

1808

Old Deer Creek
Church

1908

HISTORY
of the
United Presbyterian Church

NEW BEDFORD, LAWRENCE COUNTY, PA.

CENTENNIAL CELEBRATION

OCTOBER 15, 1908

LAWRENCE PRINTING HOUSE
GROVE CITY, PA.

HISTORY OF A CENTURY.



It is an old and trite saying that we are making history without knowing it; in other words that men are rarely conscious of the real importance of what they are doing. And this is an aphorism that must constantly occur to the would-be historian as he attempts to weld the records of the past into a chain of history and finds so many missing links, so much that has been left unrecorded and hence has been forgotten, or at the best only vaguely remembered. We have a striking instance of this here. Had the men and women who first met to worship God in that forest spot along Deer Creek a hundred years ago, and thus founded this congregation; had they realized that their children's children of the third and fourth generation would look back to that time with the deepest interest and that a populous and growing community a century afterward would regard their action as a most important event in local history; had they realized this, they and those who came after them would no



TENT IN GROVE, 1808

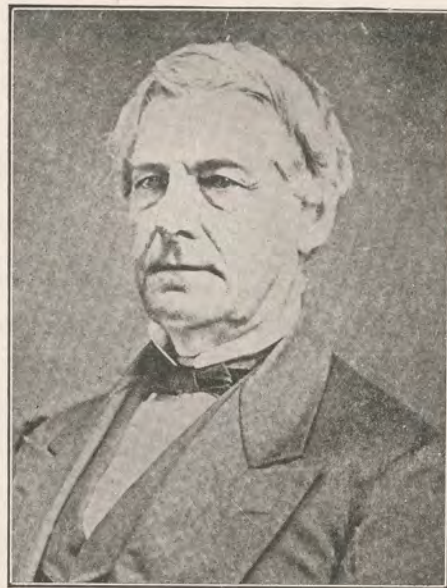
doubt have taken greater pains, not only that their work should be done and well done, but that the record of it should have been more full and more carefully preserved.



LOG CHURCH, 1810

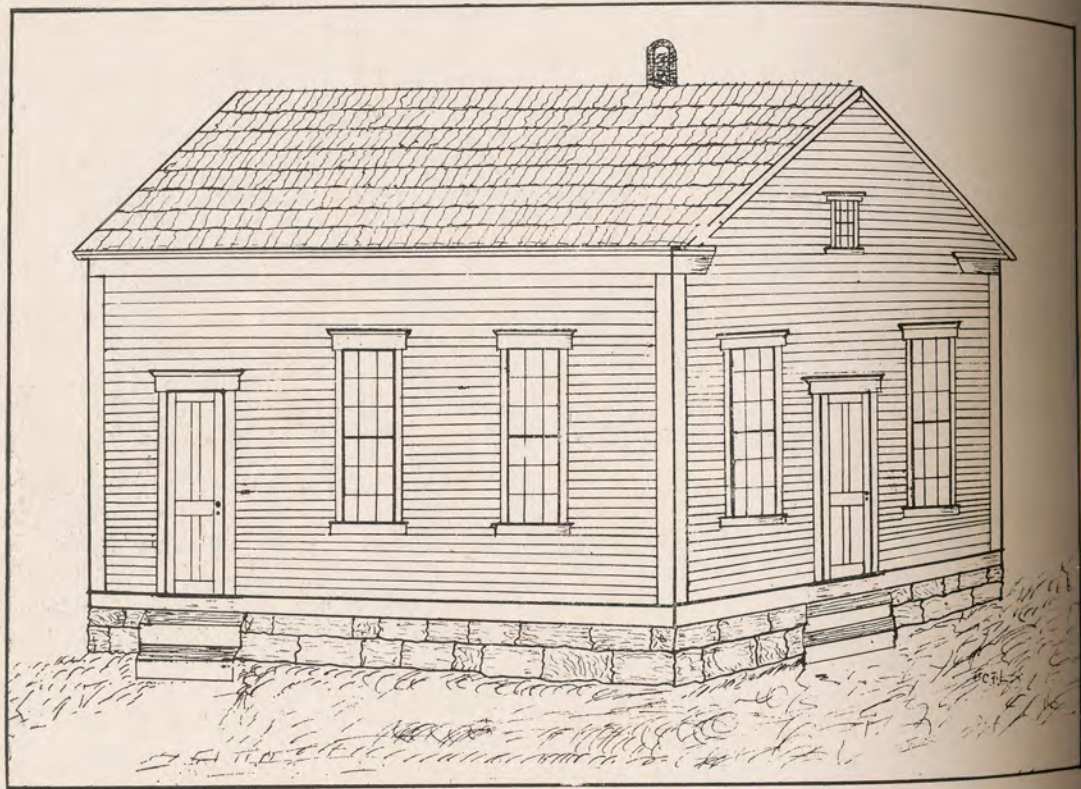
As it is, we have very little definite data concerning the beginnings of the congregation of Deer Creek. And had it not been for the labors of a former member of this congregation, Elder John Shields, an important part of what follows would, so far as the writer knows, have been utterly lost. Mr. Shields, who was a member of the Session for fifty years and Clerk of Session for thirty-three years, and who possessed a very keen historic sense, has left a large and exceedingly well-ordered mass of information concerning the first seventy-five years of our congregational history. It is fitting that, at the very beginning of this sketch, we should frankly acknowledge the debt which both the writer and the congregation owe to Mr. Shields for his intelligent and earnest efforts to gather and preserve items of interest in the history of the congregation; efforts moreover that seem to have extended through many years.

The congregation of Deer Creek began by a removal of the Associate (Seceder) congregation of Mahoning, or Mahoning Tent, as it was called at that time. This congregation was organized about 1799 or 1800, and was at the first connected with the congregations of Little Beaver and Brush Run, both in Beaver county. The first pastor of the above charge was the Rev. James Duncan, the sec-



REV. DAVID GOODWILLIE, D. D.
PASTOR 1825-1833

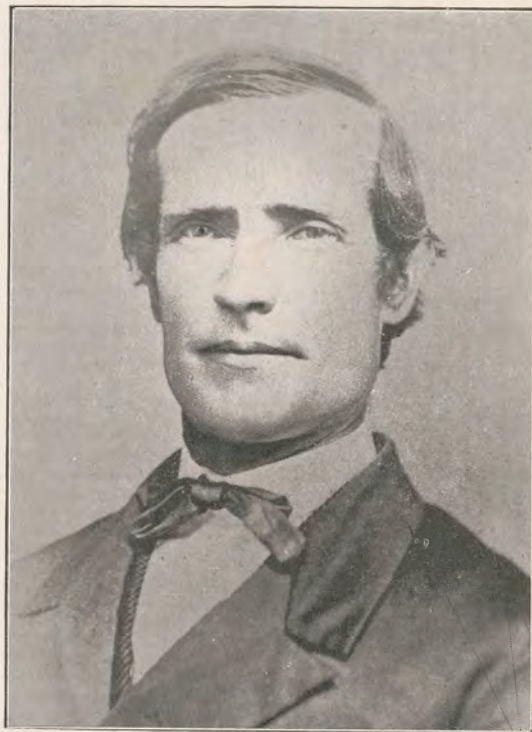
ond minister of the Associate Church licensed in America. In 1804 he was released by the Presbytery of Chartiers from the pastoral charge of Little Beaver and Brush Run, evidently in the hope that other congregations nearer Mahoning might be established and a new charge formed. Accordingly we find that in this same year, 1804, he organized a congregation at Poland, Ohio, now the Struthers



FRAME CHURCH. 1823

U. P. Church, and in 1805 another at Liberty, Ohio. This seems to have been done without any presbyterial authority. In fact Mr. Duncan appears to have considered the three as one congregation since they were placed under the oversight of a single session called the Session of Mahoning, Liberty and Poland.

In 1808, as nearly as we can determine the date, it was decided to transplant the Mahoning congregation to a site about one mile from the present village of New Bedford and the congregation was renamed Deer Creek, from the little creek which ran not far from the church site. The reason for making this change we do not know. We do know, however, that it stirred up determined opposition on the part of many of the members of Mahoning. And when those who favored the removal won the day, the opposition refused to go with them but remained at Mahoning and reorganized as an Associate Reformed congregation, which they continued to be until the time of the union in 1858. Those who removed to Deer Creek in 1808 worshipped at first in the thick grove where the Old Church afterward stood. As at Mahoning they had a tent, that is, a roofed platform for the preacher and precentors, high above the congregation. The people sat on rough-hewed



REV. JOSIAH ALEXANDER
PASTOR 1857-1877

logs in the shade of the trees. During the winter time they worshipped in private houses, as there were no school houses or other public buildings in which to have service. The

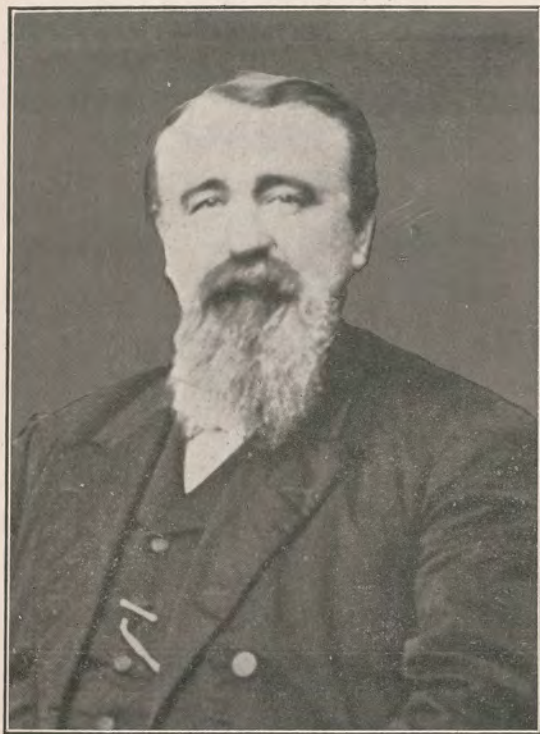


FRAME CHURCH, 1849

only public building used for school purposes in the vicinity was the Hopewell Presbyterian Church, a building of unhewn logs, with a clapboard roof and a large chimney and fireplace in the middle of the room.

In 1810 it was decided to build a church at Deer Creek that the congregation might have more permanent lodgement. And so a neat building of hewn logs about 30x35 feet was erected. Each member hewed and delivered his log, and then they met and raised the building. The remainder of the work—roofing, finishing the room, and building the pulpit—was done by hired carpenters. The pulpit, by the way, seems to have been a notable affair. It was of walnut with panel work and was nearly the height of an ordinary man's breast. When the preacher stood behind it, and such was the universal custom, little more than his head and hands were visible to the people down in the pews. This house, heated by wood stoves, was a great convenience, as it sheltered the congregation from both summer's sun and winter's cold.

For a few years after the building of the new church things went on quietly and the congregation prospered. But times of trouble were approaching. Rev. Duncan began to preach doctrines at variance with those of the Seceder Church, and in 1813 published a



REV. H. S. BOYD

PASTOR 1878-1888

book or treatise on the Atonement, the object of which seems to have been to reconcile the Calvinistic and the Arminian views. In this he did not succeed but he did succeed in in-

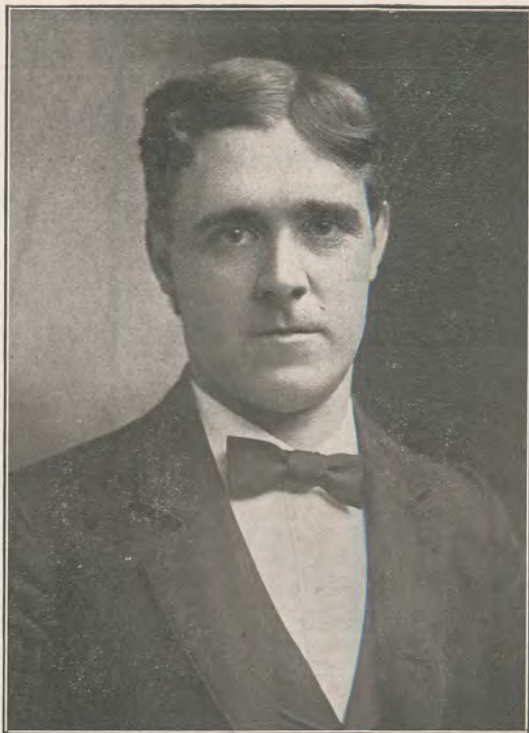


PRESENT CHURCH. 1883

volving himself in a heresy trial that ended in his being suspended by Presbytery and leaving the ministry of the Associate Church. He lived some ten or twelve years after his suspension but little is known of his after life. He is said to have died in poverty. Thus in 1816, eight years after her organization, Deer Creek became vacant for the first time.

Let us look for a moment now at the conditions which surrounded the congregation at this time. The country was largely a wilderness. Only one public road reached the church and it was not much traveled except on the Sabbath. Deer, bears, wolves, panthers, wild cats and other animals of the woods roamed through the forests practically undisturbed. The people lived in log cabins with clapboard roofs and open wood fire places. Each bit of land must be cleared before it was planted and the fields were full of stumps.

In the world at large, the wonderful chain of events that were to mark the Nineteenth Century as a new era were just beginning. Napoleon was at the height of his power and military splendor in Europe. The Battle of Waterloo was still seven years off when Deer Creek was founded. Only a few years before, the Louisiana Purchase, which practically



REV. JOHN W. GEALEY
PRESENT PASTOR, 1897

doubled the area of the United States, had been made by President Jefferson. Ohio had been a state only three years in 1808. News-



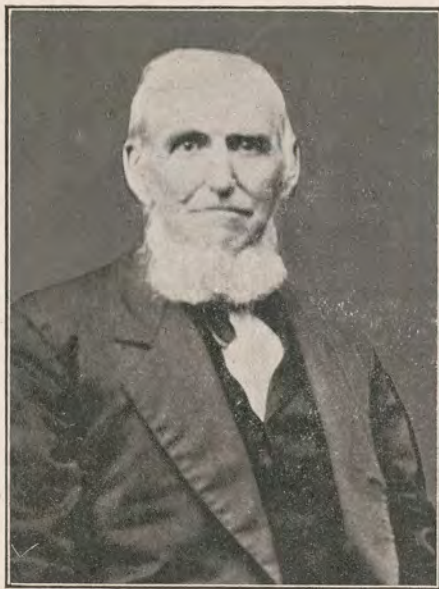
JAMES HILL, 1873; JOHN WALKER, 1873; HIRAM ANDERSON, 1878; ROBT. LOWRY, 1860; CHAS. WILLIAMS, 1878
JOHN SHIELDS, 1841; WILLIAM DICKSON, 1856; REV. H. S. BOYD; D. W. CRAWFORD, 1856; ROBT. DAVIDSON, 1841

REV. H. S. BOYD AND HIS SESSION

papers were practically unknown through the rural districts. It was, by the way, in the same year in which Deer Creek was organized, 1808, that the first religious newspaper in the United States began to appear. It was called the "Herald of Gospel Liberty" and was published in Portsmouth, New Hampshire. It is at present published in Dayton, Ohio, and celebrated its hundredth anniversary about a month ago.

Books also were rare. The Bible, Bunyan's Pilgrim Progress, The Marrow of Modern Divinity, and Boston's Four-Fold State, together with an occasional copy of Erskine's Gospel Sonnets and Baxter's Saint's Rest, composed the ordinary library of the more well-to-do and intelligent households. Our forefathers had not our advantages of education and as a result it appears that some, even among the Seceders, could not read, and a much larger number could not write. At least we find in looking over the minutes of Deer Creek session from 1808 to 1811 that a number of those who were called before Session as witnesses signed their depositions with a mark.

At that time and for many years after, the Session was literally a "court." What minutes we have are largely taken up with



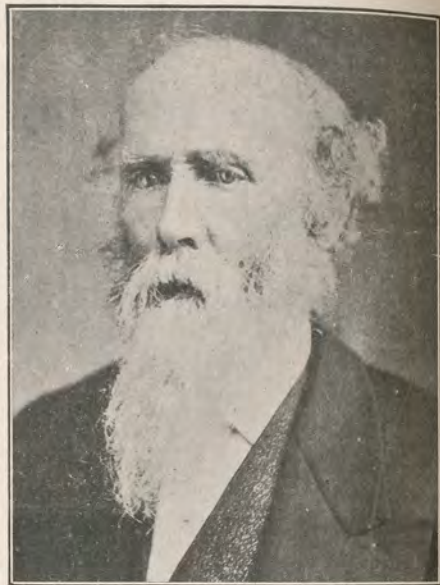
JOHN SHIELDS
ELDER AND HISTORIAN

the records of cases of discipline. Witnesses were freely called and sworn on both sides, the evidence taken, and judicial decisions rendered. If a man did not have his side of the case ready for presentation, the hearing was deferred until he was fully prepared.

In these early records we also find that

"Raisings" figure frequently. There seems to have generally been more or less whiskey among the men on such occasions and more or less gossip among the ladies, and both were apt to bring some of the participants before Session. Money was comparatively scarce and much of the business was done by barter. Even the minister seems to have been paid, in part at least, in produce. We have the record of a congregational meeting at Deer Creek on January 2, 1823, at which a committee was appointed to lay a price on such produce as the pastor, Rev. Douglas, should agree to take as part pay on his stipend for 1822. This committee reported that they had placed the price of rye and corn at thirty-five cents per bushel and whiskey at twenty-five cents per gallon.

We have no list of the congregation during Rev. Duncan's pastorate, nor in fact up to 1827, when the list shows 78 families and 167 communicants. The original Session appears to have consisted of five members: Samuel McBride, William Houston, Robert Walker, James McConnell and William Gealey. Samuel McBride was Clerk of Session. The names of Messrs. McConnell and Gealey appear only once in the session minutes and do not appear afterward; why we do not know. In 1811 George Thompson and Alexander



ELDER ISAAC P. COWDEN
FIRST SABBATH SCHOOL SUPERINTENDENT

Reed were added to the session. The minutes of 1811 contain beside these the names of James Brownlee, Joseph Cowden and Randles Cowden. These had evidently been added between 1806-11. The minutes between these dates have not been preserved. At this time the congregation was under the oversight of the Associate Presbytery of Ohio which was organized in 1808. It occupied

the same territory, practically, as that now embraced within the First Synod of the West, United Presbyterian. It contained four ministers: James Duncan, Daniel McClain, Thomas McClintock and David Imbrie. Each of these preached in two charges at least. There were few roads, and they of the roughest; hence they were compelled to travel over their extensive parishes on foot or on horseback. The preacher with his saddle-bags was evidently no uncommon sight in these days. In less than three years, however, three more ministers were settled within the Presbytery, each of whom had four charges.

We have now glanced at some of the conditions under which our forefathers set up and maintained their Church in the wilderness. Let us now briefly sketch some of the further history of this particular congregation. For three years after Rev. James Duncan's dismissal, the church was vacant and had little preaching service. Three of the elders removed from the bounds of the congregation and everything seemed to languish. In 1819, however, the three congregations called the Rev. Robert Douglas to be their pastor. He continued to minister to them until his death in 1823. Rev. Douglas was a scholarly man, at home on many other subjects besides theology. His sermons were unusually short for



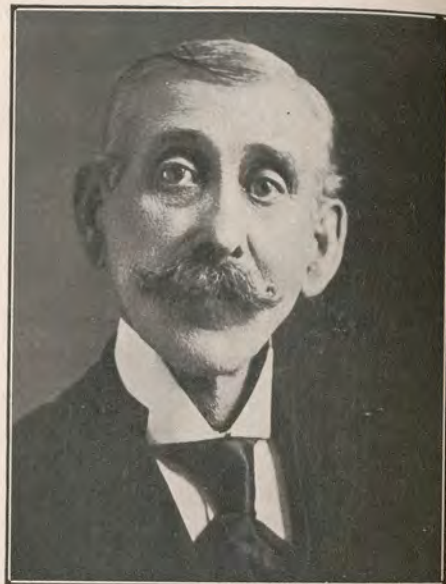
ELDER JOHN COWDEN, M. D.
ORDAINED 1836

those days, being only 25 to 30 minutes in length. But they were comprehensive and very carefully prepared, and the people did not seem to think the less of them on account of their brevity. He was still a young man at the time of his death, being only 32 years old. His grave is to be found in the cemetery of the Poland Church. During his pastorate the same method of sessional management was

in force; one session for the three charges. At Deer Creek the log church built in 1810 had already become too small for the attendant worshippers. Hence a new church was built in 1822-'23. It was a frame building, some 40 by 50 feet.

After the untimely death of Rev. Douglas, the congregation was again vacant until 1825. At one time during this period we are told that almost a full year elapsed without a preaching service in the church. In 1825 the Rev. David Goodwillie accepted a call to the united congregations. Under his able ministrations Deer Creek prospered to such a degree that in 1833 they conceived the idea of separating from Poland and Liberty and keeping Rev. Goodwillie all his time. Poland and Liberty agreed to the separation but joined issue on the question of the pastor, petitioning Presbytery that Mr. Goodwillie be retained for the two congregations. Presbytery left the decision of the matter to Mr. Goodwillie himself who chose Poland and Liberty. Hence Deer Creek again became vacant in 1833.

About this time two of the notable figures of the congregation passed away, Samuel McBride and William Houston. Both had been members of the Session since its first organization and Mr. McBride had served as Clerk

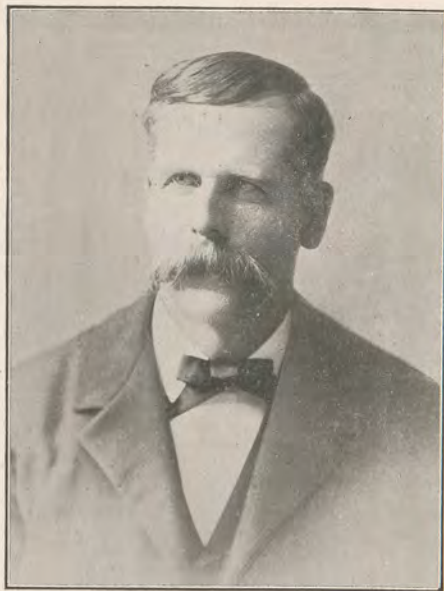


ELDER WILLIAM J. SHARPE
ORDAINED 1891

for over a quarter of a century. At this time there were plenty of supplies, so that there was some difficulty in getting the people united on a man. In 1834, however, a call was made out for the Rev. James P. Ramsey. He accepted and served as pastor of the congregation until the close of 1855, when failing health forced him to resign. He afterward engaged in mercantile business in New Bed-

ford for a short time and then removed to New Wilmington, where he died in 1862. His grave in Deer Creek cemetery is marked by a monument erected by the congregation.

During the period of twenty years embraced in Rev. Ramsey's pastorate, a number of interesting happenings occurred. In 1837-1838 the anti-slavery movement was shaking Church and State throughout our country; and Deer Creek was caught in the current. There was a decided difference of opinion on this question among the members of the church. Many of them were avowed anti-slavery in sentiment; many others were unsettled with regard to the question; and there were a number of avowed pro-slavery men in the congregation. Rev. Ramsey would not, at first, definitely commit himself on the question. While he did not attempt to defend slavery, he would not fall in with the radical views of those who opposed it, and seems to have largely passed it by in his pulpit messages. The climax came, however, in the winter of 1838. It was announced that there would be a meeting in the church to be addressed by Rev. Wright, of the Westfield Presbyterian Church. The day arrived and amid a driving snowstorm the people came in large numbers to the church. Rev. Wright was there, as were also Rev. and Mrs. Ram-

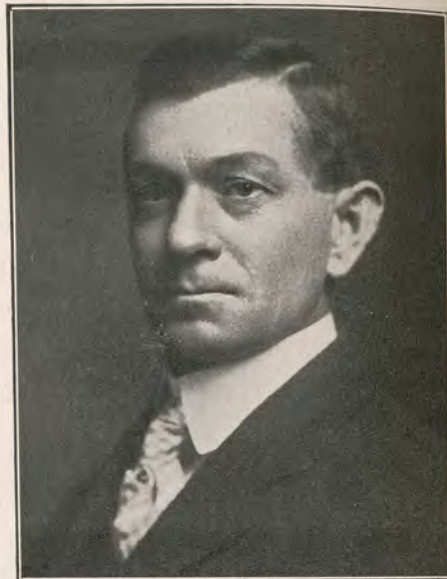


ELDER WILLIAM S. LOWRY
ORDAINED 1891

sey. When they reached the church, they found that the pro-slavery men had been there before them and had nailed down the windows, locked the door, and stationed a guard to bar access to the house. The intended audience made no trouble but quietly turned their sleighs and sleds and returned home. On the next Sabbath, however, Mr. Ramsey spoke out clearly on the question, condemn-

ing slavery. Many of the people who had before been undecided joined with him and a large majority of the congregation applauded his stand. The pro-slavery element soon afterward withdrew, built a church at Beulah, and organized an Associate Reformed congregation there.

Another thing that stirred up considerable feeling in the church during Rev. Ramsey's pastorate was the question of music. Up to 1818 the custom had been for the singing clerk to read out one line of the Psalm, then sing it, then read out another line and sing it, and so on until the Psalm or the portion of it that was intended to be sung had all been rendered. There were only about a dozen tunes used, all common metre, such as Dublin, Coles Hill, Mear, Bangor, Dundee, Isle of Wight, etc. The first two, Dublin and Coles Hill, were always used at the Communion service. About 1820 the custom was changed. Two lines were given out at a time and a few new tunes were introduced. During Rev. Ramsey's pastorate it was proposed to go still further and dispense with the lining out altogether. Many earnestly opposed this innovation, even going so far as to remain at home for a few Sabbaths when a new tune was introduced, and declaring that it was the first step toward hymn-singing choirs and instru-



ELDER J. AL. COOPER
ORDAINED 1904

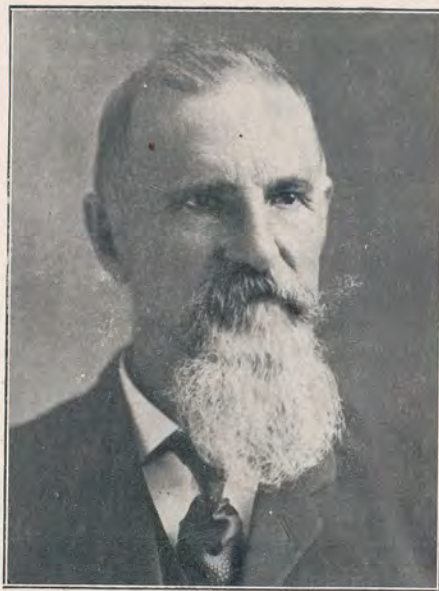
mental music. In spite of their opposition, however, the proposition carried and progress again won the day, as in fact it generally did in Deer Creek; although there was always enough opposition to new things to make those who proposed them careful of their ground, which is nowise to be regretted.

In 1850 or 1851, a Bible Class and Sabbath School was founded, with Elder I. P.

Cowden as Superintendent. During this period two enactments of the Synod stirred up the congregation. The first was that in regard to the publishing of marriage bans from the pulpit at least two Sabbaths before the ceremony. The young people naturally did not favor this rule and in many cases flatly refused to obey it. There was so much opposition to it that it was soon relaxed and, as Mr. Shields observes in his history, "Young America had its own way." Another rule of Synod that made trouble at Deer Creek at this time was that with regard to occasional hearing. It had never been enforced at Deer Creek and was exceedingly unpopular. It was soon abandoned.

In 1848 a movement was set on foot to either repair the old church, which was still fairly good, or to build a new one. The matter was referred to the people who decided to build a new church. It was completed in the following year, 1849. It was 43 by 50 feet, considerably larger than the old church had been. According to the report made to Presbytery in 1856 there were at that time 67 families and 128 communicants in the congregation.

Rev. Ramsey left in January, 1856, and the congregation was vacant until April, 1857, when the Rev. Josiah Alexander was installed

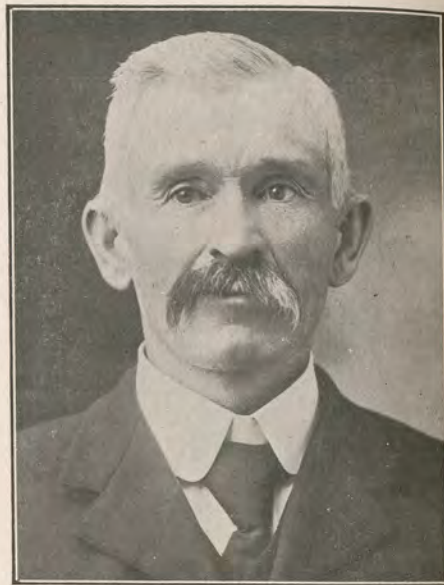


ELDER DAVID C. McBRIDE
ORDAINED 1904

as pastor and entered upon one of the longest pastorates in the history of the congregation. The union by which the United Presbyterian Church was formed occurred the next year, 1858. So far as numbers are concerned, the Union was no advantage, but rather a blow to Deer Creek. Under Rev. Alexander the church had begun to flourish greatly, until there were few vacant seats in the building

of a Sabbath. The Sabbath School, which had languished on account of Mr. Ramsey's poor health, was reorganized with 180 members. A monthly prayer meeting was also established. Then came the Union. There were two Associate Reformed churches in the vicinity—West Middlesex, five miles away, and Mahoning, about four miles away—but the staunch Seceders had refused to be drawn away by their proximity. Samuel McBride, with the Mahoning church on his own farm, drove four miles to Deer Creek for 25 years. But now they were all one Church, and those who were nearer to Mahoning or Middlesex began to drop off one by one. In 1861 came the War of the Rebellion and Deer Creek did not hesitate to send her loyal sons to the front to defend their country. We have the names of not less than forty soldiers who went from this congregation. Of these, nine died in the army.

In 1867 the use of tokens in connection with the Communion service was discontinued. The tokens used at Deer Creek were made of lead, were square in shape and had a Capital "D" stamped upon them. On the Saturday before Communion, the congregation passed in single file before the Session and, as they passed, the Moderator dropped a token into the hand of each member in good standing.

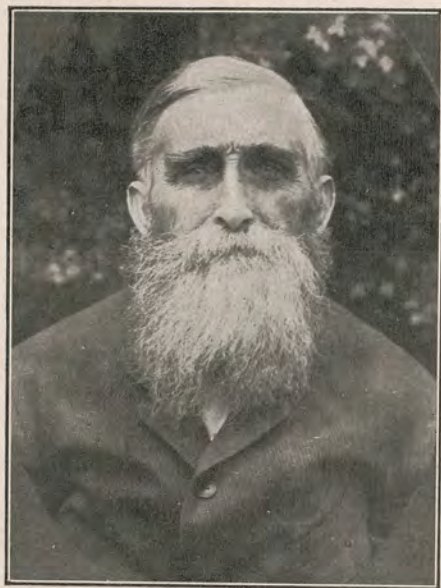


ELDER ALBERT A. ANDERSON
ORDAINED 1904

This entitled him to a seat at the Communion table. On the next day, after the communicants were seated about the tables, one of the elders passed around and collected the tokens. Rev. Alexander's pastorate continued until June 10, 1877. After his resignation, Rev. Alexander remained for a year or two on his farm near New Bedford, and then removed to New Wilmington, where he pur-

chased property. He died a short time afterward and his body was brought back to New Bedford, and after funeral services in the church where he had labored so long and efficiently, was laid to rest in the old cemetery. A neat marble slab, erected by the family and the congregation, marks his last resting place. After Rev. Alexander's resignation, the congregation was vacant almost exactly a year. Rev. H. S. Boyd was then called and was installed as pastor June 11, 1878.

We need scarcely dwell upon the history of the congregation from this time on for we now come to a time that is well within the memory of many of those present. One event should, however, be noted. That was the building of the new church, which was dedicated July 12, 1883. At that time the location was changed to New Bedford, as was also the name of the congregation. On the last Sabbath before the dedication and the last preaching service in the old church, Rev. Boyd preached an appropriate sermon, taking as his text the last clause of the tenth verse of the twenty-fifth chapter of Matthew, "And the door was shut." Thus a spot that had been hallowed in the eyes of this community for almost three-quarters of a century—the scene of struggle and of victory, of sorrow and of joy, of chastisement and of blessing—was



JAMES D. SMITH
OLDEST LIVING MEMBER

left vacant save for those silent sleepers in the graveyard, unwatched save by the un-sleeping Eye. Nevertheless, it is and must continue to be an eloquent witness to us, giving us comfort from the past, admonition for the present, and inspiration for the future. Rev. Boyd's pastorate continued until the end of January, 1888, when in opposition to the wishes of the entire congregation he gave up

his work here to enter another field.

In the April following Rev. Boyd's resignation, Rev. James A. Brandon came and served as Stated Supply for eight or nine months. A determined effort was made to call him as pastor but Rev. Brandon could not see his way clear to accept the call. After about a year more of supplies, Rev. Samson came as Stated Supply for three or four months. He was also called, but like Mr. Brandon, could not see his way clear to accept. Another year slipped by, but finally on June 10, 1892, almost four years after the resignation of Rev. Boyd, Rev. J. P. Davis, having accepted a call from the congregation of New Bedford, was formally installed as pastor. Rev. Davis did good work in the congregation for about three years, leaving in July, 1895.

On July 4, 1896, the present pastor came as Stated Supply, and on the completion of his Seminary course a year later, accepted a call to the pastorate of the congregation and was duly installed on June 18, 1897. Thanks to the forbearance of the congregation, he is still serving in that capacity.

Mr. Shields, in his historical sketches written about 1876, remarks that there have been but few enter the ministry from Deer Creek congregation. He mentions three: The Rev. John Walker, son of Robert Walker who



MRS. AMY COWDEN

was a member of the first session at Deer Creek. Rev. John Walker was a prominent minister of the Associate Church and was especially celebrated as one of the apostles of the anti-slavery movement in that church. We are told that \$1,000 was offered for delivering him, dead or alive, in New Orleans during the height of that controversy. He died in 1845. Rev. A. Y. Houston, whom most of those present know and remember,

was born and raised and admitted to the church in Deer Creek congregation. Rev. W. H. Walker, a nephew of Rev. John Walker, was born and raised in this church. He died at an early age. The later generation has, however, amply redeemed the reputation of Deer Creek in this regard. She has at the present time five of her sons in the Gospel ministry: Rev. W. T. Cowden of the Disciple Church, now of Tacoma, Washington; the Rev. Houston W. Lowry, D. D., of the Presbyterian Church, Akron, Ohio; Rev. J. A. Alexander, of Crafton, Pa.; Rev. T. F. B. Smith, now of the Presbyterian Church, York, Nebraska, and Rev. R. W. Walker, of our Egyptian Mission, who has been in the mission field for a number of years.

And now to recapitulate a little. During 100 years the congregation has had eight pastors: James Duncan, with a pastorate of 7 years; Robert Douglas, 4 years; David Goodwillie, 7 years; James Ramsey, 21 years; Josiah Alexander, 20 years; Hugh Boyd, 10 years; J. P. Davis, 3 years; John W. Gealey, 12 years. It has been vacant in all about 16 years, or one-sixth of the time. The average length of pastorate has been ten and a half years. The longest pastorate was that of Rev. Ramsey, 21 years, and the shortest that of Rev. Davis, 3 years. One pastor has died



MRS. MARY HOUSTON LOWRY

on the field, Rev. Douglas; two are buried in the cemetery, Revs. Ramsey and Alexander. Exclusive of the tent which served at the beginning, four churches have been erected: the first in 1810, the second in 1823, the third in 1849, and the present building in 1883. Thirty-six elders have served upon the Session. At present the congregation has 170 members, with 129 in the Sabbath School and 33 in the Young People's Society. While,

during the 100 years of our existence, there have been from time to time seasons of storm and stress, for by far the greater part of the time the congregation has moved on in an even way, quiet and prosperous.

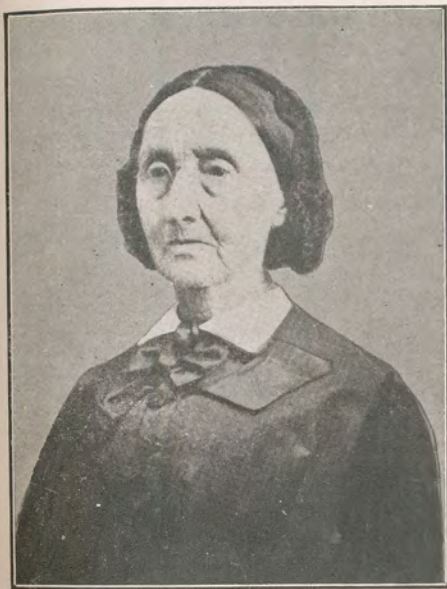
Our history shows some marked characteristics plainly manifesting themselves. First. Deer Creek has generally been self-reliant and hopeful. At numerous times the outlook has been far from encouraging, but I find nothing in the records to show that the congregation lost heart or became discouraged at such times. They seemed to have believed, as some one has said, "a difficulty is a thing to be overcome." So they went right on and by the blessing of God overcame them. Second. Deer Creek has been ready to take her stand for needed reforms. We saw it in Rev. Ramsey's time with regard to the anti-slavery movement; we see it from the time of Rev. Alexander in her stand on temperance; we are seeing it in these days in her stand on the reforms of the day. Third. Deer Creek has been progressive and liberal. We see this illustrated in the music question in all its various phases, from the change in the "lining out" from one to two lines, up to the use of the instrument in church worship. We see it in the matter of publishing the bans and also in that of "occasional hearing." Against the



MRS. MATTIE A. MCBRIDE
93 YEARS OLD

earnest and sometimes even bitter opposition of conscientious men and women who saw danger in the new innovations, the more advanced view uniformly carried. I do not speak of these things either to praise or blame, but simply as matters of historical interest, that need no comment.

And now we have stopped at the hundredth milestone and cast an eye back over



MRS. DAVID GOODWILLIE

the way which we have come. We see some things to regret; many things to be thankful for. But what of the long way that stretches out ahead? As we enter upon it, let us carry with us all that is best and most praiseworthy in the example and in the spirit of those who have gone before. Avoiding their mistakes, let us cling fast to their faith in God; to their love for the Church of the Lord Jesus Christ; to their rugged principles; to their sturdy vir-



MRS. BELLA BOYD

tues. So that if it please God that the close of another century shall find this congregation still in existence, those of that latter day who look over the old records of this meeting and of all that is to follow it, may find as little to regret or to be ashamed for; as much to admire and to honor and be grateful for as we find to-day.

This paper, recounting as it does something of the achievements of those who have

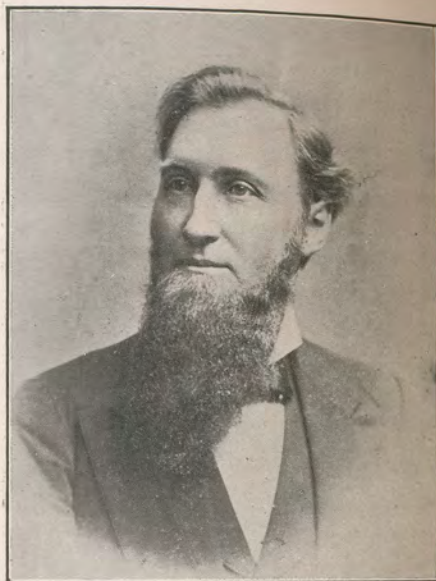
IN MEMORIAM

Elder Ambrose Shields

ORDAINED 1891

BORN AUGUST 18, 1849

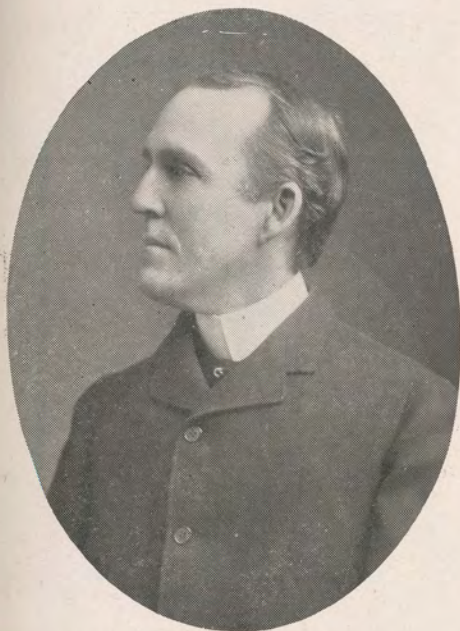
DIED AUGUST 9, 1908



REV. W. F. COWDEN

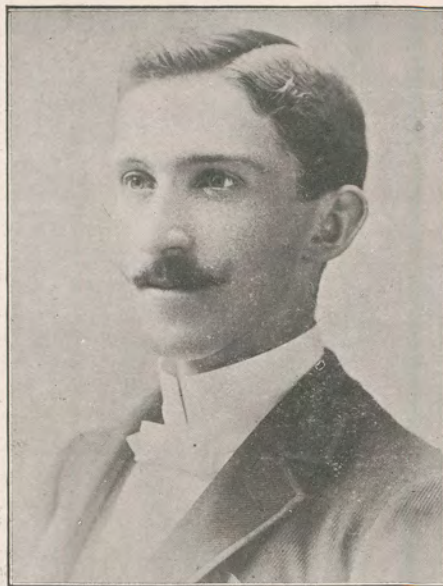
loved and labored for this congregation, would to my mind be incomplete without a word in affectionate memory of that beloved brother in Christ who has been called home since the preparations for this occasion were begun, Elder Ambrose Shields. Had it pleased the Master of Life to spare him for a short time longer, he would have had an important part in these arrangements. As it is, we feel his presence among us to-day in the full charm

of that personality which so endeared him to all. Amid all those who from the organization of this congregation have watched over her higher interests, guided her by wise counsel, and upbuilt her by faithful, devoted service, none has had a higher conception of duty, a greater willingness to be used in the Master's work, or a more abiding desire to help those with whom he came in contact of-



REV. H. W. LOWRY

ficially or personally. A good man, he did a good work; and when his Master called him we cannot doubt that it was to receive the abundant reward that is promised to "him that overcometh." To our exceeding regret we have no even tolerably good portrait of him since he attained to manhood. But we who knew him do not need his pictured face to recall his memory, for it is in our hearts.



REV. T. F. B. SMITH

SONS OF CONGREGATION IN THE MINISTRY

Rev. John Walker, deceased.

Rev. W. H. Walker, deceased.

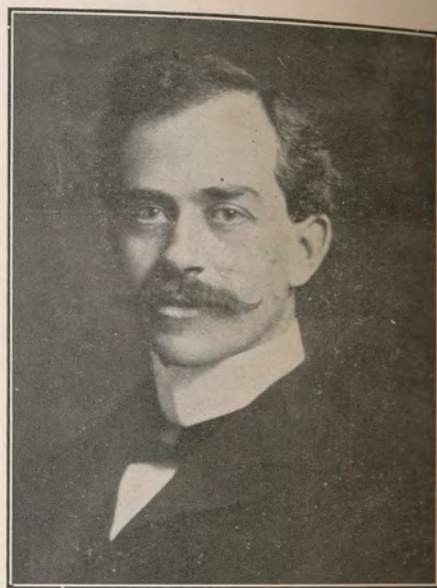
Rev. D. H. Goodwillie, Pastor Presbyterian Church, Port Huron, Michigan.

Rev. W. F. Cowden, Pastor Disciple Church, Tacoma, Washington.

Rev. H. W. Lowry, Pastor Presbyterian Church, Akron, Ohio.



REV. R. B. A. McBRIDE



REV. JAMES A. ALEXANDER

SONS OF CONGREGATION IN THE MINISTRY

Rev. Alexander T. Houston, deceased.

Rev. T. F. B. Smith, Pastor Presbyterian Church, York, Nebraska.

Rev. R. B. A. McBride, D. D., Pastor U. P. Church, Omaha, Nebraska.

Rev. Robert Walker, Missionary, Egypt.

Rev. James Alexander, Pastor U. P. Church, Craf-ton, Pa.

Members of the first choir at Deer Creek, 1868: W. J. Sharpe, chorister; Mrs. Craig Stewart, Jennie Davidson, Sadie McBride, Lu Sample, soprano; Lizzie Paden, Laura Justice, Bell Walker, alto; J. C. Vanors-del, T. H. Shields, bass.

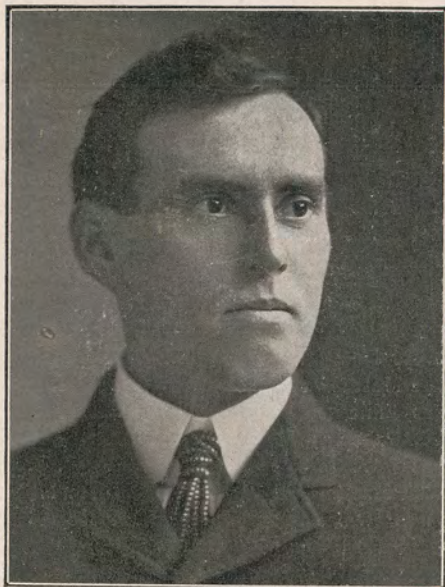
Present Choir, 1908: J. A. Cooper, chorister; Alice Shields, organist; Edith White, Jennie Smith, Olive Smith, Margaret Walker, Daisy Smith, Ellis Smith.

ELDERS OF DEER CREEK, 1808-1908

James McConnell
William Gailey
Robert Walker
William Houston
Samuel McBride
Alexander Reed
George Thompson
David Wilson
James Shields
Thomas Robinson
James McConnell
Dr. John Cowden
John Monteith
Hugh Nelson
I. P. Cowden
Thomas Stiemmons
James McBride
Robert Davidson

John Shields
William Dickson
D. W. Crawford
William Duff
Benjamin Mars
Ralph Vanorsdel
Robert Lowry
John Johnson
James Hill
Charles Williams
John Walker
Hiram Anderson
D. G. Denison
W. S. Lowry
W. J. Sharpe
Ambrose Shields
J. Al. Cooper
Albert Anderson

D. C. McBride



REV. R. W. WALKER

CHURCH OFFICERS, 1908

SESSION

W. S. Lowry
D. C. McBride
W. J. Sharpe
J. Al. Cooper
A. A. Anderson
Hiram Anderson

TRUSTEES

W. F. Cowden
Ed. R. Lowry
Trude Smith
F. W. Shields
J. A. Walker

TEACHERS

W. S. Lowry	Adda Anderson
Clara Calderwood	Franc Calderwood
Rev. John W. Gealey	Margaret Walker
Alice Shields, Organist	

SABBATH SCHOOL

Clare Shields	.	.	.	Superintendent
J. A. Cooper	.	.	.	Ass't Superintendent
Edith White	.	.	.	Sec'y-Treasurer
Margaret Walker	.	.	.	Sup't Cradle Roll

MISSIONARY SOCIETY

Maggie Walker	.	.	.	President
Mary Lowry	.	.	.	Vice President
Franc Calderwood	.	.	.	Secretary
Adda Anderson	.	.	.	Treasurer

SOLDIERS FROM DEER CREEK

WAR OF THE REVOLUTION

William Houston

James Brown

WAR OF 1812

Alexander Neale
John Gealey
William Crawford
William Jackson
James Mars

William Sheriff
William Walker
Matthew Black
David Wilson
Abner Crossman

Hugh Nelson

WAR OF THE REBELLION

James Neale
Thomas Matthews
Charles Williams
Scott S. Paden
John Stewart
Emmet Pothour
Wilson Brownlee
William Paden
George Burrows
John Duff
B. F. Cowden
Benjamin Neale
Wilson Mars
Clark Crossman
J. P. Sheriff
George D. Burrows
D. C. McBride
Richard Gilmore
R. P. McGeenan
Hiram Anderson
D. C. Stewart
Robert Shields
Gealey Shields

James H. Matthews
Robert Caldwell
Griffith Jackson
William Vanorsdel
Wiley W. Crawford
William M. Ramsey
Davidson Shields
Milo Paden
John Burrows
Paterson Duff
J. C. Cowden
Harrison Gealey
Cyrus Crossman
Elias Gilmore
Josiah Shields
Samuel Burrows
Dickson McBride
Craig Stewart
Selden Sears
Gaiely Smith
Thomas H. Shields
John Shields
Job R. Vanorsdel

SPANISH-AMERICAN WAR

James Brownlee

Harry Sears

List of Sabbath School Superintendents from the first organization of the Sabbath School in 1850 to present time: I. P. Cowden, John Shields, W. J. Sharpe, W. S. Lowry, J. D. Lowry, George Dickson, Ellis Smith, Ellis McFarlane, J. A. Cooper, Clare B. Shields.

NAMES OF MEMBERS

Hiram Anderson	Mrs. C. B. Anderson
Ella Anderson	Albert Anderson
Bessie Anderson	Sadie Anderson
Nannie Anderson	Ada Anderson
J. A. Allison	Flora Allison
Mary A. Allison	Clarence Allison
D. N. Allison	Mrs. D. N. Allison
Floyd Allison	Verna Allison
J. W. Brownlee	Emma Brownlee
Lena E. Brownlee	R. W. Brownlee
Clark Boyliss	Mrs. Clark Boyliss
Walter A. Boyliss	Mary Byers
Frank Book	Eva Book
Milo Burrows	Elizabeth Burrows
Oliver Burrows	Mrs. Oliver Burrows
C. W. Burrows	Rose Burrows
Charles Brown	Lizzie Brown
W. F. Cowden	Aggie M. Cowden
Mary M. Cowden	Mattie Cowden
Mrs. Mary Cowden	Dora Cowden
R. L. Cowden	Lenora Cowden
J. R. Cowden	Franc Calderwood
Clara Calderwood	A. Mc. Clark

Ada Clark
 J. Al. Cooper
 Elizabeth Dickson
 Anna Davidson
 Nellie Eckles
 Hale Huff
 Edna Huff
 Laura Justice
 Mary E. Lowry
 Clara Lowry
 Alice Ray Lowry
 Emma Logan
 Emma McFarlane
 Ellis McFarlane
 Maude McFarlane
 Jennie McGeehan
 Anna Miller
 Ora Miller
 Kate May
 Harriet McCready
 Ethel McClung
 Mary McBride
 James McClelan
 Margaret McMurray
 Alice Neal
 Florence Neal
 L. H. Paden
 Edith Robinson
 Mary Ruby
 Mattie Ruby
 Rena Root
 Ellis Smith
 Jennie Smith
 Mary Smith
 Weller Smith
 Trude Smith

Sarah Cozad
 D. H. Dickson
 Carol Dickson
 Mrs. M. M. Duff
 Hettie Gailay
 Alice Huff
 Ross Justice
 W. S. Lowry
 E. R. Lowry
 J. D. Lowry
 William Logan
 Ella McFarlane
 I. P. McFarlane
 Jennie McFarlane
 Olive McFarlane
 James Miller
 Orrin Miller
 Frances Matthews
 Idella May
 Olkey McClung
 D. C. McBride
 Charles C. McBride
 Harry McMurray
 Elizabeth McKean
 Nevada Neal
 W. S. Paden
 Anna Osie Paden
 Robert Ruby
 Alice Ruby
 Harry Root
 J. D. Smith
 Olive Smith
 Daisy Smith
 Cleora Smith
 Glenna Smith
 William Sharpe

M. L. Sharpe
 R. Clyde Sharpe
 J. D. Shields
 Frank W. Shields
 Alice Shields
 William J. Spencer
 George D. White
 Edith White
 Mary Walker
 Mary M. Walker
 James Walker
 Esther Wallace
 Jennie Wallace
 Floyd Whitney
 Margaret Wortman
 John Wylam
 David C. Thompson
 John Thompson
 Edith Sharpe
 Mary Sharpe
 Anna Shields
 Clare B. Shields
 D. S. Sears
 Elizabeth Spencer
 Rebecca White
 Alice White
 Margaret Walker
 J. A. Walker
 Leora Walker
 George Wallace
 Lizzie Wright
 John Whitney
 Mamie Wylam
 Eliza Wylam
 Maggie Thompson
 Lizzie McClung
 Esther Brownlee

