough, in the ranks, to inspire hope and confidence.

"From various places in our Eldership there come encouraging reports of the work being carried into new fields, where new Bethels have been built and new adherents to the churches secured.

"Let us not, at this late date, take one backward step. Elijah's and Daniel's God still lives and is still willing to give continual help. Let the Word be more faithfully preached by a more consecrated ministry and let the same be backed by Godly lives of a more faithful laity and a brighter day will not fail us till the bridegroom comes for His bride—the church."

The conditions cited are on every hand and if we have

not already conformed to conditions around us, the temptation is great.

#### Some Other Reasons for Church Difficulties

The same Eldership, that passed the above resolution, 1899, adopted the following resolution, which shows another reason for the decline: "Resolved, That it is the sense of this Eldership, that what is commonly called 'faith healing' and sanctification as a second work of grace, are not in harmony with the teachings and practices of the Churches of God in the United States as a body." The resolution was adopted after a lengthy discussion on the question raised by G. W. Davis.

The Eldership of 1902 directed the Standing Committee to carry the questions of Divine Healing and Second Work Sanctification to the General Eldership which they did in the following petition: "We, the Standing Committee of the West Pennsylvania Eldership, would respectfully report the information that very destructive schisms have been caused in several of our churches by the teaching of faith healing, i.e., the healing of the sick by faith and prayer without doctor or medicine; and "second-work sanctification," i.e., sanctification as an instantaneous work, subsequent to regeneration. Some of our members have accepted these doctrines and practices, while others have rejected and opposed them, as not being in harmony with the teachings and practices of the Churches of God in the United States, as a body. Thus, churches have been divided, and some of them almost destroyed. Therefore, believing it will be for the good of the cause in our midst, we earnestly request this General Eldership, according to the action and precedent of 1899, to express its judgment in these matters."



The action on the above petition by the General Eldership of 1902 was as follows: "Resolved, that the Churches of God as represented in this General Eldership express their sincere conviction, that the doctrine of sanctification, or holiness of heart and life, is emphatically of God's word, and that in antagonizing the so-called second-work sanctification, we do so as a perversion of the orthodox, scriptural teaching on this important subject.

"Resolved, That it is the sense of the General Eldership that the doctrines of faith healing and sanctification as a second work of grace are not in harmony with the practices and teachings of the Churches of God in the United States, as a body."

It is easy to see the things recorded in this chapter have hindered the growth of the church and caused much confusion and resulted in the loss of members and ministers.

Additional light may be found by the study of the statistics as recorded on pages 23, 24.

## Chapter IX

### Leadership Training

Leadership Training and Camps have become quite extensively used in training workers in the Sunday school and church.

The first movement in this direction was when the State Sunday School Association arranged a course in the Oliver Training Course. In 1896 a class was taught in Mount Pleasant, Pa., by Dr. S. G. Yahn and graduated in that summer. A State Worker told me, that he was pretty certain, that this class was the first class to finish the course and receive Diplomas. He was to let me know if it was not true. I did not hear from him, so conclude that it is correct. The class was: Anna Edwards Hoverter, Margaret K. Fox, Rev. and Mrs. E. C. Myers, J. L. Updegraph, and Mrs. S. G. Yahn.

Many classes in our Eldership completed the course. This was succeeded by the Leadership Training Courses. The General Eldership of 1929 directed the Board of Christian Education, along with many other projects, to promote Leadership Training courses for "greater efficiency in Sunday Schools, Missions and Christian Endeavor." Mrs. J. L. Updegraph was elected the member of the said Board from West Pennsylvania Eldership. This Board recommended that this phase of the work should be promoted by classes in local churches and in camps. The report of this Board at the General Eldership in 1933 showed training credits of 242, in this Eldership which was 63 above its nearest Eldership competitor. This Board arranged for three General Eldership Camps, in 1931-1932-1933. These were held at Ridgeview Park in

West Pennsylvania. The General Eldership of 1933 recommended that Camps be held in as many Elderships as convenient. This Eldership began at once and held its first camp at Champion, Pa., in 1934 and continued at the same place for 5 years, 1934-38. This camp of 1933 was attended by 42 persons and 40 Credit Cards were issued. The enrollment increased from year to year until in 1937 it was necessary to limit the registration. Search was made for a place of larger facilities and a Government camp, where a CCC Camp had been abandoned, near Salisbury was secured which had ample facilities and we had hopes of it becoming a suitable place for some time to come.

#### Eldership Endorsement

The 1934 Eldership heard the report of V. O. Barnhart on the Leadership Training Camp and adopted the following motion: "The Eldership commends the special committee for the successful promotion of the Leadership Training Camp this year, and the Board of Education be intrusted with the conducting of a similar Training Camp next year." At the 1935 camp 48 credit cards were issued, 1936, 84 were issued. The growth of the camp continued and the transfer to Camp Davis was made in 1939. An invitation was extended to the Maryland and Virginia Eldership to join with us and 25 attended and the following year 33. The instructors were chosen from both Elderships and a very pleasant fellowship was enjoyed during the years of the combination.

All arrangements were being made to hold the 1940 camp at Camp Davis, but a short time before the time to begin, we received word from the Government that Camp Davis would be used for a training camp for soldiers.

Search was made for another camp, but none seemingly could be found large enough to accommodate us. We had about called off having a camp, when our attention was directed to Arbutus Camp near Johnstown, Pa. The camp was held there in 1940- 1941 and 1942. This was a beautiful camp ground and though farther removed from the Maryland folk, they came in goodly numbers. It should also be mentioned, that a number attended several years from the West Virginia Eldership South.

During our crowded years, there was a deep feeling that we should secure ground for our own camp. Two sites were offered, but there were drawbacks such as, not a convenient place and in one case no electricity, etc., and the cost of building housing, auditorium and many other things would be quite expensive. In 1943 the David W. Fox farm was for sale. The Board of Trustees met and learned that the 52 acre farm could be purchased for \$4,000.00. The heirs to this estate donated \$25.00 each or \$100.00. Arrangements were made to pay \$1,000.00 cash and borrow \$3,000.00. The deal was quickly made and the Eldership came into possession of the farm. It had on it a 15 room house with a deep porch on one end and two sides. This was converted into a girls' dormitory. The large barn, which had not been used for a number of years, was turned into a boys' dormitory by building bunks and putting in extra floors. Also a cook house was converted for girls until 166 were housed and fed in 1944 and plenty of facilities for enlarging are at hand. The work has been done by volunteers of men and women and boys and girls and a splendid spirit of co-operation has been manifested. There is much to be done yet, to have an ideal camping ground and the hope is, that soon, "Old Fashioned Campmeetings," may be held yearly.

Coal underlies some of the ground, which, when sold will help in paying the debt.

#### Camp YowaJwa

The West Pennsylvania Camp has retained the name that was adopted by the General Eldership Camps, YOWAJWA (Youth Walking Jesus Way). This has been an appropriate name. During the camps there have been numbers, who have accepted Christ as their Saviour and other numbers, who have consecrated their lives to the service of the Lord and the Church.

Rev. J. L. Updegraph has served as Dean of the Camp for the ten years of its existence. He made it known, when accepting the deanship for the tenth consecutive year and being the close of the 100th anniversary of the Eldership and on account of his age that he would conclude his service in that capacity.

We think, that we may well close this chapter with a quotation from a Maryland member of the faculty, taken from the SNOOPERVISOR, the Camp paper.

"For three years the young people of Maryland have joined the young people of West Pennsylvania in a leadership training camp. I am sure I express the feeling of each camper from Maryland, when I say that this experience shall always be outstanding in our lives. The fellowship has been excellent, the environment conducive to nobler Christian living; the training has caused us to think more seriously and has prepared us for more useful service in the kingdom of God. If, after this year, our paths should part, next year at camp time our thoughts and prayers shall turn toward 'the hills of West Pennsylvania.' If we should join hands in our leadership training effort another year, we shall pray for a larger and better camp."—W. T. Jackson.

## Chapter X Interesting Items

### Missionary Societies

The first steps toward an Eldership Missionary Society were taken at the Eldership held in 1894, when representatives from the local churches met and organized a State Women's Missionary Society by electing Mrs. R. A. Marple, President, Mrs. W. H. McKelven, Vice-President, Miss Ruth Gailey, Secretary and Mrs. F. F. Manchester, Treasurer. They adjourned to meet at the next Eldership in 1895. The 1896 Eldership, "Heartily commended the newly organized Women's Missionary Societies and urged that a missionary society be organized in each church."

The first Board of Missions was elected in 1896.

In 1917 the General Eldership recommended the Church Unit plan in which all members of the churches were members of the Missionary Society. At the close of this historical period, there are 37 churches that have the Missionary Unit System and 14 have Woman's Missionary Societies.

### Fill Pulpits of Afflicted Ministers

The Eldership held in 1905 passed the following resolution: "Whereas, On account of serious illness on the part of some of our pastors, rendering them, temporarily unable to fill their pulpits; and, Whereas, we do not have general workers to meet this need, Therefore, Resolved, That the President and Secretary of the Standing Committee be empowered, at the request of the Pastor or

Church Council, to supply the pulpit for three-fourths of the Sabbaths during which the Pastor is incapacitated, and, further Resolved, That all Pastors be in readiness to offer such assistance when requested by the Standing Committee."

This action has been repeated at subsequent Elderships and has proven a blessing to the pastors and churches.

#### **Authority for Repairs**

The Eldership of 1895 confronted some difficulties in, that certain ministers made a practice, wherever they were sent to urge extensive repairs, additions and purchase of more property, in cases not seemingly justified, and leaving large indebtedness upon the churches thus served. Action was taken as follows: "Resolved, That no minister shall advise encourage or sanction the purchase of real estate, or erection or repairing of church houses or parsonages without first obtaining the consent of the Board of Trustees." This principle has been reiterated from time to time and now the general rule is to have two-thirds of the cost raised before consent is granted.

#### **Fairs—Festivals—Cakewalks**

The Eldership of 1895 severely denounced the holding of fairs, festivals, cake-walks, etc., as means to raise money and the following Eldership passed this resolution: "Whereas we realize that the holding of church festivals is injurious to the cause of Christ; Therefore, Resolved, That the giving of any countenance whatever, by a minister of the Eldership, to fairs, festivals, cakewalks and things of a kindred nature shall be sufficient

reason for withholding his license for one year, unless excused by the Eldership."

#### **Life Ordination**

The General Eldership of 1893 declared in favor of ministers receiving Life Ordination Certificates instead of Annual License. The Eldership in 1895 discussed the subject at some length. We find no action taken at that time. In 1899 we find this action: "Whereas, in accordance with recent action of the General Eldership, a change has been made from the annual preachers license to a Life Certificate of Ordination, and Whereas, It becomes necessary for Annual Elderships to exercise special care in granting said Certificates, therefore,

"Resolved that a Committee be appointed to make such arrangements and recommendations as may seem wise concerning the names on the ministerial roll of the Eldership, and also a recommendation concerning applicants who may be favorably reported by the Committee on License. Adopted."

The Committee appointed was S. G. Yahn, J. W. Davis, and R. L. Byrnes. Later in the session it made the following report:

"We recommend that each applicant, who shall be favorably recommended by the Committee on License shall receive a Licentiate Certificate to preach the Gospel, the same to be received annually, until he shall have completed the course of study provided by the Eldership, when he shall receive the regular Life Certificate of Ordination, provided such applicant, in the judgment of the Eldership, may be deemed worthy." The above was adopted Friday afternoon. Saturday afternoon, October 7, 1899 it made an additional report:

"We recommend that a Life Certificate of Ordination be granted to the following ministers: R. L. Byrnes, J. W. Davis, S. G. Yahn, Thomas S. Woods, W. B. Elliott, J. C. Cunningham, W. H. Guyer, J. W. Whisler, Geo. W. Davis, Geo. W. Byrnes, J. L. Updegraph, W. J. Umstead, D. A. Stevens, G. D. Statler, J. H. Means, H. Armstrong, J. B. Hawk, R. N. Dillon, J. O. Martin, R. B. Bowser, Theo. W. Lyons, W. W. Anderson, W. R. Craig, John Hovis, S. P. P. Young, N. I. Van, J. T. Boyd, R. Vannaman, J. T. Byers and Frank Flowers."

#### Conventions

#### Sunday School, Missionary, Ministerial, Christian Endeavor

Ministerial Conventions were held from 1896 on. Missionary conventions were held from 1897 and also Y. P. S. C. E. We were not able to find the inception of Sunday School Conventions. Soon after all four were held jointly and at the close of the period covered by this history the Convention has become a fixed annual affair held the last week in June. The convention has reached a stage of large attendance and much enthusiasm.

#### Elders or Reverends

The ministers of the Eldership were known as Elders which term was used in the Journals up to and including 1904. Beginning with the session of 1905 the term Reverend, indicated by Rev. was used exclusively. We find no action or resolution making the change and it seems strange, that the change was made so definitely without some action. Perhaps the explanation is hinted at in an action in another matter: "Like others."

#### One Cup

The Eldership of 1899 passed the following: "Resolved, That the innovation of individual cups in the Lord's Supper is a departure from the primitive mode and 'The Cup' of the New Testament."

#### Printed Journals

The Journals of the Eldership were copied in long hand in a large book until 1909, when they were produced in printed form and that method has been continued to the present.

#### Money Values

The estimated value of church buildings in 1943 is, \$359,500.00. No indebtedness reported. Value of parsonages, \$84,375.00 with an indebtedness of \$1,500.00. Total expenditures for the year, \$71,943.96.

#### Ministers' Wives' Association

The wives of the ministers of the Eldership decided that they should have an organization. At the Eldership held at Mount Pleasant in 1930, the Ministers' Wives' Association was organized.

Their first report to the Eldership, as appears in the Journal of 1933 when they reported as follows: "We, as wives of the ministers of the West Pennsylvania Eldership, want the Eldership, and especially our husbands, to know we are doing splendid work aside from assisting them in their work collecting sermon material, etc. We are earning money. We had \$19.25 in our treasury. We voted to give \$5.00 to Missions, \$5.00 to Widows' Fund, which has been paid over to Mr. Nile A. Marple, Elder-

ship Treasurer. We have \$9.25 available at present. Also \$21.61 in a closed bank. When we receive it we will do more.

Mrs. H. W. Woods, Secretary

The Association has an annual meeting at the sittings of the Eldership and have rendered good service by their gifts to different funds, furnishing flowers and showing an interest in the work of the Eldership in general.

At the meeting of 1943, they widened their borders somewhat by receiving Miss May Eakin into their membership. She is not a minister's wife but a faithful daughter, who has performed many of the tasks incident to a minister's work with her father Elder J. S. Eakin.

Mrs. Kathryn Woods, mother of Revs. Harold W. and John L. Woods, was also received as a member of the Association.

#### The Laymen's Association

At the Eldership sessions of 1916, at Brackenridge, Pa., the laymen effected a working organization. The Journal of that year states, that "the laymen present at the Eldership manifested splendid interest in the advances made along the various lines of our work. They reported to the Eldership that an organization had been effected, which was now ready to act upon the suggestion of the Eldership." And all through the intervening years their interest and zeal has been in evidence. Elsewhere in this volume, Rev. J. L. Updegraph refers to their fine work in connection with the Permanent Superannuated and Widows' Fund. Their Sunday afternoon meeting at Eldership is one of our well-established services. It brings together laymen from all over the Eldership.

This organization held its 25th anniversary service

at the Eldership at Kingwood, Pa., in 1941. Brother W. L. Stevens presided. He has been the efficient president of the Laymen's Association ever since its inception 27 years ago.

The writer of this item, J. I. Kalp, participated in the organization in 1916, served as its secretary, his last year as a layman, and was the entertaining pastor and one of the speakers at the 25th anniversary service.

## Chapter XI

We now give a list of all ministers who are or have been members of the Eldership in the period of 1893 to 1943 in the order of their ordination or license or transfer:

John Hickernell, who headed the list in the First Fifty Years, James W. Davis, Richard Vannaman, Shadrach Woods, C. H. Creger, Robert Luke Byrnes, Simon Fulton, J. C. Cunningham, Frank Flowers, David A. Stevens, Thomas S. Woods, William B. Elliott, Henry Armstrong, W. H. H. McKlveen, N. I. Van, W. R. Craig, S. P. P. Young, G. W. Shober, J. S. Marple, Sherman G. Yahn, J. H. Means, W. J. Umstead, J. C. Cunningham, A. Hetrick, J. F. Smith, J. E. Stillwagon, J. D. Stattler, J. N. Humbert, C. Manchester, S. B. Stephens, A. J. Peacock, W. S. Kregor, Geo. W. Davis, Herbert Dyke, John Hunter, G. H. Ritchie, J. C. Yates, J. W. Reghard, J. R. Campbell, Geo. W. Byrnes, F. F. Manchester, Wm. H. Guyer, James W. Price, R. B. Bowser, W. S. Sanner, Ab. Flowers, Ira C. Eakin, John T. Byers, S. F. Hummelstein, J. L. Updegraph, Wallace Anderson, F. B. Hawk, James Toy, Robert N. Dillon, James O. Martin, J. S. Boyd, J. W. Whisler, E. C. Greenert, T. W. Lyons, E. R. Carner, S. Fulmer, Jesse Hoffman, A. C. Bowers, A. W. Snyder, Forney O. Eakin, George M. Hulme, W. C. Myers, H. L. Ball, Leroy DeHays, P. C. Stillwagon, W. E. Davis, L. E. Yahn, John H. Gross, John Luchansky, Jacob Luchansky, J. G. Wise, Phillip Yates, H. Wimer, R. L. Crawford, J. W. St. Clair, E. W. Moyer, Frank Z. Conner, Harry White, Carroll C. Byler, W. F. Riley, H. R. Lobb, Clarence E. Main, Loring Howell, W. S. Shimp, Albert Breakiron, H. R.

Belles, J. K. Stormer, Joseph Seckley, Z. K. Riggs, H. G. Bowser, Nathan T. Lewis, J. D. Patterson, C. R. Thomas, A. G. Herr, Miss Anna Edwards, Daniel L. Eckert, Mrs. Louise Eckert, John J. Thompson, Samuel E. Slagle, A. L. Thompson, Walter Exline, H. C. Gonso, E. L. Tantlinger, Frank E. Miller, C. H. Weigle, L. M. Graham, Vernon Vandersall, G. D. Swartout, J. S. Garletts, J. S. Eakin, E. K. Eakin, E. E. Starr, J. H. Busch, V. O. Barnhart, James I. Kalp, John Pepper, F. A. Handley, Harold W. Woods, W. E. Turner, S. B. Craft, J. R. Ater, V. K. Betts, Mrs. Mary Handley, A. V. Jeffers, W. J. Shaw, J. W. Sampson, Mrs. J. H. Busch, J. Arnold Berg, Arthur Eakin, Stephen Carnock, Mrs. Stephen Carnock, Floyd Aldrich, F. Martin Bell, H. L. Rahmann, Harry Slagle, L. A. Lightfritz, Walter I. Martin, Harold Slagle, Joe L. Hull, Marion Smith, Ernest Hall, Joel Cock, Clarence C. George, John L. Woods, Russell Bucher, Harold S. Kinard, Luke Goodwin.

