

Presbytery of Ohio Valley

Church Histories

In recognition of the contributions women have made to the congregations that now form the Presbytery of Ohio Valley, the Advisory Council on Women - with the help and love of the individual church 'historians' - has compiled these histories and sketches. ACW's contribution to the celebration of America's Bi-centennial is to share with each other in permanent form these precious moments of Christian life within our communities.

Advisory Council on Women - 1976

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First United Presbyterian Church, UPCUSA, of
Bloomington, Indiana 1819-1976

First of the eight Indiana churches organized by the Rev. Isaac White, home missionary from the Connecticut Missionary Society, First Church of Bloomington has been known by three different names, each representative of a major phase of its 157 year history.

First Presbyterian Church of Bloomington; 1819-1863; 1901-1958

The original name dates from its founding, Sept. 25, 1918, in the log-cabin home of charter members Dr. and Mrs. Maxwell, when the church became not only Bloomington's first Presbyterian church, but also the first church of any denomination in the year-old town. Nine Bloomington pioneers were on the charter roll, a number to increase to 34 by 1829 when the congregation moved into its first "permanent" home, the red brick "Meeting House". Not only was that building regarded as almost sinfully luxurious because it was heated by two wood-burning box stoves in days when ortification of the flesh was regarded as concomitant to piety, but the members themselves were likewise suspect because of their decision, almost heretical then, to include hymn singing with instrumental accompaniment in the worship services. Also, since the members showed a typical Presbyterian tendency to be somewhat over-zealous in minding the manners and morals of their peers, it is no wonder their pioneer neighbors regarded them with less than total cordiality.

Part of this latter attitude resulted from the church's strong support for education at all levels, both religious and lay. Austin Seward, one of the early members, founded the town's first Sabbath School with a Bible-based curriculum that also provided reading instruction for its students. Another early member started the town's first "female academy". Later, members were mainstays of support for starting Bloomington's first public school system, and, in more recent times, the church initiated the town's first week-day pre-school program. But it was in the church's tie to the parallel history of Indiana University that its emphasis on higher education was most strongly felt, so much so that determined opposition from townspeople and rival denominational leaders was organized in protest against the "Presbyterian control" of the university. Whether such protests were justified or not, it is true that charter members not only were successful in bringing the university to Bloomington and served life-times as it's trustees or legislative supporters, but three of the school's first leaders-- Baynard Hall, Andrew Wylie and Alfred Ryors--also served the church as pastors or stated supplies, and many of IU's first faculty members also were members of the church. As an economic footnote to those times, Baynard Hall's annual wage for his academic duties was \$250, augmented by \$150 in trade goods from the congregation for service as its second pastor!

One could wish that the church's first half-century were marked only by growth and amity. Unfortunately, as an echo of the denominational strife between Old and New School theologians, some 20 members withdrew in 1852 to form the 2nd Presbyterian church, a rift which happily ended when the two groups reunited in post-Civil War days.

The Walnut Street Presbyterian Church 1863-1898

Having outgrown the Meeting House, First Church moved into its second home

on a lot on Walnut Street across from the courthouse. (The lot had been purchased for \$250 by the far-sighted Women's sewing Society 14 years earlier.) With the move, the church became known as the Walnut Street Presbyterian church, a name retained until 1898 when a fire razed the building and destroyed most of the church records. During the Walnut Street years, however, according to contemporary newspaper reports, the members continued already set patterns of church and community leadership, being active in both popular and unpopular causes, among the latter being support of abolition, prohibition and women's suffrage. While never a "revivalist" church--Isaac White's dismay at the frenzy of the frontier camp-meeting had strengthened his determination to establish the presbyterian worship pattern on the Indiana frontier--a major event toward the end of the Walnut Street period was a one-man month -long revival meeting led by the church's minister, W.A. Allison.

Only three years after the Walnut Street fire, the congregation moved to its present location and at the same time resumed its original name. The new building, considered by church architects of the day as a "jewel of the Akron design" had one thing in common with its predecessor--its roof leaked, and 75 years later, it still does! Despite such minor difficulties, however, the church continued to grow, even surviving an Elmer Gantry-type scandal, a later and much more serious membership loss caused by a disagreement between one of the ministers and his assistant, and the difficult days of the Depression. Much of the credit for both the church's survival and recovery from those troubled times goes to the healing Christian leadership of the Rev. Charles Swartz and his assistant, in charge of the church's campus ministry, the Rev. Douglas Vernon.

The First United Presbyterian Church, USA, 1958-76

While the so-called "modern" period of the church's history may be said to have begun with the coming of the Rev. Joseph Walker, D.D., in 1945, the next name change took place following the union of the Presbyterian Church, USA, with the United Presbyterian Church in 1958 at which time First Church added the word "United" to its original title in recognition of the denominational merger.

Even pre-dating the "modern period", the church's long interest in overseas mission was further sparked by the commissioning of Mary Kirby (Lyons) for service in India in 1928, of Virginia Reeves in 1932 for work in Japan, and of Douglas and Dorothy Vernon who left for the Philippines in 1937. In 1932 the church elected its first woman elder, Mrs. B.J. Vos, although women deacons were not to be elected until 1950. (Some 20 years later, the church shared in the ordination of one of its members, Mrs. Elizabeth Muldrow, as a teaching elder, one of the first two women to be so ordained by Ohio Valley Presbytery.) And, in the early 40s, women of the church joined with women from other Bloomington churches in organizing the town's first ecumenical local mission, a day-care program for children of economically disadvantaged families on Bloomington's west side. That initial project grew first into a neighborhood center, and more recently has developed into a country-wide expression of Christian witness and care known as the Monroe County United Ministries. While still supported by Bloomington/Monroe County churches, the greatly enlarged program also receives support as an approved mission cause from Ohio Valley Presbytery.

It was during the 20-year ministry of "Rev. Joe" that the church's membership passed the 700 mark and it became necessary to enlarge the church facilities by the building of a two-story Christian Education annex. Also, that earlier "heretical" interest in music bore later fruit in the purchase of an exceptionally fine organ and in the development of an equally notable choir combining the talents both of IU music students and of the congregation led first by IU professor Dr. Oswald Ragatz and currently by Dr. Lidetta Matthen. Under Dr. Walker's leadership and that of his successor in 1965, the Rev. Paul R. Miller, the congregation, individually or collectively, has continued support of Christian social action causes such as open housing, integration, penal reform, protection of juveniles, Equal Rights amendment ratification and amelioration of world hunger. And, in 1971, by the narrowest of margins, the church decided against a fourth name change which would have been needed if the proposed Plan of Union with the 1st Baptist church had been adopted. Once again, as in the past, Christian moderation of the minister and the renewed dedication of the membership prevented what could have developed into a serious schism. Instead, the congregation immediately embarked on a much needed and thoroughgoing program of repair and renovation of the church facilities accompanied by a significant increase in the church's giving to benevolence.

Thus, in the light of 157 years of Presbyterian perspective, the First United Presbyterian Church of Bloomington continues to retain the definitive characteristics established even in its founding days. Although Isaac Reed would find little else to recognize in today's Bloomington, it may be reasonably hoped that he would feel at home among the spiritual and temporal inheritors of the first church he founded in Indiana.

Holly Arpan
March 1976

First Presbyterian Church
Brazil, Indiana

Octogenarian, Virginia Englehart (Mrs. Ira) contributes the following "Tidbit Memories"-:

An advantage in being born into a church and remaining in that same church for a life time has certain blessings such as being able to recall situations and personalities all along the way. Childhood memories carry the impression of great strength of character and of individuality. I remember the three ladies who had come directly from Scotland to this area. All had worked with their husbands on small farms and had reared fine families. My memory of them in their later years was as widows who wore deep mourning for the remainder of their lives. However, their Scottish wit belied their sombre garb. Our church membership and Women's Organization today has third and fourth generation descendants of these families. Being a flourishing coal mining community, families came here, either to own and operate the mines or to work in them. Most of the former and many of the latter were members of the Presbyterian Church--such fine families as the Mc Creas, Prices, Mc Clellands, Mc Crimmons, Johnsons, Mc Nutts, Rosses, Browns, Moores, Halls, Zimmermans and Mc Carels. It was with the generous bequest of Anna Mc Carel that the present Fellowship Hall was built.

It was said in the early days that the First Presbyterian Church of Brazil had the "cream of the crop and the town characters." In those days of no welfare or public funds we looked after our own. Among our "own" were a Mr. and Mrs. Andrews, who, shall we say were "poor but proud." Mr. Andrews, a slightly built cultured gentleman and his wife drove a horse and buggy and sold horseradish. He, always attired in a black swallow-tailed coat, and she wearing a shawl. Of course, additional aid was given by the ladies of the church but most diplomatically.

Soon came the time for the building of the new church. As in many such situations it could almost be said that it was built on chicken pie suppers and weekly business men's luncheons prepared by the ladies in a small kitchen with only a coal burning range. Food more delectable has never come from the modern kitchens of today. In a sense the preparation and serving of these meals was a social get-together. I remember Mollie Richter who sat and prepared vegetables and was the life of the group; Hallie Henderson who was the organizer, a really benevolent Simon Legree; Mollie Adams, always attractively dressed, who cut the dessert pies, and my mother, Ermina Mc Nutt and Lottie Mc Calip who made the chicken pies. One memorable occasion was the serving of a luncheon to three hundred for the gubernatorial campaign visit of Paul Mc Nutt. To serve the tables which were everywhere, the ladies had to carry plates around the outside of the church, a most tiring chore. All went well and more money was added to retire the church debt. During the depression the facilities of the old church provided an excellent place for "Little Theatre" not only providing good entertainment but giving restless and idle talent a purpose and anchor.

Until the early thirties there was no Woman's Organization...only the Missionary Society and the social gatherings termed "Thimble Parties." These meetings were once a month and served to fill the social and church business needs.

Ruth Johnson (Mrs. M.H. Jr.) a faithful Sunday School teacher for many years remembers "one time when Helen Mc Crea from Florida was here visiting she offered to plan our church group into circles. In order that all the workers wouldn't be in one circle her committee drew names from a hat. We would have meetings once a month as a Circle and would meet on the last Friday as the Auxiliary, the working unit which would have simple luncheons as our money making project. She advised us to keep our refreshments simple. We used the program material the Southern Presbyterians used but it was allowable to use our own ideas on special occasions. Mrs. Prentice Tilley was one of our first leaders. We enjoyed being in what we called Circles. Helen gave us plenty of ideas to work on. Estelle Zimmerman (Mrs. F.V.) now 90 years young remembers "the Thursday luncheons of chicken pie that the ladies served to huge crowds which gained a good reputation for the Presbyterian women." During the early years the contribution of women always seemed to originate in the kitchen.

Brownstown Presbyterian Church
Brownstown, Indiana

The Presbyterian Women's Fellowship- a long name and a long heritage. In 1942 when so many, societies were calling themselves Associations some in our group were adverse to that name and the above was adopted. Habit is strong and many of our older women will forget and still say missionary society. Old records seem to have been destroyed but our oldest member-93 years- and a member of the church since 1894 tells me there has been a society as long as she can remember. This reporter has delightful memories of when she was eight years old boarding a hack (rented from a livery stable) with the women to drive to homes of members living in the country. So I know there was an active society 65 years ago. I am sorry now not to have kept a date which I found in a New Albany Presbyterian secretary book that Mrs. Sarah Findley entertained the Presbyterian in her Brownstown home.

We have a strong active group through many years. Hospitals and schools around the world and across the United States were very real to us through study if not personal visits which some were fortunate to make. Whenever possible returned missionaries were entertained in our church to make us feel closer to the fields. It was a real treat to have natives and national workers. Through the years women from our society were active by serving in Presbyterian and Synodical offices.

The fellowship now meets twice a year to transact business. These meetings are held on the second Friday of the month as that date has been the meeting date as long as I can remember. We contribute to all three boards and share in special causes. Though not as active as in the past the roots are still there. We who have found so much joy from study, service and friends around the world, hope that the words on the Archive building in Washington, D.C. are true "All That Has Gone Before is Prologue".

By
Mrs. H.A. Vermilya

History of Caledonia United Presbyterian Church and Women's Work from 1816 to Present time

In the year of 1816 there was a few Scotch families who left their home in Scotland and came to America to what is now known as Switzerland and Jefferson Counties in Indiana. They journeyed from the coast through Virginia and Kentucky into Southern Indiana. The country in Jefferson County was so much like their country in Scotland, that they sent back to their friends for them to come too. By 1818 there was quite a settlement of Scotch people on Scotch Ridge, Dow Ridge, Tait Ridge, Fry Ridge and Poplar Ridge in Jefferson Co. and Switzerland Co. They called it the Scotch Settlement.

A praying society or congregation after the manner of the Scottish custom was formed. They had attended a church back in Scotland called "Caledonia" so they named their new worship place "Caledonia".

On November 11, 1893 the Womens Missionary Society was organized and with unbroken continuity it has maintained its monthly meetings and support of the W.G.M.S. and other missionary programs of the denomination. These meetings are always held in the homes of the members of the society, with a full days program. The fellowship is both spiritual and social.

Our financing has been boosted considerably through the Annual Bazaar held in the month of November. It has grown to be a community affair, with all women of the church participating. Several women do hand-work, baking and crafts. The women make "on-order" hand-quilted quilts and this helps us to make necessary manse repairs, such as a new furnace and general refurbishing of the manse. We always give gifts of cash and material things to those unfortunate people who lose their homes by fire.

At the present time several young women of the church are responsible for continuing a weekly Bible Study and Prayer Service. Our women also contribute to the sewing assignment of our Presbyterial. The latter part of October we hold a Thank-Offering Service for the entire church membership. We invite a guest speaker, usually a women, for the morning worship service, and our officers and other ladies participate in the service.

Two of our former ministers wives have been President of our Presbyterial. Several of our women have been fortunate enough to attend the Spring and Fall Retreats at Spring Mill and Mc Cormicks Creek State Parks. Those who have attended have become more spiritually motivated.

Cayuga United Presbyterian Church History
Cayuga, Indiana

The first recorded meeting of any church congregation in Eugene Township was a Presbyterian meeting in the home of William and Jane Thompson, and their daughters Jane and Lacey. This was a log house situated within the present confines of Cayuga, near a spring and several hundred feet from the south bank of Big Vermillion river.

This meeting took place in 1823 with 14 people in attendance. These 14 included the hosts and the pastor. The Thompson home continued to be their meeting place until 1854. By that time the congregation had grown to be 45 with only two of the original members remaining, the Thompson daughters.

By this time, the need for a proper church was being felt by a small group of Methodists in the nearby village of Eugene, so Methodists and Presbyterians combined resources and built a frame building in Eugene. From 1859 to 1886 the two groups shared this building. However, in 1886, the Presbyterians decided to sell their share of the building to the Methodists and moved to a nearby Opera House and held services there. By 1889 they had erected a nice frame building of their own and moved into it.

In the meantime, a grandson of Lacey Thompson Grondyke had inherited land belonging to the original Thompson family. He offered to present a part of this real estate to the Presbyterians, should they wish to relocate. This offer had a proviso that the church would preserve and care for the graves in the Thompson family cemetery which was nearby.

Just prior to the above offer, two intersecting railways had been built near the Thompson land and Eugene businesses were moving from their old locations to be nearer the railroads. Also, newcomers were adding to the fast growth of the new settlement which came to be known as Cayuga. It didn't take the Presbyterian congregation long to decide to sell their Eugene building and to return to what was more or less their "home" location.

This time they did themselves proud. They planned for good acoustics in the interior, and for durability by using brick on the exterior. Total cost was \$6498. It was completed and dedicated on Sunday morning, December 13, 1902.

We have no written records of the activities of our women members prior to 1950. However, word of mouth has handed down a strong tradition for them to follow. They served as Trustees, Elders, Deacons, Sunday School teachers, (many have dedicated years of their lives to their classes) choir leaders, organists, pianists, vacation bible school leaders and teachers, summer camp assistants, cared for the nursery, and they have attended presbyter, and worked with church youth clubs.

The women of our church seem to always be the instigators of practically all repairs and improvements. The first furnace was installed because the ladies demanded a kitchen--this called for a basement to be dug, which made room for a furnace. Next came a dining room, then a recreation room, a nursery, etc.

The kitchen opened up an opportunity for serving meals to various organizations as a community service and a cash income. We have church bazaars, serve food at local farm sales, and keep alert for other opportunities to earn money.

The following list of things we have done may be of interest.

During early days they quilted and cut carpet rags for hand loomed rugs. Made a complete kitchen which will serve 200. Keep stained glass windows repaired and releaded. Clean and redecorate, both upstairs and basement. Provided materials and upholstered pulpit chairs.

Purchase and make curtains for downstairs. Purchased a communion table and 2 companion pedestals, and redecorate manse when needed. Provided communion glass holders for back of pews. Provided candle lighters and snuffers.

A commemorative pulpit bible. Chandeliers for Sanctuary and, aisle carpeting for sanctuary. A baptismal font. Lectern for holding visitors book, and collection plates.

Instrumental in getting donations for manse garage and donated \$200.00.

Urged the construction of concrete ramp to accommodate wheelchairs, donated \$350.00.

Purchased a flag and Hymn board. Helped financially on amplifying system for entire church. Contribute to home and foreign missions: cash, clothing and sewing. Also, sponsor a child in India.

Personally laid floor tile in dining room. (3 ladies)

A few of the above items were personal donations while others were group effort. One organization keeps a pledge of \$300.00 per year toward minister's salary. UPW tries to do many things and so has no definite pledge toward the salary.

History of the Community Presbyterian Church Charlestown, Indiana

The Community Presbyterian Church is the union of three churches, the oldest being the Charlestown Presbyterian Church. Organized April 11, 1812, by the Reverend Joseph Lapsley, it was the second Presbyterian Church in what was then Indiana Territory. It was within jurisdiction of the Presbytery of Transylvania of Kentucky. Services were held from 1827-1877 in a brick building erected by the congregation, under the leadership of the pastor, Reverend Leander S. Cobb. The present edifice, one of the most beautiful in the area, was built in 1877 at a cost of \$8,237.00.

The original Otisco Presbyterian Church was leased in 1886 from the Zion Society of the German Reformed Church. The building was changed in 1939 when a kitchen and Sunday School room were added. Three more rooms were added in 1956. The men and young people installed a bulletin board in 1962.

Miller's Chapel Presbyterian Church was organized on April 3, 1949. An addition to the building was completed in 1950. A house and lot adjoining the church property was purchased in 1955 to be used as a manse.

The Otisco and Miller's Chapel churches united on October 3, 1965, forming the Hanna Memorial Presbyterian Church. It was named in honor of Dr. C. M. Hanna, moderator of the Todd-Dickey Rural Training Parish, 1941-1949. Services were held alternately between the two churches for two years.

In April, 1967, the two churches talked of merging to make better use of their resources and facilities. It was approved by the New Albany Presbytery on August 1, 1968. The new church was organized November 3, 1968. Reverend Joseph D. Stanley was called April 20, 1969, to help develop a new congregation with 200 charter members. Seven acres of ground on Monroe Street were acquired and ground breaking ceremonies were held on October 10, 1971. The first service was held in the Charlestown Community Presbyterian Church June 18, 1972. Reverend J.D. Stanley resigned in January, 1974. During 1974, a worship committee secured guest speakers who were an asset to the church and helped to draw the congregation into a closer fellowship.

In April 1974, the congregation met and appointed a Pulpit Nominating Committee consisting of four men and three women. After interviewing and screening 45 prospective candidates for the pulpit, the committee recommended Reverend John Marshall Guthrie to the congregation. It was voted to call him as Pastor. He was installed in an impressive service January 19, 1975. Reverend Guthrie worked with Dr. C.M. Hanna in the Charlestown Presbyterian Church during his student days. Reverend and Mrs. Guthrie have three children and have served in Brazil as missionaries since 1952.

Through the history of all three churches the women have been very active, working together in fellowship and Christian love. Since the merger of the churches the Women's Association has been reorganized with morning and evening circles. Meetings are held monthly with good attendance.

Devotions and programs are given and pledges are met for on-going work and overseas sewing assignments. The women participate in a Thank Offering Service each November with a guest speaker. Mrs. J.M. Guthrie was the very capable speaker in November, 1975. Contributions were made to the church building fund, choir robes, communion set, kitchen supplies, and landscaping. Election meals, auction sales dinners, bean supper, and chili supper were served. A pulpit chair was upholstered and Christmas baskets were given to the elderly and shut-ins. A fall bazaar was held along with a clothing and bake sale. Regular donations were made to the benevolence fund. Cards were sent to ill members and visits to the hospital were made.

Under the leadership of Reverend J.M. Guthrie the church is making real Christian progress. Hope in the future will come from the steady work of the Holy Spirit in our midst.

by-
Miss Esther Bare

Grace Presbyterian Church
Clarksville, Indiana

On the evening of March 24, 1948, our women's organization was founded. We were known as 'The Ladies' Auxiliary of Grace Presbyterian Church but in 1952, we changed the name to 'Women's Association of Grace Presbyterian Church.

As we were members of the newly chartered Grace Presbyterian Church of Clarksville, Indiana, we had a very busy year of raising funds for our new church building.

As time went by, we became involved in overseas and national missions, as well as providing many necessities for our new Church and Sunday School.

For Overseas Missions, we sent money or supplies to Ludhiana Hospital, Punjab, India, United Christian Hospital, Lahore, West Pakistan, Christian Hospital, Meshed, Iran, Christian Medical College and Hospital, Velorre, South India, and Rev. Eliezer H. Fernandez, Quebradillos, Puerto Rico. Clothes were sent to Korea and Care and gift packages were sent to a German family, for several years.

For National Missions, we sent money or supplies to Tselani Health Center, Granado Mission, Arizona, Boggs Academy, Keysville, Georgia, Indian Wells, Arizona, Hillcrest Community Center, Clinton, Indiana, Synod of Blue Ridge, which worked with Negro Churches in Mississippi, Alabama and Tennessee, Brockton, Indiana, Morris Fork, Kentucky and Sells, Arizona. We, also, sponsored an orphan girl until she was adopted.

As a new Church, we had many needs and over the years, we have had the privilege of filling some of them. We have purchased an organ, stove and cabinets for the kitchen, asphalt tiles, folding chairs, curtains and drapes for the Sunday School rooms, slide projector, carpeting for the altar area, sidewalks for the side of the church property, remodeled the kitchen, helped to buy new pews, donated money for Sunday School needs, choir robes and many Nursery needs. We, also, donated money for Church repairs and Camp funds. We have sponsored many Family Night Suppers, paid a sitter for the Nursery for several years, sponsored a Brownie Troop, was host for a number of Presbyterian Meetings and participated in many World Day of Prayer meetings, at local churches. We, also sent 3 delegates to the National Presbyterian meeting, at Purdue, in June of 1954.

As our commitments required considerable funds, we had to have many fund-raising projects which consisted of: rummage sales, bake sales, white elephant sales, an ice cream social, bazaars, sales of candy, vanilla, towels, and greeting cards, as well as pledges and free-will offerings. In later years, we have encouraged individual pledges but we, still, enjoy a few money-making projects.

We have four special meetings, each year, when we stress Christian Fellowship; Our Anniversary tea, in March, Mother and Daughter Banquet, in May, outdoor picnic, in August and a Christmas Party in December, when we, also, install the new officers for the coming year.

Submitted by,
Lucille E. Borman, Historian

The United Presbyterian Church of Clinton Indiana

Perhaps the uniqueness of the present United Presbyterian Church is that two completely separate churches, each with its own proud heritage and distinctiveness, became one church, as the result of the merger in 1962 of Hill Crest Presbyterian church and the First Presbyterian Church.

On September 20th, 1934 the First Presbyterian Church in Vermillion County was organized in Clinton, Indiana, and appropriately named the First Presbyterian Church of Clinton. It is one of the oldest in this part of Indiana. The first minister was the Rev. John Gerrish who conducted services in the old Union meeting house. A church building which was erected in 1836 was occupied until 1895 when it was sold to the school board. It was during this period, in the year 1891, that the church supported a Woman's Home and Foreign Missionary Society for the purpose of study and financial support of these missions, as well as for joining together in Christian fellowship. While a new sanctuary was being built, services were held in the Opera House.

On August 9, 1896, the present church was dedicated. One of the lovely stained-glass windows which enhances the beauty of the sanctuary was a gift to the church from Mrs. Martha Ann Whitcomb Matthews, wife of the Indiana Governor, Claude Matthews, in memoriam of him and their son, Seymour. In 1902, the lot north of the church was sold, and the proceeds used to finance the building of the manse. During the years 1914-1915, the north wing was added, and the present pipe organ was installed. An inaugural Organ Recital was given by Mrs. Dena Hutchinson in dedication of the organ. Mrs. Hutchinson served as organist from 1915-1962 when Mrs. Ruby Carmichael of the Hill Crest Presbyterian Church succeeded her.

In the early '20's, another women's organization, named the Furnishing Society of the Presbyterian Church, came into existence, and, as the name implied, a variety of needs were supplied by the Society-items ranging from contributions toward the minister's salary to the purchasing of a pump for the manse cistern. In 1947, this organization disbanded and became the Presbyterian Women's Organization, and again changed to become the United Presbyterian Women's Organization during the 1962 merger with the Hill Crest Women's Missionary Society.

Although the Hill Crest Community Center Church was organized in 1924, its history began much earlier. By 1910 many hundreds of southern European immigrants were coming to Clinton and surrounding areas to seek work in the expanding coal mining industry, and it soon became evident that there was a definite need for action to aid in improving the conditions of these new Clinton residents. Mr. J.W. Robb, a First Presbyterian Church elder, presented a plan for an "Italian Mission" to the Crawfordsville Presbytery in 1910, with the result that the Synod's committee of National Missions and the women of the Synodical joined hands to pledge their support for such a building.

In October 1911, the little red brick corner building was erected. Mr. Robb was the first superintendent of the Sunday School, and the Rev. C.A. Papa, an Italian minister from Chicago, was the first to expand the work from

Sunday School instruction into the adult education field. The activities included regular preaching services, Sunday School, a fraternal society among the men, and industrial classes for boys and girls.

When Rev. Papa left, Miss Della Brown of Indianapolis was appointed to direct the activities of Hill Crest. By 1915, Miss Brown's brother, the Rev. L.O. Brown, and his wife, were called to assist his sister. The name "Hill Crest Chapel" was suggested by Mrs. L.O. Brown during these early years, and it was also during this period that perhaps the greatest number of people representing over 25 nationalities truly found this institution to be "A friend in Need," in its endeavors to carry out the motto which had been adopted by the Hill Crest Chapel.

In 1919, Miss Elizabeth Pfander came from Chicago to assist the Rev. and Mrs. Brown and was followed by Mr. and Mrs. R.M. Stwalley. Mrs. Stwalley became the assistant at Hill Crest after Miss Pfander's return to Chicago. Programs of religious training, homemaking classes, English classes, and children's activities continued and expanded, and by 1924 a petition was presented to the Crawfordsville Presbytery for the organization of a church and further requesting that the name be "Hill Crest Community Center Church." The addition included a gymnasium, living quarters, and meeting rooms.

When the Rev. and Mrs. L.O. Brown returned to Indianapolis, Miss Pfander was recalled to become superintendent, a position which she held until 1943. Miss Pfander was the first ordained woman elder in the Crawfordsville Presbytery. When she left in 1943, it was decided to institute Hill Crest as a full Presbyterian Church and to combine the pastorates of the First Presbyterian Church and Hill Crest.

With the arrival of the Rev. and Mrs. R.C. Linberg in the fall of 1944, Hill Crest continued in its ever-busy cycle. Although many community changes had taken place, Hill Crest's good-neighbor policy remained unchanged, and its plaque over the lobby entrance continued to read: "We are Laborers Together with God."

A new chapter for Hill Crest began in 1957, when the Board of Managers was dissolved, and Hill Crest Presbyterian Church came into being with the direct responsibilities of Hill Crest turned over to local church officers. One of the highlights during the Rev. and Mrs. Linberg's leadership was the building of a new sanctuary in 1958, with some financial aid from National Missions, but with the labor donated entirely by the Hill Crest men and women.

By 1960 no further aid from the National Missions Board was available. In 1962 the two presbyterian congregations in Clinton became one. It is a new church with two long and proud traditions, and its congregation is continuing to provide good fellowship and dignified worship of God in its belief that still "We are Laborers Together with God."

By-Mrs. Deno (Edith) Vignocchi
and UPWO members

Fairlawn United Presbyterian Church
Columbus, Indiana

Commitment and involvement of women in the life and ministry of the Fairlawn United Presbyterian Church has been demonstrated since the very beginning when Kay Browne (Mrs. Robert), Gladys Faires (Mrs. Ross) and Ruth Johnson (Mrs. Richard) served on the 13 member Steering committee, whose task it was to chart a course for this new church development. Only 13 years old in 1976, the Fairlawn Church was colonized in 1963 by the First United Presbyterian Church in downtown Columbus. Long before that date, however, plans were underway to make the new church a reality, and the Steering committee met countless times in long sessions working out all phases of the development--from the immediate problem of location and facilities to calling a minister and setting up the church programs.

The location problem was solved when a group from First Church offered seven acres of land on the northeast edge of Columbus and this bountiful gift also made possible a much earlier beginning for the venture. Forty families from First church volunteered to pioneer this new church development. However, it must be remembered that it was a total effort of all concerned--the people who left and those who remained at First Church but supported the new venture financially and, more importantly, with their pledge of full spiritual support; and also, the full support and backing of Dr. William R. Laws, pastor of First Church, whose dream it was and who worked to help make the venture possible. This spirit of cooperation between the old and new congregations was an inspiration to all.

As the Steering committee as a whole made plans, including the building of a "shell house" that was to serve as the first church building--encompassing both sanctuary and education facilities, the women of the committee were also carrying out their specific duties. Gladys Faires was in charge of the music program. She organized the choir (sometimes rehearsing in her own home), arranged for music, and was in charge of hiring the music director, who is still at Fairlawn church. Betty Hass (Mrs. Ramon) has not only been organist and choir director (even joining her own lovely soprano voice with the choir), she has served on the Worship and Music committee of the church from the beginning, and has actively served as both deacon and elder--involved in the total life of the church.

Ruth Johnson, in addition to other duties on the Steering committee, handled all secretarial work of that group and the new church until the hiring of a secretary.

Kay Browns accepted the responsibility of setting up the entire Christian Education program, working countless hours in researching programs, securing supplies, laying out space, recruiting teachers, etc. She then continued on with this program as a Session member after the church was officially organized, working closely with Maggie George (Mrs. Ted), the first chairman of Christian Education committee, and Vi Benedict, first Church school Superintendent.

When the congregation moved into the permanent building in 1967, it was decided that the old building was still needed as an education building. Always believing that all facilities should be utilized to the fullest extent, the congregation investigated other ways this building could be used to benefit the community. In the fall of 1968 the Fairlawn Church sponsored a nursery school for three and four year olds in the community and appointed Betty Dethlefs (Mrs. William), as the director. The church makes its facilities available for this otherwise self-sustaining work. Betty was charged with the job of setting up the new program. The school first started with a staff of four, including Betty as Director and Teacher, and Maggie George as lead teacher. Kay Browne has served from the start as business manager and treasurer. Many women from the Fairlawn Church, and also the community, have served as teachers and members of the policy committee. The school now has eight people on its staff and seven on the policy committee (including Betty Hass, who is a teacher). The congregation feels a close bond with the school and each year many members pledge scholarships to enable children from low income families to attend. Jeannette Hostetler (Mrs. Keith) has headed this program from the beginning, soliciting funds, screening students, working with the families and making detailed reports to the sponsors and the congregation.

Women of Fairlawn Church have joined in all aspects of the church program: serving on every Session group and Board of Deacons since the beginning, teaching Church school, conducting the annual Vacation Church School which has been held each summer since the very first year, singing in the choir, working with the local benevolence family-to-family program, child care clinics, study groups, work of church women united, to name a few. They have cleaned and painted and planted, and together have shared a unique experience of Christian service.

Our first minister was Rev. Donald Brower, who served until December, 1971. Rev. Thomas Phillips came to us in August, 1972. Jo Anne Brower and Carolyn Phillips have each brought their own special talents to the life of the congregation.

In recognizing the contributions of women to the life and ministry of the Fairlawn Church, one almost feels compelled to mention each one. In a venture such as this new church development, all were needed and the response was great. The church, located in an industrial city and with a young membership, has had a transient congregation from the first. It has been gratifying to have new members join immediately in the ongoing programs of the church and introduce new ones. It has been a total effort of all concerned.

As the first secretary employed by the congregation, and also a charter member, I had the unique opportunity to observe and participate in the drama of the birth of a new Presbyterian Church.

By,
Irma M. Pocock

Sharon Presbyterian Church
Corydon, Indiana

Sharon Presbyterian in Webster Township one mile southeast of New Middletown in Harrison County, Indiana was organized August 6, 1842 by Rev. John L. Martin by twenty-six members of the Corydon Church residing on Buck Creek and vicinity who desired to be set off into a separate church. Most of the charter members of this church were of the Mc Rae family. Ground acquired in 1859 and a church erected. Session records date from its beginning in 1842 to about 1900. Congregation disbanded and building torn down about 1938. A large cemetery on the hill near the old church contains graves of many of the Mc Rae family and their descendants.

Fortunately the one session record book of this disbanded Sharon Presbyterian Church was preserved by Miss Hattie J. Kirkham (1869-1943), member of this church and daughter of William and Mary Mc Rae Kirkham. After her death, this one record book was turned over to the Corydon Presbyterian Church to be kept with their records.

By
Eleanor Ashton Griffin (Mrs Frederick P.)

United Presbyterian Church, Corydon, Indiana

The Corydon Presbyterian Church was organized Jan. 2, 1819, under Louisville Presbytery, Synod of Kentucky, with seven charter members by Rev. John Finley Crowe from Shelbyville, Ky. who later founded Hanover College.

When Henry P. Coburn, Clerk of the Indiana Supreme Court and an active Presbyterian Organized a Sunday School in the Senate Chamber of the Statehouse (Corydon was the first Indiana State Capital), it was the women that helped with the teaching, urged faithful attendance and provided "the power behind the power". Mrs. Jonathan Jennings, wife of Indiana's first Governor is recorded as a very gracious hostess and "The Governor", a son of a Presbyterian minister, she must have been influential to the women of that era.

Following the Battle of Corydon during the Civil War on July 9, 1863, the old Presbyterian Church building was used as a hospital for the Confederate wounded and dying. It was the women of the congregation who showed compassion by their acts of kindness in nursing the wounded and helping bury the dead.

In 1880 at the death of Mrs. John T. Jameson, commonly known as "Aunt Sallie Jimson" she bequeathed a sizeable portion of her estate to the Corydon Presbyterian Church. With her legacy plus money subscribed by members, the first manse was purchased. She was devout, a cheerful and generous member and although deaf, was faithful in attendance. During the time Corydon was the Capital of Indiana, she had a small lending library in the corner of her tavern, credited with being the beginning of the Indiana State Library.

This church had one of the first reed organs in Harrison County. A mother-daughter team (Mrs. Aurelia Porter Brewster and Mrs. Winefred Brewster Doolittle) have served as organists for three-quarters of a century. Women have been choir members through the years. In 1896, the women of the church took up a subscription and purchased a pipe organ that was being removed from the Henry Ward Beecher Church in Indianapolis. This was the first pipe organ installed in any of the Corydon churches. This organ lasted for ten years and in 1906 the Ladies Aid Society of the church purchased a new pipe organ for \$1,200 for their new church that was being constructed at Walnut and Elm Streets in Corydon. During the construction of the new church, the Ladies Aid and the Young Ladies Guild gave liberally of their funds in the purchasing of furnishings for the church.

In 1879 a theological student, J.L. Taylor, organized "The Woman's Home Mission Band"--its purpose was: "To promote the cause of missions by becoming better acquainted with its work." Its first officers were Mrs. Margaret Griffin Mc Grain, Mrs. Anna Van Zandt Applegate, Mrs Aurelia Porter Brewster, and Mrs. Clara Slaughter Slemons. Since that date, almost a century ago, the Corydon Presbyterian Women have served through such organizations as the ladies aid, the young ladies guild, the children's mission band, the missionary society, women's circles, and currently United Presbyterian Women's Association. We have faithfully supported our Presbyterian and Synodical by prayers, sacrificial offerings, official leadership, study and concern. The dedication and perseverance of some of those "gone long ago" continue to "prod and tug" at us to "carry on".

One member, Miss Mary Jane Griffin, was among the faithful leaders on the local and Presbyterial levels. She went on to serve a number of years as Secretary of Literature and Secretary of Associate Membership in the Synodical Society.

It was not until Women's Suffrage came into being that women held office in the Corydon Presbyterian Church. The first women to hold office were in 1923 when Mrs. Louis S. Riely, Mrs. Thomas J. Wilson, Miss Dora Hull, and Miss Elizabeth Brewster were elected deacons. Mrs. Philip Rosenbarger was the first woman to be elected trustee of the Church in 1950 and in 1954 Miss Ruth Denbo was the first elected Elder. She and Miss Rhoda Bliss were the first women to serve as church treasurers and Mrs. Philip Rosenbarger holds that office currently.

George W. Applegate, a local banker, gave the greater portion of the money to build the new church in 1906 and the name of his wife is inscribed on the cornerstone, Anna M. Applegate Memorial. She helped organize the Woman's Home Mission Band in 1879.

The women of the congregation have furnished four wives for single ministers who were serving the church. Reverends Williamson, Martin, Mc Kinney, and Wilbanks have married members of the congregation.

Largely through the dedicated efforts and support by the women of the congregation of the Corydon Presbyterian Church, that church remains the oldest continuous church of Corydon to this day in 1976--one hundred and fifty-seven years of Christian service to this community, the county seat of Harrison County, Indiana.

By-
Eleanor Ashton Griffin

Church of the Covenant, Elizabeth Indiana

In October 1965 the congregations of three small churches Elizabeth (65) Riverside (25) and Evans Landing (28) saw that the witness of the church in our area needed to be more vital and effective. They began united Session meetings and communion services. In response to the problems, the National Missions Committee offered their help. Funds were designated for a "New Church Development" if the congregations would merge into one congregation. An attempt was made to plan with other denominations of the area. Many meetings were held and other churches invited to participate. Each congregation appointed three persons to serve as a discussion committee to study the problems and propose solutions. Out of the nine persons serving for the three Presbyterian churches, six were women; Ruth Fink, Edna Hoke, Mae Wate, Mary Jean Glaze, Virginia Erksline and Viola Bartley. With the guidance of denominational officials and the Ecumenical Center of Renewal and Planning of Merom, Indiana, many alternative forms of cooperation were presented and each congregation was asked to have separate meetings and meet again to develop a plan. On Sept. 1, 1966 a report meeting was held with only the Presbyterian congregations attending. After no communications from other churches for three months, a steering committee of nine persons was appointed, four of whom were women; Ruth Fink, Mary Irene Glaze, Mae Wate and Helen Miller.

After many months of careful work, two hard-working students, Charles Evans and John Santosousso, counselors Rev. William Hennessy and Rev. Nathan Frederick, the committee drew up a plan for a new church development. On April 30, 1967 the three Presbyterian churches voted to dissolve and become a new church development. On December 31, 1967 the United Presbyterian church of the Covenant was organized with 138 charter members.

The membership committee was four women; Ellen Kron, Bernice Lopp, Joyce Hohe and Ruth Fink. The worship and education committee was three women; Barbara Combs, Mary Jean Glaze and Helen Miller. Out of five members on the budget and finance committee four women served; Maxine Troutman, Mae Wate, Mary Irene Glaze and Virginia Erskine.

On June 18, 1968 five acres of land was purchased for the church from Mrs. Catherine Pope. Worship and Church School were held in the old Elizabeth Church building and manse while building plans were made. Traditional S.S. classes were held with an average of eighteen teachers of which fourteen were women.

The Steering Committee with Helen Miller as clerk, served as the Session until a new session was elected. Two women, Mary Irene Glaze clerk and Mae Wate served on the new session. In the churches eight years, the position of clerk has been held by only these two women.

A ladies aid was organized with 22 members which later became the United Presbyterian Women, a study group involved in projects for mission and financial aid to the church. The choir has all female voices with a female organist.

August 25, 1968 a contract was signed to build a new manse and March 1, 1969 Rev. and Mrs. David Marshall and son Mark moved into the new manse. Rev. Marshall was installed March 9th as the first ordained minister of the church.

Ground was broken for the new church building on June 13, 1971 and the first worship service was held Sept. 19, 1971. Dedication was held June 11, 1972.

Mrs. David (Joan) Marshall who worked as a Christian Educator in the Ohio Valley Presbytery gave much of her time and talent to the Christian Education program of the church of the Covenant. In 1974 she introduced a Pilot Project the Multiple Age Group with Learning Centers in which the majority of the teachers were women including Barbara Combs, Ellen Kron, Mary Jean Glaze, Helen Cunningham, Betty Brown, Joan Marshall, Barbara Crosier, Sandy Combs, Shirley Rice, Sheila Kaiser and Helen Miller.

The church became vacant in April 1975, made a Mission Study in May and is seeking a new pastor. The Rev. Tom Ballard served for awhile as Stated Supply.

"Springdale" Immanuel Presbyterian Church
Evansville, Indiana

Springdale Chapel came into being as the result of an evangelistic tent meeting, sponsored by Grace Memorial Church, now First Presbyterian Church of downtown Evansville, Indiana in the summer of 1891.

Their minister did the preaching, and a Sunday School was organized, meeting in various homes. A gentle man from Grace Superintended the school, ably assisted by ladies who taught the classes.

Springdale Chapel was erected for this growing project at the corner of Park and Missouri streets. Built in 1892 and dedicated Jan. 1, 1893. It was a typical Presbyterian building, small steeple, leaded stained glass windows, dark beamed ceiling. Sliding doors, upper half the same stained glass panes, separated the sanctuary from the small side room which served for prayer meetings, C.E. meetings, and a small library, furnished by Grace.

Ministers came from the mother church, followed by two ministerial students. In April of 1905, Springdale Chapel was moved to the present site, Fifth at Fountain Avenues, reorganized and given a new name, "Immanuel Presbyterian Church". A large building erected in the rear, and called the "gym" made room for the Sunday School classes. A gym class on Saturday morning, for girls, was taught by one of the ladies of the church.

A manse built next door, adequately served the ministers until a man came from Wales with twelve children, so they rented a suitable dwelling nearby. Grace church served her "youngest daughter" with teachers, choir assistance, sewing instructors, whatever the need, it was met. BY this time, our own congregation was responding, teachers, C.E. leaders, superintendents, and a thriving Ladies Aid, which helped very much toward the financial program. Today Immanuel is supported by tithes and offerings.

In 1920, a retired teacher from Grace sponsored the first missionary society consisting of young women from sixteen to thirty, later one for more mature women was formed. From the first group, sponsors formed a teenage society, and many years later this group sponsored one for their own daughters and other young girls forming a Teen Circle. Women from these early groups are still functioning in the missionary program. They have always strived to meet the requirements of Presbyterian. with meeting our yearly goals, remembering the ill and shut-in fulfilling all sewing assignments, sponsoring the annual Praise Service, summer medical Least Coin, Bible Studies, Missionary Programs, and family nights.

In 1927, the old gym was razed and a modern educational building was erected in 1929. In 1950 our modern church building was erected, and we received our new Hammond organ. In 1971 our old manse was razed, the dwelling next door was purchased and now serves as the manse.

In 1950 our church sponsored the organizing and erection of Westminster Presbyterian Church on the west side.

A class of ladies, mostly retired, pay the tuition of a student nurse in Taegu Hospital, Korea. They also serve the needs of the church and community in remembering the sick, shut-in and bereaved.

It is with deep gratitude that we remember our Mother Church, the teachers, and helpers who came; for the spirit of missions so deeply implanted, so long ago. We are grateful for every man who ever held an office in our church, but it is only fitting that in this Bicentennial year we remember the many tasks performed by Immanuel's women. Teachers, superintendents, choir directors, instrumentalists. Did they need someone to write a playlet for a program, entertain Presbytery or Presbyterial, plan a meal, rock a baby...whatever the situation, we have tried. May Immanuel never lack in men nor women to live up to our name "God With Us".

Note: Names have purposely been omitted lest someone miss their due share of gratitude.

Respectfully submitted,
(Mrs.) Ruth Winn Scheneman

St. Andrew's Presbyterian Church, Evansville, Indiana

While plans were being made to construct a church on the corner of Stringtown Road and Reis Avenue, members were meeting for services in a school across the street from the vacant lot.

The ladies of the congregation were busily engaged in sponsoring chicken dinners and ice cream socials to accumulate funds to help finance the many necessities a new congregation needs.

From this beginning in 1916, the women of North Park Presbyterian Church have assumed a major role in all the activities of the church, whether they be worshiping, singing, or financing.

After the church building was constructed the Ladies Aid once more came into action to swell the coffers of the Building Fund. Added to their previous chicken dinner project were rummage sales and bake sales; but this time the socials were held on their own church lawn, instead of lawns of members.

During the early thirties, when the depression was very evident, a monthly pledge from the ladies aid enabled the church Session to realize an operating budget. This pledge made it necessary to enlarge their activities, and the women began to sell extracts—a project that is still in existence. One year a carnival was held on the lawn, which was financially profitable, as well as enjoyable, to see members perform as bare back riders and lion tamers. However, father time dictated cooking, instead of riding and once more chicken dinners were in evidence, and are still continued twice yearly.

A weekly quilting group began to meet, and is continuing, where women from all parts of the city bring cross stitch and applique quilts, and are certain to leave with beautifully stitched coverlets.

As a result of many working hours the congregation of St. Andrew's Church, a new name adopted in 1966, enjoys a newly equiped kitchen, carpeting in the sanctuary, a new furnace, Sunday School pianos; plus numerous other major purchases.

For forty years the same lady served as pianist, and later organist, for the congregation. Her services also included directing the choir, composed mostly of women singers.

The Missionary Society has met monthly for study through the years, and has long supported Foreign Missions from their own donations.

The Sunday School has not been without activities of the feminine worker. As superintendents, as well as weekly teachers, their help has been in evidence. And, when Summer Church School is held the Session regularly calls on the ladies of the Sunday School to participate.

For some years women have been serving on the Board of Deacons. It is the responsibility of this group to prepare receptions for brides or anniversaries.

The proceeds have helped this group to purchase needed equipment for social entertaining.

And now, with the addition of two women Elders to the Session, it completes the cycle of service women are performing for St. Andrew's Church. There is no activity in which they are not a part. Their services to St. Andrew's have been numerous and varied, but because of their enthusiasm, it leads us to believe the church will never be without their activities.

Mrs. Thomas R. Matthews
Miss Dorothy A. Matthews

Washington Avenue Presbyterian Church
Evansville, Indiana

In this bi-centennial year, when we sat down to tell you of the part women played in the history of the Washington Ave. Presbyterian Church, we thought, "This will be easy. We'll just pick the ten women who took the most active part in making our church what it is today and tell of their activities, and that will give a cameo of what we have accomplished."

But as we pondered on it we decided, "No, that would only give a small part of the picture for it has taken the contribution, however small, of every woman who has ever been a member of our congregation or who has attended here to bring us through the hard times and the good times to where we find ourselves today." So this will be a history of deeds, not names.

In 1874 our church was given its first small beginning when a Mission Sabbath School was established through the efforts of teachers and pastor of the First Cumberland Presbyterian Church of Evansville. Of the committee of 11, 8 were women and when the school was organized a woman was its first superintendent. It would be safe to say that in all the years since then at least 3/4 of our dedicated church school teachers have been women.

When money was needed to buy a house where the school could be held a committee of 4 women was appointed to "control all the financial interests of the enterprise." Even in those days women had their own ways for raising extra funds, for it was reported "the ladies of the Church held a Festival December 22nd and 23rd, the net proceeds of which were \$200 to be used for the Chapel Fund.

At last, on January 6, 1889, we became the full fledged Jefferson Avenue Church. Of the 57 charter members 43 were women. Three women were selected as members of the first 7 member Executive Board which met monthly to take care of most of the business of the church. One of their first concerns was to "furnish the front room of the church as a study for the pastor." In 1892 the Session took over most of the work of the Board so until many years later when our first Women Elders were elected most of the women's influence came from behind the scenes.

We have been fortunate in having capable and devoted women as members of our paid and unpaid staff almost from the church's inception. In 1890 it was decided to provide the organist \$5.00 for 3 months since she lived down town and wasn't able to serve unless the church could pay her streetcar fare. Since that time most of our organists and several of our choir directors have been women and their interest has always been in bringing us the very best in church music. It takes real devotion to be a choir member with all the time and hard work involved, but through the years our women have faithfully served the church in this way too.

Ours may have been one of the first Indiana churches having women serving on the ministerial staff. In 1906 after a controversy over the union of the Cumberland Presbyterian Church with the Presbyterian Church in the USA., the families of several of the elders, plus a few other members, formed the nucleus for carrying on the church in the denomination to which we belong today. The minister who supplied our pulpit at that time hired (and paid from his \$100 monthly salary) a woman "to help in the spiritual guidance of the church." It was noted that at that time the membership increased. In 1917, after we had moved to our present location and had become the Washington Ave. Presbyterian church, our minister became ill and when he was unable to fill the

pulpit for a long period of time his sister, also an ordained minister, preached for him until his resignation the following year. It was noted that she was "greatly beloved by the congregation."

Since 1919 we have had only 3 ministers and 1 assistant serving our people. We have been most fortunate that their wives have worked so closely with them in their various activities, but particularly in the field of the Christian Education of our young people who are and will be our hope for the future. At a time when we needed her most we had a most enthusiastic and energetic young woman as our Christian Education Director. Not only did she encourage our children, but she also found time to help our women in reorganizing our Women's Association and forming new revolving circles.

For many years all clerical and secretarial work of the church was done by the minister himself or by volunteers. One group of our young women decided too much of the minister's time was taken up with things they could do for him, so each week they came to the church to cut stencils and mimeograph the Sunday bulletin. As the volume of other work increased and secretaries were hired we have always been fortunate to have women from the congregation who felt really close to our people to carry on this necessary work.

Women always seem to work most effectively in the framework of an organization, so it wasn't surprising to find in the November 1890 minutes of the Executive Board that "the ladies of the Pastor's Aid Society had taken under advisement the propriety of giving a social entertainment at Evans Hall on the Thursday preceding Christmas and that they desired to know the opinion of the Board in regard to the same." (It was indefinitely postponed until after the arrival of the new minister.)

Then in April 1891 "The (church) Treasurer was ordered to draw on the Pastor's Aid Society for \$25.00 toward the pastor's salary (at that time \$60 monthly) for March." It was a great day when they were able to first have a telephone installed in the pastor's study and later, in 1920, when they first put hot water in the church kitchen. In an early copy of their by-laws it was noted "the object of this Society shall be to aid the Pastor and officers of the church in raising special funds for the benefit of the church, encouraging social gatherings and visitation among the membership, also looking after strangers." A great deal of calling was done and noted in their minutes.

They found many ingenious ways of making money-Strawberry Socials, Box Socials, saving trading stamps and coffee labels, selling magazine subscriptions, bake sales (which they called markets), selling cleanser and soap powder, cookbooks (25¢) plum puddings and mincemeat. Also they sponsored musical concerts, children's entertainments, gave plays and entertainments using their own talents (including a kitchen band which was so successful that they were asked to play several outside engagements).

During both World Wars the special Washington Ave. Red Cross unit kept busy with sewing (a machine was purchased in 1918 for \$26.00), knitting and other social services.

The Ladies Missionary Society (in one set of minutes the secretary inadvertently wrote "Women's" but immediately crossed it out and superimposed "Ladies") was also started early in our church life, for in June 1891 it was noted their treasurer reported a balance of \$4.40 after having sent \$40 to the Missionary Board.

Through the years other women's organizations were active too, including a Home Department, the World Service Guild, an Evening Division for Business and Professional Women, the World Friendship Circle, a Reading Circle and several women's Sunday School classes.

Although the idea of Circles was first introduced in 1922 when the Ladies Aid was divided into 5 such sections, it was not until 1955 that rotating circles were made a part of the Women's Association and incorporated members of all former organizations.

With one larger organization our financial aid in all phases of church and community work here and abroad has also increased. In later years it has been through untiring efforts of our women in the planning, organizing and hard work involved in sponsoring, as our only money making project, an Antiques Show and Sale (this will be its 29th year) that we have been able to give more generously when occasions arise.

In addition to working with our own association we have also been represented by women who took on additional service as officers of our Presbyterian Organization.

Long before Women's Lib became such a publicized issue our church recognized that for a "complete church" women should have a more important voice in its organization than just to serve on an occasional committee, so in 1954 a woman was elected to the Board of Trustees. In 1957 the first two women Elders were ordained, followed in 1964 by women becoming active members of the Board of Deacons. In fact, because of their work and enthusiasms, the Nominating Committee now sometimes finds it hard to keep from over balancing boards with women members.

Looking into the future, we know we will never ever quite live up to our inspirations, but at the same time each one of us can make some contribution that no one else can make. It may seem insignificant to us, but God has a way of making small things grow to mighty matters. Knit together in love and labor we will go ahead to fulfill His plans.

Yours, in the work of His Kingdom,

Mary Catherine Ryan, Historian

The Women of the First Presbyterian Church

Ft. Branch, Indiana

The women have worked diligently throughout the years for the Presbyterian Church of Ft. Branch, Indiana.

The Ladies Aid was organized, August 2, 1895, while the Church was called Cumberland Presbyterian, later known as First Presbyterian U.S.A. and now United Presbyterian of U.S.A.

Its purposes were to raise money to help the work of the church, to aid the needy and to unite the women members in a genuine spiritual fellowship. The women raised money in many ways. In the earlier days, they gathered corn, pieced and quilted quilts, organized bake sales and bazaars. Later they served Kiwanis dinners, election board meals and their community wide chicken pie suppers. These suppers became a bi-annual event for several years.

In 1945 the Missionary Society and the Ladies Aid joined to form the Missionary Aid Society. Later with the wishes of the Presbyterial a reorganization of the Women of the church took place. All the women of the church were to be organized as the Women's Association, then dividing into smaller groups namely, Circle # 1, Rainbow Circle, and Faith Fellowship. Even though we are one body, by dividing we can each accomplish our own interests, concerns, and goals. The most important thing is the spirit of Christ within us and the giving of our work and talents toward each other, our church, community, and the world.

On August 6th, 1975, Circle # 1, being the oldest circle, celebrated their eightieth anniversary. Honor was given to the nine living past presidents, of whom all but one were present. This was followed by members relating events reminiscent of past years. A special memorial candlelight service was held for each of the fourteen charter members, many of whom could be remembered by those present.

We are proud of the work and accomplishment of the ladies of our church. Some have held both Synodical and Presbyterial offices. We have taught Sunday School and Bible School and one widowed lady worked hard most of her life to raise her children and send a son through Theological school to become a Minister and Missionary.

The fellowship of our ladies has been priceless throughout the years. We have different functions and carry out different activities, but are one in the body of Christ and do anything and everything that the Christian spirit can devise to meet the needs of the people and its church.

Eliza Rose Kruse

The Groveland Presbyterian Church
Groveland, Indiana

The Groveland Presbyterian Church was established in 1858 and I am sure the women of the congregation have had a great influence on it's survival and growth during all these years. I have no way of determining when they were officially organized as there are no early records available. I can remember going with my mother to 'Ladies Aid' when I was a very small child. This must have been about 1900 as I was born in 1895. During my girlhood days I remember the Aid making money by sewing for people and quilting in the winter and serving Ice Cream socials in the summer. This money was used to pay part of the minister's salary and to keep the church building clean and repaired.

In or near 1912 we joined the local Methodist Protestant Church women and called this organization The Groveland Willing Workers. They continued the usual things and added others such as serving dinners at farm sales and operating a refreshment stand at the local Old Settler's Picnics. A few years later the Methodist Church became very weak and inactive so union was dissolved and the money was divided between the two groups. Most of the Methodist women joined with us and we continued as the Willing Workers of the Presbyterian Church.

As the years went by the church changed with the times and our aid helped when changes were made in the church building. When new rooms were added we did most of the decorating and were helped in the furnishing of our new modern kitchen by some very generous donations from some of our faithful members.

With these new rooms we are more able to have social activities at the church. In the summer we have an afternoon entertainment for all the women of the various churches of our region. They have responded well and many have entertained us in return. We have enjoyed the fellowship with our neighbors. Before Christmas we have a congregational dinner at the church some Sunday evening. We buy a turkey or turkeys and some member cooks them. Other members bring other foods. Some form of entertainment is always furnished. We always have a nice crowd and a good time is enjoyed by all.

As the times change our ways of making money have changed. We still serve sale dinners and also serve dinners to the local election boards. We have had some yard sales and always plan to have a Bazaar in October. This includes a supper and a bake and craft sale.

We now have meeting each month and see that the church is kept clean and help with any redecoration or repair that is needed. We hope to continue our good work.

Hanover United Presbyterian Church
Hanover, Indiana

From the very beginning of the Hanover Presbyterian Church, Women have been active in the life of the church. Officially organized on March 4, 1820, the Hanover church had 23 charter members, 13 of whom were women. The church's first minister, The Rev. Thomas C. Searle, died just a little more than one year after his installation. His wife was so admired that the new church was named after her hometown, of Hanover (New Hampshire). Following this example, the academy, college, town and township adopted the same name.

In the early years, women participated more or less in the background, men having dominance in official roles. Exactly when the women of the church first met together to further the cause of missions is not clear. However, the Hanover Women's Missionary Society was organized in 1874, the Women's Presbyterian Missionary Society having been formed the year before. In Hanover, this was a group of women wanting to serve their church, and they banded together to serve Missionary needs in the USA and in foreign countries. Their meetings consisted of someone reading Biblical passages or selected religious material while the others sewed and worked on projects. Then the members would discuss the readings. Over the years such things as the November Turkey Dinner and a Christmas Bazaar came into being to raise money for missions. Later there was a project to aid Chinese refugees in a Christian settlement in Hong Kong.

Women were early-day proponents of ecumenism also. Minutes of the Women's Presbyterian Missionary Society meeting in Corydon, Indiana, in April 1895, indicated the women of the Presbyterian, Methodist and Christian churches were already working together and exchanging ideas. Since the 1930's women of the Presbyterian Church have belonged to the Hanover Council of Church Women, an exumenical group which has sponsored annually the World Day of Prayer and a series of Lenten services. This Council also began the community Thrift Shop (located in our church basement.) Household articles and clothing are sold and the money derived from these sales is put back immediately into the community wherever it is needed.

The Women's Auxiliary was created from the Missionary Society in 1934 (following the pattern suggested by the national Presbyterian Church), and in the 1940's became the Women's Association as we know it today. Religious study, projects for mission and fellowship have continued throughout the years. The women's association has for many years conducted an annual Praise Service in November-- a Sunday morning worship service conducted by the women of the church featuring a speaker on missions, and including a special Thank Offering.

Our women have been actively involved in organizing, running and teaching Vacation Church School. At one time the VCS was ecumenical. After a number of years lapse in the ecumenical endeavor when each church held its own VCS the latter was begun again in 1973 in conjunction with the Methodist Church. In 1975, the Baptists joined the Methodists and us in a community-wide VCS, so large an undertaking and so successful (210 children attended) that it was held in the local elementary school. The same kind of endeavor is planned for this bicentennial year.

The Church women have sponsored Brownie and Girl Scout troops for many years. The first kindergarten in Hanover was held at the church and was taught by a woman member of the church. Started in 1954, it continued for 5 years, until the public school opened its own kindergarten. The Hanover Cooperative Preschool, inspired and organized by women of our church, started in 1967. Classes, open to any preschool-age child in the community, have always been held at the church, but the Preschool came under the actual sponsorship of the church in 1970. Women of the church continue to take an active leadership role with the Preschool.

Thus, from the very founding of the Hanover United Presbyterian Church 156 years ago, the role of women in the life of the church has grown and developed. Whatever form the women's groups have taken over the years, their studies, involvement and good works have inspired more women to work in the church, to become officers and leaders in the church at large as well as in the community: Women serve on every church committee and often as chairperson, teach Sunday School classes, and have been Trustees and Deacons. The first woman elder was ordained and installed on the Session in 1959. Today, as we begin the bicentennial year with a change in our church government to the unicameral system, there are five women elders serving on the Session (of 15 elders). This illustrates how fully women now share in the work of the church at large-- to everyone's benefit.

By
Barbara J. Mac Millan

Community Presbyterian Church
Henryville, Indiana

On April 21, 1926, in Henryville, Indiana 62 persons, 37 women and 35 men, signed a "covenant and agreement to walk together in a church relation, according to the acknowledged doctrine and order of the Presbyterian Church in the U.S.A." Since the Henryville Community Church was officially organized on May 7 1926, the women of the church have always been a source of encouragement and strength. When the Henryville and Hebron churches were united as one congregation in 1961, the union brought new vitality to the women's associations and the church.

The first Sunday School superintendent of Henryville church was (Mrs.) Jennie Clegg, who was also chairwoman of the finance committee when the church was organized. She gave dedicated leadership to the church until her death in 1957. Another woman on the Finance Committee at that time was (Miss) Barbara Dunlevy, who is still an active charter member of the congregation. Miss Dunlevy devoted many years to the young people, teaching Sunday School and providing leadership for the youth fellowship, as well as being an active member and leader of the choir.

Under the leadership of the Women's Missionary Societies, later known as United Presbyterian Women, the enthusiasm and energy of the women was responsible for much of the financial support of the church. By holding fish fries, "hog and hominy" suppers, food sales and bazaars, making quilts and rag rugs, as well as many other projects, thousands of dollars were raised and contributed to the building and maintenance funds of church and manse. The women were responsible for completely equipping the kitchen and nursery, as well as helping to provide many other church furnishings. The women at Hebron had provided the same kind of financial support, including the purchase of a new organ and piano for their church. Throughout the years, the women have been responsible for the cleaning and much of the decorating of the interior of the church building and manse.

The women of the church have always assumed the greatest responsibility for all areas of Christian Education, teaching church school and bible school, and providing much of the leadership for the youth fellowship. Since 1957, convinced that all young people should have the Christian experience of attending a church camp, the UPW Association has sponsored and helped pay the tuition of some 57 youngsters aged 11-15 to Presbyterian church camps.

For many years the women initiated or participated in World Day of Prayer services. At circle meetings they offered special prayers for individual missionaries throughout the world. Through free-will offerings, they have given thousands of dollars in financial support for the ecumenical programs of the Presbyterian Church. Spiritual growth has been fostered by encouraging personal prayer and bible study.

Women received full status as church leaders in 1958, when (Mrs.) Gertrude Murphy was ordained the first woman elder at Henryville church. At Hebron church (Mrs.) Ida Bolly Watson, a charter member, had been elected Clerk of session in 1917 and served in that capacity until 1928, but had no official status and could not cast a vote. In January, 1961, before the merger with Henryville, two women were elected elders at Hebron. In this 50th anniversary year, the Henryville Community Presbyterian Church has a unicameral form of government with 9 members on the session--5 of whom are women.

By
(Mrs) Ella Huckelberry (Author)
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Mt. Lebanon Presbyterian Church
Henryville, Indiana

The Mt. Lebanon Presbyterian Church was organized May 22, 1853 at the Stuart meeting house near Lexington Road, two miles southeast of Otisco, Indiana.

The land on which the church and cemetery now stand is land that was originally given to the men who served in George Rogers Clark Regiment. It was given for their services rendered in the reduction of the British Posts in the Northwest Territory. The deed reads, "Recognizing George Rogers Clark's conquest of the northwest a deed record of Virginia Dec. 14, 1786 by Edmund Randolph, governor to George Rogers Clark and others, of the Ohio River with the authority to plat the same and allot it in tracts of different sizes to the officers and men of Col. George Rogers Clark." This land is called the Illinois Grant, sometimes called Clark's Grant.

There were ten charter members, all from Mt. Vernon Church (New Market Presbyterian Church). A committee of two, Rev. F.G. Atterbury and Elder Haines, from the Salem Presbytery, assisted in the organization. William Hartman was elected ruling Elder and Cyrus Park, deacon.

The church was under the care of the Madison Presbytery until 1867, after which the Salem Presbytery was in charge. It is now in the New Albany Presbytery.

In the year 1866 meetings were held in the Oakland schoolhouse at the present site of Mt. Lebanon cemetery.

The Sunday School was organized in the early forties by the Cumberland Church and has continued down to this day.

In the year 1868 a committee collected funds to fence in the cemetery. The deed to the lot for a log school building and the cemetery was deposited Sept. 12, 1869. Conrad Hartman gave this lot. Thomas Prall also donated ground on April, 1871, this being the lot where the church now stands.

It was decided that a new building was needed, and it was completed and dedicated Oct. 11, 1871. Native timber was used and was donated by some of the members. The pews are solid walnut, made of timber donated by Mr. George Clark. The flooring was donated by Mr. John Kirk and is still in use.

After proper announcement had been made and due notice given, a meeting was held at the Mt Lebanon church on April 6, 1889 to instruct the trustees to sell the old log school building, which had served as the church. It was sold June 1, 1889. The log building was bought for the price of \$3.00 and the stove an additional \$1.40.

It is interesting to note that in 1859 or '60 the Mt. Olive Methodist Episcopal Church moved from Mt. Moriah to the Oakland schoolhouse where the people worshipped regularly until 1871. In 1871 when the Mt. Lebanon church was built, the Methodists began worshipping with the Presbyterians in their new building and did so until 1899 when they began building a church of their own under the leadership of Rev. U.G. Abbott.

Many improvements have taken place in the church over the years including electric lights, a basement, Sunday School rooms, and paneling the walls.

Howesville United Presbyterian Church
Jasonville, Indiana

When asked to write about the part that women played in the history of the Howesville United Presbyterian Church, my first thought was that there were fifteen women's names listed among the twenty-two founders of the church in 1870. This definitely proved the influence of women in the community and its activities. It was these women, along with the increased membership of women, who organized the many activities that were conducted to raise money to maintain the church premises and to even pay the minister.

The women of the church supported such activities as: quilting bees, meal preparations for affiliated organizations, ice cream socials, chili suppers, Women's Christian Service Society 1943-1956, helping with various programs and decorations, and helping families in times of need. Although the quilting days were social days, they were also days of hard work. Think of the many "pricked" fingers obtained for God's work. These women did this tedious labor of love to help pay the minister's yearly salary of \$250.00.

The Howesville United Presbyterian Church celebrated its Centennial Year in 1970. At that time, the women of our church decided to record our heritage for future generations by writing a book about the history of our church. We included such things as: a list of all the ministers who had served our church for its one-hundred year period, historical pictures concerning the church, church history, family histories, a family pictorial section, membership lists, etc. Each family was given a copy, and additional copies were sold to non-members as family keep-sakes. This was not a money making project, however, and still we have an occasional request for a Centennial book.

Many church offices through the years have been filled by women, and four women have served as elders.

We are proud of the role women have played in the 106 years of progress of the Howesville United Presbyterian Church, and, with God's help, we look forward to the celebration of our own Bi-Centennial.

The Jefferson Presbyterian Church

The women of the Jefferson Presbyterian Church have always played an important part in the church and community. It was the women's words of comfort, encouragement, and her helping hand that kept the family going in these times of fear, sickness and discouragement, mingled with excitement, new hope and faith, a deeper love for God and their neighbors who were forming the Jefferson Presbyterian Church.

The women of the early 1800's had a desire to find a new home where they could have a good living and a place to worship God. Geertie Ryker, Robbins was among the early arrivals in the Jefferson neighborhood. In 1804, more Presbyterians came from Kentucky in covered wagons to visit and settle in the Jefferson neighborhood. At first, these families met in their homes for worship, then in a crude log structure, and in 1812 a log church was built.

The women of the church furnished food and lodging, in these early days, on many important occasions such as; the three day meeting on Oct. 16, 1818 when Jefferson Church was organized by Rev. Orin Fowler and three elders were ordained and installed. There were three days of praying, preaching, and reading of the Bible. The first Presbytery meeting of Southern Indiana was held at Jefferson and Hanover college was started at a Presbytery meeting in the old log church. Other occasions were the construction of the red brick church in 1838, the stone building erected in 1861 and remodeled in 1896, which was a beautiful country church displaying the care and concern of its women.

Women soon began to hold many offices in the church and its organizations. Martha M. Weatherford, a devoted member of the church, taught a Sunday School class for more than 58 years. She sent a check each month to nine religious institutions and foreign missions. Mattie Buchanan was elected elder Dec. 13, 1931. She attended the Presbytery meeting at Salem April 20, 1932 as a delegate taking the session book, which was approved. Lona E. Shaw was elected trustee Dec. 1942 and served as treasurer while the new church was being built.

A big event in the life of the women's work of the church was the completion and dedication Sept. 1942 of the new kitchen and dining room which had been added to the Social Center, which was a well preserved previously one room stone school building. Money was furnished by the women.

Sunday morning Dec. 3, 1944 the church was destroyed by fire but the furnishings were carried to safety by the women, while the men fought the fire. The furniture was placed in the Social Center where church was held that night. The women came carrying their Aladin lamps because the electric wires were burned. Church services were held here until the present Bedford stone structure was completed. Hattie A. Stevenson was the first to sign the building fund, giving \$1,000. She gave several times more. Grace M. Buchanan, a widow was a devoted member who gave \$1,000 that first evening and gave several times to the building fund and at last mortgaged her farm to help finish the church.

For many years the ladies have met on the first Wednesday of each month and spent the day sewing, making quilts, rugs, etc. They would sell these articles at an annual bazaar, after serving supper to the public. Money from these bazzaars helped build the kitchen.

Leila L. Buchanan has not missed a meeting for 36 years. She has also taught Sunday School for 30 years and played the piano for 28 years. Mildred L. Buchanan was the first president of the Ladies Aid. She is an elder, has taught Sunday School for several years and is a youth leader.

The Easter food sale held on Saturday morning before Easter each year at the City Meat Market in Madison was a big event for the Women for many years. You would find these women up baking many goodies at 1:00 A.M. The food would be at the store by 7:00 A.M. Sallie Vestal, Grace Buchanan, and Arline Copeland were known as professional pie bakers, while Elvie Risk, Ellen Rose Risk and Hattie Stevenson specialized in baking bread, cake, and cookies.

The ladies served many delicious meals entertaining Presbytery several times, had Presbyterial, have family night suppers, Palm Sunday dinner and egg hunt, the Easter breakfast, and the dinner for the annual homecoming. They serve the meals for the camp-out which lasts for several days and is for Madison, Smyrna and Jefferson. It is held on the church grounds of Jefferson.

May Weatherford taught Sunday School for several years, raised 12 children having plenty of time to get each and everyone ready for all church services. She taught her children to sing, she wrote poetry, and lived an exemplary life. Her children went to college and now hold prominent positions in life.

Lillian A. Buchanan, Guthrie was chosen Youth Moderator of New Albany Presbytery in 1948, attending many meetings at distant points and was active in youth work in her home church for some time. She has spent 18 years in Brazil, South America as a missionary. Several women of the church are active leaders in youth work. Mildred E. Buchanan taught the Youth class of the Sunday school for 27 years and is an elder. Mildred Hamilton, an elder has taught Sunday school class for 25 years.

Jefferson has had many women elders, in recent years the Session has been composed of one third to one half women. They also attend Presbytery as delegates, and several have attended Synod. Freda E. Buchanan attended Synod as a delegate 5 times and visited many other times. She has served as Clerk of Session of Jefferson Church for 30 years.

The women of the Jefferson Presbyterian Church still have that same faith, hope, and love for all of God's children, helping those in need, spiritual or physical in the church or community. They have a deep concern for those of different races and nationalities, and while we take deep pleasure and satisfaction in working for the Master, in His name, in the church, we look forward to a brighter tomorrow for all of God's people.

First Presbyterian Church Women's Work
Jeffersonville, Indiana

The First Presbyterian Church of Jeffersonville, Indiana was built in the early 1860's. There was considerable comment on the size of the building. To such remarks James Harvey Mc Campbell who was an elder of the church for 44 years always replied, "I'm not building a church for today. I expect that church to last for years."

The story of the beginning and early history of this church is really the story of Samuel and Mary Merriwether. Dr. Merriwether was not a devoted member in their early married life. He was skeptical of the Bible and Christianity. Mary Merriwether spent much time reading her Bible and in prayer. She encouraged him to read the Bible while she sewed and eventually he read the Bible for his own interest and soon after became a member and was chosen ruling elder of this new church. Because of the influence of his wife Dr. Merriwether gave much of his time, possessions and his whole heart to the church.

Mary Merriwether was the instrument God used to lead many people to a Christian life.

Miss Lydia Campbell contributed much in the 68 years she was a member.

Miss Lydia taught in the Sunday School many years and gave freely of her time to bereaved members and visiting members of the congregation.

The women of this church have through the years arranged the communion elements-cared for the linens and made communion bread.

One woman fixed communion bread and carried it to the church every communion Sunday for over 60 years. This service to the church is being taken care of today by many dedicated women.

Miss Alice and Clara Loomis exerted a great influence in the women's work. They taught a class of teenagers on Friday afternoon and taught in the Sunday school for many years.

Mrs. Ellis Heaton, Mrs. Walter Swartz and others gave years of their lives as organists and choir directors.

In 1871 Dr. J.M. Hutchison was elected as minister and continued as pastor for 25 years. Mrs. Anna Hutchison, his wife, a native of Jeffersonville, Indiana, had a great deep interest in this church and its affairs. For many years she devoted all her time and talents to the church even after Dr. Hutchison's death.

The Ann Hutchison House-former manse for the minister and his family was named for her. The Ann Hutchison House is a project of the Women's Association. Church groups and other organizations meet there. The A.A.'s met there for many years. Clubs, receptions, community groups, circles etc. may rent the house for a nominal fee. Money earned goes into the treasury of the Women's Association.

A large stained glass window in the sanctuary was presented to the church by Mrs. Hutchison in memory of her husband, Dr. Hutchison.

In the early 1880's some women conducted the Rose Hill Mission in Jeffersonville which continued until 1886. There was an enrollment of 120.

In July 1930, Mrs. Dudley Mc Iver was installed as the minister. Mrs. Mc Iver took a great interest in the women's work and their organizations. Ladies Aid, Women's Missionary Society and Westminster Guild for young women. She promoted the idea of merging all organizations into one. The Women's Auxiliary, the name later changed to the Women's association in 1950. Interest in Missions boomed and many women became interested. The first President was Mrs. Tom Perry.

One of the projects of the Women's Association each year is Christmas in October. Taggart Hall is decorated with a Christmas tree etc. to make it a gala affair. Clothing, gifts for all ages etc. amounting to several hundred dollars are brought and sent or taken to a mission station to be distributed. Last year the gifts were taken to Whitesville, West Virginia, a mountainous area where there are a number of small churches.

The quilting group of ten or fifteen women has met weekly for many years. The money earned by these dedicated women is sent to various missions such as India, Korea (scholarships), Nicaragua and Japan. This interest in Missions is an ongoing work. The church is proud of this dedicated group of Women.

Many women through the years have taken an active part in Presbyterian and Synodical work and have attended many National meetings at Purdue.

Our church gives much honor to dedicated Sunday School teachers and young people advisors. A project this last year concerning hunger was particularly impressive. The young people slept on sleeping bags for a week-end Friday night, Saturday all day and night and attended church on Sunday.

The Mc Curdy Bible Class was named for Mrs. Eva Mc Curdy, teacher for many years. Class contributes much to missions, both at home and abroad. These women are also active in all phases of the church work.

The women of the First Presbyterian Church in Jeffersonville, Indiana continue to seek God's will through meditation, prayer, and Bible Study. God does not guarantee that there will be no difficulties but we strive through love, faith, hope and service to continue to do God's will.

By,
Mrs. Field Snodgrass

Graham Presbyterian Church
Jennings County, Indiana

After several years of struggling with wild animals and hostile Indians, the settlers of the Graham Community felt the need for a common center and built a log house in the early 1800's on the same ground now occupied by the Graham Presbyterian Church. (Founded August 10, 1817). Women's Societies go back to this early period in our Church History. They were called "Ladies Aid" and it was truly that. There was worship and prayer in their meetings. They saw the needs of their church and found a way to furnish it. The first recorded organization was November 17, 1909, when the "Willing Workers" was organized with 17 members. This group met every two weeks on Thursday afternoon. Dues were 5¢ membership fee, and 20¢ for the year, to be paid quarterly. If members failed to pay their dues, they were to be notified. The first money recorded was \$8.60 from serving lunch at a farm sale. They quilted quilts for \$2.50 or \$3.00 each. Aprons were 35¢, sunbonnets 30¢, dust caps 10¢ to members-15¢ to others. They quilted all day for 50¢ when working for members and many bountiful dinners are mentioned in the records. Material for a quilt cost \$1.65 and some of the materials used are little heard of today, such as muslin, calico and gingham. They met and sewed carpet rags and cut and sewed quilt blocks. They had a fruit cake recipe printed and sold it for 5¢ a copy. They also made a name quilt and you paid 10¢ to get your name embroidered on it.

They helped make Christmas costumes and costumes for Children's Day. On April 13, 1917, one dollar was donated to help build a church in Reno, Nevada. When the men had a wood cutting for the church, the women served dinner in some nearby member's home. Some of the things they helped pay for were shingles, cement, and lumber for church steps. They bought a new lighting plant in 1916, a rug for the front of the church cost \$35.00. They paid for painting the church and building a cemetery fence, also papering church and window shades. They also purchased an organ.

There is no record from December, 1926 until the Aid was reorganized on March 29, 1933. Their work was food markets, Red Cross sewing, sold "Betty Brite" chore girls, and made aprons, caps and pillow cases. Charged 1¢ a yard for quilting. In 1935 they sponsored a show by Monk and Sam of Radio fame. This netted \$16.65. They sold the organ for \$3.00 and purchased a rebuilt Baldwin piano. They also paid for work on the church roof, bought song books, carpet for church, took care of flowers for the sick and sent cards.

On August 22, 1937 our beloved old church burned on the eve of our 120th anniversary. Amid the smoking ruins plans were made for a new church, one not as large but much better suited to our needs. Again the women went to work making money in any way they could and one year from the date it burned, we held our first meeting in the new church.

When World War II came along, the government took over the Jefferson Proving Ground and our church was joined by 18 members from the Monroe Presbyterian Church. Some of these families and their descendents are still very active workers in our Women's Society today.

The first women elders, Mrs. Lida Corya and Mrs. Ethel Corya, were elected in 1957 and women have continued to serve on the Session since then. A Mrs. Anderson, whose blind daughter is buried in the Graham Cemetery started the Cemetery Fund. Mrs. Charles Jones, one of the Monroe Members who came to Graham, also willed a sum of money to the church, the interest on which is to be used by the church as long as it continues to exist.

So many women have contributed so very much to the church that it is impossible to name them all in this short summary. In recent years the women have raised large sums of money with their Annual Turkey Supper, serving meals to election boards, at farm sales, with bake sales and also rummage sales. They send cheer baskets, provide food and clothing to those families in need and have contributed greatly toward the education of an adopted daughter in India.

On December 15, 1941, Mrs. Parker of Hanover and Mrs. May of Madison spoke at a meeting and invited our Society to join the Women's Presbyterial. That was the beginning of the Missionary Society to join the Women's Presbyterial. That was the beginning of the Missionary Society such as we have today. While our work extends a lot farther as we give to National and Foreign Missions, no one can belittle the wonderful work carried on by a small group of women in Christian Service to their church and community. We have the same organization, the same faith, the same God. As long as we continue in the faith, courage and self-sacrificing service that inspired our fore-fathers, Graham Presbyterian Church will be blessed.

Laconia Presbyterian Church
Laconia, Indiana

The Laconia Presbyterian Church came into being as the result of members of the Rehoboth Presbyterian Church who lived in the Laconia area deciding that for convenience sake they desired a church in Laconia.

The Laconia Church was organized on March 28, 1874. The present Laconia church, located on Lot 32 on the north side of Cross St. at Jackson's Alley was erected in 1880.

The first Sunday School was on the first Sunday of April 1885.

The Ladies Aid was organized on November 15, 1919 at a meeting in the home of Mrs. Carrie Cunningham. Officers elected were: Mrs. Zella Ashton, President; Mrs. Lillian Ashton, Vice president; and Miss Dora Faith, Treasurer. There were 41 members.

The first project of this group was the purchase of a creamery to be converted into the Ladies Aid Hall.

The Ladies Aid met at the Ladies Aid Hall on November 20, 1920 to reorganize. Officers elected were Mrs. Zella Ashton, President; Mrs. Lillian Ashton, Vice president; Miss Sallie Shields, Secretary-Treasurer; and Mrs. Annie William, Buyer.

In 1946 under the supervision of Amzi Prage, a basement was dug under the church. The Ladies Aid played a prominent part in the financing of this project.

A major function of the Women's Society has been to raise funds for the various needs of the church and the manse.

During the manpower shortage of the war Miss Pauline Timothy of Gary, Indiana came to the Laconia area in 1943 as a most capable minister. Miss Timothy was not ordained. She served seven Presbyterian churches in the southern part of Harrison county. Moderator was Rev. Everett L. Jones from Corydon.

Merger of the Memorial Presbyterian Church with the Laconia Church formed the Laconia United Presbyterian church. Dr. C. Morton Hanna presided at the union service on March 2, 1958.

A major remodeling and redecorating project was undertaken in 1963 and a new organ was purchased. A dedication service for the organ was held on February 12, 1964 with Rev. W. Robert Pollard, a former student pastor conducting the services. The remodeling and purchase of the organ were financed primarily by Women's Association.

An addition to the church in 1972 provided an office and rest rooms.

At a congregational meeting on January 11, 1957, Laconia's first women elders were elected. They were: Mrs. Sidney Ashton and Mrs. Mildred King.

First Presbyterian Church of Martinsville
Martinsville, Indiana

In July, 1841, sixteen people joined together to form the Cumberland Presbyterian Church. Nine of those charter members were women. About a year after that the church members built their building which was the first church in Martinsville. Later, because so many people other than Presbyterians contributed to the building fund, other churches found it difficult to raise funds for their buildings, for the people had already given to one church building.

One woman is credited with establishing an excellent music program in the church which has continued to the present time. Under the able leadership of Lillie Taylor Mc Clerkin, the early organist and choir director, the church members enjoyed and were inspired by truly worshipful church music. Lillie was described by one who knew her as "a pretty woman and a very beautiful singer." She was the organist during the third time Rev. Elam Mc Cord was called to serve as pastor of the church. He was the original pastor of the sixteen charter members. His third pastorate was in 1869 and 1870.

Another woman who contributed greatly to continue the excellent music program was Mrs. F.O. Good, who played the organ and directed the choir from 1885 until 1928.

The purchase of a pipe organ in 1900 was the result of a dream of Mrs. Tull Phelps, who sang in the choir for many years. Her desire was expressed at home and Mr. Phelps inadvertently and without much thought responded by telling her to inform their pastor he would give \$50 toward purchasing an organ if he would find 19 others to do the same. The others were found and the first payment was made on the organ.

The women's society was organized in the early years of the church. According to the minutes of the congregational meeting on March 15, 1880, "it was resolved that the time was fully come when we should proceed to build a new church home." A committee to solicit subscriptions was chosen. The first service was held in the new church on August 21, 1881. The church was dedicated February 5, 1882.

According to the minutes of the church the Ladies' Working Society later became known as the Ladies' Aid Society. The object of the society was to supplement the church's treasury. The ladies, besides paying dues of 10¢ a month, gave oyster suppers, made sun bonnets and aprons, and held bazaars at which they sold their various kinds of needle work. In later years they made rag rugs, tacked comforts, had chicken pie suppers and held rummages. In these various ways they accumulated money which was used in financing the church.

In October, 1905 the younger women of the church (fourteen of them) formed the new organization which became known as the Needle Guild. Two of the first things done was the purchase of a piano for the Sunday School room and the silver communion service for the church.

In 1906 there was a nation-wide union of Cumberland Presbyterian Churches with the Presbyterian Church in the USA. In that year the C.P. Church of Martinsville became the First Presbyterian Church of Martinsville, affiliated with the Presbytery of Indianapolis.

In addition to the Needle Guild the Women's Missionary Society was organized to keep the subject of missions before the church. Its contributions to the cause of Foreign and National Missions was more than its apportionment usually and stood high in the Presbyterial and Synodical reports.

The Junior Guild was organized and sponsored by the Senior Needle Guild. The young girls of the church were trained to take their places in helping with the church work. They were responsible for furnishing the wine for the communion service and to pledge money each year toward the church budget.

After many years of fine work all of the women's groups came together under one group, the United Presbyterian Women. This was in the early 1960's. Five Circles were formed with a revolving membership each year in order to promote the friendship with all the women of the church. This organization is still active in the church, contributing to the church home, to the church family, to missions, and to Presbyterial work.

For the past decade the women in the church have accepted the responsibility of leadership in the church by serving on the Session. All of the Session committees continue to have women as active working members.

A new committee named FAITH (First Aid in Trying Hours) was organized in 1975 to show concern for members of our church family. Anyone in need can call a member of this committee at anytime.

Women have played an important part in this church history and will continue to take responsibility with the courage and faith of the pioneer ancestors. There is need to stand firm and be loyal if we are to hand down to future generations our heritage of liberty and the right to worship.

Monroe City United Presbyterian Church
Monroe City, Indiana

The Monroe City Church was organized as a Cumberland Presbyterian Church in the year 1858. This was made possible by transferring letters from the Herman Church of the members who lived in and near Monroe City. This was done under the leadership of Rev. Ebenezer W. Hall.

The following year the members began to secure material to build a frame building. This structure was built at what is now Main and 11th St., the present location of the manse. This building was not finished until a later date, but even with the interior unfinished regular services were held monthly.

The recruiting officers of the Civil War came to hold their meetings and to enlist men into the Union Army in this building.

For many years this Church and the Methodist Episcopal church worked together holding services on alternate Sundays with the congregations attending both churches.

After a revival held in 1895, eighty more persons united with the Presbyterian Church and plans were made for a new and larger church building. The present site was selected and the ground was purchased. The new building was begun in the spring of 1895 and was completed and dedicated on Oct. 4th, 1896. At this time it was the largest Protestant church in Knox County.

In the year 1903 the congregation was divided and two churches were formed; the congregation moving out of this building keeping the original name Cumberland Presbyterian and this congregation remaining taking the name Monroe City Presbyterian. In the year 1914 a new manse was built on the original church site and is still used at the present time. The original buildings, church and manse have been remodeled inside keeping outer contour intact.

Mt. Tabor United Presbyterian Church
New Albany, Indiana

Mt. Tabor's early history dates back to the brush arber camp meetings held here from 1835-1843. People came from as far away as 100 miles. They camped on the grounds and stayed in the homes of the neighbors where the doors were open to both friends and strangers. This hospitality speaks well for the women of these homes.

Continuous services have been held at Mt. Tabor church since 1914. Of the 43 charter members 23 were women.

In 1916 four women were elected as deaconesses. They were: Mrs. Sam Smith, Miss Edith Emery, Miss Jeanette Kemp, and Miss Mary Emery. In 1918 Miss Ida Reas was elected deaconess for a 3 year term. She is an active member of our church at the present time. In more recent years we have had quite a number of ladies to serve in this capacity.

The Ladies Aid Society was first mentioned in the report of the Congregational meeting of April 10, 1921. In February of 1926 the session terminated the old society and formed a new one with Mrs. Ben Blackiston, president, Mrs. Charles Reeder, Vice President, Mrs. William Doan, Secretary; and Mrs. Lawrence Payne, Treasurer. These women raised money by quilting, etc. and contributed financially to the struggling new church. In 1930 they gave \$145.00 toward wiring the church and manse.

The women's missionary society was organized in 1925. They had approximately 20 female members and 9 honorary male members. These women were responsible for paying the apportionment for the church and in addition carried out sewing projects which were sent to various mission stations.

In an evangelistic campaign sponsored by the New Albany Presbytery in 1924 each church named one committee member and 5 sub-committee chairmen. Two of these were women: Mrs. Edward Tellis for music and Mrs Sam Smith for organization.

In 1930 Rev. Jacoby formed a church council which included 5 women members: Mrs. Ben Blackiston, representing the Jr. Endeavor, Mrs. John Houpt, Missionary Society; Mrs Dan Wilty, Ladies Aid; Mrs. Hazel Tellis, Sunday School; and Miss Ethel Mc Candless, Intermediate Endeavor.

In the late 20's and early 30's Elizabeth Ramsier and Hazel Tellis served as Superintendent of the Sunday School. Many women have been secretary for this body. Women have always headed the Primary Dept. Some of these are: Mrs. Mary Hagmann, Miss Anna Emery, Miss Isabel Blackiston, Mrs. Charles Reeder, Mrs. Phyllis Bott, and Mrs. George Loyd. The Teachers for children have been women as are most of the leaders for Vacation Bible School.

Women have been active in the musical program of the church. The first pianist was appointed in 1923, Mrs Edward Tellis. There has always been a preponderance of women in the choir and at present our director is a women, Mrs. Draper Ledford.

Mrs. Austin Williamson, Mrs. Arnold Moser, and Mrs. George Loyd have been church treasurer in recent years. Mrs. David Kunzman is our church secretary.

Since 1964 women have served as elders in our church. The first so ordained were: Celeste Davis and Maxine Payne. Since that time others have served: Lucille Oster, Hazel Kelly, Elizabeth Loyd, Ida Reas, Gayla Akers, Draper Ledford, Frankie C. Eberhardt, Helen Moser, Aileen Huff, Hazel Maples, Evelyn Very and Mrs. Kitty Strube.

Since 1972 women have served as deacons: Kathleen Kunsman, Hazel Maples, Kitty Strube, Donna Millholland, Alice Pearson, Ida Reas, Vera Trinkle, Martha Klink, Evelyn Mattingly and Lula Rogers.

Mrs. Elizabeth Loyd has served on Ministerial Relations Dept.

Mrs. Hayla Akers has served as alternate Elder Commissioner to Presbytery.

Mrs. Maxine Payne has served as Elder Commissioner to Presbytery, a Presbytery Judicial Commission, Presbytery Program Dept., Presbytery Task Force to write a Booklet for Elder Training which was later adopted by General Assembly, and is at this time serving as a Trustee of the Ohio Valley Presbytery. Mrs. Payne is the first woman to ever serve in this capacity.

May the women continue to find joy as they fulfill their role at Mt. Tabor Church.

Respectfully submitted,
Mrs. Lucille Oster

St. John United Presbyterian Church
New Albany, Indiana

St. John United Presbyterian Church, New Albany, Indiana, is a union of Hutchinson Memorial Presbyterian and First Presbyterian Churches. Hutchinson was an earlier union of the Second and Third Presbyterian Churches.

Minute books of various women's organizations from these three churches have survived; and have proved a delightful source for a brief history of the activities of Presbyterian women in New Albany.

The earliest record, 1844, reveals an Educational Sewing Society dedicated to aiding "young men in acquiring an education for the Gospel Ministry." (At that time a theological seminary was located in New Albany, lured from Hanover, Indiana, in 1840, thanks to a \$15,000 endowment by New Albany Presbyterian Elias Ayers. In 1859 the school was moved to Chicago and became Mc Cormick Theological Seminary.)

By 1848 the ladies had decided to appropriate their funds toward furnishing a new church instead of furthering the cause of education; and from then on the general purpose of all local Presbyterian sewing societies was to raise money for particular goals of benefit to the individual church.

The ladies sewed and sold. They sponsored socials and suppers, concerts and entertainments--all charmingly reported in societies' minutes. Profits were used to purchase items for church parlors and kitchens, an organ for the lecture room, a chandelier, new paint and wallpaper, etc. The scope of contributions was impressive and one wonders what would have been the physical condition of the three Presbyterian Churches had they not had faithful groups of women laboring to maintain and improve them.

During the Civil War these societies more or less disbanded, in order to devote more time to sewing for soldiers in government hospitals set up in New Albany to receive casualties from the battlefield.

On June 13, 1872, a Union Women's Foreign Missionary group was formed "to aid the general society in Philadelphia in sending to foreign fields and sustaining female missionaries, Bible readers and teachers who shall labor among the heathen women and children." From that time on, either in union or as three separate church groups, the study and support of foreign and home missions prevailed.

At first a specific missionary was supported, providing a personal link with such exotic places as Persia, India, and Japan. By 1888 money for general missionary support was merely forwarded to the Board. For some years the society was affiliated with the North-western, or Chicago, Board. During both affiliations, representatives were sent to regional and national meetings.

The mission cause was dear to these women and especially dear to Mary Ann Ayers Lapsley, the re-married widow of Elias Ayers, seminary benefactor. At her death on June 2, 1878, she left \$5,000 to the Philadelphia Board of Women's Missions and about \$200,000 to the Board of Foreign Missions of the Presbyterian Church USA.

The current Women's Association of St. John's Church, inheritor of the history and descendent of all those long-gone church society members, continues the traditional interest in missions, in the social life of the church, and in money-making projects. And every Thursday in the church basement you can find the "quilters"--the last vestige of the old sewing society.

Newburgh Presbyterian Church
Newburgh, Indiana

Newburgh, Indiana, is an early pioneer village of Indiana, it was founded in 1803. Churches were organized in the early days too. In 1839, the Cumberland Presbyterian church formed a small church in Newburgh, Mrs. A.M. Phelps was the person instrumental in organizing this congregation. It consisted of 27 members and Rev. Hiram Hunter was the pastor. The church territory comprised most of Warrick County and part of Spencer. The first elders were Israel Hemenway and William Underwood. Rev. James Ritchey preached to the congregation once a month. In 1841, A.M. Phelps built a church building on Jennings Street and Rev. Benjamin Hall was minister to the group. After 2 years the Presbytery was petitioned for installation of Rev. Hall to become the resident minister. The building on Jennings St., was turned over to the Delaney Academy and a new building constructed on corner of State and Main for the congregation. In 1906 the Newburgh Cumberland Presbyterian Church united with the Presbyterian Church, through the leadership of Dr. W.J. Darby. The minister serving the congregation was Rev. W.B. Strong.

The ladies of this congregation organized a Women's Missionary Society in 1885. In Article I of its constitution it states, "The Society shall be called, The Woman's Aid and Mission Society of the Presbyterian Church, Newburgh, In." Article II states, "Members shall be the lady members and friends of the Presbyterian Church."

On August 9, 1911, the Women's Missionary Society honored a member that was becoming a missionary and being sent to Arabia, as a medical doctor. A bible was presented to Miss Sara Hosman, a native of Newburgh.

Many of the ladies active in the society were residents of Thornton Home, located in Newburgh and was a haven of retirement for both women and men in the service of the church. A number of the ladies had worked in the foreign and national mission fields of our church. They contributed many interesting programs to the meetings of the society.

In 1938, the Ladies Aid took the name of the Laura Lant Johnson Circle. Later it was discovered that a group of working women would like to form an evening circle since it was not possible to attend the day time circle. This group took the name of the Flora Stitt Circle, in honor of a dear lady that came into the life of our church when she became the wife of our pastor, Rev. Forrest S. Stitt.

In 1941 Elizabeth Orr, together with others of the congregation met in the home of the pastor to organize a new group of friends of the Newburgh Presbyterian church as a service club to the church and community. It was non-denominational pledged to work for better service to self and to others. Everyone had a good time doing it. The club was named the Forrest Service Club and gathered at the church the 4th Friday evening of the month for a pot-luck dinner and program. Its membership list contained Jew, Catholic and Protestant, all met in perfect harmony and friendship for service to the Presbyterian church.

It became a tradition of the group to conduct the Easter Sunrise service each year, members participating in the litany and making up the choir. It amazed everyone, that one of the Jewish faith insisted upon ringing the church bell calling everyone to sunrise service.

In the fall of 1960 when in the fall meeting of the women of Vincennes Presbyterian, the request came for all the churches to restructure the work of the women into the United Presbyterian Women. The work was to be combined into a form of that of an association uniting the women and directing all efforts as one organization into the work of mission and aid to our church. On February 3, 1961, Mrs. Irma Wattam became the first president of the UPW assoc. of the Newburgh Presbyterian church. She was assisted by Norma Westervelt, Nora Van Horn, Jane Crenshaw, Mary Van Horn, Ruth Morton, Gertrude Westfall, Ruby Harris, Mary Rachel Forsythe and Dorothy Erskine.

As the years have past the UPW of the Newburgh church has been served by Mrs. Ruth Michels, Miss Florence Britzius and Mrs. Dorothy Martin. During the past three years the members of the association had busy fingers making beautiful handcrafted items to be sold in a Christmas Bazaar held each year the first of November. For many months before the sale we were able to enjoy fellowship and love during the time of creating the lovely items to be sold. From the sale, we were able to meet our pledge to the on going work of UPW and contribute to the sewing projects of UPW as well as serve our own church in several different ways. The outstanding workers for the bazaar were: Mrs. Jo Gess, Mrs. Gertrude Lant, Mrs. Vickie Perry, Mrs. Janice Rawe, Mrs. Lilyan Ellis, Mrs. Martha Golder, Mrs. Harold Alfultis, Mrs. James Norris, Mrs. Virginia Nugent and many, many others, even some of the men assisted us. We also have activities of concern and involvement with our own church families as a part of our program.

By
Miss Florence Britzius

Trinity United Presbyterian Church
New Washington, Indiana

The Trinity United Presbyterian Church located at New Washington, Indiana, is composed of congregations from three Presbyterian Churches--The New Washington, The New Market, and Owen Creek.

County histories and church records say that the New Washington Church which was called Pisgah at the founding is older than Indiana as a state. Indiana having been admitted to statehood December 11, 1816, while Pisgah was constituted February 27, 1816, by the Rev. James Mc Gready from Kentucky.

Reverend John M. Dickey was installed as the first pastor of this congregation. (Records say that this was the first installation held in Indiana.) He was very successful in establishing new churches, schools and centers of learning, as well as tending to his duties at Pisgah. Many times he was gone for weeks or even months. At these times his wife, Margaret Steel Dickey carried on all the duties at home. She fed her family of eleven children on the vegetables she raised in her garden. She spun and wove garments and sold jeans that she had made; and we are told that she even conducted worship services in his absence. Although there was a constant threat of Indian trouble, she put her trust in God. Much of her husband's success was attributed to his wife, and he has been called the Father of the Presbyterian Church in Indiana.

The Pisgah Church continued to flourish until 1841 when the Church was moved to New Washington and the name changed to New Washington Presbyterian.

About that time Rev. James A. Mc Kee and his wife Sophronia Crosby Mc Kee came to the New Washington Church. She had been the principal of the Female Seminary in Hanover, Indiana before her marriage. As the schools in New Washington were conducted only three months each year, she saw a need for more education, and opened a school in her home for young ladies. Young women from several states attended. Histories say that twenty of her students became missionaries.

Many ministers came and pastored this church from 1816 to 1968 when the union of the three churches took place.

In the Trinity Church hangs two samplers that were made by the first womens organization of the New Washington Church in 1876. (The dates being embroidered on one of them.) There are also beautiful pulpit chairs and tables from the other churches.

June 1, 1833 Rev. Dickey, while still a pastor at Pisgah, helped Rev. Leander Cobb organize a church at New Market. This church was known as the Mount vernal Presbyterian Church. Part of the new members were formerly members of a Dutch Reformed Church, before settling in this community. Fourteen members constituted the new church; seven men and seven women.

Rev. Enoch R. Martin was the first pastor. Mr. Peter Amick and Mr. John Cortner were the first elders.

In 1847 the church which was built of logs, was replaced with a white frame building, on the same spot.

For a number of years the pulpit was supplied by ministerial students from the Louisville, Kentucky Presbyterian Seminary. This church made its influence felt in the town of New Market, in a musical, as well as a spiritual way.

The other congregation that is now part of the Trinity, was the Owen Creek Church which was organized June 13, 1840.

A lot for the Owen Creek Church and Cemetery was donated by Dr. William Taggart, and a brick building was erected in 1842. The name was taken from a little creek in the township that was named for Major John Owens.

Storms struck the building at two different times and did a great damage, but both the men and the women of the congregation worked long and hard to repair the damage.

Mr. William Crawford and Mr. Jacob Bare were the first elders. For a number of years before the consolidation, this church, as well as the other two, had ordained women as well as men for ruling elders. Women had also served in all three churches as deacons and Sunday school Superintendents.

Now that the three congregations are united, all seem to be working together well, and have hopes of building a new sanctuary, and although each congregation is justifiably proud of its heritage and tradition, we realize that a church cannot rest on its tradition, but with the help of God must go forward with His work, now and in the future.

By
Sue Young Baker

First Presbyterian Church
North Vernon, Indiana

From the very beginning of the church, women have played an important part in the church history. The North Vernon Church was organized on September 11, 1870, in the Methodist Church at North Vernon. The charter members of the church were: William D. Evans, Mrs. Amanda Evans, John Babb, Mrs. Henrietta Babb, Mrs. Susan L. Alley, Mrs. Miriam Andrews, Allen Charlton, Mrs. Sarah Norris, Mrs. M. Louisa Mc Ree, Moss Florence Fowler, Miss Fanny Fowler, John Mc Carnon, Edward Noble, and Frederick Cone.

The Sunday School fourished and held a picnic in Babb's Grove in September, 1871. The first service was held in the completed new church in December 1871. The church had been planned, specifications were adopted, a lot purchased, contracts were made by May 1871, the cornerstone was laid July 3rd, 1871.

The first infant baptized in the church was Helen, infant daughter of Charles and Isabell Alley. About the same time another infant was baptized- Sarah (Sallie) Noble.

The Guild, organized as "the Society" in 1873, is one of the oldest organizations of the church. It was later called "The Ladies Aid" and in 1912 was changed to "the Guild" Its name was changed but not its purpose. The purposes of the Guild were to promote socialability and to aid the church in its financial endeavors. Mrs. John Cooper, a deceased member, wrote the creed for the Guild. The Guild paid a part of the Rev. Rule's salary. The first officers were-President-Louisa Mc Ree; Vice President- Amanda Evans;-Secretary-Miss Fowler; and Treasurer-Ellen Mc Carnon. In 1807 the cupola had been repaired and a bell pruchased for \$93.00 by Mrs. Alley, a member. In 1973, the Guild celebrated the centennial.

The Women of the Presbyterian Church is another women's organization of the church. For several years there was a morning, afternoon, and evening group known as the Mission Circle of the Church. This was combined into an evening group and was called the Women's Association. All women of the church are members of this group.

Two cookbooks have been published by the women of the church. One of these was in 1906. It contained favorite recipes by the members and some non-members. It was very successful as a money raising plan. A later edition was published; and during the time that Reverend Alonzo M. Alexander and his wife were here, the Missionary Society published another cookbook dedicated to the Modern Home. Mrs. Ira Hamilton was president of the group at that time.

On August 26, 1973 Rev. Don Stokes came and continued until June 23, 1974. Rev. Walter Harman preached one Sunday, in April and one Sunday in May. He is the present pastor of the church. Rev. Harman was ordained in this church in July 1974.

Monthly Family Night suppers have been held for many years. The women of the church have brought some good dishes for these meetings; along with good programs they have done much to create a spirit of good will among the members.

Until 1940 the Vernon Church and the North Vernon Church were served by the same pastors. In 1940 a larger parish was formed consisting of the Vernon, Scipio, Oak Grove, and North Vernon Churches. Rev. Albert Tull was pastor and Miss Mildred Brown was director of Christian Education for several years. Miss Brown left here to become a Presbyterian Missionary in Japan, and is still there.

In 1951 the North Vernon church withdrew from the larger parish and had a pastor by themselves. This was done with the consent of the Presbytery and Rev. Nead was called as Pastor. A manse was purchased on State Street in 1952. This was sold in 1959 and a new manse was built in Childs Addition. The first occupants were Rev. T.C. Gonzales and family.

The first elder (there was only one at this time) was Alonson Andrews, an elder in the Vernon church.

In 1930 the North Vernon church celebrated its 60th Anniversary. Interesting papers were compiled and read by Mrs. C.E. Wilderson, Mrs E.W. Tech, and Mrs. R.E. Barth.

Gifts to the church have been many. For fear that one may be left out no names will be listed. The Guild has contributed much to the church's finances as have many members of the church.

Crosses, Communion services, baptistry font, candles, flags, amplifier, and collection plates are some of the gifts to the church. Improvement to the social room included the installation of a suspended ceiling a carpet on the floor, new lights and movable partitions, new equipment was added in the kitchen also. The sanctuary was redecorated and a new carpet was put in by the ladies of the church. In 1975 the church has been newly painted inside and the vestibule has been remodeled. A lamp sign was bought for the manse. The first pipe organ was installed in 1945, a new organ was purchased in 1959. Prayer meetings were held in midweek for many years. Now there is a Bible Study Group held usually on Thursday nights.

It is impossible to mention every name of those who have been interested in the church; those who have given both time and money for furthering the Lord's work. Much is owed to the ones who started the church and those who kept it going through the years and to those who are working in their way now.

First Presbyterian Church
Oakland City, Indiana

The Women's histories during the latter nineteenth and early twentieth centuries--

Eunice Coleman Heldt (Mrs. H.C.) came to the First Presbyterian Church from the Cumberland Presbyterian Church when the two united. She was a faithful attendant and worker in the church missionary society and sewing circle, at which things were made and sold at the annual bazaar and church supper.

As wife of a long time elder in the church, she accepted the responsibilities which involved keeping a new and guest ministers of the church at different times. When her neighbors saw the local "dray" coming up the street, they know Heldt's were "Sleeping" someone again.

Marietta Smith, her niece

The Cumberland Presbyterian Church of Oakland City, Indiana had its beginning in 1850. The other Presbyterian Church began in 1872. In the early 1900's the two churches joined together and a new church was built in 1905, which is our present First Presbyterian Church at the corner of Washington and Grove Streets.

One of the early women of the church was Mary Mason (Mrs. R.S.) or "Babe" as she was affectionately called by those who know and loved her. She was one of the host of women who baked cookies, cakes, and pies for the "bake sales", and made other delicious foods for the annual bazaar and money making church suppers. She was ready at all times to serve in any Christian cause for which her services were needed.

One Christmas, many years ago, Aunt Babe, as president of the Charity Organization of Oakland City, and many women of her church as well as women of other community churches sponsored a drive to provide the town with its first Community Christmas Tree. Through their efforts, five-hundred dollars was raised for charity.

Edith Martin, her niece

I want to add the above woman, Edith Martin, to the list. She has been a church member and worker will over 50 years. She has served as the secretary of the Sunday School "forever", it seems. A truly, Christian woman.

Barbara Stuckey, her friend

Another Pioneer woman, daughter of members of two prominent pioneer Gibson county families, the Cockrums and Hargroves; wife of a church elder, Laura Hargrove Burbank (Mrs. Geo. E.) was a fine example of a Christian worker in the Ist Presbyterian Church of Oakland City.

She, too, was a former member of the Cumberland Presbyterian Church, which became a part of First Church in 1905.

Laura Burbank was a devout Christian, faithful to her church and its societies, and officer in the women's organizations, and Sunday School teacher, and an untiring worker to help raise money to pay off the building debts. She was also a worker in community affairs, the town having been platted by her father, Warrick Hargrove.

Many representatives of the church synod and visiting dignitaries were entertained and welcomed as house guests in her home.

A truly Christian woman, a champion for education, having been a high school graduate in 1878, an inspiration to her family, friends and neighbors.

Barbara Burbank Stuckey, her Granddaughter

Other early church women were Mrs. John Kell, Mrs. Seward Mason, Mrs. Gertrude Mason Hunter--who served as church organist for over 50 years, and Mrs. W.T. Allen, Sr.

One of the later but equally active church women is Neva Rankin Barnard (Mrs. C.R.) not a pioneer, but certainly should be counted among the women who have contributed notably to the success and spirit of the church. Neva Rankin, came to Oakland City as a music teacher, later became head of the music department of Oakland City College, where she was awarded an honorary doctorate degree for outstanding service. She married Charles Barnard who was a mining engineer and they have made their home in Oakland City about 48 years.

She has given hundreds of programs and performances in and around the city and although retired from active teaching, she is still active in church affairs, plays the piano, and directs the church choir. Truly a dedicated, Christian Woman.

Barbara Stuckey, her friend

Palmyra Presbyterian Church
Palmyra, Indiana

May 25, 1824, a group of Christian friends gathered in a little home in the neighborhood of Fritchton, and under the leadership of William Raper, the owner and either the Rev. Hiram Hunter or Alexander Downey organized the Palmyra Cumberland Presbyterian Church. The land on which the frame church was built was donated by Mr. Raper in 1851.

Herman congregation was organized at the home of Brother James Thorn by Rev. Ben Hall, November 23, 1836. The churches of Herman, Monroe City, Palmyra, and West Salem constituted the first congregations. Later each church withdrew from the union.

The record of the earliest minister serving the Palmyra Church is the Rev. Ben Hall, who served from 1835 to 1842.

The first meeting of the session of the Palmyra Cumberland Presbyterian Church was held in the frame building August 29, 1892. Rev. Alonzo Yates was pastor. Elders were W.H. Williams and W.T. Mc Clure with Monroe Alton as deacon.

In 1892, the present church was completed and dedicated. The bricks of the church came from Monroe Alton's land which joined the Alton cemetery. The entire basement was built by volunteers.

Since 1916, when the two churches united, Palmyra has been the United Presbyterian Church.

The first woman elder, Marie Powell, was installed April 25, 1937. The Parish Council composed of Royal Oak, Monroe City, and Palmyra was organized October 12, 1942 with Rev. A.N. Lambert and Rev. Tom Myers as pastors. This organization continued successfully for several years.

On January 12, 1975, the Palmyra Church voted to yoke with Bethany Presbyterian Church. This situation is working very successfully with Robert E. Bell as pastor.

The oldest living member, Mrs. Jennie Pritchett, who is ninety-five lives in Flora, Illinois. The oldest member attending church now is Mrs. Edith Alton, who is eighty-five.

Present officers of the church are: Pastor, Robert E. Bell; elders, Marie Powell, Helen Forbes, Sue Cooper, Jim Utt, Ben Utt, and Dexter Hawkins; Clerk of Session, Marie Powell; Deaconesses, Rita Tarr, Catherine Utt, Helen Forbes, and Tammy Utt; Trustees, Hiram Utt, Avis Burnett, Helen Forbes, Charles Ruble, Dexter Hawkins, and Jim Utt; Financial Secretary, Estelle Everett; Treasurer, Charles Ruble; Organist, Terri Junkin.

By
Avis Burnett and Marie Powell

Main Street Presbyterian Church
Petersburg, Indiana

The Main Street Presbyterian Church is the result of the merger of two churches in 1906--the Cumberland Presbyterian Church organized in Petersburg in 1821 and the First Presbyterian (Old School) organized in 1848. Because of this many of the women who helped to lay the foundation of the present church were really Cumberland Presbyterians and Old School Presbyterians.

The organization of the church was in answer to a letter in June 1812 from Mrs. Elizabeth Lindsey to Rev. William Harris, a circuit rider of the Cumberland Presbyterian Church. Mrs. Lindsey, a widow, had accompanied her daughter and husband, Jeremiah and Nancy Lindsey Gladish, to Pike County from Warren County, Kentucky. She was a devout convert to the new faith that had gained such a foothold in Tennessee and Kentucky. A camp meeting was held in White Oaks Springs, the first settlement in Pike County, in the summer of 1821 where 80 people were converted. Forty of these converts united with the new church established August 21, 1821. Thus a Presbyterian Church was started in this county and women have always been active workers. Mrs. Lindsey who married Asbury Alexander and her daughter, Nancy Lindsey Gladish, continued active in the local church and Mrs. Alexander organized one in Dubois County when she moved to that county.

Mrs. Emmeline Thornton was a devout member of the Cumberland Church and was the donor of the Thornton Home near Newburgh, a home for retired ministers and their wives, and the Orphan Home in Petersburg--a memorial to her husband, Nicholas W. Thornton. At her death she left the residue of her estate, after the distribution of her other bequests, to the Petersburg High School for the building of an annex. She was active in the church in many other ways until her death in 1903.

Another who contributed only thru the Cumberland Church was Mrs. Mary Phillips Oliphant, a charter member of the First Women's Board of Foreign Missions of the Cumberland Church and a director of the Thornton Children's Home of Petersburg.

Much of the success of the church is due to the Sunday School. Many women have given of their time and talents thru the years and it would be impossible to name them all. The first Sunday School was organized in 1840 by Mrs. Elizabeth Miley, called "Grandma Miley." It was started first only during the summer months but in 1853 was opened year round. Mrs. Miley spent a half century in this work. The first Sunday School in the First Presbyterian Church was organized in 1875 by Miss Mary M. Glezen who was the leader for many years. Mrs. Sarah Sullivan was a devout worker in the Primary department for 42 years and she was succeeded by Mrs. Lillian Vance who was a teacher and superintendent for many years. Miss Abigail M. Glezen was the teacher of the Co-Workers Class, a class organized for the younger women of the church. She was followed by Miss Flossie Salman. When this class was disbanded in 1940 they joined with the Altrusa Class. This class, originally for the more mature women, was the oldest class in the church and it is still active.

Music has played a big part in the Presbyterian Church. Mrs. Maude Harrell Dillon was Choir Director and Organist for many years. After her tragic death in 1953, Mrs. Imogene Carlisle Fields served faithfully until a few years ago. Because of their untiring efforts and devotion to their work, the choirs have been outstanding.

The women's organizations have been composed of women who worked hard and faithfully. Both of the churches had active Missionary Societies, Ladies Aids and Sewing Circles before the union and the Main Street Missionary Society was active until it disbanded a few years ago and they became members of the Auxiliary. The Young Women's Guild, the first organized club and the oldest of the still active organizations, was started in 1910 in the home of Mrs. Mary Orton, wife of the pastor. Miss Marie Liibs (later Mrs. John K. Chappell) was the first president. One of the charter members, Mrs. Lula Catt Arbuckle, is still a very active member. Many of the improvements for the church have been furnished by the Guild-- an organ in 1936, the rugs for the church parlors, stoves for the kitchen to mention a few. The Guild was famous for the meals served and one of the highlights of the year for the community was the George Washington Dinner as the Chrysanthemum Fair and the Christmas Fair of the Sewing Circles had been previously. The Mothers' Club was organized soon after the Guild for young mothers who could bring their small children to the meetings. It is still in existence but meets less often than formerly. The U.P.W. the present organization for all the women of the church is very active. It has existed in the past under the name of the Association or the Auxiliary. It meets monthly as do the Circles.

One of the women of the church to whom we are indebted for her labor and love of the church is Mrs. Beulah Brazelton Gray who spent many years in research and study and who in 1957 published the book, "The Saga of Three Churches, A History of Presbyterianism in Petersburg, 1821-1953." Most of the information in this paper has been secured from this book. It is a very exhaustive and interesting account of the church from its beginning to 1953. It is a wonderful experience to read it and to meet so many people, other than the ones I have mentioned.

I would be impossible to do credit to the work, devotion and untiring efforts of the women of this church in a small space. I have dealt with the people of the early church and it will be for the coming generations to judge us of today. Regardless of the role the women have played and are playing, they have worked for the development of the church. At the present time we have two women who serve as elders, five who serve as deacons, many who teach in the Sunday School and sing in the choir, and many who are active in the various organizations. We, of the church of 1976, pay tribute to those devout women who laid the foundation of our church and hope that we will carry on faithfully the work they started.

by
Mrs. Randolph L. Hobson

Jordan United Presbyterian Church
Poland, Indiana

Our church was organized in 1878 and was known as the Olive Hill church. Later it was moved a short distance and there on February 20, 1917 a meeting was held to arrange for the re-location of the church. It was to be the Jordan Presbyterian Church and located in the village of Jordan on donated land. It was dedicated September 1, 1918.

The church history states that during the years 1920-1925 the ladies of the church were busy with sales, dues, quilting and festivals. If they were organized with a name there is no record of it.

In November 1928 the Willing Workers Society, a new organization, was formed by the women with a starting membership of 9. Mrs. Maud Walbring, one of those 9 women, at 86 still attends meetings regularly.

Some time between 1928 and 1935 this group dissolved and was reorganized and called the Triangle Class. They bought a light plant for the church. During the next ten years the light plant failed and was replaced by rural electricity with the Triangle Class paying the electric bill.

Monthly meetings of the Triangle Class were held in the members homes the third Thursday with a pitch-in-dinner at noon with business and Bible study following.

An old secretary's book dated 1950-54, shows attendance 15-20, money being made by serving lunches at farm sales, suppers filling our quotas to Foreign and National missions and serving the local community by making comforters for families loosing their homes by fire and serving food where there was death or illness in a family.

At some point in the sixties the name was again changes to the Women's Association and usually meetings were held in the afternoon with refreshments served by the hostess.

Presently the average attendance is 10-12 and the women of the Jordan United Presbyterian Church are meeting the requirements of Presbyterial, still paying the church electric bill and serving the community as they always have.

In other work of the church women have been deaconesses and for the last several years trustees. At present there is one woman elder, the first. The majority of Sunday School teachers have always been women and women have held all offices in the Sunday School at some time.

Fairview Presbyterian Church
Princeton, Indiana

Fairview Cumberland Presbyterian Church was organized March 21, 1897 with seventy charter members. The Rev. W.D. Landis of the Cumberland Presbyterian Church of Princeton, Indiana conducted the first congregational meeting at the Lawrence School House, one mile south of the present church site.

The first elders elected were E.L. Townsend, John C. Clark and T.C. Morton. Trustees elected were A.N. Sturges, Samuel Brinkley and John Roal.

In August of that year, 1897, the work of building the regular house of worship began on a tract of land donated by Mr. Josiah Carithers. The dedication service was held November 21, 1897. The first pastor called was the Rev. G.W. May.

The congregation voted to join with the Presbyterian Church in 1910.

The church building was damaged by a tornado in March 1925. The building was quickly repaired and a large Sunday School room added at that time.

In March 1939 fire completely destroyed the building, however services resumed the following Sunday in a tabernacle erected on the church grounds. The new church edifice was built and the congregation held their first service in December 1939. The formal dedication was held April 12, 1940.

The Richard H. Duke Fellowship Hall was added to the rear of the church in 1957, named so in honor of the pastor at that time.

A yoked ministry with Union Bethel Presbyterian Church was consummated in November 1965. A joint pulpit committee was elected and the Rev. Harry W. Spickler was the first ordained minister called to serve the yoked parish.

First Presbyterian Church
Princeton, Indiana

The First Presbyterian Church of Princeton is considered a descendent of the Presbyterian Church in the U.S.A., and a congregation that was founded in 1817. The Church was reorganized in 1828 and of its thirteen charter members we find the names of Mary French, Nancy Williams, Polly Williams, Eleanor Goodlet, Melvina Butler, Jane B. Evans, and Nancy Howard--more than half! We also can trace our history back through the local Cumberland Church which merged with ours in 1910.

A few names of women are mentioned in the early years of a recently compiled history. We know however that they were busy from 1876 to 1941 with their Missionary Society. They were called the Ladies Industrial from 1910 to 1941, when they became the present Women's Association. In 1921 the Martha Merrill Guild was formed and a few of these same women form the nucleus of the Martha Merrill Circle today. These organizations have provided inspiration and fellowship for the women of the church.

Our women have always played an important role in our Sunday School, choir, Vacation Bible School, Youth groups, camps, etc. Mrs. Sam Redman served as volunteer organist for over fifty years. Others have also served in this capacity including Mrs. Richard Brumfield and Mrs. Ray Harris. Mrs. Harry Stricklin and Mrs. Mildred Mumford have served as Choir Directors.

Six women of our church have been active members of our church for over sixty years. These include Mrs. Cora Embree, Miss Isabel Watt, Mrs. Sam Redman, Mrs. Harley Meredith, Mrs. George Haley, and Mrs. Clifford Steele.

Mrs. Joe Kurtz was the first president of the Women's Association when it was formed in 1941. She had been quite active in the Ladies Industrial. Others who have served as president of the Association are: Mesdames Fred Gray, Ray Watson, Walter Anthony, John Stevens, A.J. Cassidy, Joe Adams, Sr., Electra Fields, Herold Colvin, Earl Cox, Earnest Bryant, Claude Davis, Shelby Stevens, Nelson Havill, Merman Snyder, Bruce Brink, Devin Arthur, Paul Braselton, and William Walter. Mrs. Richard Basey is the present president. Mrs. Bryant and Mrs. Cox have also served Vincennes Presbyterial as officers.

The first woman to be elected to an official board was in 1959 when Mrs. Earl Cox was elected as a deacon. Mrs. Jean Boren was elected as the first woman Ruling Elder in 1964. Previously Mrs. Joe Kurtz had been designated as an elder ex-officio. Others who have served as both elders and deacons are: Miss Isabel Watt, Mrs. Ramon Dick, Mrs. Paul Braselton, Mrs. Ben Walker, Mrs. Shelby Stevens, Mrs. O.M. Gilbert, Fr., and Mrs. William Huser. Mrs. Albert Kelly served as elder.

Others who have served as deacons or trustees are: Mesdames Ray Watson, Claude Davis, Nelson Havill, Earl Cox, Bruce Brink, C.A. Brink, Arthur Rogers, Devin Arthur, James Abbott, Ernest Bryant, Jerry Watson, Charles Reinhart, H.A. Scraper and the Misses Lucille Smith, Margery Ritchie, Lynn Stevens, and Ann Hinton

By
Mrs. Shelby Stevens (Marion)

United Presbyterian Church
Princeton, Indiana

Early records of the United Presbyterian Church in Princeton, Indiana, reveal the integral part which has been portrayed by women.

The congregation, organized in 1810, had its first Sabbath School in 1832. Since that beginning, scores of dedicated women have served as Superintendents, Department Superintendents and Sabbath School Teachers.

Over the years the women have been recognized for their many benevolences. In 1897-1898, Mrs. Anna Eliza Woods Hudelson carried the cost of building and enlarging the church edifice which included a chapel and kitchen and later installed the water heating system. In 1908, through her generosity, the present parsonage was erected. Memorial windows have been placed in the church by Miss Fannie Warnock and Miss Nellie Young, both of whom were Sabbath School Teachers. Miss Young was choir director for a number of years, at which time she placed a grand piano in the chapel. Mrs. Ruth Eby willed her grand piano to the church and it has been placed in Fellowship Hall. Mrs. Sarah Woods, with her husband, made possible the basement with its several Sabbath School class rooms. Through monetary gifts, Miss Clara Vierling and Mrs. Jennie Sparrow have contributed to the redecorating and maintenance of the church building. Miss Dorothy Dunlap, a present choir member, has been recognized for her fifty years of service to the choir and for her gifts of both the Christian and a American flags in the sanctuary. Mrs. Ann Morrow West has recently established a scholarship fund in memory of her father who served many years as an elder and clerk of session. Mrs. Rachel Morrow Stormont and brother made a gift of Bibles to the congregation in memory of their father who served the session and congregation many years as an elder.

This congregation has had a number of young peoples organizations since the first one was formed in 1889 with forty-four members. Young people have had active roles in the youth work, serving as officers locally, presbyterially and synodically. A member, Mrs. Helen Hager Williams, one of six finalists in the first National Oratorical Contest sponsored by the Young People's Christian Union in 1928, has served as local and presbyterial president and secretary of that organization. In 1954, Mrs. Jennee Carpentier Garrett, was a member of the National Caravan Team which helped during the summer months, in the spiritual and teaching program of needy churches. Mrs. Rachel M. Stormont served as dean of girls for a number of years at the Spiritual Life Conference in Winona Lake and Hanover, Indiana, sponsored by the Second Synod of the West. Another young women, Miss Nora Turpin, assisted at the conference as nurse.

A younger age group called the Intermediate Society was organized in about 1925 by Mrs. Latha L. Nesbit, the minister's wife. This society was active for several years, disbanded, then reorganized a few years later by the women.

The Pioneer Society, now known as the Alpha-Teens, was formed in the late 40's under the leadership of Mrs. Kathern Carpentier and Mrs. Lena Harpst. About the same time a youth club was organized under the leadership of the pastor and Mrs. Carpentier. Classes were held each Wednesday afternoon following school. Bible Study, music and crafts were taught by capable women and this was followed by supper and a fellowship hour.

One of the first missionary societies in the church was organized by Miss Malinda Warnock, a leader and pioneer in every line of Christian endeavor. A young women's missionary society formed in 1913 with Miss Maria Blair it's first president, later became the Maria Blair Missionary Society, named in her honor. Recognizing the role women played in the mission program of the church, Mrs. Melville Woods organized a Girl's Mission circle which later united with the young women's missionary society.

The Ladies' Aid Society, furnished many material needs to the church building.

The women's missionary societies and the Ladies' Aid Societies were structured into the Women's Association under the leadership of Mrs. Katheryn Carpentier and Mrs. Helen Williams.

Indiana Women's Presbyterial, Vincennes Presbyterial and Ohio Valley Presbyterial have not been without representatives from this church. For about thirty years, Miss Anna Hudelson served faithfully as presbyterial treasurer. Among other faithful and dedicated women is Mrs. Katheryn Carpentier. During her twenty-five years of service on committees of synodical, presbyterial and presbytery, she was twice president of presbyterial, a synodical board member and for several years a member of presbytery's general council. In the local congregation, other than the leadership mentioned above, Mrs. Carpentier has served as an elder, Sabbath School Superintendent, Chairman of the Christian Education department, and Sabbath School Teacher.

This congregation has also been represented in the home and foreign mission fields. Miss Henrietta Mc Gregor, a member, served as a home missionary for several years in Camp Creek, and Knoxville, Tennessee and Tama, Iowa. She had been originally a member of the Somerville, Indiana congregation, now dissolved. Mrs. Florence Carithers Newton was commissioned a short term missionary to Pakistan in 1953, serving there five years.

The annual thank-offering given by the women as their second-mile giving has steadily increased over the years from the first one which was fourteen dollars and fifty cents to over eight hundred dollars. Gifts by family, friends and the local missionary societies to the Women's Mission Board of the denomination, gave the church by 1958, eighty five life members, six memorials, three life directors, eight teen-age life members and six junior file members. A number of memorials, to beloved women of the congregation, have been given for use in the church building.

Also in the supportive role which the women have exemplified through the years, nursery accommodations have been made possible, flowers for the sanctuary and for deceased members have been arranged.

Many, many women dedicated to the work of Christ's Kingdom have also served as choir members, choir directors, organists and since early 1900 there have been two women members of the board of trustees.

This congregation is justly proud of the contribution made so willingly by the women to meet its needs and the mission program of the denomination.

By
Helen H. Williams

Roachdale Presbyterian Church
Roachdale, Indiana

The Roachdale Presbyterian Church was formally organized on the morning of November 22, 1890, when a committee of the Indianapolis Presbytery met with a group of twenty-five petitioners, who had complied with the necessary regulations, and these persons were received as original members. Sixteen of these were women.

The dedication of the church was held on Sunday morning, the day following the organization, in the building which had been moved from Parkersburg, under arrangements which began in April of that year. A group of Presbyterians in the town of Roachdale, which was then 12 years old, agreed to take over the building from the Parkersburg congregation, paying all moving costs and assuming the indebtedness of that church. The white frame church, described as a "neat" and commodious house of worship" was placed on a lot, given to the church, on the corner of Indiana and Columbia streets, where the present church is located.

Quoting from the first Minutes of the Session for November 22, 1890, "This fact gave stability and permanence to the enterprise of building up our church interests here. It inspired confidence among the people and hope in the church." The pulpit chairs, the organ, and the oak and birdseye maple pulpit that were in this church have been replaced, but the "silvery-toned" bell is still in use in the present building.

By the early 1920's the need for a larger, more modern building was evident and efforts to raise the necessary funds were helped materially by a generous gift from Albert Taylor, who gave \$5,000, in memory of his wife; this amount to be doubled by pledges from other members of the church. The necessary amount was soon pledged; and one of the largest was a pledge of \$1,000 made by a newly-formed women's group, called the Presbyterian Builders. These women worked diligently to raise this amount through such projects as food sales, bazaars, and church suppers.

The present church building was dedicated on January 2, 1927, in morning, afternoon, and evening services. A dinner was served at noon, by the women of the church. The 1927 church building has been altered and improved several times, but its outward appearance remains much the same.

Mr. Taylor also left his home, across from the church, to be used as a manse, in memory of his parents who were charter members of the church; and, at his death, the church received, by terms of his will, the residue of his estate. In 1954, the present manse, formally the home of Mr. and Mrs. Stuart Hostetter, was purchased.

In this 86th year of its history, the church membership is near the 200 mark, and its members have been active in many areas. Four members have been elected as Commissioners to General Assembly, and two members of the Session were sent to serve communion at one General Assembly service. The church has been served by 26 ministers, including the present pastor, Rev. Leo Schmidt, who returned to Roachdale for his second ministry here in September, 1973.

Since the very first days of this church, women have played an important role in its life. The first women's organization was known as the "Industrial Band". Later, members of the Ladies Aid spent many hours each week at the quilting frame, and were known for their beautiful work. The Missionary Society was the predecessor of the present organization, United Presbyterian Women, with afternoon and evening circles meeting each month. Our first woman elder was elected in 1962, and three women now serve on the session each year. Mrs Leo Schmidt served on a Synod Christian Education committee, 1962-65; others have been active at the Presbyterial level. The past two church treasurers have been women, and a woman has also served as Clerk of the Session. It would be impossible to enumerate the many ways in which they have served the church.

It is our hope that the next eighty-five years of the Roachdale Church will be as fruitful and blessed as the first eighty-five have been.

The Salem Presbyterian Church
Salem, Indiana

From the time of the church's organization in 1817 until 1859, there is no recorded history of the work of the women in the church. You can see from the following that from 1859 until 1924, the women were active in working for the "extras" that the church needed.

From the minutes of the Ladies Aid Society, we learn the following: Throughout the years from 1859 to 1924, we find that the ladies of the church gave much toward the upkeep and repair, by various means, such as giving suppers, making aprons, quilting, selling cards and fancywork to raise money. On February 17, 1859, the Ladies' Aid donated toward the painting and repairing of the church. August 5, 1859, the ladies paid for painting the cupola and window shutters. From the minutes of the Ladies' Aid Society, we find that on November 24, 1859, they paid for having the glass replaced in the windows. On April 14, 1881, the ladies were organized into a sewing society for "the purpose of procuring means to repair the church." About this time, we find a dressed chicken was sold to the highest bidder to raise money.

The Y.P.S. of C.E. was organized in July, 1891. This was the first young people's society ever organized in Salem. In 1892, the following improvements of the church were made by the young people: Bookracks were placed in back of the pews, aid was given in laying the rip-rap in front of the church property, a missionary library was purchased, and religious literature was sent to the jail and county asylum.

The Presbyterian Aid Society was organized October 24, 1902, "the proceeds of which are to be used for the incidental expenses of the church." After three years, the society intended to place an iron fence around the church, but instead erected a manse on the northeast corner of the church lot. The ladies also held church suppers, bazaars, and sold more aprons, to raise enough money to complete the manse, except for a bathroom and fixtures. November 14, 1907, the Ladies' aid paid for papering the manse, and January 16, 1908, they paid for "repair of sink."

On January 12, 1922, the ladies put the basement of the Church in condition for socials and prayer meetings. April 20, 1922, the ladies cashed a liberty bond and thrift stamp to pay for decorating the church. In november of the same year, water was put in the basement, and a bill was paid to repair the fence of the church yard. In 1923 we find in the notes that the session felt that the manse was the property of the Ladies' Aid and asked their permission to build a garage to add to the property.

In 1950 there was a burst of renewed energy and the church became alive again and the role of the women was changed drastically. They went from bazaars and Sunday School teachers to administrative challenges on the Boards of the Church. There were Deacons and in 1960 the first women elder was ordained. Since that time there have been 14 women ordained as Elders. We now have a Unicameral Board with a session of 15 members.

At times, 40% of the membership of the session has been made up of women. We have had a woman as Clerk of Session.

Women have been active in all areas of the Church at the local level and at Presbytery level. In years past, they were quite active in Presbyterial and currently there are several active in Mission Council.

The Salem church may not have grown in numbers as rapidly as other churches but they have been a step or two ahead of their time in the recognition of women as an integral part of the church.

Someone has said "...there's not a life, a death, a birth, that has a feather's weight of worth-without a woman in it." And at Salem, we believe that.

Scipio Presbyterian Church
Scipio, Indiana

The first history we have of our Society was recorded in 1925 although we feel sure there was a Ladies Aid before this time.

In 1925 the Ladies Aid Society and the Missionary Society were two different organizations. They met at the same time but each organization had it's own officers and each had it's own separate part of the program. President of the Ladies Aid in 1925 was Mrs. Ernest (Ella) Amick. Treasurer of the Missionary Society at this time was Mrs. Helen Mc Connell who still serves our present Society in the same capacity-some 51 years of service.

In 1927 the two organizations began meeting at different times. After this according to old record books the work of the Ladies Aid was mostly devoted to providing the needs of the church. The old church had burned in the 1920's and there are many references made to the Ladies Aid paying on a church debt (probably a mortgage), helping pay off debts on church pews, a piano, helping varnish the pulpit and choir loft, helping to finish and furnish the kitchen, etc. The women worked to make funds for these various projects in many ways. There are references made to chicken dinners, bazaars, plays etc.

While the Ladies Aid was busy with money making projects the Missionary Society was devoting its time to the study of foreign missions and missionaries. It seems the same women belonged to both the Ladies Aid and the missionary Society.

At the present time we call ourselves the Women's Society. We have one set of officers with the exception of treasurer. We still have a Ladies Aid and a Missionary treasurer. We work as did our predecessors providing the needs of our church but we also have a variety of lesson studys using guest speakers as often as possible. In the past few years we have funded or helped to fund new carpeting, curtains and pew pads for the sanctuary and have refinished the pews and furniture in the sanctuary. We have provided funds for lighting and paint in the kitchen and social hall and have helped with the cost and with refreshments for Bible School for many years. Our current project is new lighting for the sanctuary. The means of replenishing our treasury have remained about the same as they were some 50 years ago. We still have suppers and bazaars, still serve farm sales and election meals and we still sell the same extract we've sold for many years.

We also serve the needs of our community whenever possible. We have belonged to the Jennings County Coordinating Council for many years. Whenever there is a death we provide food and comfort to the family.

Our church was one of the first presbyterian churches to elect a woman to the Session. The first woman to serve as elder in our church was Mrs. Gordon (Esther) Helt who was installed in 1960. Since Mrs. Helt we have had a total of 10 women who have served our church as elder.

We are very proud of our Women's Society serving the material needs of our church to further the spiritual work of our Lord Jesus Christ.

By
Mrs. Wallace H. Hines, President
Women's Society

Spencer United Presbyterian Church
Spencer, Indiana

Because most of the records of the Spencer United Presbyterian Church have been lost, any attempt at reconstructing our past is sketchy at best. We must rely on newspaper reports, worship bulletins that have survived and the memories of our older members.

The women of our church have been active in the support of its endeavors since its formation in 1870. In 1873 a church social was held at Overstreet's Hall near the town square and was advertized in the paper as offering supper, oysters, charades, tableaux and music. In the next issue the Presbyterian Festival was hailed as a success with net receipts of \$67.70. The church burned in November, 1877, and within three weeks the ladies were planning a church dinner to raise money for a new structure. The Presbyterian Ladies' Missionary Society was not organized until 1882 but earlier, in 1878, Presbyterian women had been involved in the Ladies' Christian Union along with women from the Spencer Christian, Baptist and Methodist churches.

Probably the most outstanding woman of the church during its early years was Lovina Hollenbeck (Mrs. I.H.) Fowler. She was instrumental in the formation of the Spencer church. Mrs. Fowler was a founder and the president of the Ladies' Temperance Union of this congressional district sometime before 1875 and a founding member of the Ladies' Aid Society in 1877. She taught a young men's Sabbath School class and was for thirteen years superintendent of the Sabbath school. Older members of our congregation remember her driving around the town in a brown buggy pulled by a brown mare picking up the children for her class. For nine years she was president of the Mission Board of Vincennes Presbytery and, when Spencer was moved to the jurisdiction of Indianapolis Presbytery, she served as treasurer of that body's mission board. In 1890 she was sent by Indianapolis Presbytery as its delegate to the Mission Board of the Northwest, meeting in Lincoln, Nebraska.

We have two programs available of the local Women's Missionary Society from the years 1900-1901 and 1912-1913. In 1900 meetings were held the second Saturday in each month in members' homes and program topics include the Mormons, Mountaineers, Syria, Freedmen, Women's work, Siam and Laos, Alaska, and Japanese and Chinese in America. In 1912 there was particular emphasis placed on Mormonism and a special six-week program on "China's New Day."

During the early 1930's the Spencer church was hard pressed to meet its annual budget of less than \$3,000. The Women's Guild was probably the only organization in the church that was making any money. Christmas bazaars, jitney suppers, green grocers' stands and Silver Teas were held throughout the year and netted sums ranging from \$16 to \$200. At one point a majority of the church members wanted the Guild to turn over its money to meet congregational expenses. At least one Guild member, Julia (Mrs. T.T. Bixler), opposed the idea, saying the money was the Guild's own, to do with as it chose, but eventually she capitulated and the budget was met. Whether serving as officers or working behind the scenes, women have always played strong roles in the Spencer Church.

First United Presbyterian Church of
Sullivan, Indiana

It was 1857 when the Presbyterians in Sullivan, Indiana, first established a church. Before a structure was built, the members met in the court house, the Methodist Church, and in private homes.

On December 9, 1861, the trustees met and bought four lots from John J. and Mary A. Thompson, for \$350.00. They built a small frame structure. Pews were planks which individual families padded and carpeted to make them more comfortable.

The first musical instrument was a melodeon, played by a man who on week days was a baker; later a reed organ was played by Mrs. Ella Saucerman. Then in 1865, memorable because of Lincoln's assassination, the women of the church got busy to buy a bell; this bell called the Presbyterians to worship for many years.

As always, the women try to supply the needs. They had strawberry festivals, ice cream socials, church suppers and handwork bazaars. One of these brought in \$227.85. This went a long way toward painting and otherwise refurbishing the church interior.

In 1868 the women of the Sullivan church formed a mite society to further their Christian growth. The Women's Association, composed of circles, is the fruit of this early "mite society".

By 1897 the women's group had become the Willing Workers. They planned a fund-raising project to purchase a pipe organ. Mrs. David Crawley, president of the Willing Workers, took a silver dollar from her purse and announced, "I want to give the first dollar on the organ." The organ became a reality and for many years was played by women of the church.

In 1902 the Willing Workers took the responsibility for getting new carpeting for the church. The same thing happened many years later; the Women's Association bought new carpet, lights, and furniture for the "Round Room", which heretofore had been only a catchall. Association meetings were held in the Round room.

By 1907 the old building was outgrown and plans were made to build a new one. Again the women were active. The building was completed in 1908 and remained the same until 1970 when the Christian Education wing was added and the sanctuary remodeled.

The women of the church were always individually and collectively promoting the spiritual, as well as the physical growth of the church. They especially looked after the children.

In 1956 Ruth Alsop was ordained the first woman elder in the Sullivan Church. She has served as Presbyterian President, Synodical President, member of Synod Council and was the second woman in the United States to serve a three-year term on the committee of Nominations of General Assembly. In 1968 she was elected the first woman Moderator of the Vincennes Presbytery. In addition, she has served in her local church in countless ways.

Even though our church is small, there are many dedicated women. Jeanette Wernz was organist for forty-five years; she served as District Chairman in Presbyterial, National Mission Chairman of Synodical; she was stated clerk of the session. Helen Motsinger has been elder and Presbyterial treasurer. Polly Steinmetz has been elder and Presbyterial treasurer. Maxine Huff has been elder and Presbyterial District Chairman. There have been women elders since 1956.

In 1908 when the church was built, a beautiful stained glass window was dedicated to the faithful service of the Willing Workers. It has remained intact and is a constant reminder of the concern of women for the Kingdom of God on earth and their giving of time, talent and prayer.

By
Lois Bodkin

Central Presbyterian Church
Terre Haute, Indiana

Missionary Society (1873-1940)

The Missionary Society of Central Presbyterian Church of Terre Haute was probably organized in 1873 or 1874. The Society was strictly foreign in emphasis until 1878. Prayer for "open doors" to foreign lands was fervently offered at every meeting. A praise meeting was held to celebrate the opening of China to missionary work. By 1891 printed programs were followed with programs alternating with home and foreign topics. Sponsoring of young peoples' work in the church began in the early nineties. As early as 1893 reports from both Presbyterian and Synodical Societies were given indicating that the Society from its beginning felt responsibility for cooperating with the higher organizations of the Church. An interesting feature of some early programs is the long list of names of women who served as a reception committee at each meeting, some times as many as eleven or twelve. They were not hostesses, but their special duty was to promote sociability and to make new members feel at home. Dues of 10¢ per month for each member supported the work at the beginning. First recorded total of \$150 was in 1887, which amount had increased to \$1,025 in 1927. Until 1900 there was a separate fund for Freedmen.

Ada Hodge

United Presbyterian Women's Association (1940-1976)

In 1940 the several groups of women within the Church were combined into one central group with by-laws and officers. The group was divided into Circles. The officers and Circles were changed every two years, the Circles by a drawing of names. At first this was unpopular with the Missionary Society, the Business organizations (consisting of the North, South, and East Divisions), the Guild, and other smaller organizations. Each had special interests and enjoyed their own group. The new organization was called "The women's Association of Central Presbyterian Church" and later, "United Presbyterian Women's Association", (UPWA). Mrs. Callie Mc Daniel was the first President.

After a short time the women began to realize the effectiveness of the new plan which resulted in a wider acquaintance and greater spiritual growth. The funds needed for each area have increased considerably and the money for benevolences have far exceeded 50%. In addition the needs of the local church and community have been met by the UPWA. A new range was bought, and an electric refrigerator was donated for the old kitchen, even tho' it was said, "There is a perfectly good ice-box there already."

Because of the depression, a pledge they had made to a special benevolence fund was delinquent. With gifts of home-cooked turkeys and other food the Association prepared a free Turkey Dinner for the whole church. Donations were placed in "Surprise Boxes" and over \$500 was raised for liquidation of the obligation. Also a rich and happy fellowship had developed among the previously so-called "Cold Presbyterians at Central".

The dinner had pointed up the need for a new kitchen. Mrs. Jessie Eberhart planned, and with help, brought about the new modern, well equipped kitchen, and the Women's Association thru their funds and gifts keep it in top working condition.

The kitchen is a big factor for fellowship within the church and cooperation with other churches in the city. The churches alternate in serving Friday luncheons to downtown workers. The Association women enjoy good relations with Negro, Jewish, Catholic, and other Protestant churches of the city, and participate in Church Women United of Vigo County.

There is a "Memorial Fund" for deceased members, and from this fund the red velvet dossal hanging behind the cross in the sanctuary, and a portable piano have been provided. The names of those in whose memory they were given were published in the Sunday Bulletin on the day of dedication.

The 100th Anniversary of Central Presbyterian Church was celebrated by the Association in 1928 with a special service, birthday cake, and candle-lit luncheon (the candles by necessity since the electricity failed at that hour).

Sacrificial giving is the goal for meeting the budget. Annually in November a Talent Day bazaar and luncheon is held to supplement the budget and to increase amounts used for other gifts.

The money is allotted to a contingent fund, World Service (sewing, supplies and postage), Church Women United, and general expenses. There are also offerings for "Summer Medical", "Thank Offerings" and "Least Coin of the Realm".

Each year Honorary Life Memberships were bestowed on one, two, or three women, and 45 have been given in the 35 years. They receive a much-prized pin and certificate for their "commitment to Christ and the Mission and ministry of the church."

When the project "Clinton Mission for Immigrants" was no longer needed, the personal involvement of the Association was transferred to the Appalachian area in Kentucky. When Rev. and Mrs. Tull, who were former missionaries in that area, came to this church, a more personal concern was developed. Gifts of money, soap, and service were joyously given.

Flowers are furnished for the Sanctuary each Sunday and on special days. These are personally delivered to the ill and shut-ins.

There is a telephone hook-up of approximately fifty members who respond to requests for prayers from people in our own and other congregations.

Many women from UPWA have served as officers of Synodical and Presbyterial. Since 1972 this Association is part of Ohio Valley Presbyterial of Lincoln Trails Synodical.

By
Lois W. Johnson

Washington Ave. Presbyterian Church
Terre Haute, Indiana

In 1875 a group of people, some of whom were members of the Methodist-Episcopal Church, felt the need of a church in the south part of Terre Haute. Meeting in a small building which later became the chapel of the Terre Haute Regional Hospital (formerly St. Anthony's), this group became known as the Mission Methodist Church. In 1876 the young congregation was organized; it purchased a lot and erected a building at the northeast corner of Third and Moffatt Streets, and the church was named the Third Street Methodist-Episcopal Church. (Moffatt Street is now Washington Avenue.) Shortly afterwards the church was mortgaged. In 1881 members of the Central Presbyterian, under the direction of the Rev. Thomas Parry, assumed the mortgage and organized a Presbyterian mission Church, naming it Greenwood Chapel.

On February 5, 1884, the Greenwood Chapel, a mission of the Central Presbyterian church, became a separate Presbyterian church at the direction of the Presbytery of Vincennes. The sixty-five charter members called their new church the Moffatt Street Presbyterian Church and the Rev. James Skinner was installed as pastor. The first elders were Edward Wright, C. Bird King, S.C. Stimson, Baskins E. Rhoads and Curtis I. Ripley. In 1887 the Rev. William R. Higgins was installed as pastor.

On October 1, 1892, the cornerstone was laid for the new building located at the southeast corner of Sixth Street and Washington Avenue. On September 16, 1894, the new \$18,000 church building was dedicated and the name was changed to the Washington Avenue Presbyterian Church. The Rev. Albert J. Alexander was installed as pastor.

From 1896 to 1907 the ministers who served the congregation were the Rev. John A. Blair, The Rev. Frank M. Fox and the Rev. Alexander Mc Ferran. The Rev. Don Tullis served from 1907 to 1913.

In 1905 the house adjacent to the church was purchased for the manse, and in 1908 the church's pipe organ was installed at a cost of \$3,000. In 1910 the Washington Avenue Symphony Orchestra, the forerunner of the Terre Haute Symphony, was organized.

In 1945 the mortgage on the church property was burned.

Until 1951 there were four women's groups--Junior Guild, Senior Guild, CIC and Missionary Society--each with separate goals and programs. In 1951 the four groups were organized into the Women's Association of United Presbyterian Women.

In 1955 the Rev. Dennis Shoemaker was installed as pastor. The house at 425 Washington Avenue was purchased as the manse; the former manse was converted into the Church House, for offices and classrooms.

The Christian Education wing was added to the main building and dedicated on January 10, 1965.

The Rev. Neil D. Cowling was installed as pastor in January 1971. The pipe organ was completely renovated at a cost of \$16,000 in the fall of 1971. The manse was sold and the church house razed. In 1974 the unicameral system of church government was adopted, using fifteen Elders and eliminating the Board of Deacons and the Board of Trustees. Since its inception, women have been in the majority on the Session. At the present time (1976) there are nine women and six men serving as Elders.

Washington Avenue women have always served in many capacities. In the "old times" they cooked, served meals, cleaned and sewed. Their money was often used to pay the manse or church phone bills and the pulpit flower bills. They "rose" to eldership in the mid-1950's, with Mrs. Zoe English being the first in 1955. They serve as teachers in Church School and Vacation Church School; they work in the church Nursery School for disadvantaged four-year olds; they work in the Meals-on-Wheels project; they are active in the community. Several Washington Avenue women have held offices in Presbytery and Presbyterial, and one has served on the Synod level.

By
Dorothy Fisher

Vernon Presbyterian Church
Vernon, Indiana

The Vernon Presbyterian Church was organized in 1825 with eight members, five of whom were women; Janett Dobbins, Elizabeth Dinwiddie, Elizabeth Calahan, Peggy Dobbins, and Polly Dobbins. At the first session meeting three members were received into the church. One of these was Abigail Andrews.

In 1834 Mrs. Jane Porter Fink, her husband and five children came down the Ohio River and settled at Vernon. In 1841 she united with the Vernon Church and remained a member until her death in 1886. An excerpt from the Vernon Journal April 1, 1904 states that through her grand-daughter, Eleanor J. Clark, Mrs. Fink deeded her property to the Vernon Presbyterian church for the Manse, which is in use today. Our deed, recorded December 8, 1893, states that Eleanor J. Clark Smith deeded this property to our church.

In the 1886 report to Presbytery we find the record of the contribution of the women's society to the missionary fund. There is no record of the formal organization of the women. A number of women were outstanding in their service to the women's work, teaching classes in Sunday School and being a power in the Lord's work by their faith, energy, and example.

December 9, 1892, Isabel Overmeyer and Fayette Jordan united with the church and their influence in the lives of people, in the church and in the community can not be measured. When Mrs. Isabel Overmeyer Waltermire could no longer be present in person the women's circle was named "The Isabel Waltermire Circle: as a memorial and tribute to her life.

Fayette Jordan Gautier left many tender and loving memories of her services as a leader, Sunday School Teacher, and friend.

Mrs. Wilber O. Stafford was another faithful and devoted leader in women's work and as a Sunday School teacher. The depth of her influence on the lives of her family and our church members is shown by the many gifts her two devout daughters still send to the church as memorials to their parents.

While Rev. and Mrs. Albert Tull were our pastors (about 1950) an evening Missionary Circle was organized. The husbands were welcomed to this organization and have shown themselves to be a great asset spiritually, intellectually, and financially. Frances Fawcett was the first president. When this group was organized, Mildred Brown was Christian Education Director and a member of the church. When she went out as a missionary to Japan the society was named "The Mildred Brown Missionary Society," as a tribute to her and what she means to our church.

Limited space makes it impossible to include many names worthy of special recognition but their influence and love lives on in the hearts and lives of those they served.

At the present time, we have a unicameral board of elders consisting of nine members. Six of them are women. Our Clerk of Session is Mrs. Mary Dryden.

And so, down through the years, Christ's work moves on through the intertwining of the lives of dedicated Christian people attempting to follow God's leading.

Indiana Presbyterian Church
Vincennes, Indiana

Missionary was organized November 6, 1886 during a revival in the Indiana Presbyterian Church on Highway 61 east of Vincennes, Indiana by Rev. E.W. Fisk, who was conducting a revival at the time. Those days revivals were held every morning and night. The first group consisted of 13 members.

In 1893 the society adopted the name "Solid Workers" as there were a few large women in it. The first apportionment to the Presbyterial was recorded in January, 1893, being \$48.50.

Their first magazine was "Womens Work for Women" and later changed to "National Missions".

During the years 1921 and 1922 the society paid its highest apportionment sending \$170.80 to the boards for National Missions and to Freedmen and \$170.80 to the Board of Foreign Missions.

Many meetings were all day affairs and the men were often invited to be guests.

In 1938 our mission magazine was called "Women and Missions". In 1952 it was changed to "Concern".

In 1956 the group was divided into two circles, with six association meetings, 10 circle meetings and 2 family nights.

In 1960 we voted to hold association meetings quarterly with a 50¢ luncheon and 8 circle meetings each year. In 1963 the Evening Circle was added for those who worked, or with small children, to participate. In 1970 another circle was organized, consisting of our younger ladies of the church with 6 members present for their first meeting.

At present time the association has 71 members. Those who are active attend one of the three circles mentioned. Some of the older ladies attend the Association meetings only.

Our apportionment for 1976 is \$500.00. In addition to this our circles give to other needs in the community, such as Food Pantry, Salvation Army, World Vision Organization, South Gate Center, (elderly and low income persons).

With the help of the Lord we hope to do more work and to strive harder to make the World and this community a better place in which to live.

Westminster Presbyterian Church
Washington, Indiana

The first church called the White River Presbyterian Church, two miles south of Washington was built of logs-a one room cabin with no windows nor chimney and only one door. As hostile Indians were still around, it was built this way for protection probably. No women were mentioned but they surely went to church with their husbands.

The next church was a frame built at the corner of N.E. 6th and Hebron and one of the first deeds written was for this parcel of land for the purpose of building a church and the cost of the land was \$35.00. History says it was used both as a church and court house. I still found no mention of the church women.

The next church was of brick, built on the same plat of land. Now I found mention of the women. They helped the men trample the straw to make the bricks and also cooked meals for the men of the church who did the building. This church was known as the Old School Presbyterian and was the home of Presbyterians until 1868 when it was sold to the Christian Church of Washington.

Now I found the names of the early women workers in the church. In 1850 a New Englander, by the name of H.C. Hall organized a singing school and as a result the first church choir was organized and led by Hiram Dye. Mrs. Sara Fairchild, Dr. John Scudder and Mrs. Sue Elliott. The choir sat on a platform at the rear of the church. There was no instrument. Mention was made of Mrs. Sue Elliott giving the first carpet for the church aisle from her own home.

The brick church was sold to the Christian Church in 1868 and a new church named The First Presbyterian Church was built on the lot of the present Westminster Church; this lot was given by Mr. and Mrs. Philip Cruse. This church was built with one large room with pulpit in the south end. The pulpit chairs, communion table and pews were the gifts of Margaret Hyatt Graham. They are still used today.

The church purchased a melodeon-the first musical instrument and Miss Lida Van Trees was organist and Miss Ophelia Roddick was the leading soprano and choir leader. I want to give a little biography of Miss Ophelia Roddick. She was born in 1841 and died Nov. 12, 1923. Her parents were Seth and Nancy (Leggett) Roddick. She began teaching school in the old seminary when she was sixteen years old for 50¢ a day. The seminary was sold and she began teaching the 3rd grade in the Public School of Washington, a position she held for 50 years. A Sunday School had been organized by Ransom Hawley in 1828. I found no mention of the early teachers in the Sunday School. In 1861 Miss Roddick began teaching the Primary Class. The Primary Class was held in the northwest corner of the 1868 church. A green curtain was drawn across to separate the class from the rest of the church. We sat on little red chairs drawn close together so the class room accommodated quite a few children. I was one of those children. She always opened Sunday School with songs lustily sung by the children. Then a prayer in which we all joined. Our pennies were next collected.

She had an easel on which was a large book of colored pictures illustrating Bible stories.

We sat enthralled by her story of a particular picture. Then we had to repeat the Golden Text and each child was given a small card with a colored picture of the lesson. We sang another song and were dismissed. The green curtain was drawn back, the red chairs stacked for another week and most of us stayed for church with our family. She taught her last Primary Class in the present church just a week before her death. She taught the Primary Class for 62 years.

In 1881 Mrs. Emma B. Hyatt, wife of Hiram Hyatt, organized the first Missionary Society. Meetings were held in the homes of the various members. Mrs. H. Hall, wife of the Cumberland Presbyterian minister, organized the first Missionary Society of that church in 1885.

Between 1887 and 1895 a Christian Endeavor Society was organized for young people by Laura Graham. Meetings were held at the church on Sunday evening.

In 1900 a Junior Endeavor was organized for younger people not eligible for the Senior Endeavor.

In 1880 the church purchased a 2 manual bellows type organ that had to be pumped by feet. Miss Matilda Scudder (Boyd) was the organist. In 1895 Mrs. Dora (Thompson) Jackson gave \$5000.00 toward the purchase of the first pipe-organ. An alcove was added to the south end of the church to accommodate the organ. The choir sat in rows in front of the organ and behind the pulpit. The first organist was Mrs. Chandler.

The present Westminster Church was built in 1911 after the union with the Cumberland Church. This church was built on the same site as the 1868 church and is also the 5th church built for the Presbyterians of Washington, Indiana. The church has grown and many women have taken leading parts in the work of the church. Gifts and legacies have been very generous during the years. The names of many of these women appear in the records of 1880 to 1900, but as the years roll by they become "just names". Some of the present generation remember them as their ancestors but to others they have become only memories. The un-named women and those who are remembered worked for the church in so many ways, with no thought of reward-just knowing they were doing God's work and being blessed by Him.

In more recent years women have been elected to the various boards of the church. In 1928 five women became Deacons: Mrs. H.E. Newkirk, Cora Eskridge, Maude Spaulding, Mrs. Etta Mc Cormick, Arlie Porter. Mrs. Wilbur Morgan (Iris) was elected Trustee in 1944 and the first woman to be elected elder in Westminster Presbyterian Church was Mrs. Stafford Green (Martha) in 1963.

By
Helen O. Rogers

FIRST PRESBYTERIAN CHURCH
Evansville, Indiana

The First Presbyterian Church of Evansville began in 1821 as the first religious organization in a pioneer town. Today, as a result of unions and reunions of three congregations, it stands as a united witness of varied backgrounds worshipping together in a beautiful hundred year old sanctuary and lovely Eastside church which was begun in 1951. It was the first church in the country to become "one church in two locations."

The history of First Presbyterian is truly a history of Evansville. It began with twelve members when Evansville was a town of three hundred persons and has grown to a membership of over 1,350 in 1976. The fact that much of the history of the congregation has been preserved and recorded is due to the influence of several dedicated women. The first recorded history was written by Mrs. Mary French Reilly in 1891. Mrs. Reilly was a sister-in-law of the first minister, the Rev. Calvin Butler. She influenced Mrs. Emily Orr Clifford to record the next edition in 1921 for the Centennial and Mrs. Clifford inspired Mrs. Carl Fisher, Sr., to research and do a most complete work in 1946 for the 125th Anniversary. Miss Florence Dannel, who was a member for over seventy years until her death in 1962, inspired the work for the 150th year history written in 1971. This most recent work was a labor of love performed by Mary Dannel and Sue Dannel Butthod.

The Rev. Calvin Butler, the first called minister, was largely responsible for the first 'Presbyterian Meeting House' in Evansville more commonly called "the Little Church on the Hill." This modest, plain 30 x 50 foot brick building stood on the then highest elevation in town and was built in 1831-32 at a cost of \$1,300. When the Rev. Jeremiah Barnes was invited to be the pastor in 1836, his papers state, "The church was crowded but not one woman was present. I was asked to preach the following sermon the next sabbath by the worst element of the place--they planned to break up the service. I consented to do so but asked the most influential ladies of the church to be present. I preached to a full house with even greater force and there was not a ripple of disturbance. Other ministers echoed the trumpet I had sounded. My wife started a school for young ladies shortly before the public schools were started." So, from the beginning, women played a significant role in the work of the congregation.

In 1838, the local church was split into two distinct ecclesiastical bodies with slavery as the divisive issue. The "Old School" group, which did not feel slavery was a church question, became the Vine Street church and the "New School" group, which opposed slavery and constituted the majority of the congregation, remained in the "Little Church on the Hill." Many attempts were made over the years to unite these two groups. There was much bitterness and the split took time to heal. They were not joined again until 1926.

During those intervening eighty-eight years, the "Old School" became the Vine Street church in 1843 and then Grace Memorial church in 1874, at which time they moved to the site of the present downtown location, Second and Mulberry Streets. The "New School" left the site of the Little Church on the Hill in 1860 to become the Walnut Street Presbyterian congregation, where they stayed until 1926 when they joined with Grace church to become once again the First Presbyterian Church of Evansville with a membership of 800.

With one exception, all Presbyterian churches in Evansville were an outgrowth of the ministry efforts of the people of the "Little Church on the Hill" and their descendants. The newest Presbyterian church, Westminster, was organized in 1939 by Vincennes Presbytery.

An opportunity to extend the ministry came in 1951 when First Church purchased property on the expanding east side of Evansville on Washington Avenue. Totten Hall was erected in 1952 through the generous bequest of Elma Preston Totten in memory of her parents who were early members of the church and also because of her fond memories of her childhood Sunday School days in the church. This project was developed differently from other Presbyterian mission churches of the city. It was an integral part of First Presbyterian and was called One Church in Two Locations.

Through the years women have continued to participate in helping shape congregational life. Miss Philura French, later Mrs. John Shanklin, organized the first Sunday School in the church in 1833. The first women's group of seven faithful members began in 1832 making curtains, molding candles, and furnishing the new building. These ambitious women paid for church repairs and the minister's insurance.

The Sewing Circle, begun in 1851, raised funds for lamps, for an organ, and for other church needs. In 1877 it became the Ladies Aid, then the Dilligent Daughters, followed by the Women's Guild in 1921, and finally the United Presbyterian Women of today. The women of the congregation have continued in the tradition of those seven pioneer women of 1821.

Mrs. Dorothy (J. A.) McCarty was the first woman ordained as a ruling elder in First Presbyterian church and began the role of involving women in the governing and administrative functions of the church as well as the missionary aspect. The Rev. Ann Melanson was ordained and installed as assistant pastor in 1974, becoming the first woman minister in Ohio Valley Presbytery as well as the first woman to serve First Church in that capacity. Participating in the ordination ceremony was Mrs. Carolyn (Gilbert) McCleary, who served the local congregation as Director of Christian Nurture but was also the first women Moderator of Ohio Valley Presbytery.

Today, women serve on all boards, commissions, and committees in First Church, sharing their skills and expertise as part of the total congregation which is involved in the ministry of Jesus Christ.

FIRST UNITED PRESBYTERIAN CHURCH OF COLUMBUS

Since the organization of the First United Presbyterian Church in Columbus, Indiana, on July 3, 1824, three years after the first white settler arrived and when the land in south central Indiana was opened for purchase by the federal government, women have played an active leadership role in that church. It is believed that the first Presbyterian to come to Columbus was Mrs. Elizabeth Hinkson and it was at her home that the first worship meeting over which a minister presided was held.

Mrs. Hinkson along with eight other ladies and eight gentlemen made up the body of seventeen organizing members of that first Presbyterian congregation.

In the 1850s the ladies of the congregation under the leadership of the pastor at that time, the Rev. Benjamin Nyce, are credited with soliciting subscriptions in money, work, and building materials which resulted in the first Presbyterian church building being completed at a cost of \$1,200 on a lot which had been purchased in 1852 for a price of \$235. The women of this early-day church organized with other community church women a "women's crusade against saloons." Although the movement failed, the W.C.T.U. grew out of this effort.

One Sunday School class of ladies called the Dorcas Class worked to earn money to buy the iron fence still standing around the present church building which was dedicated in 1875. A group of ladies organized a neighborhood Sunday School mission in Columbus in 1900. The early organized groups to which ladies were invited in addition to Sunday School classes were the Ladies Aid Society, a working group (quilting, sewing for missions, serving meals to earn money), and the Women's Missionary Society, a study group.

In the mid 1930s the women were reorganized into a Women's Association and Circles to which all ladies in the church were invited. The large association group met on the first Wednesday of each month for study and service projects. The large group was then divided into small circles which usually met in private homes the third Wednesday of the month for study, fellowship, and service projects. In the late 1950s the women began to take an increasingly active leadership role serving as elders and on the boards of deacons and trustees. One woman served as Clerk of Session. At this same time a woman was added to the staff as Director of Christian Education.

In recent years in the area of social service women have served the pre-school and day care centers located in the church. They have worked with migrants, tutored black children, taught in an adult literacy program, and helped initiate a program for teaching unwed mothers who had not finished school. All these projects have been sponsored by the Columbus First United Presbyterian Church.

At present in addition to serving on the official boards of the church, the women are loosely grouped according to interest in circles, study groups, support and conversation groups, and service to the community.

This church has tried to change to meet the needs and serve each new generation of women in their struggle to live their faith, express their witness to God and accept the responsibilities of Christians for over one hundred fifty years.

Mrs. Robert Butler (Mary Jane)

THE DALE UNITED PRESBYTERIAN CHURCH

The Dale United Presbyterian Church, the only Presbyterian church in Spencer County at the present time, was organized May 8, 1841. It was known then as the New Canaan Congregation of the Cumberland Church and was a member of the Morgan Presbytery. Among the early active members were the Fendrock sisters, whose father served in the Revolutionary War. The first building, 18' x 30', cost approximately \$400. There is a difference of opinion about this building, some insist that it was a log and others that it was a frame structure. In 1872 a frame building 25' x 40', costing around \$700 was erected at the south end of town. The members did most of the work themselves.

Cyrus W. Medcalf, an early member and for many years an elder, was one of the promoters of our present building. This structure was built in 1899 at the cost of \$3,000. Mr. Medcalf was the father of six children. Three of his daughters remained active members of the church until their deaths. Two of these daughters left no descendants who are now in the church. Of the present 36 members, 16 are children, grandchildren, or great grandchildren of the other daughter, Mrs. Hiram Brooner.

For many years the women of the church contributed to its support by the quilting done by the Ladies Aid Society which met weekly in the homes of the members. During the late 1930's the older women died and the younger women did not learn the art of quilting, so the Society disbanded.

In 1945 the congregation decided to build a basement under the church, doing the labor themselves. For two years, the women worked along with the men, meeting once a week, to dig out the dirt, lay the foundation and the floor, and then decorate. The oldest woman to help with this work was Mrs. O. I. Brooner, who was then 67 years old. After the basement was finished the women held a very successful bazaar. Then for a number of years, they prepared and served a monthly dinner to a group of from 50 to 80 District Farm Bureau men. After this, the women did nothing as a group until September, 1974. Then a United Presbyterian Women's Organization was started. They meet monthly with an average attendance of 15. In August, 1975, a successful rummage sale was held. This is to be a yearly undertaking.

The women of the church feel that they have always been its backbone by actively supporting the men and doing a great deal of the work in their husbands' names. They have always been active in community affairs. At the present time, nine of the women in the congregation are, or have been, school teachers, two are Girl Scout leaders, one is a Den Mother for Cub Scouts.

The Clerk of the Session, three of the six active Elders, and two of the Trustees are women.

At one time there were over one hundred members of our church, but for many years young people moved away from Dale, and our membership dropped sharply. Many ministers have served our congregation over the years, but in 1974 we called our first full time minister, Reverend Chet Okopski. We are now looking forward to a period of growth.

Brenda Litkenhus and Charlotte Musselwhite

THE GREENCASTLE PRESBYTERIAN CHURCH

Until the last three decades, the role of women in the church was to provide "basket dinners," make quilts for the needy both at home and in the mission fields, and to make money for the extra purchases for the church. Now in addition to these responsibilities, women hold offices in church government.

Although the Greencastle Presbyterian Church was founded in 1825, no records of membership were kept until 1833. There were sixteen names recorded as the first members - of that number eleven were women. Those whose names were listed were: Sarah C. Chapin, Margaret Stevenson, Catherine and Lavine Gillespie, Mrs. Samuel Smyth, Jane Groves, Cynthia Lucas, Sally and Nancy Evans, Jan Shields and Elizabeth Hillis.

In 1834, the first permanent Sunday School in Putnam County was started in Greencastle by Myra Jewett, who had come "far West" to conduct a seminary. She was an ardent student of Mary Lyon, who founded Mt. Holyoke College. Miss Jewett organized the Sunday School and was its first secretary. Not until 1876 was a woman named as superintendent of the Sunday School - a Miss O'Brien was given this honor. From 1876 until 1956 only three women served as superintendents. Since the latter date eight of the eleven superintendents have been women.

"Two women's societies were formed during the first years of this church. Of the Female Aid Society formed in 1836, no records remain, but a former member of the church recollected that at sewing meetings she was the 'dummy on which garments were fitted' to be sent to foreign fields.

"The same Myra Jewett who founded the Sunday School was instrumental in founding a missionary society in 1836. Each member was to make a pledge to be sent to the Foreign Missionary Society of the Mississippi."

In 1876, the Willing Workers Society organized and carried on and expanded the type of work done earlier by the Female Aid Society. 'The Hatchet Sisters' formed from the unmarried women in the Sunday School class of Miss Myra Goulding supplemented the Willing Workers from 1885 to 1890. "The missionary society was reorganized about 1875 and again in 1880, taking in 1881 the name Woman's Home and Foreign Missionary Society." Several of today's special projects in the Greencastle Church have been directed to the same areas of concern as those of this early organization; namely: the Indians and people of Appalachia. In 1919, the women's organization was known as The Women's Circle; it remained under this name until it was changed to United Presbyterian Women's Association.

In 1903, the Session recommended the establishment of a Board of Deaconesses comparable to the Board of Deacons, but the congregation rejected such a seemingly radical proposal. Not until 1943 was a woman elected to a church board; Mrs. Haddie Hamrick was named to the Board of Deacons. The following year the congregation elected Mrs. Otis F. Browning as the first woman to serve on the Session; her daughter, Grace Browning, later served on the same board. Through the years, twenty-two women have served as Elders. In 1952, Mrs. Louis H. Dirks was named the first woman to be elected to the Board of Trustees.

Statistics of women serving on church boards do not give the whole picture of the women in the history of the church; service to the community and nation through teaching and volunteer work can never be measured by dates and offices. The growth of a church is only as great as the spirit of its members and their willingness to serve mankind.

Mrs. Herbert L. Heller

Note: The quotations are from the recently published History of the Greencastle Presbyterian Church written by Herbert L. Heller and the late George B. Manhart.

LEXINGTON PRESBYTERIAN CHURCH

The earliest Presbyterians of Scott County, Indiana, came chiefly from North Carolina, Virginia, Pennsylvania and Kentucky. There were two main routes traveled by the immigrants coming to the West. They either came down the Ohio River in flatboats from Pennsylvania or over land through Cumberland Gap by covered wagon.

In 1817 a group of Scotch-Irish Presbyterian families came down the Ohio River to the sites now called Madison and New London. Here they disembarked and made their way into the deep forest wilderness. They settled in groups and built log cabin homes and a building they could use for a school and for church services. One of these groups settled about thirteen miles west of Madison and three miles east of Lexington, and named the place Greenbrier.

Missionaries and ministers followed these early settlers. To the Greenbrier group Rev. Orin Fowler came in 1818 and organized a church with the following members: Alexander McNutt and his wife Margaret, William Wilson and his wife Margaret, Solomon Davis and his wife Mary, Jacob Hollenback and his wife Eleanor, William Boles and his wife Jane, David Walker and his wife Jane, Frederick Sipes, Robert Woodburn, Margaret Patterson, Mary Robinson, Fannie Terril, Nancy Roe, Susannah Arbuckle, and Mary Davis.

Rev. John M. Dickey was the first minister called to the Greenbrier settlement. His installation as a Presbyterian minister was the first in Indiana. In August, 1819, the second meeting of Louisville Presbytery was held at Lexington or Greenbrier settlement under the shade trees in the log school building.

Foundation for a church was laid in the Greenbrier settlement. The church was never completed due to a split among the people on what rule they would have in the Church. The foundation was moved to Lexington and the Church was completed in 1844. The Church building was remodeled in 1904. A large platform with new pulpit chairs and new pews were added. Two circular rooms were built at the back of the church. The church porch was removed and the bell was placed on top of the church. The large pillar posts were taken out of the auditorium. In 1935 four Sunday School rooms, a kitchen and basement were added to the building. An oil furnace was also installed.

Nabb Church was built in 1887. This church was a branch from the Lexington Church. On October 16, 1905, it became an independent church. Thirty-five members were transferred from Lexington to the Nabb Church.

In 1865 a manse was built for the church, and it served for over ninety years. In 1952 a new modern seven room manse was built.

Lexington Church membership in the past 156 years has varied. It holds about one hundred members.

The women's organizations, known as the Ladies Aid in early days and the Evening and Esther Circles today, have played an important role in the upkeep of the Lexington Church, and sending money to missions. In the past few years women have been holding the offices of elders and deacons.

Mrs. Jasper Hayes

SCOTTSBURG CHURCH WOMEN

The Scottsburg Presbyterian Church was organized in 1899 but the women's work was not organized for several years--possibly around 1910. It was known as the Ladies Aid Society.

Through the years the programs were built around Bible study and National and Foreign Missions. The Mission study book helped us to locate and learn about the personnel and the many mission stations which the national church supported.

In the early days they had many fund raising projects to help meet our presbyterial apportionments. The church supper was a popular way to make money. Most of the food would be donated, then tickets were sold to the public so the profit was high. The women often were asked to serve food at farm sales. That menu was soup, sandwiches, pie and coffee. They also pieced quilts, quilted quilts, and had bazears and bake sales.

Then more women became employed and they found it easier to give cash donations than to help in such fund raising projects. But we have met our apportionments, kept up our sewing assignments, contributed to the Least Coin Offering, summer medical offering, and often presented a name and offering to the Honorary membership.

Some people who have been associated with our church and have gone on into mission work are Elsie Gleason, a long time worker in the mission fields of India; Ruth and Willard Miller, teachers in mission schools in Mexico and Bogota, Columbia. Mr. and Mrs. Lawrence Williams (Viv Craig) were government employees on St. Lawrence Island and at Point Barrow, Alaska, and assisted in mission work there. Don and Jan Wilkerson did volunteer summer work at a mission school in Colorado.

Several from our U. P. W. group have been or are now officers in the Presbyterial: Gladys Morris, Jan Wilkerson, Janet Hailman, Stella Noe, and Meg Dempsey.

Our local U.P.W. has been the host for Presbytery and Presbyterial several times. Although our membership has never been large (15 to 20), we feel it has been helpful in keeping our church informed on the business of missions at home and abroad. Our prayer is that we may always be alert to the needs of others near and far.

Margaret Hough (Mrs. W. B.)

SUGAR GROVE PRESBYTERIAN CHURCH

Sugar Grove Presbyterian Church is located in Jackson Township, Sullivan County, Indiana.

On April 9, 1914, the Willing Workers Society was organized. The purpose of the Society was to promote Christianity and sociability and to aid Sugar Grove Church.

The ladies met each month - sometimes at the church, but more often at the homes of members. The afternoons were usually spent quilting. Many beautiful quilts were made and sold. During the Old Settler's Picnic at Farmersburg, the Society had a picnic stand and sold home-cooked dinners. Due to their interest in some nursing homes, they made and donated many leg robes for the patients.

Through the interest and concern for the church, a kitchen was installed. At the 50th anniversary of the Willing Workers Society a \$1,000 donation was given to help finance the remodeling of the sanctuary.

Mildred Self

HISTORY OF THE ORGANIZATION OF THE OAK GROVE CHURCH
Copied from Old Church Book

A series of religious services was commenced by Rev. C. K. Thompson of Elizabethtown in the Oak Grove schoolhouse on Saturday, February 20, 1869, and lasted 16 days. At the commencement of these meetings there was no church organization in the neighborhood and there had been very little preaching for many years. During the first four services there were perhaps not more than half a dozen professors of religion present, and it was not certainly known that there were any inquiring persons in the house. At the close of preaching at the fourth service, on an invitation for all who desired to be remembered in prayer, to manifest it publicly, there were 22 who rose up and said, "Pray for us."

The work began among the scholars attending the day school taught by Thomas May a most excellent young brother, who felt a deep religious interest in his pupils and whose labor during the meetings was very helpful. The most of the pupils received into the church were from 16 to 22 years of age, only one or two as young as 14. Soon the word spread to the parents, relatives, friends and neighborhood until scarcely a family within a region of 4 miles square remained unawakened. The meetings were entirely free from excitement or extravagance of any kind, while the preaching was of a plain, pointed and solemn character, calculated to convince the sinner of his dreadful guilt and danger and to lead him to flee at once to Jesus the only Saviour. It was a very favorable circumstance for the success of the meetings that the people were not gospel hardened and had no personal or social difficulties among themselves and were not divided up into parties either politically or religiously.

There were 84 conversions, 42 females and 42 males. Before the meetings closed plans were in the making to erect a house of worship. A petition was presented to Presbytery from the converts at Versailles April 8, 1869 and the request to organize the church was granted. A committee appointed by the Madison Presbytery met at the school to plan the organization on April 19, 1869. There were 3 ruling elders, John Wilkins, W. S. Brown and Benjamin George. Three trustees were elected, Charles Wilkins, Walter Brooks, and David Hughes. Three collectors were elected, John Wilkins, Benjamin Sutton and Simon Wimple. The ruling elders-elect were then asked if they accepted the office to which they were elected and having answered in the affirmative, and having responded to the prescribed constitutional questions they were ordained by prayer and laying on of hands. The officers were to serve 5 yr. 4 yr. and 3 yr.

The ground on which the church was erected was donated by Benjamin Sutton. The labor and most all of the material was donated by the members. The church was completed and dedicated in 1870.

The women are very active, teaching church school classes, serving as elders and sponsoring fund raising projects to help finance the needs of the church. "The Ladies Aid" for many years have made and quilted quilts, cut and sewed rug rags which are woven for sale.

Prepared by Mrs. Paul Kleber

PARISH WORKER EXTRAORDINARY

In 1943 Miss Pauline Timothy came to Harrison County as a Parish Worker with members of the Presbytery and Synod as Moderators including Dr. Morton Hanna, Rev. Everett Jones, Dr. Alexander Sharp and Dr. O. P. Hall.

She lived in the Laconia manse and served the Laconia, Rehoboth, Valley City, Memorial, Evans Landing, Riverside and Elizabeth churches, some of the churches only having services every two weeks. She officiated at funerals which included not only the sermon but also the singing. She also sang at many special occasions in the churches. She visited the sick and lonely which sometimes required using her lantern to walk to houses on bad country roads. She also spent time tutoring children with learning disabilities, conducted Vacation Bible School, bringing college students into her home to help teach for a learning experience for them. The Rev. William Hennessey of our Presbytery is one of these students who worked with her.

Early in 1949, because of ill health, she took a leave from the parish and spent five months at her home in Oak Park near Gary, Indiana. The stress and strain of driving over hilly roads and in all kinds of weather as part of her routine duties became too much for her and her dreams of being an ordained minister began to fade. In August, 1949, after nearly six years of parish work, she terminated her services and went to work at the State House in Indianapolis. She left the Harrison County Larger Parish with much improved health and best wishes of her many friends here.

She later married a Presbyterian minister, John C. Hanstra of Lafayette and Oxford, whom she met at Laconia in 1949 when he had been invited by Dr. O. P. Hall to assist in a week's special meeting. She was enjoying working with her husband in the ministry when she suffered a stroke and was an invalid for many months before her death in February, 1958. A year later her husband was killed in a car accident enroute home from Florida.

Joan Marshall