

The presbyteries began to function immediately after their formation by the gymanva of 1852. The Second, or Western, Presbytery convened for the first time on December 25-26, 1852, at Radnor, Ohio. The Third, or Pittsburgh, Presbytery met at Pittsburgh, October 29, 1853. The first meeting reported for the First, or Jackson, Presbytery, though in all probability meetings had previously been held, was on February 20, 1856. These presbyteries convened every three months for many decades. Their meetings were later reduced to three each year, and later, in the Pittsburgh and Western Presbyteries, were held semiannually.

CHURCHES OF THE JACKSON PRESBYTERY

Moriah, the mother church of Jackson Presbytery. Neighbors in the vicinity of Moriah gathered together for worship—Sunday School and prayer meeting—in October, 1835. In November of the same year Rev. Edward Jones, of Cincinnati, visited the neighborhood and remained for two Sundays. He preached on Sunday, November 29, and the sacrament of baptism was administered. On the second Sunday Mr. Jones preached again, and the sacrament of the Lord's Supper was celebrated. Plans for organizing the church were begun on Sunday, November 29, and the organization was completed on Monday, November 30. The services were held in the home of Mr. Daniel Edwards. There were fourteen charter members.

In the summer of 1836 the first church was built. A Mr. Parry offered to donate the land and to build a log church on it for one hundred dollars. His offer was accepted. The church was twenty-two feet long and twenty feet in width. Soon afterward, because a large number of Welsh had come to the settlement, an addition was built. In less than four years after its organization Moriah Church numbered one hundred and fifty communicant members. This large membership, however, was not of long duration. The membership of Moriah fluctuated considerably from time to time, as new churches sprang up in near-by neighborhoods and members withdrew from the mother church to constitute new societies in other neighborhood centers. The first elders in Moriah were William Evans and John E. Jones. In 1837 Alban Alban and Daniel Edwards were added to the session.

Horeb Church. When the large influx of Welsh arrived in 1836, families began to establish homes some miles away from Moriah Church. Some of the members of Moriah had to travel eight miles or more to the services. That was too far, for the people had no conveyances and there were no roads—only tracks through the woods and over the hills. Many of those who lived at this distance were in the vicinity of Hewitt's Fork, where, in September 1837, the Welsh settlers began to assemble for Sunday School in private homes on Sunday afternoons, after making the journey to Moriah Church on Sunday morning to hear Rev. Robert Williams preach. In 1838 other families came into what was later known as the Horeb neighborhood, and that year Rev. Robert Williams went there, occasionally, to preach. Fellowship meetings were also held in the Horeb neighborhood that year, and a missionary prayer service on the first Monday in each month.

Among the first settlers in the Horeb neighborhood were David Edwards, James Jenkins, David Evans and his son Joshua Evans, William Jones (Gofadail), Thomas Edwards, and Thomas Williams, all from Cardiganshire.

Horeb Church was built in 1839, and from the number of the first settlers William Jones (Gofadail) and David Evans (o'r Wern) were elected elders. These men were well qualified for leadership, as both had been elders in Cardiganshire before leaving Wales: David Evans in Llangeitho, and William Jones in Horeb Church (Wales). They were not only strong pillars in Horeb Church, but able and influential leaders in the whole settlement. Moses Morgan arrived in 1840 and was soon made an elder. Among other early elders were Thomas Davies (Gareg Lwyd) and John Harris. Joshua Evans was elected elder after the death of his father. Horeb was at one time the most flourishing church in the community. Its Sunday School, in pioneer days, numbered about two hundred and fifty.

Centerville Church. Divine worship was begun in Centerville in 1838, and the church was organized in 1840. Neighbors assembled for worship at first in the home of Edward Thomas. In 1841 a church of hewed logs was built and in 1854 the present frame church was erected. The first elder was David Wynne, in many

ways a remarkable man. Soon James Price and Evan Jones, both of whom had been elders in Wales, were added. Later came Thomas Thomas and Thomas Alban, one from Wales and the other from Moriah Church.

Zoar Church. Sunday School was started in the Zoar neighborhood in 1838. The Zoar Church was organized in 1841 and a building of hewed logs was built the same year. The charter membership of Zoar was sixteen, which doubled within a year. The first elder was Stephen Davies; he had been an elder in Wales. Soon John Evans, the father of Rev. John W. Evans, came to Zoar and was made an elder.

Bethel Church. A Sunday School was started in the Bethel community in 1839. It was held in private homes for about eighteen months, with occasional preaching services. The rule at Bethel in those days was that the home entertaining the service was responsible for paying the preacher. The stipend generally was fifty cents—a larger sum than was paid by many a church in those days. Bethel Church was organized in 1841 with sixteen members. The first elder was Rees Edwards, who had also been an elder in Llangeitho, Wales. In 1845 Mr. Edwards died and Evan Griffiths was elected.

Sardis Church. In March, 1842, Sunday School was first held in the Sardis neighborhood, in the home of William Griffiths; other homes shared in the entertaining later. In the summer of 1842 a small log building, sixteen by sixteen feet, was erected for Sunday School purposes. In June, 1843, the Sardis Church was organized, with thirteen charter members. Shortly thereafter another church of hewed logs was built, and in 1868 a frame church was erected. The first elders of Sardis Church were William Griffiths and David G. Williams. Here it was, in 1855, that Rev. R. H. Evans began to preach. His brother, William R. Evans, also began here. Rev. Rowland Evans, well-known missionary to Africa, grew up in Sardis.

Coalport Church. About 1842 a union Sunday School was started in a schoolhouse. Rev. Robert Williams occasionally preached in the homes of the people. About 1845 a small church was built. After about two years the church was outgrown and

a larger building was erected. The first elders at Coalport were William Bowen, William Llywelyn, and Lewis Williams.

Bethania Church. This church was organized in 1846, with twenty-seven charter members. The first elders in Bethania Church were Enoch Thomas and Thomas Williams. Soon Thomas J. Jones was elected, but in 1856 Mr. Jones left for Minnesota and became one of the pioneer Welshmen in that state. Other families, following his lead, also left for Minnesota in 1857. Still others withdrew from Bethania and united with Bethesda Church when it was organized in 1858. Bethania Church was dissolved in the late '90's.

Tabor Church. This church was situated some four miles south of Bethel Church. Tabor was organized in 1848 and dissolved in 1866. The early elders were Thomas Thomas and David Jones.

Oak Hill Church. The church in Oak Hill was organized in 1850, with thirty-seven charter members. Several strong and influential men were members of this church from its organization, among them: Hon. Thomas Lloyd Hughes, Edward Morris, J. Edward Jones, and others. Mr. Hughes wrote a volume entitled "The Emmanuel," which was widely distributed in Welsh communities in America. Edward Morris was clerk of the Ohio Gymanva for many years. When the Jefferson Furnace Company (pig iron) was organized in 1854, Mr. Hughes became secretary of the company. The Jefferson Furnace was a very successful business venture and was never operated on Sunday.

In 1843 a log house was built in Oak Hill to hold Sunday School and prayer meetings. The first frame church was erected in 1855, and a new brick church was built in 1874. In 1930 a beautiful stone church was built. The first elder was Edward Morris, who came as an elder from Moriah Church. Previous to his coming to America he had been an elder in Cardiganshire, South Wales. Thomas Edwards was elected in 1850 and Hon. T. L. Hughes in 1852; later Elias Morgan was elected.

Ironton Church. The iron industry attracted the Welsh to Ironton. The church was organized in December, 1853, with eighteen charter members. The society worshiped in Temperance Hall for about two years and in 1855 a brick church was built on

Sixth Street. This church was sold in 1862 and a larger church was erected on Fourth Street. In 1883 the church was remodeled. The membership at that time was sixty. Rev. David Harries began to preach in the Ironton Church in 1854 and remained there fifteen years; he left in response to a call from the church in Columbus, Ohio. Early elders were Thomas D. Evans, John E. Jones, and James Davies.

Bethesda Church (Jackson Circuit). Bethesda Church was organized in September, 1856, with thirteen charter members. The first elders were Jabez Davies and Rees Jones. A church of hewed logs was built, and in it the congregation continued to worship until the church was dissolved in 1880. The proximity of this church to the Bethania Church made it difficult for both to flourish in that rural district, since neither one was large.

Mason City Church, Virginia. The Coalport Church helped in the organization of the church in Mason City. It was probably organized in 1855 or 1856, for at the spring gymanva of 1856 two men, David Rosser and George Brentnell, were ordained as elders of the Mason City Church. By 1870 the church was gone, and the gymanva gave permission to Pomeroy friends to sell the church in Mason City, the money to be used for the welfare of the religious cause in the community under the supervision of the presbytery. The unstable nature of the Welsh population was the cause of its early dissolution.

Salem Church. Salem Church was organized in March, 1862, with thirty-two charter members. The church building was small and of hewed logs. The church was dissolved in 1879, or thereabouts. The first elders were John C. Morgan and Daniel Richards. These two elders soon left the neighborhood, and J. L. W. Evans and Evan Lloyd were elected to succeed them.

Minersville Church. Previous to 1864 there was a union service in Minersville. But about 1864 or 1865 the Calvinistic Methodists erected a small church of their own. The elders in Minersville were Peter Jones and George Jones. Rev. William Rees began to preach in this church. He was later killed in a coal mine. Rev. J. M. Jones also started his ministry in the Minersville Church.

Portsmouth Church. Just when the church in Portsmouth was

organized is not known. It was received into the Jackson Presbytery on February 20, 1856, and the church was dedicated in May, 1856. A new and costly church was dedicated on October 10, 1869. Evidently the Portsmouth Church did not succeed, for in 1884 it was dissolved, and in 1885 the presbytery authorized a committee to sell the edifice.

Brush Creek, or Nebo, Church. This church, also called the Oatway Church, was located about fifteen miles from Portsmouth in Scioto County. The Welsh began to settle there in 1858. Enoch Thomas and his family were the first settlers. The settlement was not far from the iron mines of Ironton and Portsmouth. By 1863 there were about twenty Welsh families in the neighborhood. Nebo Church was organized on November 1, 1867. Rev. John Edwards, of Portsmouth; Rev. David Harries, of Ironton; and Rev. Edward Jones, of Cincinnati, supplied the pulpit from time to time. Although this settlement was near the iron fields, it was a community of Welsh farmers.

Pomeroy Church. The church in Pomeroy was dedicated June 13, 1872. The pastor at the time was Rev. I. J. Blackwell. The church has long since been dissolved.

Peniel Church. Peniel Church was organized on December 17, 1870, with twenty-seven charter members. Evan Phillips was placed in charge until elders were elected. This society worshiped in a district schoolhouse for four years, and in 1874 the Peniel Church was built. In 1875 Evan Phillips and W. R. Evans were made elders. In 1878 Mr. William R. Evans began to preach, and R. D. Evans was elected elder the same year.

Jackson Church. The church in Jackson was organized May 23, 1880, with twenty-two charter members. Worship was begun there in a Methodist Protestant church, at the time vacant, and located on the corner of Church and Pearl Streets. The first sermon was preached on April 4, 1880, by Rev. John W. Evans, and a Sunday School was organized on June 6 of the same year, with Judge J. J. C. Evans and Eben Jones—both members of the Presbyterian church in the city—as superintendents of the new Welsh Sunday School. In six months the church society moved to the courthouse, where the services were held for about six

months. The new church was dedicated on June 26, 1881. The first elders were Lot Davies, Enoch H. Lewis, and Griffith Davies, three men who withdrew from the Presbyterian church to start the Welsh church. The first pastor was Rev. David J. Jenkins, who, after ten years of successful work, met a tragic death, being killed by a train when returning from a Sunday preaching appointment.

Coalton Church. This church was organized on September 25, 1881, with seventeen charter members. Within a year after its organization a small church edifice was built, and it was dedicated in October, 1882. The first elders were Hon. Samuel Llywelyn, George Rogers, and Robert Parry. The church grew for a period, but business conditions in the city made progress difficult and the church gradually lost out. The church was supplied by circuit preachers; Rev. D. J. Jenkins supplied one Sunday each month.

For a period of almost half a century the churches of Jackson and Gallia settlement were supplied by circuit preachers. No church had an installed pastor, and every minister preached in all the churches, more or less, in turn. A schedule was arranged whereby every minister or preacher knew his Sabbath's journey well beforehand. The preachers on the circuit had their appointments not only in the settlement circuit but in churches outside the circuit as well. They supplied the churches in Ironton, Portsmouth, Coalton, and other places. The ministers living in these towns, in like manner, had their turn in preaching in the circuit churches occasionally.

The first break in the circuit system came when the Oak Hill and Horeb Churches, about four miles apart, withdrew from the circuit in 1883 and united to call a pastor. The first pastor of the Oak Hill-Horeb parish was Rev. Thomas Roberts, who remained about three years. He was followed by Rev. John Mostyn Jones and others. The withdrawal of these churches worked a hardship on the rest of the circuit for some time, but they soon adjusted themselves to the new schedule and all went well.

"*Cadw y mis*" was a unique institution which grew up in the circuit churches. "*Cadw y mis*" literally means, "Keeping the month." A better translation would be, "Providing for the month." This institution was unique in its origin, as well as in its later

development, as an established institution of the circuit churches. After the organization of Horeb Church, the second church in the settlement, Rev. Robert Williams went there from Moriah to preach at two o'clock on Sunday afternoons. To save time he carried his lunch and ate it while riding horseback. One mother in Israel was grieved to know that the minister had thus to eat his "paper-bag lunch" every Sunday, but her resources being meager she did not know what to do about it. One Sunday she ventured to take a corn cake and a bottle of milk to offer the preacher. At the close of the service she called Mr. Williams aside privately, uncovered her basket of johnnycake and milk, and spread it before him. The provision was very acceptable and the preacher was truly grateful for the refreshing food. The woman repeated this for several successive Sundays until, at length, others became interested and a plan was devised whereby such families as were able were in turn to provide luncheon for the preacher every Sunday for a month.

This *cadw y mis* became an established institution in the settlement. As the number of churches increased the plan of providing for the circuit preacher spread to all the churches. When a new church was built, a necessary adjunct was the church house, where the preacher was supplied with provisions by the family entertaining for the month. Not only was the preacher to be provided for but the preacher's horse as well, and in many cases a stable was built, where the horse was fed and protected from the summer heat and the cold of winter. The church house became more extensively used than to provide dinner for the preacher. Some families also brought their Sunday dinners to the church house. Sunday School convened in the morning and preaching service at two o'clock in one church, and the reverse in another, and the dinner in the church house came between services. It was a great occasion; friends met in a Christian social way at a time when families and friends lived far apart and social gatherings were relatively few. Conduct and conversation during the dinner hour at the church were very carefully guarded. Nothing was permitted to be said or done which was foreign to the spirit of the place and the sacredness of the day.

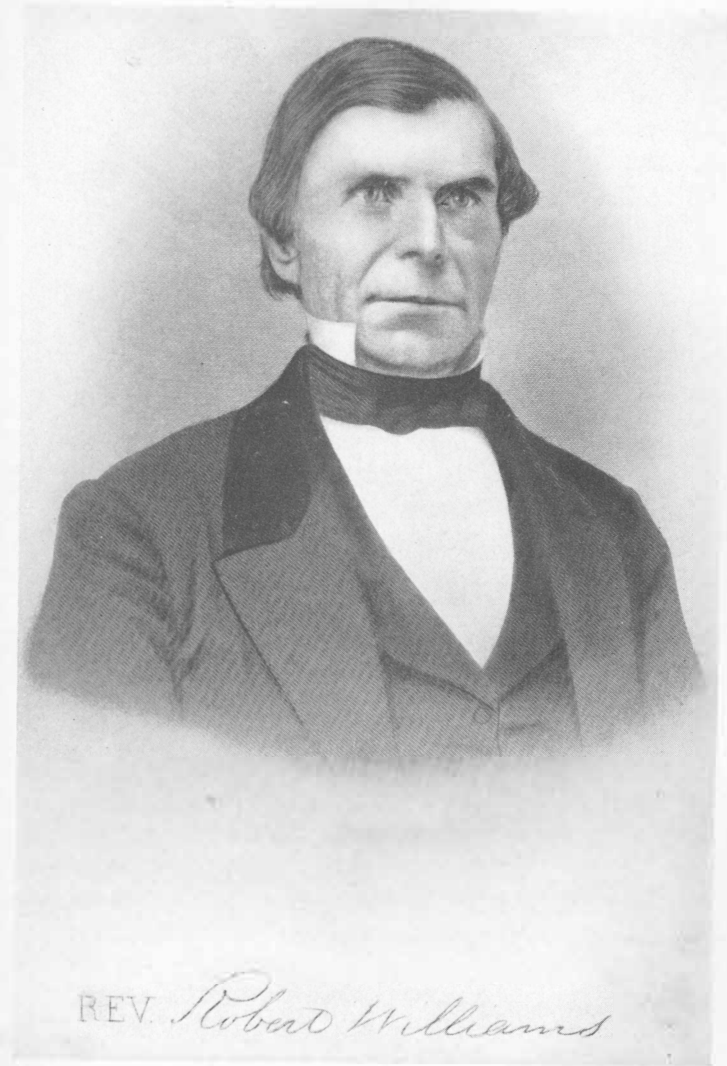
ROBERT WILLIAMS, MORIAH

The story of the Jackson and Gallia Presbytery cannot be adequately understood without special reference to Rev. Robert Williams, the first minister. His life and labors were so interwoven with the growth of the settlement and the development of the religious organization that these cannot be appraised without reference to his character and personality.

Rev. Robert Williams was born in Anglesey, North Wales, December 25, 1802. His parents died before he was eight years of age. He was cared for by relatives until he was thirteen; thereafter he had to shift for himself. He worked hard as a boy. He was of a studious turn of mind and spent his leisure time in reading, particularly books on theology, to which he devoted himself with unusual diligence. At the age of twenty-four he began to preach, and was a very acceptable preacher before leaving Wales ten years later. In 1836 he sailed for America, coming directly to Cincinnati, where he remained a few weeks.

Learning of a small community of Welsh people in the vicinity of Centerville, Gallia County, Mr. Williams decided to pay them a visit. He left Cincinnati by boat for Portsmouth, and from there walked through the woods, a distance of thirty miles, to the new settlement. He reached the Welsh neighborhood at an opportune time, as he found the settlers busily engaged in building their first log church. Mr. Williams had arrived, unawares, at the field of his future labors. Here it was that he spent the remaining forty years of his very useful career.

"Robert Williams, Moriah," as he was everywhere known, was a man of many talents. He was a gifted preacher, a natural leader, a keen student of human nature, and a remarkable organizer and administrator of ecclesiastical affairs. He spent forty years preaching on the Jackson and Gallia circuit. During his lifetime, and under his leadership, the churches increased to ten or twelve in number, not to mention the many churches in Ohio River towns and elsewhere in the presbytery which he helped to establish. A remarkable Sunday School association was developed and a Bible society auxiliary maintained, in which Mr. Williams took a leading part. Nothing was done in the presby-



very without his indorsement and the stamp of his approval. He was moderator of all meetings of presbytery for many early years, and that without subjecting the presbytery to the trouble of electing him. He simply assumed the moderatorship and no one appeared to question the propriety of it. His word was law and his opinion was final on every debated question.

Nor was his influence confined to the presbytery. An interesting coincidence was that the Ohio Gymanva was organized and Robert Williams was ordained at the same gathering, in April, 1838. His life and labors for forty years were contemporary with those of the gymanva. The measure of his influence in shaping its destiny cannot be estimated. He was its controlling human spirit while he lived. Although a strong personality, he was truly humble and of a benevolent spirit. His death, which occurred on September 10, 1876, was a great loss to the presbytery, the Ohio Gymanva, and the entire denomination in America.

THE CHURCHES OF THE WESTERN PRESBYTERY

Cincinnati Church. The church in Cincinnati was the first Calvinistic Methodist church organized west of the Ohio River. It was organized on June 4, 1832, by Rev. Edward Jones. The first church was built on Harrison Street in 1833. The second church was built on College Street, in the heart of the city, in 1845. The College Street Church was a remarkable church and for many years it was the largest and most influential church in the Ohio Gymanva. In 1912 the present church was built on the corner of May and Crown Streets during the pastorate of Rev. William Henry Williams. The first pastor of the Cincinnati Church was Rev. Edward Jones, who remained as pastor from its organization in 1832 until 1850, when he was succeeded by Rev. Howell Powell, an able minister and the greatest pastor known to the Calvinistic Methodist Church in America. For some reason the Cincinnati Church withdrew its membership from the Western Presbytery in 1881; but in 1885 the church was welcomed back by the presbytery.

Sharon Church, in the Sharon Valley, Welsh Hills, Licking County. This church was organized by Rev. Edward Jones on January 25, 1835; the church edifice was built in 1836. The first

pastor was Rev. William Parry. Robert Walters and John Evans were the first elders. It has long since been discontinued.

Granville Church, Granville, Licking County. The church in Granville was organized in 1838. For several years previously the Welsh had met for worship in the home of Jenkin Hughes. Granville Church was dissolved in 1902. Among the early elders in Granville were John R. Owen, Robert Owen, and William Williams. The church has been dissolved.

Newark Church, Newark, Licking County. The date of organization of the Newark Church is not recorded. It was in the late 1830's or early 1840's. It was dissolved in 1914. Among the first elders in Newark were Richard Watkins, Thomas Hughes, and R. Owens.

Columbus Church. There were Welsh people located in Columbus in the days of the village of Franklinton—on the west side of the Scioto River. For a period of years the Welsh worshiped together in a union church of Baptists, Congregationalists, and Calvinistic Methodists. A gymanva was held as early as 1834 under Calvinistic Methodist auspices. But the Calvinistic Methodist church, as such, was not organized until 1849. It was organized in the homes of Edward Herbert and Evan Reynolds (a double house) by Rev. John T. Williams, then of Pomeroy (later known as John T. Williams, Erie, Colorado), with twenty-eight charter members. A church edifice was soon built on the corner of Long and Fifth Streets. In 1888 a new church was built on the corner of Long and Sixth Streets during the pastorate of H. P. Howell, D.D. In 1921, during the pastorate of E. Edwin Jones, D.D., the present beautiful church on Miami Avenue was erected. The church in Columbus became the strongest church in the Ohio Gymanva and one of the three largest Calvinistic Methodist churches in America. Its highest membership was six hundred and eighty-one, and its largest gift reported to benevolences in a single year was fifty-two hundred dollars. The first elders were Edward Herbert and Evan Reynolds. The first minister to serve was Rev. William Parry, of Granville, Ohio.

Radnor Church, Delaware County. The date of the organiza-

tion of Radnor Church is not known. Its name appears in the minutes of the gymanva for the first time in 1849. The elders of the church were received into the Ohio Gymanva in May, 1850. The church has long since been dissolved.

Van Wert and Putnam County Churches. The first Welsh arrivals in Venedocia, Van Wert County, came in 1848, and assembled together for worship immediately upon their arrival. Before the coming of a preacher the lay Christians of this community had the following schedule of Sunday services: 10 A.M., prayer service, at which one of the men would also read a published sermon by one of the great divines in Wales; 2 P.M., Sunday School, after the order of the Sunday School of Charles of Bala in Wales, for William Bebb, one the pioneers, had been assisting Mr. Charles in organizing Sunday Schools; 6 P.M., prayer service. On Wednesdays at 2 P.M. a fellowship meeting was held. The first Welsh fellowship meeting in Van Wert County was held in April, 1848. In June, 1848, Rev. Michael Jones, of Bala, Wales, visited the community and preached to them. This was the first Welsh sermon preached in Van Wert County.

Salem, the Venedocia Church. The Venedocia Church was received into Ohio Gymanva in 1849. A frame church edifice was built in 1853, and Rev. Hugh Pugh became the first pastor of the church in the same year. In 1898, during the pastorate of Rev. Edward Roberts, a large and commodious church was built of brick, and seldom can there be found a more beautiful and stately church in a rural community. A conspicuous characteristic of the Venedocia Church is its remarkable and inspiring congregational singing.

Zion Church, Van Wert County. Zion Church is located near the village of Jonesville, about four miles from Venedocia. Zion was started as a union church, the Congregationalists and Calvinistic Methodists uniting in worship. Before the church was organized, Sunday School was held in the log house of Abraham Jones, and there also public worship services were held. The fellowship meeting was held in the same home at 2 P.M. on Wednesday afternoons. Abraham Jones was made an elder of the church in 1858. All services were held in his home until the

church was built and dedicated on August 29, 1863. Zion, like Venedocia, later built a fine brick church, which was dedicated in 1903. The first elder was Abraham Jones; later John George, D. J. Jones, and John D. Breese were elected.

Horeb Church, Van Wert County. To the spring meeting of the Western Presbytery in 1881 an appeal came to have a church organized at Horeb. The Horeb neighborhood is about two miles south of Venedocia. Presbytery granted the request and a committee was appointed to assist. The church was organized during the spring or early summer of 1881. The first elder of Horeb was Morgan H. Morgan. The church was dissolved in 1920 or 1921. Rev. Isaac Edwards was the first pastor of Horeb Church.

Bethel Church, Van Wert County. This church was organized in 1890 and received into Western Presbytery on October 12, 1890. It was of short duration and was dissolved in 1903. The pastor of Horeb Church supplied Bethel.

Sugar Creek Church, Putnam County. Jenkin Hughes and his wife came from Granville, Ohio, to the Sugar Creek neighborhood in 1836. After their arrival church services were held in their home and continued to be held there for twenty years. The Sugar Creek Church was built in 1858 and dedicated on October 26 of the same year. It was dissolved in 1922.

Leatherwood Church, Allen County. The church at Leatherwood was organized on June 16, 1860, with a charter membership of eighteen, in the home of W. E. Watkins. At the beginning the majority of members were Calvinistic Methodists, who worshiped with the Congregationalists in Gomer, about two miles away. They then withdrew and organized the Calvinistic Methodist church of Leatherwood. The first elders were W. E. Watkins, Richard R. Tudor, and William Williams. For many years this church was served by the pastor of the Welsh Congregational church of Gomer. Later it became Congregational.

Brown Township Church. The Brown Township Welsh settlement was about ten miles west of Columbus, Ohio. A church was organized in the settlement and was received into the Western Presbytery on April 6, 1860. In later years Welsh Congregationalism prevailed in the Brown Township community.

Coshocton Church, Coshocton County. Reference is made to the church in Coshocton in the minutes of Western Presbytery for March 15-16, 1873: "We urge the Coshocton Church to proceed heartily and loyally with the cause, and that the Columbus and Newark Churches give Coshocton every aid within their power." An appeal was also made to the gymanva for financial aid from the mission fund. The church has long since been dissolved.

Lockport Church, near Newark. The minutes of the Western Presbytery refer to Lockport. Whether it was an organized church or a mission station is not clear, but John R. James was appointed to represent Lockport at the meeting of presbytery held in Sharon, Welsh Hills, in May, 1876.

Shawnee Church, Perry County. The church in Shawnee was organized on April 8, 1877. Prominent among the elders of this church were William Redfern and Elias B. Williams. The little church in Shawnee gave to the Presbyterian Church the famous missionary to China, Dr. John E. Williams, son of Elias B. Williams. The Shawnee Church was dissolved in 1913.

Gas City Church, Gas City, Indiana. The tin plate industry attracted the Welsh to Gas City. Many Welsh came to the place and the outlook for a flourishing church was very promising. Like many such occupational groups, the Welsh soon left and the church in Gas City was dissolved by the Western Presbytery on April 13, 1900. It lasted but a short time.

Detroit Church, Detroit, Michigan. A small colony of Welsh settled in Detroit as early as 1852, and by 1853 they were organized into a church. Prayer services were held Sunday morning, Sunday School at 2 P.M., and another prayer service at 6 P.M. They also conducted a fellowship meeting during the week. They had a preaching service only when an itinerant preacher chanced to visit them. They designated themselves "affiliate members with the Presbyterians" in the city.

The first Welsh to settle in Detroit were William Edwards and his wife, who came to the city in 1846. In 1852 several other Welsh families arrived and conditions looked promising for a Welsh church. Services were held in the home of William Ed-

wards. Richard L. Jones joined the Welsh group in 1854, and was a prominent worker. Later he went to Wisconsin and became an elder of the church in Racine.

Detroit Church in its present form was organized in June, 1919, by Rev. Edward Roberts and Rev. E. L. Hughes, with sixty charter members. Within a few weeks the church had increased to ninety members. The church was assigned to the Western Presbytery.

Eureka Road, Michigan. Some Welsh settled here in 1857. The settlement is described as "fifteen miles from Detroit and four miles from Wyandotte village—a promising place." The attraction for the Welsh was "a furnace and two rolling mills in Wyandotte." In 1857 there were five Welsh families in the place, all of whom were Calvinistic Methodists, and they held worship services, assembling in the different homes.

CHURCHES OF THE PITTSBURGH PRESBYTERY

The Pittsburgh Presbytery was well named, for the churches of this presbytery were located in Pennsylvania, west of the Alleghenies, and in Northeastern Ohio, with Pittsburgh as the hub. The Pittsburgh Presbytery in the beginning covered a larger area than did either the Jackson or the Western Presbytery, though many of its churches were within a short radius of the city of Pittsburgh. The iron and coal industries of this area attracted the Welsh settlers.

In the immediate vicinity of Pittsburgh, besides the church in Pittsburgh, there were a number of small churches; but of these none has survived. Carmel Church, in the city, which was the first to be organized, is the only one still remaining. In 1878 the Pittsburgh Presbytery seriously considered the advisability of dividing the presbytery in two: the Pittsburgh Church and all the churches east of Pittsburgh to constitute one presbytery, and all the churches west of the city to constitute another presbytery. The question of dividing the presbytery according to the plan here defined was under consideration at the spring meeting, 1878. Action in the matter was postponed, and the subject was never again revived.

Palmyra Church, Portage County. The Palmyra neighborhood was settled by a community of farmers, who came there early in the 1830's. The church was organized November 9, 1835. Palmyra Church enjoyed the distinction of entertaining the first Organized Assembly of the Calvinistic Methodist denomination in America. It was formed at Palmyra in 1842.

Pittsburgh Church. William Rowlands, D.D., in his brief history of the "Beginning and Increase of the Calvinistic Methodist Church in America," published in 1842, gives a choice of dates for the organization of Pittsburgh Church. The first date is 1833, the second, 1838. Which date is correct is difficult to determine. Evidently Dr. Rowlands, writing in 1842, was not satisfied in his own mind as to which was the correct date. Perhaps both dates are correct. There may have been a Calvinistic Methodist church organized in Pittsburgh in 1833, which later ceased to function for a period. A renewed effort to revive the church may have been made in 1838, which proved successful and resulted in the permanence of the organization and the continuance of the church to this day. The Pittsburgh Church itself accepted 1833 as the correct date, for in 1933 it celebrated its one hundredth anniversary. The first church on record in Pittsburgh was dedicated in October, 1841. This church was destroyed by fire in August, 1849, and a new church was built immediately and dedicated in November, 1850. A third church was erected in 1889, and this, in turn, has undergone changes and renovations. In 1926 the Pittsburgh Church, at its own request, was transferred to the Pittsburgh Presbytery of the Presbyterian Church in the United States of America.

Salem Church, North Ebensburg. Salem Church, North Ebensburg, Cambria County, Pennsylvania, was organized in 1839. The Calvinistic Methodists united with the Congregationalists in organizing a Congregational Church in 1797. That early church consisted, as we have elsewhere observed, of twenty-four charter members, of whom twelve were Calvinistic Methodists from Wales and eleven were Congregationalists from Wales; one united on profession of faith. It was not until forty years later that the Calvinists organized a church of their own denomination in Cam-

bria County. This first Calvinistic Methodist church was organized in North Ebensburg, a distance of about six miles from Ebensburg.

Richard Hughes, a Calvinistic Methodist, came into the North Ebensburg community in 1837 or 1838, and identified himself with the Congregational church as others had done. But in a short time Richard Hughes and eight others peaceably withdrew from the Congregational church and decided to organize a Calvinistic Methodist church. Church services were first held in the home of Thomas Davies. Richard Hughes was elected elder when the church was organized, and continued in office until his death forty years later. Hughes came from Wales in 1800 and settled in Ohio; he then moved to Ebensburg, where he married Anne Griffiths, who had been the first child born in the Ebensburg settlement. This was the beginning of Calvinistic Methodism in Cambria County.

In 1922 the Pittsburgh Presbytery approved the plan of the North Ebensburg Church to join with the Congregational church and the Presbyterian mission at Cover, in order to have preaching more regularly. However, no organic union was to be entered into with the Presbyterians without first consulting the presbytery. The church was dissolved soon afterwards.

Ebensburg Church, Ebensburg, Pennsylvania. A number of Calvinistic Methodists came to Ebensburg in 1840 and decided to organize a church in the city. This was done and a building was erected, which was dedicated on May 25-26, 1841. Before the Ebensburg Church was organized a number of the Calvinistic Methodists attended the services at North Ebensburg.

Nebo Church, Green Township, Indiana County, Pennsylvania. This settlement was about twelve miles from Ebensburg, and about fifteen miles from Indiana City, Pennsylvania. The settlement was started in 1831, when Daniel Williams, William Arthur, Philip Arthur, and John Roberts arrived. The eastern division was settled some years later, when William Thomas, Richard Williams, and Robert Roberts settled there in 1836. The boast of the early settlers of Green Township was its remarkable forest, though later coal and iron were discovered on their farms.

The Calvinistic Methodists began to assemble for public worship there in 1840, when a church was organized with thirteen members. By September, 1842, when Rev. John Hughes, of Ebensburg, came there to live, the membership had doubled. This church society worshiped in a schoolhouse for fifteen years. No church was built until 1866 or 1867. The church was named Nebo. The Calvinistic Methodists were the only denomination having a church in the Indiana County settlement. In 1893 it was reported to the presbytery that Nebo was inactive as a Calvinistic Methodist church but that the Presbyterians were conducting services regularly in the church, though the property still remained in possession of the Ohio Gymanva.

These three churches—Salem, Ebensburg, and Nebo in Indiana County—because of their remoteness from other centers formed a union among themselves, which in that day was equivalent to a presbytery. They met every four months, once a year in each of the three churches. The first such meeting was held at North Ebensburg in August, 1843. In November of the same year the meeting was held at Nebo, Indiana County, and in March, 1844, the three convened at Ebensburg. The proceedings in these meetings were those of a regular meeting of presbytery, with business sessions and preaching services. Just how long this union lasted is not known—perhaps not long, for these churches were soon included among the churches belonging to the Pittsburgh Presbytery.

Sugar Creek Church, Armstrong County, Pennsylvania. The Sugar Creek Church was organized in 1841 or 1842, and was received under the care of the Ohio Gymanva in 1842. A new church, which cost three hundred and twenty-one dollars, was dedicated May 31 to June 1, 1845. It was at Sugar Creek that Rev. Howell Powell, of Cincinnati, began to preach in 1843.

Johnstown Church, Pennsylvania. The great iron and coal industries brought the Welsh to Johnstown. They held occasional services in the early 1850's, and on February 13, 1854, the Calvinistic Methodist Church of Johnstown was organized by Rev. J. L. Jeffries, its first pastor, with a charter membership of twenty-

one. Services were held in a schoolhouse. The church was received into the Pittsburgh Presbytery in May, 1854. Johnstown Church was transferred to the Blairsville Presbytery of the Presbyterian Church in the United States of America, in 1926 or thereabout.

Weathersfield Church, Ohio. This church was in the vicinity of Youngstown. The people of Weathersfield appealed to the Ohio Gymanva in March, 1856, for help to organize a church, and informed the gymanva that they were building a church edifice. A committee was appointed and the church was organized on June 27, 1856, and received into the gymanva. A new church was built in 1864 and dedicated in June, 1865. The first pastor of the church was Rev. John Moses. Weathersfield Church was dissolved in 1922.

Birmingham Church, Pennsylvania. In the vicinity of Pittsburgh there was a mission church or preaching station as early as 1856. It was soon dropped from the list of churches reported.

Strongstown Church, Pennsylvania. This church is reported for the first time in 1857, with nineteen members and two elders. We are not able to locate it. Rev. Hugh Davies does not mention it in the list of churches in the Pennsylvania Gymanva, so it must have been in the Pittsburgh Presbytery. It is listed with Ebensburg and Johnstown in the Diary of the Calvinistic Methodists in the United States for 1857.

Newburg Church, Ohio. When this church was built, its location was designated as six miles east of Cleveland. Rolling mills attracted the Welsh to Newburg. At the beginning this was a union church, but in November, 1863, Rev. John Moses organized the Calvinistic Methodist church with twelve charter members and in January, 1864, accepted a call and became its first pastor. At first the congregation worshiped in a public schoolhouse, then built a church which was dedicated in July, 1864. The church was dissolved in 1905.

Alliance Church, Stark County, Ohio. The church in Alliance was organized in 1866. It was presented to the Pittsburgh Presbytery in January, 1867, by Rev. John Moses, who became its first pastor. W. E. Morgan was one of the first elders. In 1894

this church decided to use the English language in all its services. The church was dissolved in 1920.

Youngstown Church, Ohio. Blast furnaces and rolling mills brought the Welsh to the vicinity of Youngstown. The Calvinistic Methodists assembled for worship for the first time in March, 1867, when Rev. Thomas C. Davies preached to them. In July of the same year they purchased an English Baptist Church for three thousand dollars. The church, at its own request, was dissolved by the presbytery in 1917.

Church Hill Church, Ohio. This church was organized in 1869. It was received into Pittsburgh Presbytery in September, 1869, as "the infant Church Hill Church." It was dissolved in 1909.

Wheatland Church, Ohio. The Wheatland Church was organized in 1872, with John Evans, John James, and Evan Moses as elders. The church was received into presbytery in October, 1872. It has since been dissolved.

Brookfield Church, Ohio. This church was located about three miles from Wheatland Church and was organized the same year, 1872, with W. Redfern, T. T. Williams, R. D. Richards, and R. Wright as elders. The church was received into the presbytery in October, 1872. In about fifteen years, 1886, the Brookfield Church was sold and the money received was applied on the heavy debt then burdening Youngstown Church.

Niles Church, Ohio. Niles Church was organized in 1870 or 1871 and was received into the presbytery on February 4, 1871. The church was dissolved in 1915.

Lake Shore Church, Cleveland, Ohio. Lake Shore Church asked to be received into the Pittsburgh Presbytery and was so received at a presbytery meeting held at Alliance in April, 1873. In 1888 Lake Shore Church came to be known as the St. Clare Street Church of Cleveland.

New Straitsville Church, Ohio. This was a union church. It was organized on November 13, 1874, by Rev. David Harries, then of Columbus. The first elders were J. P. Jones and Thomas Leyshon. There were twenty-two charter members.

Sharon Church, Pennsylvania. The church in Sharon was or-

ganized in 1875 and was received into Pittsburgh Presbytery on August 7, of the same year.

Houtsdale Church, Pennsylvania. The church in Houtsdale was organized in 1880, and was received into Pittsburgh Presbytery on November 20 of the same year.

Wilson Avenue Church, Cleveland, Ohio. The church on Wilson Avenue was dedicated October 12-18, 1903. The Ohio Gymanva was held there at its dedication. This church was transferred to the Western Presbytery when the Pittsburgh Presbytery was dissolved. The pastorate of Rev. Samuel Griffiths in this church is almost coexistent with the life of the church. His labors there still continue. Mr. Griffiths also has had the unique record of holding the office of stated clerk in the Ohio Gymanva for more than fifty consecutive gymanvas. When the Western Presbytery was dissolved, Wilson Avenue Church was transferred to the Cleveland Presbytery, and is now known as the Fifty-fifth Street Welsh Presbyterian Church.

Other Churches of the Pittsburgh Presbytery. So great was the influx of Welsh into Pittsburgh and its environs, due to the iron and coal industries, that many small Welsh colonies appeared in various towns or villages. The presbytery did everything in its power to bring the gospel into those settlements and thus serve its countrymen. Accordingly we find names of places where a cause was started and a mission, or perhaps just a preaching station, located. Some of these grew up in a night, as it were, and vanished in a night. Others developed into churches which lasted for a short period of years. Among the places where such causes were started in one form or another are:

Dravosburg, Pennsylvania, mentioned in 1873 as a place where much Welsh preaching was done, but with no result so far as a permanent work was concerned.

McKeesport, Pennsylvania, near Pittsburgh, reported as more promising.

Irwin Station, Pennsylvania, received under the care of the Pittsburgh Presbytery in May, 1871, and organized in July, 1873.

Coalburg, Ohio, near Youngstown, also reported in 1873, as a promising field, with the hope of organizing a church there soon.

Brady's Bend, Pennsylvania, where a church was organized. The date is unknown.

Girard, Pennsylvania, mentioned in the minutes of the presbytery for 1875 as one of the churches in need of a preacher. Nothing further is reported of it.

Vienna Church, Ohio, in the same list. It was organized by Rev. Ebenezer Evans in 1874.

Prominent among early leaders in the Pittsburgh Presbytery was Rev. John Moses. Mr. Moses was an ironworker and superintended several mills. His name appears as the first pastor in several churches. Mr. Moses moved from one mill location to another and in all probability many mill men followed him, as was their habit. When he came to a mill town where Welshmen labored, he established a church in their midst.

A very useful man in the Pittsburgh Presbytery and the Ohio Gymanva as well was Rev. Thomas C. Davies. Mr. Davies spent practically all, if not all, of his ministry in the Pittsburgh Presbytery. He was a man of sound judgment and good foresight, characterized by a practical, calm, and sane attitude toward the Church. As general secretary of the Home Missionary Society, he labored incessantly among the small churches and sought out locations where the church could serve his countrymen. At the same time he was pastor of the important Pittsburgh Church. His opinion on every phase of the work was eagerly sought. His wisdom and discretion were recognized by all, and his counsel always was safe and generally accepted. He served in every capacity in his own gymanva, and in the General Assembly he exerted a large influence, particularly in the home mission work. He was for many years superintendent of mission work. Mr. Davies was thoughtful, strong, and stimulating, more calm and deliberate in his delivery than many others in his day, and withal an excellent preacher. Pittsburgh Presbytery, the Ohio Gymanva, and the Calvinistic Church in America were indebted to Rev. T. C. Davies for much of their success.

When the Pittsburgh Presbytery was dissolved in 1926, it con-

sisted of but three churches—Pittsburgh, Johnstown, and Cleveland.

The Ohio Gymanva was dissolved in 1933. Its two remaining presbyteries were likewise dissolved and their churches assigned to the presbyteries within whose bounds they were located.

IX. THE WISCONSIN GYMANVA

THE complete official name of this gymanva is "The Gymanva of Wisconsin and Northern Illinois." Several of its churches were at one time in the State of Illinois, but these were soon confined to the churches within the city of Chicago.

The first permanent Welsh settlers to enter Wisconsin territory were John Hughes and his family of seven, who came from Cwm Ynys Fawr, in Carmarthenshire, in 1840, and settled on the north half of Section 2, in the Township of Genesee, Waukesha County, and gave it the name of Nant-y-Calch (Lime Brook). The family of John Hughes later became the first Welsh settlers of Waushara County, then known as the Indian Land. In 1841 two other Welsh families came to Waukesha County, those of Thomas Jones and John Jarmon. Jones was a relative of John Hughes. In the spring of 1842 a group of fifteen families arrived from Cardiganshire with their leader, Richard Jones, of Bronyberllan, familiarly known by his friends as King Jones; and thus a Welsh community was assured. Others came the same year, among them Hugh Elias from Anglesey. There were ninety-nine people in the Welsh community of Waukesha County before the end of 1842.

The Welsh came into Racine County in 1841. Among the foremost of the early arrivals were the families of Griffith Richards, Richard Richards, Thomas Jehu, Thomas Isaac, Robert Owen, Humphrey Thomas, Richard G. Jones, Thomas Davies, William Hughes, and James Pugh, and William G. Roberts, a bachelor. These early immigrants arrived in Racine in the month of August, remained in the city a few weeks, then moved some five or six miles southwest and established homes on farms in a community which became known as Pike Grove. In 1842 another group of Welsh came into Racine County and settled a few miles northwest of Racine in a community originally known as Skunk Grove, which later received the more savory name of Mount Pleasant. Among the early settlers in Skunk Grove were the families of