

**A HISTORY
OF DOYLESTOWN
PRESBYTERIAN CHURCH**



Doylestown Presbyterian Church
Doylestown, Pennsylvania
18901

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“Though the strength of our church has been severely tried throughout its history, through the prayers and efforts of God’s people the candlestick of the Christian ministry has never been removed out of its place. From the lamp set up and trimmed in former years, shines the light that we now enjoy—all honor to the godly men and women (living and dead), who have left us a heritage so precious.”

Silas Milton Andrews, D.D.
Pastor, Doylestown Presbyterian Church
1831–1881

ACKNOWLEDGEMENTS

The History Committee held its first meeting on February 7, 1980 following a decision by the Session to pursue the writing of a history of the Doylestown Presbyterian Church.

The committee at that time consisted of Judith Comes, Wayne Hoch, Elizabeth Porter, Dorothy Taylor and William Barger, ex-officio.

At our organizational meeting it finally dawned on us the huge responsibility we had undertaken. Very early on we added additional members to our committee—Naomi Darville, Roberta Daymon, Jan Helsel, Miriam Montgomery and Dorothy Richards. We accepted with regret Wayne Hoch's resignation but are indebted to him for his early work with the committee. The committee has remained virtually unchanged since its inception four years ago—a real tribute to the commitment and integrity of its members.

The first year was our "shake-down cruise." We spent our time in discussion, research and planning an outline. Our research involved the study of all our old records, most of which are housed at the Presbyterian Historical Society in Philadelphia. Since the history of our church is so closely intertwined with local history, we made extensive use of the facilities of the Bucks County Historical Society. Both organizations have been most cooperative and supportive. To the many people who submitted to oral interviews for our permanent collection, to Elinor Horn, who did the typing of these interviews and to former pastors who responded to our letters with in-depth information, we are grateful. Our many thanks to the Samaritan Class for the generous donation in memory of Esther Meyers.

The chapters were contributed by many different authors, so that variations in style and some overlapping of information is to be expected. The book is truly a history written of and by members of DPC, and its many different "voices" help, in effect, provide a more vibrant and personal testimony of the church, its past and its people.

We have tried to be objective in our interpretation of data. Our success in this endeavor, however, must await the scrutiny of future historians.

In the spring of 1983 a "business committee" under the chairmanship of Nancy Smith was formed. Members of the business committee are Diane Clymer, Mariana Hoffman, Florence Kerns and Janis Wilkinson. To them goes the credit for getting this book into print with all its attendant problems. Our special thanks to the staff of the Doylestown Presbyterian Church, especially Jean Elliott, executive secretary, and Barbara Bainger,

for endless hours of work. Our sketch artists Alfred Boell, Barbara Shenkle, Nancy Smith and Craig Warner have contributed greatly to the historical effect we intended. Special thanks to Jim Wister for arranging additional art work, and to Shelby Gaudio for her calligraphy.

Finally, to our senior pastor, Dr. William C. Barger, without whose support at every step this project would never have reached fruition, our deepest appreciation.

One of our major concerns in the writing of this book has been the inadvertent omissions of people who have served DPC in so many countless tasks throughout its history. The story of our church is people, many thousands of them, all of whom have been faithful and dedicated servants of Jesus Christ. We present this history as the continuing story of God's work in the Doylestown Church, a proud heritage indeed.

The History Committee

Judith C. Comes, Chairman

Naomi M. Darville

Roberta M. Daymon

Miriam H. Montgomery

Elizabeth B. Porter

Dorothy M. Richards

Dorothy T. Taylor

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INTRODUCTION

Hitherto hath the Lord helped us.

In 1940, the Deep Run-Doylestown Presbyterian Church celebrated a 215th anniversary and dedicated a newly constructed education building. In 1950, the Deep Run-Doylestown Presbyterian Church celebrated a 225th anniversary and Horace M. Mann's *History of the Deep Run-Doylestown Presbyterian Church (1725-1950)* was published and distributed to members and friends of the congregation. In 1965, "the 240th anniversary" of the Doylestown Presbyterian Church was celebrated. Prior to 1975, a committee was appointed and plans were underway to celebrate a 250th anniversary, but the anniversary was not celebrated.

Something had happened in 1957 that eventually caused the congregation at Doylestown to re-think its history. After 153 years of being served by the same ministers and sharing a common background experience and existence, a new congregation was formed at Deep Run by the Presbytery of Philadelphia in 1957 and the church at Doylestown was asked to remove the words "Deep Run" from its name.

The congregation in Doylestown had its beginning in 1804, when the pastor of Deep Run, the Reverend Uriah DuBois, came to Doylestown to become principal of Union Academy. For all practical purposes, the church at Doylestown was considered a continuation of the church started at Deep Run in 1725. This statement has been supported and verified by both early and recent pastors and historians. In "An Historical Discourse," directed by the General Assembly of the Presbyterian Church in 1876, the Reverend Silas Andrews stated, "Deep Run and Doylestown are one and the same church. A Ruling Elder residing within the bounds of either congregation is equally an Elder in the other." Thomas Murphy, writing in *The Presbytery of the Log College (The Cradle of the Presbyterian Church)* (1889), stated, "At first its history is somewhat complicated, but it is nevertheless deeply interesting. The histories at Deep Run and Doylestown are so interwoven with each other that they must be traced together; the churches are in fact one-though separate organizations, they have always been one and the same pastoral charge, and in reality stand related as predecessor and successor." On the same page, Dr. Murphy refers to "1732 (actual organizing date of Deep Run by the Presbytery of Philadelphia) and Deep Run as the real beginning of the Doylestown Church." Dorothy Cameron in her very excellent book, *History of the Presbyterian Church of Deep Run, 1725-1975*, quotes Rev. Silas Andrews, "The congregation of Doylestown was at first only the Church of Deep Run worshiping at another place. The

minister was the Pastor of Deep Run, the Elders were the Session of Deep Run, and the members in communion, such as had been received at Deep Run still acknowledge this relation.”

This relationship was further verified by the apparent yoking of the names of Deep Run and Doylestown from 1821 to 1957. “From 1841 to 1920 Deep Run continued a part time existence” (Cameron), and in 1913 the Deep Run Church was officially merged with the Doylestown Church by the Presbytery of Philadelphia.

The Reverend William E. Steckel, writing in *The Directory of Deep Run and Doylestown Presbyterian Church (1917)*, spoke of “the organic union” of the two churches. This organic union continued until 1957, when a new congregation was formed at Deep Run and the name “Deep Run” was removed from the name of the congregation at Doylestown. Although the two churches share a common origin, experience and existence, the congregation at Deep Run has now resumed its heritage, and it now seems feasible for the congregation at Doylestown to focus on the particular work of Christ in Doylestown.

The specific endeavor of writing a history of the Doylestown Church got underway within six months after my arrival in Doylestown as a new pastor. In November 1978, I received a telephone call from a person representing a publishing company. The person indicated that his company would like to help us celebrate our upcoming anniversary by assisting in the publication of a history. I told him that I was not aware of an upcoming anniversary but that I would take the matter to the Session. When I brought the matter up at the next Session meeting, I was informed about all the confusion which has been delineated in the first part of this preface. Fortunately for Doylestown Presbyterian Church, Elizabeth Berger Porter was an Elder on the Session at that particular time. Mrs. Porter had been in the church since childhood and was the daughter of Mrs. Henry J. Berger (Rebecca), who was the founder of the Samaritan Class. Mrs. Porter was the chairperson of the Session’s Worship and Music Committee to which the matter of the church’s history was referred. She immediately recruited Mrs. T. Edward Comes (Judy) to serve as the chairperson of a History Committee. Mrs. Porter agreed to serve on the committee and, due to her respected leadership and lifetime involvement in the church, proved to be an invaluable resource. Under Mrs. Comes’s able leadership a committee was assembled and the writing of the church’s history was soon underway. The committee was not bound or predisposed by any previous view of history, but sincerely, conscientiously and faithfully pursued its task. Since 1984 marked the

180th anniversary of the Reverend Uriah DuBois's arrival in Doylestown, it seemed appropriate to schedule the history's publication to coincide with that date.

In 1900, in observation of his first anniversary as pastor of the Presbyterian Church in Doylestown, the Reverend Robert M. Labaree, D.D., reviewed the work of the previous year and looked ahead to future possibilities. He pointed out that an anniversary is a milestone which tells of the distance already traveled and points to the journey still ahead. The work of the History Committee over the last four years tells of the distance already traveled, but as exciting and as interesting as that journey has been, we at Doylestown Presbyterian Church can only repeat the words inscribed on a memorial tablet erected in the narthex of our church in 1881, *Hitherto hath the Lord helped us*. These words were first spoken by the Prophet Samuel to the people of Israel (I Samuel 7:12). For Samuel, these words were the key which unlocked the meaning of history. From generation to generation, on this moving edge of time which we call the present, the key word for God's people must be "hitherto." It looks both ways—backward and forward! It presupposes a past and assumes a future as well. It is a witness of God's help in the past and an assertion of God's help in the future.

Even though as a congregation we may have some difficulty in identifying the date and place of our beginning, we can say with confidence, "Hitherto hath the Lord helped us!" We are 1500 strong and gifted members blessed with generous financial and spiritual resources. With God's help we expect new and great accomplishments for the cause of Christ through the ministry and mission of Doylestown Presbyterian Church.

William Clinton Barger, Pastor

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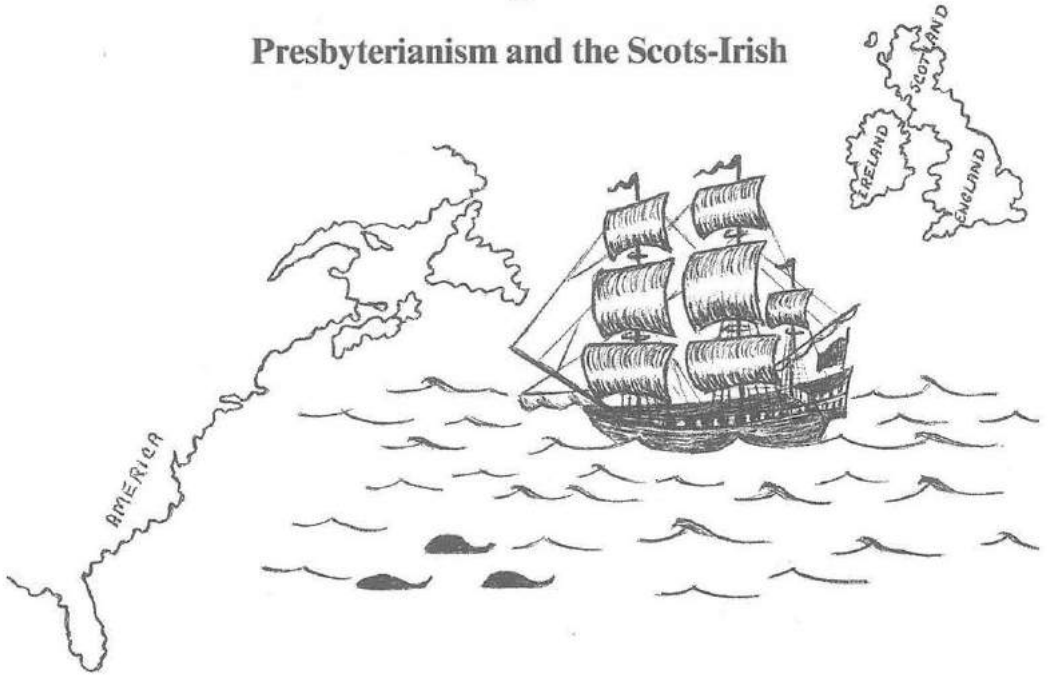
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SIGNIFICANT DATES IN THE BACKGROUND AND HISTORY OF DOYLESTOWN PRESBYTERIAN CHURCH

- 1536 John Calvin publishes first edition of the Institutes of the Christian Religion.
- 1560 The Scots Confession of Faith is written by John Knox and five associates.
- 1647 The Westminster Confession of Faith becomes the Standard of Scottish Presbyterianism.
- 1683 Reverend Francis Makemie (Father of organized American Presbyterianism) begins work in Maryland.
- 1698 First Presbyterian Church of Philadelphia established by Reverend Jedidiah Andrews.
- 1705– 500,000 Scots-Irish arrive in Pennsylvania, New Jersey, Maryland,
1775 Virginia and the Carolinas.
- ?1706 First American Presbytery, Philadelphia (under Reverend Francis Makemie's leadership).
- 1707 Presbyterian services begin at Bensalem in Lower Bucks County under Reverend Jedidiah Andrews.
- 1717 First American Presbyterian Synod, Philadelphia.
- 1725 Presbyterian Church begins at Deep Run, Pennsylvania.
- 1727– Reverend William Tennent, pastor at Neshaminy, Pennsylvania
1742 establishes the "Log College."
- 1729 American Presbyterians adopt the Westminster Confession of Faith.
- 1745 Old and New Side Division over revival methods and ministerial education standards—Reunited 1758.
- 1775 Mecklenburg Declaration of Independence by Scots-Irish in North Carolina.
- 1776 John Witherspoon and eleven other Presbyterians sign Declaration of Independence.

- 1789 First General Assembly, Philadelphia.
- 1804 Reverend Uriah DuBois arrives in Doylestown to be principal of Union Academy; public worship services are held in one of the rooms of the Academy. (Considered the beginning of the Presbyterian Church at Doylestown.)
- 1813 Doylestown becomes county seat.
- 1815 August 15, original Doylestown Presbyterian Church edifice dedicated.
- 1816 Doylestown Church is officially chartered by the Presbytery of Philadelphia.
- 1831– Reverend Silas M. Andrews, D.D., serves Deep Run–Doylestown
1881 Church for 50 years less eight months.
- 1872 May 16, Present Doylestown Presbyterian Church edifice dedicated.
- 1913 Deep Run and Doylestown churches officially merged by the Presbytery of Philadelphia.
- 1930 Women admitted to Presbyterian Eldership in American Presbyterianism.
- 1950 225th Anniversary of the Deep Run–Doylestown Presbyterian Church celebrated.
- 1956 Betty Ross is elected as first woman Elder at Doylestown Presbyterian Church.
- 1957 “Deep Run” is removed from the name of the Doylestown Church and a new congregation at Deep Run is formally organized by the Presbytery of Philadelphia.
- 1965 “240th Anniversary” of the Doylestown Presbyterian Church celebrated; expanded Education Building re-named Andrews Hall in memory of Reverend Silas M. Andrews, D.D.
- 1967 The Book of Confessions (Confessions of ’67) adopted.
- 1984 Doylestown Presbyterian Church celebrates the 180th Anniversary of the Reverend Uriah DuBois’s arrival in Doylestown and the publication of *A History of Doylestown Presbyterian Church*.

Presbyterianism and the Scots-Irish



They were poor, Presbyterian, and persistent. They were industrious, hardy people who had pioneered in their own land before risking the perilous sea crossing to America. They were known as the Scotch-Irish in America. Space allotted in this book could never cover the volumes that have been written about them. The hyphenated term "Scotch-Irish" is an Americanism, generally unknown in Scotland and Ireland and rarely used by British historians. Their history and Presbyterianism go hand in hand and we today owe a great deal to these pioneers for our Church and our nation.

In 1610 their ancestors crossed the twenty-mile channel from the Lowlands of Scotland to the northern province of Ireland (Ulster). England, under King James, invited these Scots, as a political experiment, to help "subdue" the native Irish. This part of Ireland was called the Plantation of Ulster. Its people had long been in contact with the English ways, language and ideas because of their proximity to the English border. Thus the two names blended together and in America they were called Scotch-Irish. The name Scotland causes us to envision the Highlander—dressed in kilts, the dirk, sporran, brooch and bonnet accompanied by the skirl of bagpipes in some picturesque glen. This was not so of the Lowlanders—these were tenant farmers under a "laird." They knew what it was to barely survive on the thin soil in Scotland.

In Ireland they developed a very lucrative linen and woolen industry, but this led to a series of crippling protective acts passed by the British who were

alarmed at their prosperity. Then came the “rack-renting,” as landlords would raise the rent when a long lease on land expired. By 1710 hundreds of leases were up for renewal. For six years after 1714, they were faced with drought, food costs were rising, the flax industry was in a depression, and there was a smallpox epidemic. Under the Test Act of 1713, passed by the Anglican religious establishment, the sacrament was to be in accord with the Church of England. It became illegal for Presbyterian ministers to perform marriages, bury the dead or teach schools. These reasons brought five thousand Ulster Scots to America in 1717 and 1718. In spite of the perilous crossing and for many, the indenture for passage money, “five great waves brought a quarter million Ulster Scots to America.” Since the Delaware River was a favorite entryway, Pennsylvania and surrounding areas in New Jersey, Delaware and Maryland became their new homes.

Life in this new land was harsh indeed for these pioneers. We find in the period of settlement after 1730, forests had to be leveled and stumps pulled to make arable fields. Cabins, mills, barns and sheds and the first log churches had to be built. Pathways had to be cut through woods and rocks, over mountains, through creeks and along old Indian paths. Clothing had to be made from hides and skins, from wool and flax. Money seldom came to hand, but the barter system was used. Products of their own toil were exchanged for glass, salt, iron or spices. Wherever these emigrants from Ireland formed a settlement and had obtained shelter for their families, they organized congregations for Christian worship. “For this purpose, they habitually assembled themselves together holding to the government, creed and doctrines of their fathers, as contained in the Westminster Confession of Faith, with its Catechisms, as the rule of Faith and ecclesiastical organization, which they intended to maintain for themselves and their children and which they revered, as the offspring of the religious liberty, that they sought to found in a province settled under a Charter, that proclaimed religious freedom and equal rights” (Loetscher).

“Church life in the period around 1730 was very different from what it is today. The Lord’s Supper was celebrated twice a year, with appropriate sermons preached on the preceding Thursday, Friday, and Saturday. At the Communion service itself the atmosphere was one of deep solemnity. Long tables extended from the pulpit to the door. Those who had “tokens” might partake of the sacred feast. Church members took their religion seriously. Upon arriving home, it was customary for them to discuss the sermon, and often to compare the preacher’s doctrines, point for point, with scripture. The minister’s salary was paid mostly in kind; wheat, Indian corn, hemp, or linen yarn. At this time two thirds of the American Presbyterian ministers

were graduates of Glasgow University in Scotland” (Loetscher). Life was crude, but not illiterate, most could read and possessed a Bible. “Parents presenting children for baptism were questioned as to their habits of family worship. The Shorter Catechism was a staple for spiritual diet, learned at home, recited at school, repeated to the minister. Congregations were divided in ‘Quarters’, with one elder particularly responsible for the spiritual welfare of each quarter” (Loetscher).

The Reformation in Scotland, led by John Knox, met with universal success among Lowlanders. Their Calvinist “Kirk” became the Church of Scotland. Its struggle against “popery” and resistance to Anglicanism brought about loyal support from the people. “The highest aspiration of a Lowland family was that a son might attend a university and become a minister. ...This passion for education carried over to northern Ireland and across the sea to America, with far-reaching results in the colonies. The Presbyterian Church, with its members ‘Straitly’ watched over and disciplined by the session of each parish kirk, stiffened the moral fiber of the people and with its own presbyteries, not subject to the Scottish Kirk, gave the members experience in self-government” (Leyburn).

“Presbyterianism with its Calvinistic emphasis on the Word of God, has always stressed the necessity of a highly educated ministry to expound the Word” (Loetscher). In order to establish the means of educating candidates for the ministry, William Tennent, pastor at Neshaminy, Pennsylvania from 1727 to 1742, built a “Log College” after a church had been built. From this beginning the College of New Jersey was chartered in 1746. It was not an official continuation of the “Log College”, but its spirit continued since four of its first twelve trustees were “Log College” men. By 1756 it had moved to Princeton and became Princeton University in 1896. Thus, Presbyterian interest in education was to have its effect on a growing nation and its political life.

In 1738, Mr. Tennent accepted an assistant, Rev. Francis McHenry, twenty-eight, and recently from Ireland. He was ordained in 1739 at the Deep Run church and preached every third Sabbath for Mr. Tennent at Neshaminy. He was a “circuit rider”—traveling by horseback, he would preach at Deep Run in the morning, ride to Neshaminy and preach there in the afternoon, then on to Red Hill (Ottsville) and preach there in the evening, staying there overnight and returning to Deep Run in the morning. His salary was six hundred dollars with homestead privileges, for a number of years.

The first true form of representative government came from the Presbyterian Church. It was the “nursery of liberty,” teaching men to defend their rights against civil rulers. The American Constitution was fundamentally

modelled after such a pattern. These “Dissenters” were free to speak their mind and passive obedience never found favor with them. Their teaching was very influential, in the South especially. A Declaration of Independence was written by a committee of Presbyterians in 1775, at Mecklenburg County, North Carolina. In the Continental Congress, John Witherspoon, president of Princeton College, was the only minister (Presbyterian) to sign the Declaration of Independence of 1776. Of those signing the Declaration of 1776 are twelve Presbyterians: John Witherspoon and James Wilson, born in Scotland; James Smith, George Taylor and Matthew Thornton, born in Ireland; Benjamin Rush, Thomas M’Kean, William Floyd, Philip Livingston, Richard Stockton, John Hart and Abraham Clark. Thirty-seven Presbyterian chaplains served in the militia and continental army.

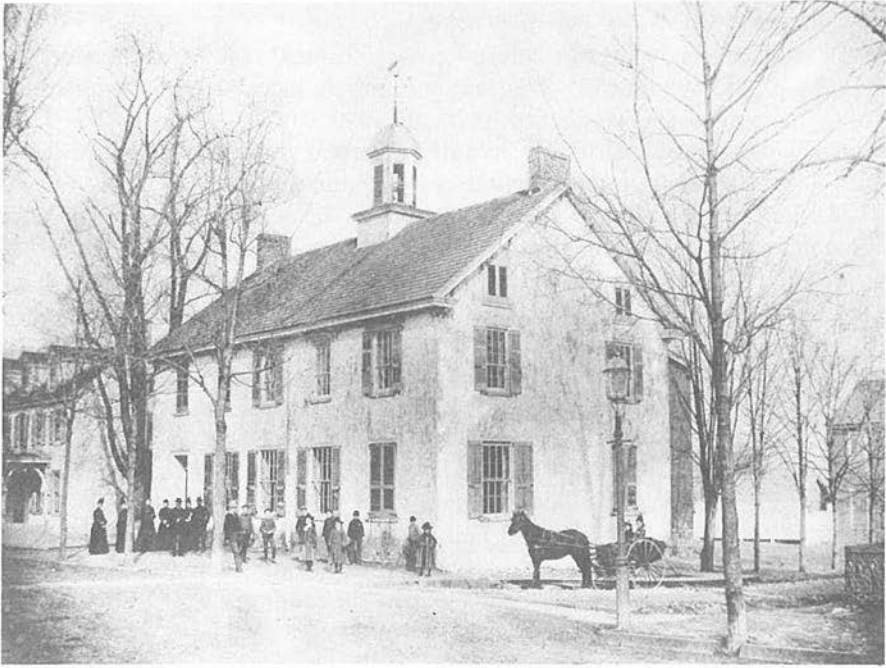
Presbyterian women also played an important role at this time in our nation’s history. Jane McCrea, daughter of a Presbyterian minister, was killed by Indians who were fighting with the British. Mrs. Jane Caldwell, wife of a Presbyterian minister, was shot by Hessian soldiers. They became martyrs to the cause and their deaths were used in American Revolutionary propaganda. The ladies of South Carolina were urged to boycott tea in a letter written in 1774 by William Tennent III, stating that “patriotism extends even to the Fair Sex.” In 1776 ladies at a Presbyterian wedding formed a Whig organization and promised to marry only patriots. We can certainly envision how supportive every Scots-Irish pioneer woman was to the men in their family during this important time in the growth of our nation.

In *Why a Presbyterian Church?* Cleland B. McAfee tells us: “The Presbyterian Church has a heroic history of its own, including men and women whose lives have made some of the finest records of the Christian faith. The line runs back to Geneva in Switzerland, to the Netherlands, to the Huguenots of France, to the Waldensians of Italy, but especially to Scotland and northern Ireland, where eloquent Christian witness was borne by consecrated Presbyterian men and women. Presbyterians are stirred by a family feeling when they read this heroic story and find themselves in direct line with such names. Early American history carries the same glory into the present day. The Apostle Paul said that he was ‘a citizen of no mean city.’ Presbyterians feel that they are descendants of no mean line. They glory in their heritage and most of them feel the challenge of it and would like to make their ancestors proud of them, as they themselves are proud of their ancestors.”

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The Union Academy



Union Academy, built in 1804. *Courtesy of Spruance Library, Bucks County Historical Society, Doylestown, PA.*

In the early nineteenth century, the village of Doylestown consisted of approximately 100 inhabitants. It is interesting, therefore, that the thoughts of these early citizens would turn to education.

In 1804, on ground donated by John Hough, the seeds of the Union Academy were sown. The land was situated at the corner of what is now Broad and Court Streets. The building faced Broad Street. In 1807 Court Street was opened between Main and Broad Street and called Academy Lane; it was opened to allow access to the new school. In 1811 Broad Street, called German Meetinghouse Road, was opened. Also in 1804, the Reverend Uriah DuBois was called from the Deep Run Presbyterian Church to assume the first principalship of the new school.

The building was not completed in that year due to an insufficiency of funds, but it appears that students were being accepted in that year. According to the *Pennsylvania Correspondent and Farmers Advertiser*, the Union

Academy offered instruction in "Latin and Greek classics, grammatical knowledge of English and French languages, Geography including Astronomy and the use of the Globes, Oratory and the Belles *lettres*; Practical Mathematics, and the Rudiments of Natural Philosophy." This was no ordinary country school. The erudition and classical scholarship of Mr. Dubois assured the immediate success of the infant school.

Because of a shortage of funds, a lottery to raise \$3,000 was authorized by the State Assembly in 1805. This was not entirely successful and completion of the school building was not realized until 1809.

The Union Academy quickly became the hub of village life. Debates, public examinations and oratorical contests were quite common.

A room in the building was set aside to meet the religious needs of the tiny community. Open to all Christian denominations, this congregation was the root of the Doylestown Presbyterian Church. Mr. DuBois began to preach in the Academy and in 1808 preached alternately at Deep Run and Doylestown.

The Academy was the home of several organizations through the years, including the Doylestown Library, Academy of Natural Sciences of Bucks County, the Doylestown Grays, Aquetong Lodge #193, I.O.O.F. and Doylestown Lodge #94. It was at the Union Academy that the Fourth of July was first celebrated on July 4, 1804. The Declaration of Independence was read, three orations given and 17 toasts drunk!

Upon the death of Mr. Uriah DuBois in 1821, Mr. Ebenezer Smith was named the new principal. Mr. Smith, a graduate of Yale, was assisted by George Murray, who was born and educated in Scotland. In 1828 Mr. Smith resigned and died the following year. Mr. Murray resigned in 1829 but lived to the age of 96.

Following Mr. Smith as principal of Union Academy was Rev. Samuel Aaron, son-in-law of Mr. DuBois. He had served briefly in 1821 as assistant to Mr. DuBois, having himself been a student at the Union Academy. He was married to Mr. DuBois's oldest daughter, Emilia, and served for a time as pastor of the New Britain Baptist Church. He was active in the anti-slavery movement and was considered to be a brilliant scholar and good teacher. Mr. Aaron dissolved his relationship with the Academy in 1834 to take charge of a school in Burlington, New Jersey.

He was succeeded in his position by the Reverend Dr. Silas Andrews, in 1835, who performed his duties along with the pastorate of Doylestown Presbyterian Church. Mr. Andrews resigned his position in 1881 to begin his own school.

The Union Academy served as a private school from its inception until August 1849, when it became part of the public school system. The school

directors of Doylestown purchased the building from the Board of Trustees in 1889. The building was subsequently razed to make way for the Doylestown Borough School.

It is estimated that approximately 4,000 students received all or part of their education at the Union Academy.

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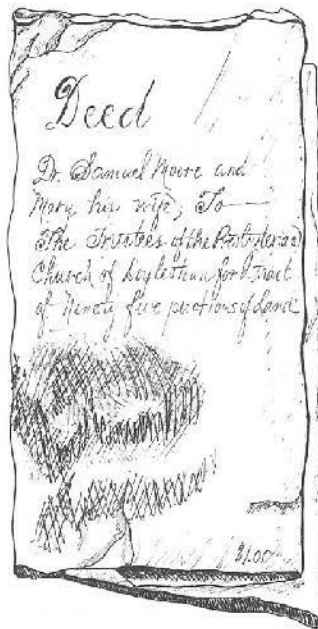
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The Church Edifice

According to Dr. Silas Andrews, "The felt roof leaked like a sieve, but for thirty-three consecutive Sabbaths the church congregation assembled there without having one rainy afternoon." This comment was made about the Lecture Room which was located at the corner of Church and East Court Streets. It was used from 1870 to 1871 when the present church building was being constructed to replace the original building.

The preceding information is very interesting, but to begin the story of Doylestown Presbyterian Church, one must go back to 1732. In that year the Presbyterian Church of Deep Run was founded and Doylestown Church was an offshoot of that church.



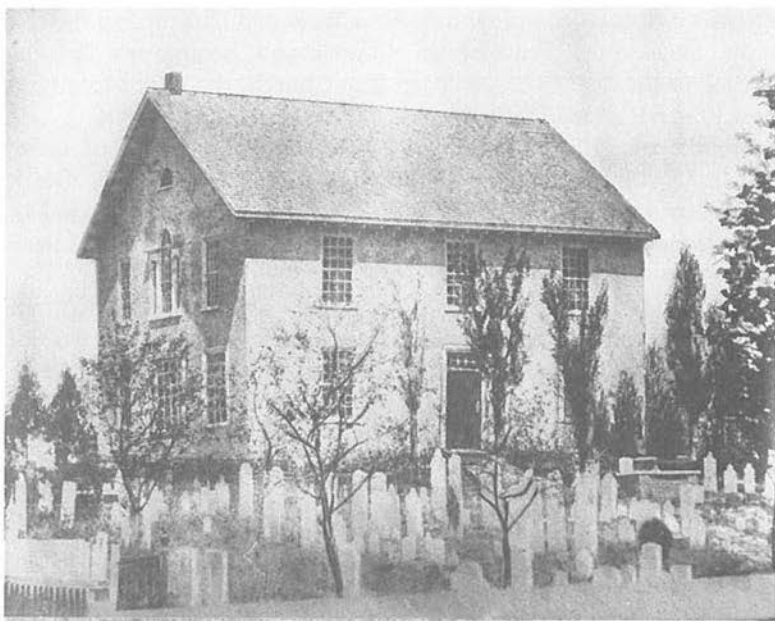
Drawing of original deed for Church property.

In 1804, Reverend Uriah DuBois, the Deep Run pastor, moved to Doylestown to head the Union Academy. It was the first public building erected in Doylestown and was located at the corner of East Court and Broad Streets. Mr. DuBois held frequent religious meetings in a room that was made available to all Christian denominations. Here Reverend DuBois laid the founda-

tion for Doylestown Presbyterian Church and became its first pastor. According to the history of the Deep Run Church, the Irish Meeting House congregation organized Doylestown Presbyterian Church in 1804.

In August of 1813 the Presbyterians began construction of their first church in Doylestown, built on the site of the present church. The lot of about an acre was purchased from John Shaw for \$400. This original lot was in New Britain Township and the site provided a panoramic view of the countryside at the time.

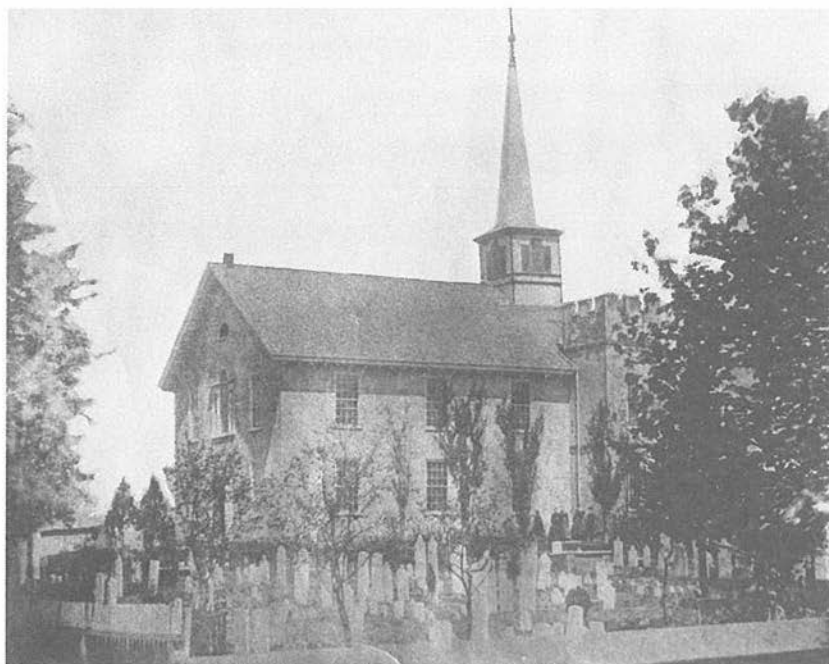
The building, which was 45 feet by 55 feet, and heated by two template stoves, was made of roughcast stone. Four ranges of pews and two side galleries, reached by two stairways with doors on the west and south sides, were part of the original building. The cost was slightly over \$4200.



Doylestown Presbyterian Church 1842.

The building was constructed on the northeast corner of the lot with the long axis of the church running east and west. This is in direct contrast to the present building, as is shown in an old photograph contained in the Mercer Museum.

The church was dedicated to the glory of God on August 13, 1815. Present at the dedication were the Reverends Jacob J. Janeway of Philadelphia,



Doylestown Presbyterian Church 1852.

Robert B. Belville of Neshaminy and Uriah DuBois, the pastor. The Deep Run and Doylestown congregations were united, totaling thirty members.

Changes began being made to the church building almost immediately after construction was completed. These changes included closing the front door on the south side, constructing a vestibule for the door on the west and adding a stove in the vestibule. Later on the building was lengthened 9 feet, a spire was added and a cellar furnace was installed. The changes cost a little more than the cost of the original building.

On December 20, 1817 the congregation bought an adjacent lot, the size of nearly one acre. It was located in New Britain Township and was purchased from Dr. Samuel Moore and Andrew Dunlap. In December of 1822 another lot was purchased in Doylestown Township from Dr. Moore. These purchases covered the site of the present church building, graveyard and Educational Building.

In the summer of 1835, a building was erected on the east corner of the graveyard. It was a frame structure 22 feet wide and 28 feet long. It was used

for meetings of the Session, Sabbath School, and weekly lectures, and was generally referred to as the Lecture Room. It was later lengthened to 40 feet. In the summer of 1842, a 221-pound bell was purchased by the Trustees for the Lecture Room. It cost \$85.00. This price included the bell and the yoke from which it swung.

The church was enlarged and changed in appearance in 1850. Towers and a spire were constructed at the front of the building. This tower would house the "bell of 1842." The pulpit was narrow and about 12 feet high. There was a door at the base and a pair of winding stairs inside to reach the top. For the congregation there was a noticeable wait from the time Dr. Andrews, then the preacher, closed the door until his head appeared above the pulpit.

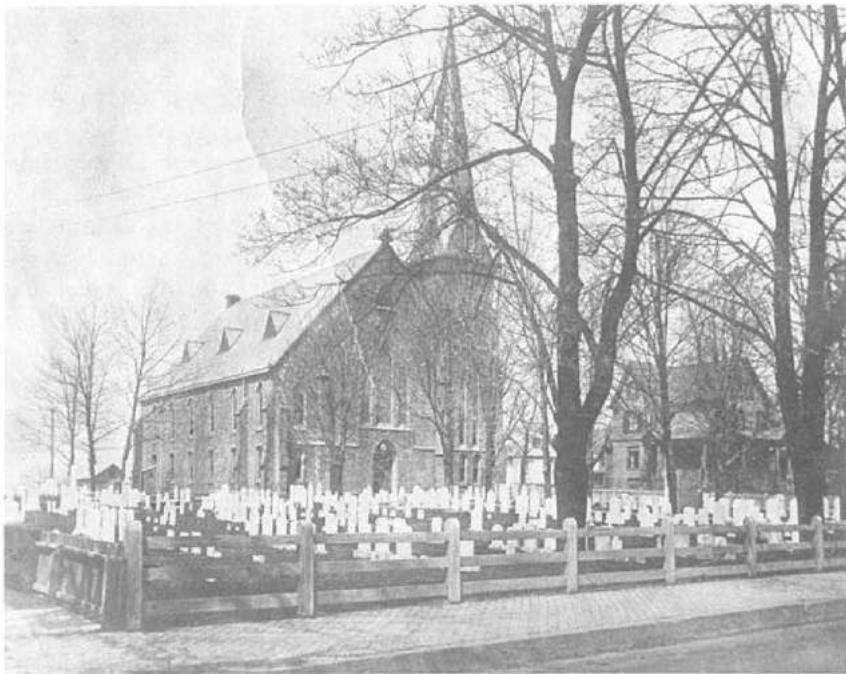
Discussions were starting now that considered the construction of a new building. Plans were presented that proposed to add a two-story building at the west end of the church, with lecture room below and Sunday School room above, at a cost of four or five thousand dollars. This met with much opposition. It was thought to be too much money for an addition that would not be satisfactory in appearance, would not give more pew accommodations, and would become inadequate and have to be replaced. It was finally decided to build an altogether new church.

The old building was torn down and the new church was erected on the same site, but built in the opposite direction, the axis now running north and south. This was the basic structure presently in use.

The new building was constructed of light brown stone quarried within the borough. It was believed to have been quarried along Ashland Street, between West and Clinton Streets, from a knoll known as Mt. Timothy.

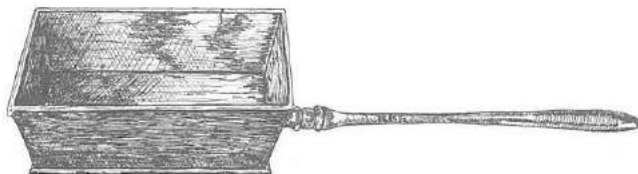
A charitable woman paid for more than one-half of the new building. The structure measured 95 feet by 65 feet, with a tower and spire rising 146 feet from the ground. The cornerstone was laid in 1871 and the structure was ready for a service in the chapel or lecture room on January 7, 1872. The dedication service was held in the auditorium of the new church on May 16, 1872.

The auditorium on the second floor had six ranges of pews, seating about 650 persons. At the south end of the building, opposite the pulpit, there was a gallery which could seat 120 additional persons. The lecture room and Sunday school rooms were on the first floor. Addison Hutton of Philadelphia was the architect and the contract for the main building was awarded to Henry D. Livezey of Doylestown at a total cost of \$26,000. Furnishings and decorations brought the total cost to about \$31,000. A marble tablet was placed in recess against the wall behind the pulpit in memory of the late pastor, Reverend Silas M. Andrews, D.D.



Doylestown Presbyterian Church 1871.

On April 12, 1913 it was decided to dispose of the old pipe organ and install a new one. On September 25, 1913 an organ recital was given on the new \$6500 organ built by C. S. Haskell of Philadelphia. F. A. A. Maxsen of the same city presided at the organ. It was said that the organ was magnificent—powerful and beautiful, dignified and churchly—and well-fitted to support the churchly music. One of the new features was the enclosure of the entire organ, with the exception of two stops in swell boxes for greater expressive control and variety of tone.



Early collection box.

In April of 1917 it was ordered that the old-style collection boxes from the Lecture Room be given to the Bucks County Historical Society. They were replaced by a newer style presented by Mrs. Henry C. Mercer.

On April 25, 1920 a fine bronze memorial tablet was unveiled in Doylestown Presbyterian Church in honor of the sixty-five young men of the congregation who served in World War I. Also, a baptismal font was dedicated in memory of Mr. and Mrs. James K. Miller, parents of the donors who were Elder George H. Miller, Miss Ellen F. Miller, Mrs. Mary K. Beckman, Mrs. F. W. Bartruff and Mrs. Howard Cadwallader.

At an annual congregational meeting held on March 25, 1931, it was unanimously decided to proceed with a plan to redecorate and refurnish the entire church building at a total cost of not less than \$10,000. It was also recommended that the Trustees obtain estimates as well as plans for an addition to the existing church. Present intentions had called for a parish house on the vacant lot formerly occupied by horse sheds at the corner of Church and Mechanics Streets, but the new proposal called for an addition on the south side of the present church that would conform to its architecture.

A rededication service was held on the first Sunday in April in 1932. The following renovations were made: the organ was renovated and a set of chimes was given as a gift by a new church member. New pulpit furniture and a Bible were donated by another member. New flooring was laid in the auditorium with new carpeting for the front, rear and aisles. All of the pews were re-upholstered and varnished. New electric lighting was installed and the walls were painted. New doors at the front entrance were a memorial to Reverend Uriah DuBois. The gallery was removed from the rear of the church. Some pews were removed from the front of the sanctuary to provide more room for the choir, changing and increasing the seating. A new robe room was provided for their use.

In July of 1953 steeplejacks took slate off the steeple which had been placed there in 1871 when the original steeple had been built. Sheet copper replaced the slate on the 150-foot steeple. The project was carried out by the Industrial Steeplejack of Morris Plains, New Jersey. The work was completed in three weeks and cost \$2300.

In April 1958 Elmer L. Mohn, chairman of the Building Committee, presented a new wing of the church to Theodore L. Gross, president of the Board of Trustees. The wing, besides housing an elevator, included stairs to the second floor sanctuary, a robe and prayer room for ministers and guests, an entrance with furnishings and stained glass windows. The service of dedication was presented by Reverend Thomas S. Goslin. Howard F. Smith, Sr., Clerk of Session, spoke briefly about his fine addition.

The congregation moved back into the restored church in 1960, after having had services in the social hall of the Educational Building. This was the first stage of a long-range building program for which the congregation had pledged \$200,000.

Following a period when financial income dropped, few major improvements and repairs were made in order to meet deficit operating budgets. However, by 1980 DPC was operating with a balanced budget and since then a number of capital improvements and repairs have been undertaken.

In 1981 one of the major projects was the redecorating and refurbishing of the sanctuary at a cost of \$50,000. It had been twenty years since the sanctuary had been repaired and repainted. New carpeting, woodwork and a gold-leaf Celtic Cross in the chancel have added greatly to the appearance of the sanctuary. Additional projects have been undertaken and more are in prospect to enhance this venerable house of worship.

Cornerstones

Cornerstone of Andrews Hall Original Section

From the *Doylestown Daily Intelligencer* dated July 1, 1940:

In the absence of J. Purdy Weiss, who was ill, County Superintendant J. H. Hoffman, another elder of the County Seat church, read a list of the articles which had been placed in the copper box which was placed in the cornerstone.

The articles included a statement of the Harvey Fund and that portion of the will which pertained to the new Educational Building fund, the signatures of the members of the Session and board of trustees of the church school, the names of the contributors, copies of the *Daily Intelligencer* and *Bucks County Times* which had stories concerning the new building, 1940 coin, a New Testament, a program of the cornerstone-laying service, a small American Flag, and a prospectus of the new building.

The cornerstone was slipped into place by D. Arthur Gross, president of the Board of Trustees, who wielded the trowel; Dr. Hostetter; and Mr. Walton (William R., builder).

Also included in the box were the names of the Sunday School teachers (according to Mrs. T. Porter (Elizabeth)).

Church Cornerstone

From a letter written to the editor of the *Doylestown Daily Intelligencer* dated July 2, 1940 by Webster Grim:

In the dim and distant future when the cornerstone of the Church building is opened to coming generations, they will find deposited there a much greater wealth of material than was placed in the cornerstone on Sunday (referring to cornerstone laying July 1, 1940). That stone was sealed in 1871. The stone was donated by Matthew Gibney, one of the contractors. It was lettered by Thomas Hargrave, the marble worker, and set by Francis Adelman, mason contractor who had erected many of the stone buildings in Doylestown. William Hoffman constructed and donated the tin box. The first thing placed in the box was a copy of the Holy Bible. It was said (facetiously, I presume) at the time that the Book would be no curiosity there, but after due reflection Dr. Andrews deposited it because, if it was not there, some people would say that the church building had not been built upon the Bible. I note from the press account that the Bible was not placed in the box on Sunday—only the New Testament. There must have been some good reason for the omission.

In addition to the Bible, Dr. Andrews deposited a historical sketch of the church with names of all the pastors, ruling elders, trustees, sexton, building committee, architect, contractors, churches of the town, shorter catechism, boards of the denominations, catalogues of Doylestown Seminary and Lafayette College, hymnals, large number of church and local papers, postage stamps, photographs of the former church and pastors, historical sketch of the Sunday schools, charter of the church, yearbook, time tables and railroad schedules but no money, and last, but not least, the list of subscribers to the building fund.

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The Sanctuary

As we enter the huge wooden doors and quietly climb the stairs to the sanctuary, we open the glass doors depicting the symbols of our faith: the Holy Spirit, the creative Hand of God, the four evangelists, the triumphant Lamb, the light in darkness, the dedicated heart, the church as a ship and the burning bush.

Be still and know that I am God. (Psalm 46:10)

As we look toward the front of the sanctuary, our attention is immediately drawn to a stylized Celtic Cross. The goldleaf covering is accentuated by a full-length, crimson dossal cloth. The Celtic Cross has long been associated with Celtic Christians who trace their origins to the earliest Christian centuries. Notable examples of this form of the Cross are found in Scotland, Wales and Ireland. The design tends to focus attention on the head, or the junction between the shaft and crosspiece, which is enclosed within a circle. The circle is the most distinctive feature of the Celtic Cross. Its real significance is not known with certainty, but it probably stems from a Constantinian device wherein the *Chi Rho* monogram was surrounded by a golden crown. The circle is in this sense the emblem of victory—of Christ's victory over sin and death.

Beneath the Celtic Cross is the Communion table from which the Sacrament of the Lord's Supper is served. It is important to note that in Presbyterian and Reform Churches it is a table and not an altar. Reform Christians share around a table rather than re-enact the sacrifice of Christ. We think of the times we have shared in this service and how it brings us into fellowship with the long line of believers which began at the first simple observance in the Upper Room, to the early Fathers of the Church, to the writers of the Christian literature of the ages, to the great poets, to the Reformers Luther and Calvin and Knox, to those who have preceded us here in Doylestown Presbyterian Church and placed in our care a house in which to worship our God and the symbols herein to remind us of Him.

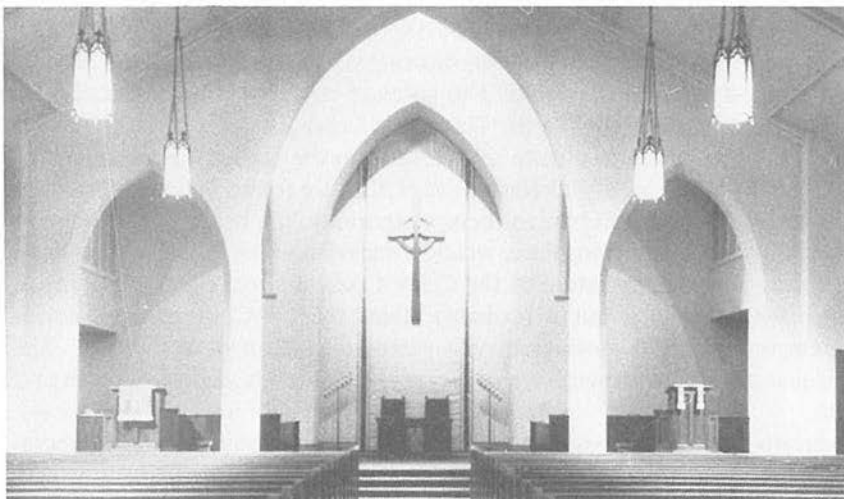
Upon the Communion table rests an open Bible. According to our Confession of Faith, "Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments. All of which are given by inspiration of God to be the rule of faith and life" (Westminster Confession of Faith[WCF]6.002. From that open Bible, we read in Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."



Doylestown Presbyterian Church, interior view, circa 1900.



Doylestown Presbyterian Church, interior view, July, 1960.



Doylestown Presbyterian Church, interior view, December, 1960.



Doylestown Presbyterian Church, refinished interior view, December, 1981.

The candelabra standing behind the Communion table are lit during the worship service. Fire is represented as the symbol of Jehovah's presence and the instrument of His power, in the way either of approval or of destruction. From the time Moses was commanded to make a "candlestick" for the tabernacle, we have used this symbol of God's presence. We are reminded of John 8:12, as Jesus tells us, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

As in all Presbyterian churches, the flag of the United States of America is placed in the sanctuary to show our respect to our country. Need we be reminded of the important place Presbyterianism had in the founding of this country? Both the Constitution and our own Presbyterian form of government are believed to have a common bond in the leadership of the Reverend Dr. John Witherspoon, the only clergyman to sign the Declaration of Independence. We remember William Tennent, who founded the Log College (the predecessor of Princeton University), and whose name appears on the memorial tablet in the church entry. How many more Presbyterians have given their lives or devoted their time that this country should keep in mind the goals our forefathers set before us?

The Christian flag is placed at the front of the sanctuary. The red Cross symbolizes the blood of martyrs. The blue background of the Cross speaks of the faithfulness and sincerity of the Saviour, who was obedient unto death. The white of the flag stands for purity, innocence and peace, bearing witness to the purity and sinlessness of Christ, the Founder of the faith, and man's joy in contemplating God's initiative in redeeming the world.

Listen! Can you hear the strains of all the glorious music that has resounded in this sanctuary over the years—the God-given talents of all those who have raised their voices in the choirs or played musical instruments to make our service of worship more meaningful? Can you hear the thunder of the organ as it fills the sanctuary with music to the glory of God? "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing" (Psalm 100:1-2). Behind the right choir loft is a stained glass window which is seldom seen by the congregation, called the "David" window. It is beautiful and so appropriate in its location, for its theme is sacred music and depicts David with the lyre.

The pulpit and lectern are located in front of the choir lofts and on either side of the chancel. They are similar except that the pulpit, on the left, is larger and is used by the pastor for delivering the sermon. The lectern is used for Scripture reading and announcements.

The marble baptismal font reminds us of another Sacrament. Our Confession of Faith tells us, "Baptism is a Sacrament of the New Testament,

ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which Sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world" (WCF 6.139).

Shafts of sunlight cause colors to dance from the stained glass windows to glorify God in another way. Each window takes us back to the Bible and the stories which have so meaningful a place in our lives. On the left, or west side, are the stories of the Good Samaritan, Christ knocking at the door, Jesus with the children and Moses with the Ten Commandments. On the right, or east side, are the Evangelists, Matthew, Mark, Luke and John.

As we turn to the rear of the sanctuary we cannot help but be overwhelmed by the view facing us—a stained glass window fills our view. It is called the "Father and Son" window and it weaves together all that for which Christianity stands. It depicts the Baptism of Jesus by John, the confession of Peter and the Transfiguration of Christ. It brings together all the reasons why we have this House of Worship: "Thou art the Christ, the Son of the Living God." Isaiah 53:5 tells us, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." And, "Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him"(Matthew 17:5).

"I was glad they said unto me, "Let us go into the house of the Lord." (Psalm 122:1)

Before we descend the stairway, there are two other tables in the rear of the sanctuary which must be noted. The larger of the two was used prior to the present Communion table and the smaller one was the first Communion table used by Doylestown Presbyterian Church. Also in the rear are two cathedral chairs. The needlepoint, done by a member, uses the lily symbol as its theme. The lily is mentioned many times in the Bible and reminds us especially of Easter and the Resurrection.

On the first floor, in the main entrance hall of the church, we can see several memorial tablets. The large marble tablet on the west side lists pastors from William Tennent, 1726–1738, to Thomas Goslin II, Ph.D., 1957–1967. The small marble tablet is in memory of Silas Milton Andrews, D.D., pastor from 11/16/1831 to 3/7/1881. There is a bronze plaque near the west stairway remembering those who served during World War I.

The main door off of the entrance hall leads to the Celtic Cross Room. This room is used for many purposes, including Sunday School (it is now and has been the meeting place of the Samaritan Class and the Willing Worker's Class), weddings, receptions and funerals. It is a small replica of the sanctuary, having as its central focus the Celtic Cross and the open Bible on the table.

The church parlor is located just off the east end of the narthex. This is for use of families before weddings and funerals and baptisms. Various small gatherings are held here and this was the last meeting place of the Willing Worker's Sunday School Class, whose service and dedication to the church under their teacher, Mrs. George LeWorthy, will long be remembered. On the parlor walls are paintings by James Jackson, a past Elder and designer of the room.

Behind these two rooms are the music rooms used for choir practice and the bell ringers. There are storage areas and a very useful small kitchen. The music rooms were originally Sunday school rooms before Andrews Hall was enlarged.

The elevator tower contains a rear entrance off Mechanics Street and was added in 1957. The bronze plaque on the wall bears the following inscription: "To the glory of God, and in appreciation of the contributions for portions of this tower from Samaritan Class, Willing Workers Class, Men's Bible Class, Ladies' Auxiliary and Doylestown Chapter of Presbyterian Men." Another bronze plaque bears the inscription: "To the glory of God, and in loving memory of Miss M. Olivia Bryan, Mr. J. Clarence Carter, Mrs. Bertha Lovett Duddy, Mr. & Mrs. Edward Emerson, Mr. & Mrs. Amos Fretz. Mr. & Mrs. William F. Fretz. Mr. & Mrs. Frank J. Gerlitzki. Mr. & Mrs. William Hoffman, Mrs. Laura Shepherd McNealy, Mrs. Martha Buchanan Ruff, Mr. & Mrs. Joseph Worstall." In the stairwell facing Mechanics Street, the stained glass window depicts the anchor on the Cross and is in memory of Mr. and Mrs. Henry J. Berger. Mrs. Berger was the founder and faithful teacher of the Samaritan Class for many years. The side stained glass window depicts the story of the Woman at the Well, and in the minister's vestry room another stained glass window shows the Cross and anchor and the open Bible, with the words, "In the Cross of Christ, I Glory." This elevator access to the sanctuary has been a great help to the handicapped and those of our congregation who can no longer maneuver the stairways.

We are grateful to those who have so unselfishly sacrificed that we may have a place of worship. They filled it with symbols to remind us of Him and have entrusted to us the keeping of this, God's House.

Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness. (Psalm 29:2)

Memorials

Over the years innumerable gifts have been given to enrich our worship experience. Not all have been memorials. We have also benefited greatly from gifts of time, labor and money, music and robes for the choir and, in recent years, handbells. The memorials noted in every hymnal are too numerous to list here, but we can remember those in whose memory they were given as we sing praises to God. Updating our list of memorials is an ongoing task; therefore, a continuing supplement of memorials is available upon request.

The following is a list of known memorials in the sanctuary:

Baptismal Font. In memory of Mr. and Mrs. James Miller, 1923. The silver bowl insert used during baptisms was donated by the Samaritan Class in memory of Pearl Leatherman.

Bible, Pulpit. By Mrs. Angerona Rich McEwan, April 1961, in memory of Mr. and Mrs. Frank Rich.

Candelabra, Pew Set. By Terry and Sally Dunn, Christmas 1975, in honor of their parents.

Chairs, Chancel. Origin unknown. Needlepoint given and done by Mrs. Lulu Fretz Brunner, September 1961, in memory of Rev. George M. Whitenack.

Communion Table, Chancel. By Mr. and Mrs. T. W. Watkins, July 1972, in memory of Mr. and Mrs. C. Leroy Frack. Made by William Porter, member now deceased.

Communion Trays. By the Sheffield Family, April 1965, in memory of John Bradley Sheffield.

Kneeling Bench. By Christian and Jeanette Miller, October 9, 1966, in memory of Marilyn J. Miller.

Offering Plates. By Friends of Mrs. Theresa Chaffee in her memory and by families in memory of Mary P. Fluck and Herbert L. West.

Organ. By Geil Memorial, November 12, 1961, in memory of Mr. and Mrs. Edgar Geil. Made by Schantz, 3 manuals, 1,861 pipes. Harp stop from the former organ given by Mr. J. Purdy Weiss in memory of his wife.

Pulpit and Lectern Paraments. By the Gerbron Family, December 1962, in memory of Joseph C. Gerbron.

Table, Rear of Sanctuary. By Katherine Duddy Smith in memory of her grandfather, John Minsey Lovett. This was the first Communion table used by the Doylestown Presbyterian Church.

Vases, Flowers. By the Armstrong Family, June 1961, in memory of Mary M. Armstrong, George D. B. Armstrong and Anna M. Armstrong.

Windows, Stained Glass.

The Good Samaritan. By Frank W. Ely in memory of Wm. P. and Laura W. Ely.

Christ at the Door. Anonymous, in memory of John L. and Emma Rex DuBois.

Jesus with the Children. Anonymous, in memory of Hannah E. and J. Purdy Weiss.

Moses with Ten Commandments. Anonymous, in memory of John L. and Emma Rex DuBois.

Doors

EAST DOOR (THE BIBLE)

The Holy Spirit

A dove descending from above is the traditional emblem of the Holy Spirit's coming upon the followers of Christ. It was the descent of the Spirit which brought into being God's chief creation, the new community called the Church.

The Creative Hand of God

This is the hand of the Creator, the Eternal God, the Father Everlasting, who brought into being and sovereignly controls all things that exist.

The Four Evangelists

A book resting on the quatrefoil, a symbolical leaf of four foils or lobes, suggests the record of the life and teaching of Jesus Christ as presented by the four Evangelists, Matthew, Mark, Luke and John.

The Triumphant Lamb

This symbol signals the passage from Nature and Law to the realm of Grace. The figure of the Triumphant Lamb bearing the Cross of Victory, represents the redemption which God wrought through His Crucified and Risen Son.

WEST DOOR (CHRISTIAN HISTORY)

The Light in the Darkness

A light shining in the darkness (*Lux in Tenebris*) is the famous symbol used by the Waldensians. In the high Alpine Valleys of Northern Italy, the Waldensian Church has maintained a radiant Christian witness from pre-Reformation times to the present.

The Dedicated Heart

The famous crest of John Calvin, a heart grasped in a human hand is offered to Deity, who bathes the offering in celestial splendor. The interpretative Latin words, which form part of the original symbol, may be rendered thus: "My heart I give thee, Lord, eagerly and sincerely."

The Church as a Ship

The ship sailing for the outermost bounds of human habitation, its main mast, the Cross of Christ, represents the Christian Church on its God-given mission to disciple the nations. This is the official emblem of the world Council of Churches.

The Burning Bush

This emblem represents the shrub that Moses saw aflame in the Wilderness of Midian, which burned without being consumed (*nec tamen consumebatur*). The Burning Bush is a familiar symbol in the official seal of the Church of Scotland and other Christian Churches which, in the course of their life history, passed through severe persecution.

Stained Glass Windows

THE FATHER AND SON WINDOW

Given Anonymously

Dedicated December 10, 1961

Created by the Willet Stained Glass Company

The window honors fathers and sons by reminding us of the relationship between God the Father and Jesus Christ the Son. In so doing, it presents the whole gospel. Within the compass of this three-lancet window, the essential portion of God's wondrous deeds is set forth.

The East Lancet—Matthew 3:13–17

The central figures here are John the Baptist and Jesus. This strange prophet, with his message of repentance, was asked to baptize Jesus, who is shown here, kneeling, with his arms crossed in token of humble submission to the will of God, his Father. A voice from heaven is heard: "This is my beloved Son, in whom I am well pleased."

At the top of the east lancet is the star of Bethlehem, the symbol of the Incarnation. Here is the Christmas story, with which it all began. God sent his son into the world to redeem the world, and at the moment of baptism this ministry was brought forth to all men.

The West Lancet—Matthew 16:13–18

This preserves the memorable instant when Simon Peter, shown kneeling, confesses that Jesus is the Christ, the Son of the Living God. And so he receives Jesus' blessing: "Blessed art thou, Simon bar-Jonah...for thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

At the top of the west lancet is the phoenix, which in religious art always stands for the Resurrection. The phoenix is that legendary bird which has the power to rise from the ashes of destruction into new life. The Christ we worship is a risen, living Saviour, truly the Son of the living God.

The Center Lancet—Matthew 17:1–8

This represents Christ in his Transfiguration. Here He is, standing on Mt. Hermon, in his heavenly glory. Here is the dove, symbol of the Holy Spirit, and again the voice, adding this time, "Hear ye Him." At the feet of Christ are Moses and Elijah. On the left, Moses, the great law-giver, holding the two tablets of the law, the Ten Commandments. On the right, Elijah, holding a raven (1 Kings 17).

Lower in the lancet are Peter, James and John. At the top of the window is the Cross, central symbol of our faith. From the transfiguration onwards, Christ steadfastly set his face to go up to Jerusalem.

"He that hath seen me," Jesus said, "hath seen the father."

DAVID AND THE FOUR EVANGELISTS WINDOWS

Given Anonymously

Dedicated October 17, 1966

Created by the Willet Stained Glass Company

The Davidic Window (in the chancel)

This window represents church music, as it stems from biblical antecedents. The central figure is David, playing the harp, with a lamb symbolic of his shepherd's role. Biblical instruments represented are the cymbals, lyre and tabret; also the shepherd's pipe. An angel plays "Gloria in excelsis deo," While the words "Joyful, joyful, we adore thee," remind us of Psalm 150.

The Matthean Window (in the nave)

At the top we have the winged man, or angel, symbolic of Matthew. The disciple is shown holding a scroll (as in the case of all of the evangelists) and also a money bag, since he was a collector of taxes when Jesus called him. At the bottom there is the seven-branched candelabra of the Old Testament, reminding us of our Jewish roots. The key text is Matthew 28:19, "Go ye therefore and teach all nations," reminding us of the mission of the church.

The Marcan Window (in the nave)

The Lion of Judah symbolizes Mark, the author of the earliest gospel. He stands there with his scroll. At the bottom, the Cross and Crown remind us of how Jesus Christ triumphed over death, for He was truly King. The key text is Mark 1:34, "He healed many that were sick," emphasizing the healing ministry of the church, for He is our Great Physician.

The Lucan Window (in the nave)

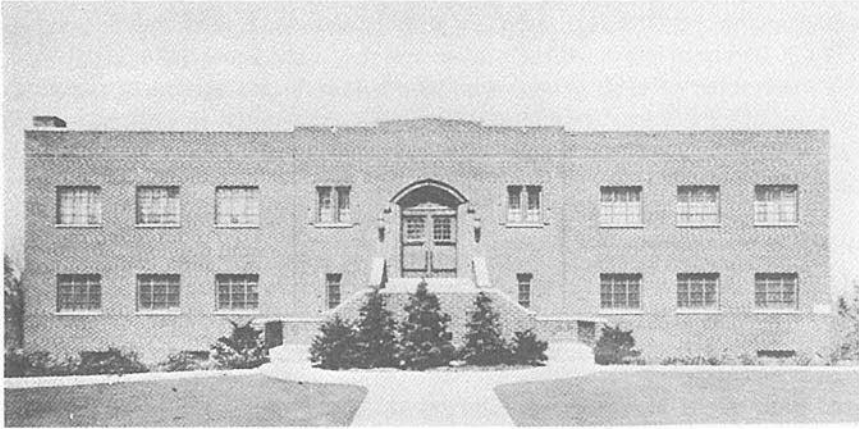
Luke is symbolized by the ox, which stands for sacrifice. Since he was a physician, a mortar and pestle is in his hand. He records the miracle of the loaves and fishes, and so the *ichthus* symbol appears. The letters of this Greek word for "fish" stand for the first letters of the Greek words "Jesus Christ, God's Son, Savior." The key text is the gospel of the angels on the first Christmas, "and on earth peace, good will toward men" (Luke 2:14).

The Johannine Window (in the nave)

The eagle, who flies higher than any other bird, reminds us of John, whose theological flights go higher than any other gospel writer. He is depicted on the rocky Isle of Patmos, where he received his Revelation (the last book of the Bible). Since John gives us so much teaching about the Lord's Supper, the communion chalice is included. The initials "IHS" are the first letters of *in hoc signo*, "by this sign (conquer)—the vision of Constantine. The key text is John 1:1, "In the beginning was the Word," reminding us that Jesus Christ is the Incarnate Word.

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Andrews Hall

“Educational Building,” later known as Andrews Hall from The Deep Run—Doylestown Presbyterian Church by Horace M. Mann, produced by order of the Session, 1950.



The church was growing and expanding during the early decades of this century, and the need for additional room was recognized. It was this idea that put into motion the construction of an Educational Building.

In October of 1939, a congregational meeting was held to decide to build. The projected building would be quite a modern facility meeting every need of a growing church and community. It was also made known that a legacy of \$15,000 had been left to aid the project and the total cost would be \$35,000.

In December of 1939, it was announced that after an aggressive campaign to raise money, a total of \$26,000 had been contributed in only one week. Occupation of this new facility was expected by the fall of 1940. It was designed to be a building of three floors: basement, mezzanine and first floor.

The basement floor had plans for a social hall with a seating capacity of 400. Church bazaars and dinners could be held here and a stage provided a setting for many theatrical and musical productions. A modern kitchen was included with the most up-to-date equipment.

The mezzanine floor was to be above the social hall and stage, allowing persons to overlook the sports and stage events. There was also a film projection room where small meetings and games could be held.

On the first floor were the beginners, primary and junior department classrooms. Also on that floor was a chapel where smaller services could be held and a kitchen so refreshments could be served when the chapel was used.

Ground breaking took place on April 8 at 6 P.M., and a short address was delivered by Dr. Hostetter, titled "We Must Be Building." The new building was to be built where the old sheds had stood. They had been carriage sheds at one time, but when carriages were no longer used they had become storage sheds and were now showing their age.

And so it was that Doylestown Presbyterian Church had their Educational Building, as it was known. The facility met the needs of the congregation until the mid 1950s, but in the late 1950s the Educational Building started to burst at the seams. The number of young people had increased dramatically. The mezzanine floor that was built to hold 40, was holding 60 second and third graders. Two sessions of Sunday School were held and a third session was contemplated to accommodate all the students.

A study made by church architects showed that no more use could be made of the present building, no matter how much partitioning or dividing was done. A Sunday School class was even being held in what was once a broom closet. Something had to be done!

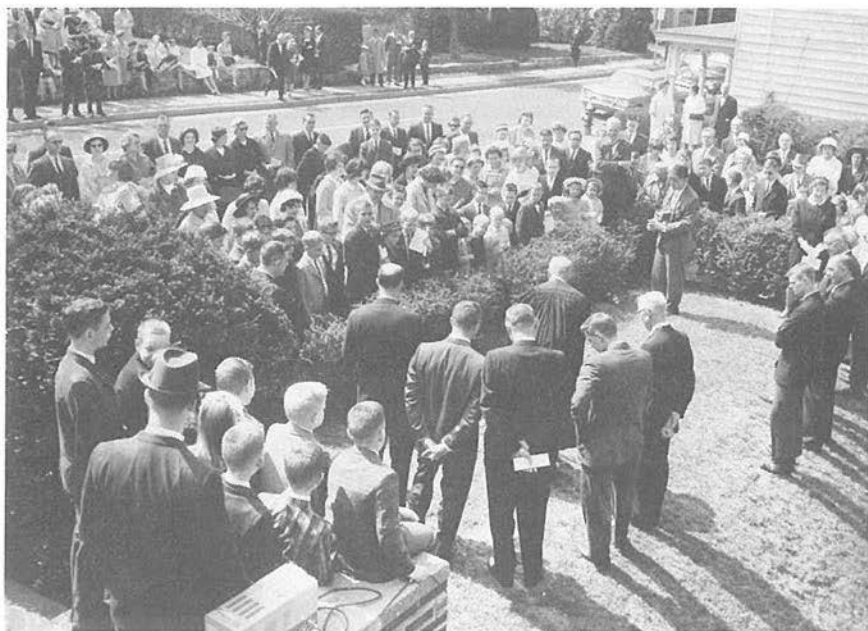
Once again, the church needed to build. It was decided that an extension would be added to the present Educational Building with some adjustments in and around the building.

The plans included 13 new classrooms, new bathrooms, increased office space and a library. A driveway was added to surround the building on the west and north sides. A twin house that was located between the present Sexton's home and the building was torn down to make room for the new construction.

In 1960 a building fund was established for 156 weeks. Fifteen thousand dollars was needed to refurbish the existing Educational Building and an additional \$100,000 was needed to add to the Educational Building. Memorial opportunities were offered to those persons who wanted to contribute toward the building of the addition.

It was felt that the new addition needed a name, and a contest was held for this purpose. The winning name was Andrews Hall, in honor of Dr. Silas M. Andrews who had served Doylestown Presbyterian Church for 50 years as minister.

In March of 1965, classrooms were used for the first time. As with every building, there was a greater financial need than had initially been presented. It had cost approximately \$200,000 to build and complete, but now the church had the extra room it needed. The floating slate stairway and the glass



Ground breaking for Andrews Hall, Spring of 1964.

doors at the main entrance with the Seal of the General Assembly of the United Presbyterian Church made an entrance that left a lasting impression. An open house was held on April 4, 1965 and the dedication was held on October 10, 1965. The service was held at 4 P.M. in the sanctuary, with a march to Andrews Hall accompanied by bagpipers and a color guard. Representatives from the Presbytery and other churches attended the service.

Much has happened since 1965. The locations of age groups have moved as the need arose, with an increasing nursery population prompting the most recent change in rooms. The massive Celtic Cross now hangs in the entrance but the chapel no longer exists, nor does the kitchenette. However, the use of Andrews Hall by the church and the community has increased and will continue to grow. If the need arises again to expand then it could even be done upwards. "[T]he times are moving . . . the church too."

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The Sunday School

In 1980, churches throughout this country and the rest of the world observed the 200th anniversary of the founding of the Sunday school movement. Robert Raikes is honored as the founder of the movement. He was a prominent citizen of Gloucester, England and the publisher of its leading paper. Being a loyal member of the Church of England, he was a leader in all kinds of social reform and betterment.

As Robert Raikes looked at the world in 1780, he saw children and youth roaming the streets, cursing and stealing, unwashed, unkempt, unloved, with nothing to do and little to hope for. This was at a time when the industrial revolution was looming just over the horizon.

Raikes decided to do what he could for the youth. He recruited four women teachers, paid them a shilling a week, and helped them to gather as many children as possible each Sunday for instruction in reading, writing, arithmetic, rules of cleanliness and morality, the Bible and religion. Strict discipline and punctuality were enforced in this Sunday school that began at eight o'clock in the morning and continued, following a break for lunch, until after evening prayer at church.

The Sunday school movement swept through the British Isles and crossed the Atlantic and moved from the coast into the Mississippi Valley.

The first Sunday School of the Deep Run-Doylestown Presbyterian Church was held in September of 1816. A good overview of the first one hundred years is documented in a 100th anniversary speech on September 24, 1916 given by the Rev. William E. Steckel, the minister at that time. Rev. Mr. Steckel said, in part:

One hundred years of Sunday school work! What a wealth of history lies behind those words; what a store of reminiscence; what a proud heritage of something attempted and something done; what seizures of responsibility are also handed down by a century of life and effort all centered in one place and for one end.

In 1816 perhaps the very first Sunday school in Bucks County opened its session under our church's care and cherishment. It was to provide training for the young in Bible truth and preparation for full confession of Christ in church membership. All credit must be given to Rev. Uriah DuBois and those who worked with him.

The school was organized in the Union Adademy (Broad and East Court Streets) and held in the lower room. It remained there until 1831 when it was transferred to the pews of our original church. It was at the Union Academy in 1804 that Mr. DuBois laid the foundation for the Doylestown Presbyterian Church, the first building being dedicated in August of 1815.

Prior to 1831, attempts were made to transfer the Sunday School from the Union Academy to the church, but very decided objections were made by members of the congregation because of alleged injury to the house and soiling of the pews. Thus, the school remained in the Academy. After its transfer in 1831, the Sunday School remained in the church until 1834 when the Lecture Room was completed.

In 1842 more space was needed and it was moved into the gallery of the church. In 1847 it was moved back to the Lecture Room. The Sunday School remained in the Lecture Room until 1872 when it began occupying the lower floor of the new church building (not our present church building).

The lament of the first Sunday School is still a commonly heard one: the lack of teachers and capable persons willing to administer this trust. Tickets were awarded for attendance. In 1843 ancestors of the red and blue tickets appeared in the school.

Those in attendance used lesson helps or textbooks from time to time. They also recited many verses. At times Dr. Silas M. Andrews followed the record of each Sunday's attendance with the total number of verses recited. This total varied from 200 verses to 1,030 verses. There were problems from time to time choosing which hymns and melodies were appropriate for children.

Throughout the years, after the first established Sunday school in 1816, branch or outpost schools were opened. The Bridge Point School was established about the time of the Sunday school at Union Academy in 1816.

The next branch or outpost was the Harmony-Mechanicsville School, which opened on April 3, 1848 in the loft of Jonathan Rich's wagon-house, two miles east of Mechanicsville. It was moved to Mechanicsville in 1892. About June of 1857, the Pebble Hill School was organized and equipped with copies of *Consecutive Questions on Matthew* and *Hymns for Youth* from the main school. The Deep Run School appeared at about the same time with similar supplies. Early history is not available on the Friendship or Mechanics Valley Schools.

All the schools together had a total attendance of 850 children. The school in Doylestown, known as the home school, numbered about 300 scholars. The primary department alone numbered more than 100. There were 36 active teachers. The school had an excellent library. John L. DuBois, Esq., was the superintendent of the Sunday Schools and Mrs. Henry Chapman was the superintendent of the primary department.

In concluding his address in 1916, Rev. Steckel stated:

Foremost in this line of God's yeomanry stand two ministers of this church: the Reverend Uriah DuBois and the Reverend Silas M. Andrews. The one founded the school, the other found a way for the school. The one planted,

the other watered. The one dared to introduce an innovation into the Kingdom of God, the other, like Moses, carried for fifty years that innovation to his people and to God until it became in the church as rightful as in the home, a cradle.

In the following year of 1917, a Young People's Day Service was held. "What the church is doing for the young people," was the subject of a talk given by Stace B. McEntee. A continued interest in youth was taking place.

According to information received from Rev. Meyer M. Hostetter, the growth movement of suburbia just began to reach central and northern Bucks County during the late 1930s and early 1940s.

In assessing our first responsibility Dr. Hostetter noted that an already expanding Church School was meeting in the two rooms on the first floor of the church. Pre-kindergarten children up to adult classes were meeting in these two rooms in very crowded and adverse conditions, necessitating the construction of Andrews Hall (see Chapter 5).

Under the preaching of the word and the commitment of scores of individuals teaching in the Church School, there has been a steady growth in attendance at the worship services and the Church School sessions.

When the first Sunday School in Bucks County opened its session at Deep Run Presbyterian Church in 1816 it was with the support and involvement of Doylestown Presbyterian Church. In 1831 the efforts of Rev. Uriah DuBois to transfer the Sunday School from the Union Academy to DPC met with success and the hundreds of children who attended its sessions undoubtedly had their lives enriched by the religious teachings of this dedicated "school-master preacher." This same religious education continues to affect the young people of today through the Church School Program.

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The Samaritan Class

The Samaritan Class began May 29, 1928 when a red-headed enthusiast, Rebecca (Reba) A. H. Berger (Mrs. Henry J.), took under her wing a Sunday School class of 8 girls previously taught by Marian Kephart, 5 or 6 girls about to "graduate" from Mrs. Hannah Weiss's class and several others who had been in Mr. Purdy Weiss's or Mr. William VanBuskirk's classes. There were 20 girls in all: Dorothy Ely; Florence Leatherman; Helen McNealy; Marie Michener; Myrtle King; Grace, Edna, and Laura Selner, Mary Rose, Elizabeth and Florence Riegel; the Waddington girls, Kathryn and Pauline; Ellen Rutherford; Irene Frack; Jean Kerr; Cathryn Kessler; Marion Miller; Elizabeth Nelson; and Emma Worthington.

At the first evening meeting, a set of by-laws was adopted (see end of section), officers were elected, committees were appointed and several important decisions were made: a social meeting would be held the third Tuesday of each month, dues would be 5¢ a month and a birthday box would be used for charity. The name *Samaritan* was unanimously chosen by the class after it had been suggested by Mary Rose, as the aim of the class was in keeping with the parable of the Good Samaritan—to help their fellow men and not pass by on the other side. Two hymns were chosen as class songs: "Somebody Did a Golden Deed" and "Blest Be the Tie That Binds."

That first year the girls gave a play to raise money; the tickets cost 25¢. As soon as money came into the treasury, it was given to various charitable projects, so the treasury was usually at low ebb. In March 1930, for instance, the balance was 74¢.

Although the primary purpose of the class was to meet each Sunday morning to study the Bible under the leadership of Mrs. Berger, who served not only as teacher but also as a spiritual counselor to the girls on many occasions, the class members enjoyed a social fellowship one evening each month. When the Circles were started in 1957, the class decided to hold only four evening meetings: in March, June, October and December. This policy has continued to the present day.

The evening meetings of those early years had many interesting features. Members responded to roll call with Bible verses, and sometimes those verses were on specific topics. For instance, in December 1936, each one had to respond with a verse on *Faith*. Games were played, and "not more than 2 prizes valued at 10¢ each" were given. These games were sometimes quizzes on the Sunday School lessons of the quarter. Santa Claus always arrived to distribute gifts at Christmas, although in 1944 we read, "Santa Claus, most unfortunately, had mislaid his suit and couldn't appear." Capsule Friends (so

called because a member's name written on a piece of paper was enclosed in a capsule and drawn by lot as a "secret pal") were started and continued for several years. Refreshments, which were always served at the end of the meeting, usually included cocoa. However, in 1942, it can be noticed that the girls had graduated to coffee and tea.

Mission study was a part of each meeting until 1937 when Mrs. Berger spoke of starting a young women's missionary society, and the class voted to approve her suggestion. Thus the Westminster Guild was born (see Missionary Societies, Chapter 7).

Although the limits on spending for the class's entertainment were minimal, the gifts to mission and church projects were amazingly generous. In November 1936, with a membership of about thirty girls, a Christmas box was packed for the Ruth and Martin Perry family, faith missionaries in Tennessee. The box contained not only good used clothing, but also over 50 children's gifts as well as gifts for the Perry family. At the same time, a box of good used clothing was sent to Miss Baer, a missionary in Virginia. These boxes were given in addition to an annual gift of \$20 to Doylestown Emergency Hospital, \$10 to Mr. Murray for the Boys Brigade, and \$5 for library books. In 1939, thirteen Thanksgiving baskets were packed for needy families.

Money for projects came in drabs and dribbles during those early years, and the 1939 minutes record the struggle to raise funds. It was decided to use Bibles on Sundays instead of lesson books and "32¢ a year for each set of 4 books" would go toward the Building Fund, plus one third of each Sunday's collection. The class members collected Ivory Soap wrappers and Oxydol box tops to receive 1/2¢ for each—all to go toward the Building Fund. The girls also sold vanilla, Christmas cards and other boxes of cards.

In 1939, it was decided to serve a 75¢-a-platter turkey dinner to the Willing Workers, the Bible Class for older women. The profit was to go to the Building Fund. The result of all these efforts netted the big balance of \$106.50 in the bank—the money to be used in helping to furnish the Educational Building, now known as Andrews Hall.

September 1940 found the class taking a gigantic leap in faith. They voted to buy the curtains for the stage, "front curtain \$185 and back curtain at \$180—total \$355.00." Somebody's math was wrong, but their hearts were right! They paid \$100 from their treasury and were given a loan of \$255 by a friend at 4% interest. Members were asked to pay 1¢ daily *if they could* toward paying off the balance, and the class also pledged to continue selling items and serving dinners to the Willing Workers. In January the president

announced it was her aim to pay the total amount due on the Educational Building in her term of office. Did she? There is no record.



Back Row, left to right: Lucille Schenk; Lucy Kriebel; Florence Orgill; Pearl Leatherman; Reba Berger, (teacher and founder); Elizabeth Trout; Mildred Reynolds; Ann Kleinhoff. *Front Row, left to right:* Eleanor Palzer; Jeanette Houk; Enola Wiley.

During the war years, the Samaritans decided they should have some project "to benefit the country during this period of distress." They decided to concentrate on serving the Red Cross and donating to the Presbyterian World Emergency Fund. In addition, though, they sent 53 Christmas boxes to Doylestown Presbyterian Church servicemen in this country and 27 overseas. In 1944, this number swelled, and we read that 69 fruitcakes were sent to Doylestown Presbyterian Church servicemen overseas and 54 boxes of candy were sent to those in this country. Both groups also received the devotional book, *The Upper Room*, at Easter.

The commitment to service was well carried out. At the January 1944 meeting, class president Jeannette Houk announced that on Presbyterian Day at the War Bond Booth, \$20,330.00 worth of bonds had been sold the first day. During the third and fourth War Loan Drives, the Samaritans sold a total of \$27,428.35, and the class received a citation for distinguished service in the Bond Drive.

In 1945, Gertrude Goranflo, the Red Cross chairman, stated in her yearly report that, from May 1944 to March 1945, 45 members put in 1103 hours making surgical dressings. Later in 1945, that number grew to 2389 dressings. Delsey Gross and Mary Crouthamel had contributed the most hours. Another project conducted through the Red Cross was the sending of Prisoner of War packages—a package sent to a different P.O.W. each week. Sheets were sent every year to a Puerto Rican Hospital where some of the American boys were hospitalized.

The first Minstrel Show, whose author, director and chairman was Betty Berger, Reba Berger's daughter, was given in December 1943 and netted \$700 for the Building Fund. The days of the "drabs and dribbles" were over! A second Minstrel Show, given in November 1944, written and directed by Laura Roberts, brought in another large sum; and a third show, given the following year, written and directed by Melba Lukens, contributed more.

When the thinking of America caused Minstrel Shows no longer to be in vogue, the class held a rummage sale at Rice's for one year (1946) and then decided to have a Bazaar to raise money. The first one, given in December 1947, made \$434.29, but the following Bazaars got bigger and better, and the last one on record, given in 1953, netted \$1408.55.

One of the most evident facts gleaned from a reading of the minutes is the class's interest in helping others—not only in the local church and those connected with Presbyterian causes, but in the community as well. To those who might criticize the apparent concentration on earning money, let it be noted that such activities for increasing one's treasury were the accepted ways for churches to move, and the Samaritans' eagerness to help others required

some financial backing. A partial list of the many contributions made throughout the years is given at the end of this section.

In February 1948, Mrs. Berger announced her resignation as teacher of the class, and Kathryn Miller (Mrs. Charles) was voted her successor. In recognition of Mrs. Berger's 20 years as teacher, the class gave a banquet in her honor and presented her with an orchid and a silver tray. Mrs. Berger remained an active member of the class, however, until her death, April 8, 1950. The class decided to donate \$500 to furnish a room in the new wing of the hospital (then located on Belmont Avenue) in her memory, with a plaque on the door to read: "In memory of Reba H. Berger. Presented by the Samaritan Class of the Doylestown Presbyterian Church." In keeping with modern practice, when the present hospital was built on West State Street, the wording of all memorial plaques was carefully transferred to a bronze book (*Our Heritage of Past Support 1923-1973*) located in the hospital lobby, and the plaques themselves were discarded.

A rotary scholarship fund (starting with \$200) was established in 1948 "for the use of any deserving person in the church" needing funds for higher education. Later (April 1949) it became known as the Student Aid Fund (loans to be kept confidential; \$100 to be added to the fund yearly from the treasury). Still later, it was renamed the Reba A. H. Berger Student Aid Fund. Hearing about the fund, Mr. Kenneth W. Gemmill, whose mother had joined Doylestown Presbyterian Church in 1940 and was now deceased, wanted to contribute; so, in 1964, the name underwent another change and became known as the Reba A. H. Berger-Clara M. Gemmill Student Aid Fund. Throughout the years, the fund has increased until it now contains over \$6000, and it has helped many of our Doylestown Presbyterian Church students. It has been ably administered by Prudence Suydam.

The 25th Anniversary of the Class, in May 1953, was celebrated with a turkey dinner prepared by the Willing Workers and was held in the social hall of the Educational Building. There were 122 in attendance. Nine of the 20 charter members were present and 17 of the 25 past presidents were there. The 50th Anniversary was an even more delightful affair. It was held at the High Point Racquet Club where about 90 present and former members of the class, plus 3 former pastors and their wives, enjoyed a buffet dinner. A letter of commendation and congratulation from the Session was read. Of the charter members, 4 are deceased, 2 cannot be traced, and 7 were in attendance. One of the highlights of the program was the presentation of a watercolor of the church, painted and given by a former class member, James E. Jackson. The Samaritan Class had had the painting framed and presented it to the Reverend Dr. William Barger as a gift to the congregation in memory of the

founder of the class, Reba A. H. Berger. The painting now hangs in the church parlor.

An item of special interest is recorded in March 1954, where the minutes state that a gavel was being made by William Porter from the last piece of wood remaining from the big oak tree which once flourished on the grounds of the Irish Meeting House—now the Deep Run Presbyterian Church. The gavel was presented to the president, Kay Bramble, in March 1955 and is in use to this day.

In November 1956, it was decided that, because of the Women's Association and the organization of the Circles in the church, the Samaritans would reorganize with a minimum of activity. Serving dinners and banquets to various organizations gradually diminished, but the class continued to serve wedding receptions for members of the church who requested such service.

It must be remembered that throughout all these years, the class continued as an active Bible study group, meeting each Sunday morning. Sometimes as many as 60 people gathered together to hear God's Word. In October 1966, since there was no Men's Bible Class, and since many men had joined their wives to hear Kathryn's Bible lessons, the Samaritans became a mixed adult class. Kathryn Miller taught the class for 25 years—from 1948 to 1973—and it was with much regret that the class members accepted Kathryn's decision to resign from the demands of teaching every Sunday. She still remains an interested member. Paul Telford was asked to take her place as teacher in 1973.

At the time of this writing, the Samaritans are still meeting each Sunday for Bible study and enjoying a time of fellowship four times a year in the evening. Their interest in missions and their caring and sharing for each other and the community, as well as the world at large, continues. As their president wrote at the end of her yearly report for 1981: "Our goal for 1982 is to become more committed, through study of the Scriptures, 'to promote an earnest Christian life among our members, to increase our mutual acquaintance, and to be more useful in the community and service of God' (From our By-Laws dated May 29, 1928)."

Special Contributions Given by the Samaritan Class 1929–1984

Although it is impossible to list all the contributions which the Samaritan Class made throughout its history, the following will give some indication of the wide variety of "projects" which were supported. The list below concentrates on special appeals for help to which the Samaritans responded.

- 1929 Mirror to Emergency Hospital @ \$4
- 1931 Bedding for Emergency Hospital—annual gift of \$20
 (at first, made the sheets)
 Boys Brigade—\$10
 Church Library—\$5
- 1935 Special Collections for Missions taken at meetings until 1938
 (Westminster Guild took over this collection)
- 1936 Church Repair Fund
 Princeton Boat (\$10 annual gift)
 Christmas Boxes to Perry family and Miss Baer (missionaries)
- 1939 Thanksgiving Baskets (13) to needy families in community
- 1940 Curtain for stage of Educational Building (front and back)—\$355
- 1941 Six tables @ \$5
 Carpet for chapel (now Room 203) in Educational Building—\$330
- 1942 Sheets to Puerto Rican hospital
 Christmas Boxes to all DPC boys in the Service (also in 1943)
 Building Fund—\$100
- 1944 Building Fund—\$1200
 P.O. W. packages—one a week through Red Cross
 Service Men—Christmas Box; *The Upper Room*; Easter greetings
- 1946 Building Fund—\$500
 Projector for Vacation Bible School—\$70
 Restoration Fund of Board of Foreign Missions—\$500
- 1947 Restoration Fund of Board of Foreign Missions—\$1000
 Troop and American Flags for Girl Scout Troop #10
 Ambala Hospital in India—\$100 (received certificate from
 Presbytery, one of 6 so honored)
 Dishes for kitchen
 Toward deficit in Benevolence Fund—\$100
- 1948 To newly formed Cub Pack—\$35
 Rotary Scholarship Fund established—(still continuing)

- 1949 Assumed cost of painting Sunday School room—\$607.50
 New curtains for Sunday School room—\$350
 To overseas children “who have little more than the clothes on their
 backs”—\$100
 To Ladies’ Auxiliary for dishes and silverware—\$100
 Support a child via Foster Parents Plan (still continuing, although
 in 1928 changed to Christian Children’s Fund)
 Building Fund of Barber-Scotia College for black girls in Concord,
 North Carolina—\$150
 Princeton Seminary (for expansion)—\$250
- 1950 Furnished room in new wing of hospital—\$500
 Toward Young People’s Conference—\$40
 Television set to Valley Forge Veterans’ Hospital
- 1951 Church World Service—Clothing to Korean War Children
 Refugees
 Purchased silver coffee and tea set for church use
 Toward construction of a kitchen at Camac Center in
 Philadelphia—\$100
- 1952 Toward T.V. set for patients at Coatesville Veterans’ Hospital—
 \$100
 To Girl Scouts for their new camp site at Quakertown—\$50
 Floor covering for main Sunday School Room of church—\$1000
- 1953 Bought refrigerator for kitchen—\$375
 Bought wrought iron railing on steps to stage—\$55
 Purchased twenty chairs
 Holland Flood Relief—\$200
- 1955 Toward Operation Light-up (lighting for War Memorial Field)
 —\$25
 Toward a 16 mm projector with sound track for church school
 —\$100
 To clinic in San Filip, Guatemala, toward hospital equipment
 —\$200
 Needlework Guild—253 new garments
 Toward Flood Fund (Pennington Island)—\$50
- 1956 Toward Elevator Fund—\$1500 (pledge of \$1000 more over 3 years)
 Junior High Choir robes—12 robes

- 1957 Farewell gifts to the Hostetters and to Mrs. Stillwagon
 Made new roof possible for a family in Guatemala
 Gave \$200 to start drive to raise \$505 for a Thomas electric organ for Deep Run Church (drive completed in 2 months with total of \$520)
 Contributed to window in new elevator tower in memory of Mr. and Mrs. Henry J. Berger (in conjunction with their daughters) To Presbyterian Home for Widows and Aged Women—\$25
 Toward support of Hungarian boy whom a couple in the class is sponsoring (continued for several years)—\$50
- 1958 To Doylestown Hospital—\$100
 To Trustees of DPC to help reduce mortgage—\$200
 To Berean Center for Christmas gifts for teenagers—\$50
- 1959 Gave religious service and party (cookies and ice cream) to guests at Neshaminy Manor at Easter (continued for several years)
 To Camac Center for Christmas gifts—\$50
- 1960 Sent sewing machine to Vietnamese girl sponsored through Foster Parents Plan
- 1961 Placed flowers in church at Easter in memory of Reba Berger (still continuing)
 Agreed to sponsor a Girl Scout Troop to be formed at Tamanend and bought troop flag
 To Anna Boyer, missionary in Sudan Interior, Nigeria—\$25
 Gave bicycle to foster child
 Paid off \$118 remaining on original debt of \$20,000 used for remodelling Celtic Cross Room
- 1962 Agreed to sponsor a second Girl Scout Troop
 Gave transistor radio to class member serving in the Peace Corps in British Honduras
 To Mrs. Neuman for Central Hospital in the Cameroun—\$200
- 1963 Special gift to Berean Center to help fire victims in that vicinity
 Monthly support of a child at Buckhorn, Kentucky (project of Presbyterian Board of National Missions) (still continuing)
 Gave plants to shut-ins at Easter and Christmas
 Gave check for \$264 to class member whose husband had been seriously ill for a long time
- 1966 Bought punch bowl with cups and ladle for use of church groups
 Bought Japanese snack sets for Celtic Cross Room kitchen
 To Joel Gajardo Fund for a microbus—\$100
 Celtic Cross Room chairs—\$100

- 1968 Financial help to a five-year-old in Sellersville, Pa., who had lost an eye in an accident
Purchase of Baptismal Bowl in memory of Pearl Leatherman
Sent underprivileged child to camp
- 1969 Gave money (along with the choir) for Communion Cloth in memory of Mrs. Whitenack, wife of a former pastor
Air mattress (formerly bought for Maybelle Williams' comfort) now given to Ruth Pearce
Purchased 4 linen tablecloths for wedding receptions
- 1970 Gave money to Schwenkfelder Church to purchase chairs
- 1975 Relocation of Vietnamese family—\$200
Farewell gift to Larry Austin
National Camps for the Blind—\$25
Bucks Co. Foundation March of Dimes in memory of Clyde Hunsberger—\$25
Gifts to five missionaries—\$25 each
- 1976 Mayfair Presbyterian Church in memory of Jeremiah Hutchinson—\$15
Christian Counselling Service—\$100
American Bible Society—\$50
- 1977 National Kidney Foundation in memory of Oliver Buchanan—\$25
Christian Counselling Service—\$300
Doylestown Hospital Pediatric Dept. in memory of Kelly Hanline—\$25
Christian Approach to Jews—\$25
Hunger Fund—\$75
- 1978 CROP—\$50
To help with financial need of a member of our congregation—\$50
- 1979 YMCA scholarship for needy child—\$50
Toward doctor bill of member of congregation with financial need—\$70
Support of missionary in Indonesia—\$50
Toward microphone system in Celtic Cross Room—\$80
Donation to Martha Mosier's favorite charity in her memory—\$25
Support of Tom Miller in his Campus Crusade Work—\$15 monthly (still continuing)
Donation to Memorial Fund of Church in memory of Raymond Hoxworth—\$25

- 1980 American Bible Society—send 2 Bibles a month in Bible-a-Month Club (still continuing)
 Started a Memorial Fund in memory of Esther Myers—\$50
 Toward fund for Vietnamese Refugee Family—\$100
 Toward Memorial Fund for Dorothy Kolbe—\$50
 To outfit a Buckhorn child for school—\$160
- 1981 Toward History Committee's expenses—\$200
 To American Bible Society in memory of Dorothy Kolbe—\$200
 To help restore grand piano in Celtic Cross Room—\$150
 Support of Leon Chadwick in his Campus Crusade Work—\$30 monthly (still continuing)
 To help support our members going to seminary—\$150
 Choir Robe Fund in memory of deceased Samaritans—\$100
 Food Closet—\$25
 Improvement of public address system—\$50
 Gift to Jean Elliott on occasion of her Tenth Anniversary as Executive Secretary.
- 1982 Christian Children's Fund emergency request—\$50
 Gift toward renovation of Celtic Cross Room—\$300 from Dorothy Kolbe Memorial Fund, money given to class by Dorothy's brother, Dr. Russell Kolbe.
 Gift toward repair of grand piano in Celtic Cross Room—\$500 from Dorothy Kolbe Memorial Fund, money given by Dr. Russell Kolbe
- 1983 Purchase of Bibles for use by the Samaritan Class—\$100 from money given by Dr. Russell Kolbe.
 Student Aid Fund Report indicated fund has 10 outstanding loans totaling \$6057
- 1984 American Bible Society—\$72
 Continuing projects as indicated in foregoing list.

The Samaritan Class voted to adopt a foster child through Foster Parents Plan, Inc., Christmas 1948.*

<i>Child</i>	<i>Name</i>	<i>Age</i>	<i>Nationality</i>	<i>Term of Care</i>
1.	Stravroula Kovatsou	8	Greek	1949-1952
2.	Kathleen Patmore	9	British	1952-1954
3.	Im Yeo Ju	10	Korean	1954-1959
4.	Ngo Thi Nguyet	10	Vietnamese	1959-1962
5.	Lip Mui	9	Chinese	1962-1966
			Hong Kong	
6.	Elizabeth de Castro	10	Philippines	1967-1974
			Filipino	
7.	Kim Myung Shik	9	Korean	1975-1977
8.	Minata Coulibaly	7	African	1978-1981
			Mali	
	(Change to Christian Children's Fund, Inc.)			
9.	Wie Kim Wie	9	Indonesian	1982-

By-Laws of the Samaritan Class Doylestown Presbyterian Sunday School Adopted May 29, 1928

Article I: NAME

This class shall be called the Samaritan Class of the Doylestown Presbyterian Sunday School.

Article II: OBJECT

The object shall be to promote an earnest Christian life among members, to increase their mutual acquaintance, and to make them more useful in the community and service of God.

Article III: TIME OF MEETING

The meeting shall be held the third Tuesday of each month at 8:00 P.M. except July and August.

Article IV: OFFICERS

The officers shall be President, Vice President, Secretary, Assistant Secretary, Treasurer and Assistant Treasurer. Officers shall not serve two successive years, with the exception of Treasurer. Election of officers to take place at the March meeting.

Article V: DUTIES

The President shall preside at the monthly meeting and appoint any committees necessary to conduct the class business. Vice President shall be responsible for obtaining chairmen for any dinners the class decides to serve. Corresponding Secretary takes care of necessary correspondence. Recording Secretary keeps a record of the minutes. Assistant Secretary is to serve in the absence of the Secretary. Treasurer keeps accounts and pays bills. Assistant Treasurer is to serve in the absence of the Treasurer.

Article VI: BANQUET

The annual banquet shall be held at the October meeting.

Article VII: BY-LAWS

The by-laws are to be read once a year. Books are to be audited yearly, before the March meeting. An amendment may be made by a 2/3 vote of those present. Quorum is a majority.

* * *

Revised November 11, 1941

Article IV: OFFICERS

"Election of officers to take place at the March meeting" changed to read:
"Election of officers to take place at the *December* meeting."

Article VII: BY-LAWS

"Books are to be audited yearly, before the March meeting" changed to read:
"Books are to be audited yearly, before the *January* meeting."

Amendment No. 1 — May 16, 1950

There shall be an Executive committee composed of the class officers, the immediate past President, and the class teacher. This Committee shall condense class business and make recommendations to the class.

Revised February 16, 1954

Article IV: OFFICERS

"Officers shall not serve two successive years, with the exception of the treasurer" changed to read: "Officers *may serve two years, although not necessarily consecutively.*"

Revised December 11, 1956

Article III: TIME OF MEETING

"The meeting shall be held the third Tuesday of each month at 8:00 P.M. except July and August" changed to read: "Meetings shall be held *four times a year* on the third Tuesday of *March, June, October, and December.*"

Revised September 9, 1976

Article IV: OFFICERS

"Officers may serve two years, although not necessarily consecutively" changed to read: "*All officers shall serve two year terms.*"

Presidents of the Samaritan Class 1928-1984

1928	Florence Leatherman Sayre	1956	Ann D'Amelio
1929	Marie Michener Hellerman	1957	Laura Selner Roberts
1930	Helen McNealy Sandemar	1958	Ethel DuBree
1931	Grace Selner Wetherill	1959	Ann Reiff
1932	Mary Leatherman Gerhab	1960	Dorothy Kolbe
1933	Thelma Johnson Simons	1961	Elizabeth Berger Porter
1934	Grace Selner Wetherill	1962	Eleanor McNealy
1935	Marion Dickson Chestnut	1963	Margaret Hess
1936	Maude Cathers Pittore	1964	Pearl Craner Leatherman
1937	Florence Reigle Kerns	1965	Ruth Craver
1938	Harriet C. Sproules	1966	Betty Detrick
1939	Jean Foster Rabben	1967	Mary Crosley
1940	Helen S. Benner	1968	Emma Worthington
1941	Josephine Frankenfield	1969	Helen Castor
1942	Lucille Schenk	1970	Eleanor McNealy
1943	Jeanette Houk	1971	Mary Anne Darrah
1944	Laura McNealy Martindell	1972	Mary Anne Darrah
1945	Laura Selner Roberts	1973	Elizabeth Berger Porter
1946	Pearl Craner Leatherman	1974	Mary Butler Crouthamel
1947	Susan Butler VanArtsdalen	1975	Mary Butler Crouthamel
1948	Evelyn W. Smith	1976	Olwen Jackson
1949	Dorothy B. Cameron	1977	Olwen Jackson
1950	Irene F. Fryer and Marion Michener Bodley	1978	Emma Worthington
1951	Dorothy Kolbe	1979	Emma Worthington
1952	Gladys Swanstrom	1980	Laura Selner Roberts
1953	Ruth Morewood	1981	Laura Selner Roberts
1954	Mary Butler Crouthamel	1982	Mary Pearce
1955	Kay Bramble	1983	Mary Pearce
		1984	Freda Agnew

References

*Note: The following are from the records of DPC and the Presbyterian Historical Society (PHS) of Philadelphia.

“Samaritan Class Annual Report.” Annual Reports of Deep Run-
Doylestown Presbyterian Church, 1928–1957.

———. Annual Reports of DPC, 1957–1984.

Samaritan Class Foster Child Records, 1949–1984.

Samaritan Class Minutes, 1928–1984.

The Willing Workers’ Class

Growing out of a Sunday School class which had been taught by Miss Mary L. DuBois for many years, the Willing Workers’ Class was organized October 11, 1914, with the following charter members: Bertha J. Barton, Mary L. DuBois, Mary D. Evans, Ella E. Gross, Ida M. Horner, Helen D. Knowles, Harriet H. Lear, Elizabeth J. Meredith, Anna M. Patterson, Anna R. Randall and Cecelia B. Shive.

Cecelia Shive was elected president; Harriet Lear, vice-president; Ida Horner, secretary; and Anna M. Patterson, treasurer. It was decided that the class motto should be Galatians 6:9—“Let us not be weary in well doing, for in due season we shall reap, if we faint not.” Monthly meetings were to be held in members’ homes on the third Thursday of each month, the first meeting to be at the home of Anna Randall, Main Street and Oakland Avenue, in January 1915 at 7:30 P.M. It was agreed that each member would pay 5¢ dues every month and refreshments would be served at every meeting.

Meetings continued to be held at members’ homes until May 1922 when the membership had increased so much that it was decided to hold the meetings in the church. From 1917 to 1923, however, the June meeting was held at the home of Mrs. Heisler in Edison.

At the monthly meeting in January 1922, Mrs. Krusen, president at that time, entertained the class at a banquet at her home. Banquet speeches were given by Mrs. Krusen, “Review of the Year’s Work”; Mrs. Shive, “Class History”; Mr. Purdy Weiss, Superintendent of the Sunday School, “What the Class Can Do to Help the Sunday School”; Miss Florence Fell, “How We Can Best Help Ourselves by Helping Others; and Mrs. Whitenack, wife of the pastor, “Class Dreams and Ideals.” At this meeting, it was decided to hold a

banquet each year in January, which was later changed to November. The largest attendance at any banquet was 129 in 1932.

It must be realized that the monthly meetings were held for fellowship, fun and service projects. The class also met every Sunday for Bible study. When one examines the roll book for the morning service, which was adopted in 1922, the records show the greatest Sunday morning attendance was 77 in April 1926. At one time there were over 100 members.

After 65 years of dedicated service to the church, the Willing Workers decided to disband in 1979. The decision was not a hasty one and was made with a great deal of regret. Death and severe illnesses had cut into the membership. In the annual reports of 1964 through 1966, one notices that 17 members had died and there were over 20 shut-ins. In 1964, the secretary wrote: "Although we are a small group, we still want to serve our Lord and the church with the small things that help, and, we hope, bring some small degree of happiness to those unable to be with us actively." In 1966, the Sunday attendance was down to 6 or 7.

In its long history, the class had but 3 teachers. Miss DuBois continued as teacher from the organization of the class until June 1919, when she resigned because of ill health, although she took a great deal of interest in the class until her death in April 1922. The decorations in the church on Palm Sunday were placed there in her memory from 1923 until the class disbanded. Cecelia Shive followed Miss DuBois as teacher and served in that capacity until her ill health compelled her to retire in 1956. Helen LeWorthy was elected to teach at that time and taught until her death, November 23, 1978. Substitute teachers during the latter years were Gertrude Halderman and Shelly Meyers. After the death of Mrs. LeWorthy, the class decided to break up as a group, and those who were still able to attend church school were welcomed into the Samaritan Class.

The class had only 6 presidents: Cecelia Shive, October 1914 to January 1921; Mrs. George Krusen, January 1921 to January 1923; Mrs. Horace M. Mann, January 1923 to January 1926; Elizabeth B. Hoffman, January 1926 to January 1956; Eleanor Lear, January 1956 to January 1960; and Ethel Willard, January 1960 to 1979. There were seven secretaries: Ida Horner, Elizabeth Meredith, Elizabeth Hoffman, Helen Dubridge, Frances Wipred, Ethel Willard, and Mabel Liebig.

Special Contributions given by the Willing Workers' Class 1914-1979

One cannot close the history of the Willing Workers without listing some of the many contributions which they made to the church and community:

1915: First Christmas baskets were sent. Since that time, the total number of Thanksgiving and Christmas baskets, plus baskets of fruit given to sick and shut-ins exceeds 500.

1922: First contribution to the Needlework Guild, the contribution being 50 garments. During the following years, the total number of garments given exceeded 10,000, the largest number in any one year being 635 in 1940.

Various contributions toward alterations and the renovation of the church sanctuary exceeded \$3000.

Given to the Trustees for the erection of the Educational Building over \$3600. Also bought the piano for the chapel, which has since been moved to the Celtic Cross Room.

Have donated approximately \$1000 to Doylestown Hospital. Have also canned several hundred quarts of fruit and vegetables for the hospital.

Contributed \$1500 to the installation of the elevator. Gave \$800 to the Elevator maintenance Fund in memory of their teacher, Helen LeWorthy.

1961: Started to sponsor a Korean child through Christian Children's Fund. Continued until end of class.

1964: Adopted an Indian child in Oklahoma. Continued until end of class.

Gave \$90 toward purchase of a microphone system for Celtic Cross Room, in memory of Helen LeWorthy.

Have supported several smaller projects of the church as well as given to various worthy causes in the community.

When the class finished its work in 1979, the Session commended it for its many years of faithful service to Christ and His church.

References

Note: The following are from DPC and PHS records

Hoffman, Elizabeth B. "History of the Willing Workers' Class of the Doylestown Presbyterian Church, 1914-1960." Mimeographed.

"Willing Workers' Annual Report." Annual Reports of DPC, 1960-1979.

Willing Workers' Class Roll Books, 1922-1960.

The Men's Bible Class

Since the Men's Bible Class met only on Sunday mornings for a Bible Lesson and seemed never to have held social or business meetings complete with minutes, its history is difficult to ascertain.

A church bulletin dated March 21, 1915 lists "The Men's Class" as meeting at 12 noon on Sundays and also lists "Men's Meeting, For the Men of the Class" as taking place at 3 o'clock Sunday afternoon; however, there are no minutes of the latter among the church records.

Who first organized the class, when it started, who taught it in its early years cannot be determined. A later bulletin (January 1931) states: "Men's Bible Class: Teacher to be elected." It is known that William Fretz was acclaimed an outstanding teacher of the class for several years. Was he the one elected in 1931? It seems likely, for it is remembered that both he and Rev. George M. Whitenack retired about the same time, which would be in 1937.

According to other bulletins, Rev. Wheeler Boggess, a retired missionary, is identified as the teacher of the class in 1944, and his name continues to appear as such up to and including 1948. It is known that Ralph Michener was the teacher in 1951 and continued in that capacity until the group dispersed in 1961. However, information is not available on when Mr. Boggess stopped and Mr. Michener began in those intervening two years.

George Butler was also a teacher for a few years and must have filled in the gap between the leaving of Mr. Fretz in 1937 and the beginning of Mr. Boggess's term. However, since we are in the dark as to the year Mr. Boggess actually took over the class, we cannot be sure of Mr. Butler's years of service.

In spite of this sketchy history, it is known that the Men's Bible Class played a vital role in the church, both spiritually and financially. In regards to the latter, the class helped many needy individuals in the church, gave money toward the church mortgage, contributed to the Elevator Fund and supported other worthwhile causes. In its heyday it had as many as 60 members.

References

*Note: The following are from DPC and PHS records.

Deep Run-Doylestown Church Weekly Bulletins, March 1915-1957.

DPC Weekly Bulletins, March 1915-1961.

"Men's Bible Class Report." Annual Reports of DPC, 1957-1961.

Organizations of the Church

Missionary Societies

An organized interest in missions began with the founding of the Woman's Foreign Missionary Society of the Presbyterian Church on October 12, 1877. Mrs. Henry Chapman was elected the first president. Seven years later, in May 1884, the Woman's Home Missionary Society of the Doylestown Presbyterian Church was started. On September 17, 1915 the two groups united to form the Woman's Missionary Society.

Before this merger, however, a third group had been organized: The Labarean Home and Foreign Missionary Society. It was founded on November 16, 1908 and was so named in honor of a former beloved pastor, Robert M. Labaree, who had resigned just four years previously to take the place of his murdered brother in the mission field in Persia. Mrs. Steckel, wife of the pastor at that time, was the first president.

Many of the younger women of the church were reluctant to enter either the Woman's Missionary Society or the Labareans, believing them to be oriented toward older women. However, a group did develop for younger women as an outgrowth of the Samaritan Class. Mission study had always been a part of each monthly meeting of the Samaritan Class, but finding that not enough time could be devoted to it, Mrs. Berger, the founder and teacher of the class, suggested to the girls that it might be wise to start a young women's missionary society. The class acted upon her suggestion and voted on December 2, 1937 to have a missionary guild which would meet before the Samaritan monthly meetings at 7:30 P.M.

The first officers of this Missionary Guild were elected from the Samaritan Class roll and were president, Iva Woodward; vice-president, Pearl Leatherman; secretary, Mary Hellyer; and treasurer, Marion Dickson. In June 1938, Miss Mary Crosley's class accepted an invitation to join the Guild, and the meeting night was changed to the first Tuesday of each month. In December, the group took the name of Westminster Guild.

As the years passed, it became apparent that it was foolish to have three missionary societies. After much consideration, a new constitution and by-laws were accepted and the societies united in the spring of 1941 under the name of the Labarean Missionary Society of the Deep Run and Doylestown Presbyterian Church.

References

Note: The following are from DPC and PHS records.

The Labarean Home and Foreign Missionary Society Minutes, 1908–1941.

Labarean Missionary Society of the Deep Run and Doylestown Presbyterian Church Minutes, 1941–1957.

Samaritan Class Minutes, December 1937–December 1938.

Woman's Foreign Missionary Society of the Presbyterian Church Minutes, 1877–1915.

Woman's Home Missionary Society of the DPC Minutes, 1884–1915.

Woman's Missionary Society Minutes, 1915–1941.

The Ladies' Auxiliary

Along with the missionary societies was another group of women known as the Ladies' Auxiliary. Although the Ladies' Auxiliary very modestly takes its organization date as 1894, when it adopted that name, minutes have been found among the church records which indicate that the Auxiliary evolved from a women's group called the Doylestown Presbyterian Sunday School Aid Society which was organized February 11, 1880, with Mrs. M. H. Taylor as the first president. The name of the group is indicative of its purpose: to attend to the countless details which are part of keeping a Sunday school looking in good condition. In March 1889, the Sunday School Aid Society, for reasons unknown, became the Pastor's Aid Society, and continued under that name until May 1, 1894, when the Ladies' Auxiliary was organized. The minutes of all three groups are in the same minute book, so one can assume that the Auxiliary was an outgrowth of the former two.

There were 16 present at the first meeting of the Auxiliary; when they closed 63 years later, they numbered 170. At that first meeting, the by-laws which were drawn up stated that "all persons who subscribe the sum of 2¢ a week shall be members of this Society paid by the week, month, or year in advance." They stated that their purpose was to help the Trustees by giving "housewifely care" to the church, to promote fellowship and good will, and to renew the church's social side. Mary DuBois was elected president.

In the years of their existence, the members of the Auxiliary raised thousands of dollars and gave countless hours of work to maintain and improve

the various aspects of the church. Money was brought in by individuals baking and selling their "specialties," by suppers, teas, concerts and musicals. Quilting was another source of income, and they published and sold two cookbooks.

In the late 1920s, they made gowns and hats(!) for the choir; they also kept the choir gowns clean and in repair. The Communion cloth and service was in their special care. They furnished the kitchen in the Educational Building by supplying silver, dishes and other equipment. They also canned hundreds of quarts of food for the Emergency Hospital.

In 1955, Mrs. Helen LeWorthy brought to the attention of the Executive Committee the need for an elevator. Session having granted permission to them to sponsor such an undertaking, the Auxiliary voted unanimously to campaign for a minimum goal of \$10,000 for the installation of an elevator and tower. Four other church groups—the Doylestown Chapter of Presbyterian Men, the Men's Bible Class, the Samaritans, and the Willing Workers—joined with the Auxiliary and together with individuals who contributed memorial gifts, the project was accomplished.

When the possibility of forming Circles in a Women's Association was suggested in 1956, Mrs. Elmer Mohn was elected as one of the representatives to the Steering Committee. The Committee, after considerable discussion, voted to disband the Auxiliary and join the Women's Association. They met for the last time as an Auxiliary in December 1956.

One cannot estimate the devotion and dedication of these women to their church. It is only fitting that in a history such as this, the names of the presidents should be recorded.

Presidents of the Ladies' Auxiliary 1894-1956

1894	Mary DuBois	1907	Mrs. Harry Shoemaker
1895	Mary DuBois	1908	Mrs. Thomas Ross
1896	Addie Buckman	1909	Mrs. Mary H. S. Beans
1897	Mrs. Howard Magill	1910	Anna James,
1898	Ellen Miller		Mrs. William Ryan,
1899	Elizabeth Mann		Anna Vaux
1900	Elizabeth Mann	1911	Mrs. Paul Applebach
1901	Mrs. Daniel Hess	1912	Mrs. Thomas Ross
1902	Mrs. Mary Beckman	1913	Mrs. James Barrett
1903	Mrs. Anna Vaux	1914	Mrs. James Barrett
1904	Carrie Rouse	1915-1917	Mrs. J. L. Beans
1905	Anna Randall	1918	Anna Vaux
1906	M. Olivia Bryan	1919	Mrs. Samuel Hellyer

1920-1923	Mrs. Walter Shearer	1936	Mrs. J. Harry Hoffman, Sr.
1924	Mrs. Wilmer Cornell	1937	Mrs. J. Harry Hoffman, Sr.
1925	Mrs. Wilmer Cornell	1938-1942	Mrs. George Willard
1926-1928	Margaret Cooper	1943-1946	Mrs. Joseph Worstall
1929-1931	Mrs. Horace Mann	1947-1953	Mrs. J. Clarence Carter
1932-1935	Mrs. Samuel Pearce	1954-1956	Mrs. Elmer Mohn

It should also be noted that Mabel Liebig was treasurer from 1922 through 1956, giving 34 years of able and dedicated service.

References

Note: The following are from DPC and PHS records.

Doylestown Presbyterian Sunday School Aid Society Minutes, 1880-1894.

Ladies' Auxiliary Minutes, 1894-1956

The Women's Association

In the 1950s, Philadelphia Presbyterial was encouraging the churches under its jurisdiction to unite *all* women's groups in a church as United Presbyterian Women, a national organization. Doylestown Presbyterian Church decided to cooperate with this endeavor, so the Labareans and the Auxiliary, along with other women in the church, joined together in 1957 to form the Women's Association. Prudence Suydam was the first president.

The object of this group was threefold: Bible study and prayer; mission study and financial support; and fellowship. So-called Circles were formed—groups that included women of all ages picked indiscriminately and that remained as a unit for a year, at which time all names were thrown together and again picked indiscriminately for a second year. At one time there were as many as ten Circles with about 25 members each.

Everything has its place and time. Interest in the Women's Association started to wane in the 1970s, and finally, the Executive Board of the Association made the following recommendations on September 11, 1976:

“We recommend that as of December 31, 1976:

1. All Circles be continued autonomously, if they so desire under the umbrella of the Adult Christian Education Committee, and that they assume responsibility for their own leadership and program planning.

* * *

7. The Women's Association be disbanded.

Two Circles are continuing at present: the Lydia Circle, largely composed of young women, and an afternoon Circle, composed of senior citizens.

References

Note: The following are from DPC and PHS records.

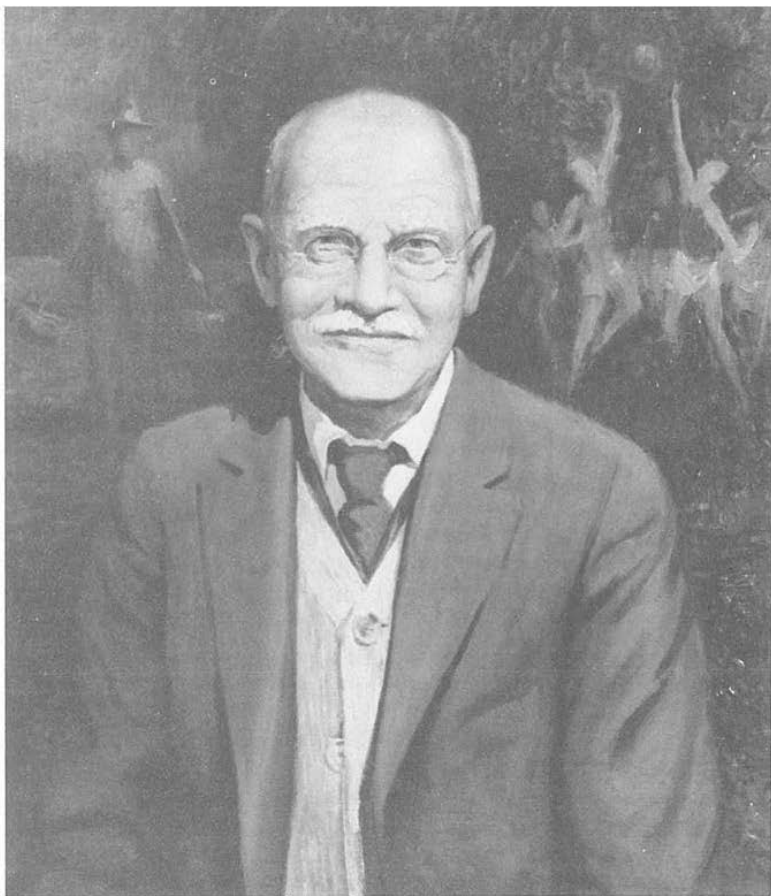
Executive Board of the Women's Association Minutes. 1957-1976.

*The Boys Brigade**

Before 1906, the youth of Doylestown found little time for social activities since the work ethic was such an important part of their growth. There were no large organizations such as Boy Scouts of America to train boys in the habits of order, obedience and real growth. A member of Deep Run-Doylestown Presbyterian Church saw the need for just such an organization. He was George C. Murray, 1866-1933, a bachelor and by trade a tinsmith and roofer. He became lovingly known as "Uncle George." According to the current president of the Brigade, he was a dedicated Christian, a very respected member of the community and an extremely humble man.

The Boys Brigade was started in Scotland and was apparently the forerunner of the Boy Scouts. The Doylestown branch was a part of the United Boys Brigade of America. It was founded in 1906 by Mr. Murray and was chartered under the Deep Run-Doylestown Presbyterian Church. To join, a boy had to be twelve years of age. Members could neither smoke nor drink alcoholic beverages and had to attend Sunday School. Attendance call at every meeting was answered with "present," which indicated S.S. attendance. The response of "here," meaning no S.S. attendance, resulted in a "talking to." Meetings were first held at the church and since drills were a major part of the meeting they would drill in front of the church sheds (where Andrews Hall now stands) on Mechanics Street. There was a great military consciousness at that time, for it was only a short time since the Spanish American War, and the organization was fashioned after the army. The uniforms were blue for winter and khaki for summer, with wrapped leggings. Caps looked like those of a train conductor of that period with an insignia of crossed guns. The Company was divided into three squads composed of about eight boys in each squad. They "drilled just like any army" with a posted sentry at the meeting room door. Individual competitions for drills were held with an award of a "fifty cent piece" or a medal if won for three weeks in a row.

*The name the Boys Brigade has been copied exactly as found on all sources of information.



Portrait of George C. Murray, founder of the Boys Brigade.

Every meeting ended with Psalm 19:14 "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Summers were enjoyed at "camp" in Byram, New Jersey, just across the river from Point Pleasant, Pennsylvania. The location now is the home of John Foster, owner of Foster's Toy Store in Doylestown. Many boys learned how to fish and swim, and going to church every Sunday was a must. They attended the Point Pleasant Baptist Church, crossing a bridge over the Delaware River which has since been washed away by flood waters. "Uncle

George” did all the cooking at the camp and supplied all the equipment. He also paid the expenses for those unable to do so. It was only natural that the community realized the worth of this organization and its need for funds. During the 1930s the Country Theater was turned over for the Brigade’s use one or two nights for Minstrel Shows.

Meetings were later moved to a building on Donaldson Street, Doylestown (now the Orbaker Building). A plaque on the building reads: “In memory of Commander George C. Murray, United Boys Brigade of America, Founder of Social Center 1917–1933, for the use of Company A, Boys Brigade and boys of this command.”

Tradition has it that each year, on the Sunday after Mother’s Day, those who have been members of the Brigade sit as a group during morning worship service at Doylestown Presbyterian Church. This is in celebration of their anniversary and flowers are placed in the sanctuary in memory of their founder. There are still many of the congregation who remember “Uncle George” and the words of a Brigade member and present member of our congregation sum up what they felt about him. R. Stanley Hellerman was vice-president at the time of their nineteenth annual dinner of 1972. He wrote:

As we reflect on the past we come face to face with the fact that Uncle George was our “Anchor” in life throughout our young lives. As his creed and “Anchor” in life was God; he guided our leisure time with worth-while things. With his great patience and humility he worked to bring to us boys the things that make a boy’s life rewarding by giving us a feeling of belonging and rewarding those who achieved, and accepting all who try. A man’s life is only as great as the lessons and achievements he instills in other men. Uncle George achieved this greatness. As we look on the many men who were his boys, and who have achieved a definite purpose in life, these men put not their trust in man, but took as their “Anchor” the words and works of a man guided by God’s word in their lives. This is the heritage Uncle George left to us to carry on.

References

- Doylestown. Boys Brigade. Nineteenth Annual Memorial Dinner Program, 1972.
- Fryling, Wallace W. President of Boys Brigade, Doylestown, Pa. Interview, 25 January 1983.
- Trauch, W. Lester. “The Boys Brigade Meets Again.” *The (Doylestown) Daily Intelligencer*, 13 February 1981.

Doylestown Chapter of Presbyterian Men

About 1948, the National Council of Presbyterian Men came into being, and churches were encouraged to form chapters. Unfortunately, we have no date for the beginning of the Doylestown chapter, but from various references in church bulletins and the *Presbyterian*, we can assume that the Doylestown chapter was extremely active with a large membership. Philip Elkin was the first president.

The Philadelphia Presbyterian of June 1950 states that 65 Presbyterian Men, among whom Doylestown is listed, held a work day at Pennington Island where they put new roofs on three cabins, repaired three more, and creosoted four others. A later *Presbyterian* (1953) reports that the Doylestown chapter was erecting a cabin at Pennington Island as a gift to the camp development program.

In 1956, our church made application through the Committee for Resettlement Service, Presbyterian Church U.S.A., to assist two single, displaced men. The Doylestown chapter was in charge of this project.

The group met the first Friday of each month, and not only donated extra time to projects such as those mentioned, but also sent delegates to the annual meetings of the national organization which were held in cities like Chicago and New York.

All through the 1950s we can find references to the Doylestown chapter. However, in the 1960s, the group seems to have died out. Again the date is not certain. There is no question, however, that in the decade or more of its existence, the Doylestown Chapter of Presbyterian Men played a vital role in the life and service of the church.

References

DPC. "Doylestown Chapter of Presbyterian Men's Report." Annual Reports of DPC, 1950-1960.

———. Weekly Bulletins, 1950-1960.

The Philadelphia Presbyterian 5 (June 1950); 8 (June 1953).

The Music Department

Timothy W. Harrell, M. Mus.

"My goal is to involve as many people in our music program as are willing to make that important commitment. Music has played an important role in this church for many years and I hope to be able to continue that tradition." These words were spoken by Mr. Timothy W. Harrell, present organist and music director of Doylestown Presbyterian Church.

Mr. Harrell came to Doylestown in August of 1979 as a substitute organist/director. He then took the position on a part-time basis while still a graduate student at Westminster Choir College. He was hired on a full-time basis in June of 1980. His responsibilities include charge of all musical groups, including the director of all singing choirs and some of the handbell choirs.



Timothy W. Harrell, Director of Music.

Choral and accompaniment experience began for Mr. Harrell while he was a student at Woodrow Wilson High School in Portsmouth, Virginia. He obtained a B.S. in Organ Performance from Old Dominion University, Norfolk, Virginia in 1977. He graduated from Westminster Choir College with a Master of Music, taking two majors in Organ Performance and Church Music. His music education started in 1964 with the piano and it continues today with voice training.

Mr. Harrell's accomplishments in the past have included organizing the Craddock Oratorio Society in Portsmouth, Virginia, tenor soloist in Princeton, New Jersey, and recital work in several states and Canada.

Doylestown Presbyterian Church is fortunate in having several choirs, with those involved ranging in age from five-year-olds to adults. Highlighting the year is a Special Events Series. This is a concert season that is arranged and conducted by Mr. Harrell at the church for a community audience. It involves musicians, orchestras and choral work.

The music department of the Church has run smoothly with the help of many persons over the years and we thank them for their efforts. Currently assisting Mr. Harrell are Mrs. Paul Hendrixson (Virginia) with the two youngest choirs and Mrs. Steven Cable (Wendy) directing the remaining bell groups.

"I believe that God deserves our best efforts and the best music possible and that I hope to accomplish." Mr. Harrell's words help us to understand more of the man and his music—music that is an important part of our worship service.

Mr. Harrell submitted his resignation on May 20, 1984 with plans to study voice training for opera.

References

Harrell, Timothy W. Letter to DPC History Committee, July 1983.

The Music Department

Little is written about the music of the early church at Doylestown. In a way, this is perhaps fitting, for it is hard to put into writing the wonderful sounds the ear can hear.

It is not recorded that the church had an organ, but there was a choir, according to the records of 1824, which state, "there is a volunteer choir."

The records show that in 1842 the Ladies Sewing Society gave to the church a bell weighing 221 lbs. and costing \$77.35. The cost was 35¢ a pound, plus a yoke without a wheel, costing \$7.65. Jonathan McIntosh installed the bell in the belfry on the Lecture Room. He was paid \$61.75 for labor and material.

In 1859 the choir complained about its location. They wished to be moved from the east corner to the side gallery. The minutes disclosed that improvements were made, but do not indicate whether or not the choir got its wish.

The church acquired a new organ in 1873, which was made of solid black walnut and built by Messrs. Hutchins, Plaisted and Co. It was 12 feet long, 6 feet deep and had 16 stops. The workmanship was described as "handsome and ornamental," with the front pipes artistically decorated in gold and colors. Although the first program was presented March 5, 1883, it was later noted in 1875 that there was a balance due on the organ, to be paid "when we had sufficient funds."

Throughout the minutes, repairs to the organ are mentioned. Mr. Clemens was directed to procure a curtain to screen the blower from the view of the congregation in 1876. In 1886 Mr. Duner agreed to keep the organ in order by tuning it twice a year for \$20.

Although her position was not recorded, the Session unanimously agreed to discontinue the services of Miss Emma Smith after March 31, 1885. The action was being taken "in view of the best interests of the church and in order to secure greater harmony between the choir and pulpit." Following rumors that some of the Elders had changed their minds on the subject, they were visited the last two days before the vote to convince them not to change their minds.

It is interesting to note that the church hired a presenter, John L. Beans. He was to lead the congregational singing for a salary of \$100 per year, paid quarterly, starting April 1, 1885.

At one point the choir consisted of eight members. They were paid \$10 in appreciation for conducting the congregational singing. This appeared to have been a one-time payment.

On June 1, 1899 the following letter was sent to the congregation by R. M. Labaree, Pastor; Frank Heaton, President of Trustees; and Elizabeth P. Mann, President of the Ladies' Auxiliary:

Dear Friends:

It must be apparent to you that the Church, which we so dearly love, is in need of many repairs and improvements. Many things have been left undone purposely, until the new pastor should be found and introduced to his work. Now that the pastor long sought for has come, a careful survey of the needs of

our church has been made by the Session Board of Trustees and Ladies' Auxiliary, and they find much to be done. A new carpet for the auditorium is the first need, and the ladies themselves have undertaken to raise the required amount with fair prospects of success. But aside from this, new hymnals are imperatively required, the organ demands through overhauling and repairing, and a balance of \$125.00 is needed to pay for the services of an assistant, who it is hoped will begin his work in the outposts in a few weeks time. There are other very desirable items which could be added to these, but the ones mentioned are most necessary. At least one thousand dollars are needed at this time.

To raise this amount we have no recourse but to appeal to you for a special subscription. We believe that all will be willing to do their share, and we assure you that none of your gifts will be wastefully expended. Enclosed you will find a card, on which please indicate the amount you will give for this special fund. Please return it as early as possible to Mr. William H. Vaux, treasurer of the fund, that we may know how much of the work we shall be warranted to undertake. We leave the matter to your generosity, believing that you are as desirous as we to make our church useful, comfortable and attractive.

In a memo written at the time of the above letter, and apparently pertaining to the organ repairs needed, it was suggested that it was necessary to "clean the dust and dirt out of the organ, put new gussets on the feeders of the bellows, and releather the ribs."

In 1900, Mr. Roehner invited a gentleman and a lady from Easton to add to the Easter music. He requested that their expenses be paid, which was done since they pleased the congregation.

The church purchased a new set of 300 hymnals in 1899. They were quality half-leather, and inscribed with the name of the church. There were to be two per pew; one with music at \$1.35 and one with words only, at \$.75 each.

A major project of replacing the organ began in 1912. An Organ Committee was formed and was composed of Watkins, Steckel, Long, Gross and Shearer, with Henry O. Harris as chairman, Henry Case as treasurer, and J. P. Weiss as secretary. Dr. Dalhes was to obtain specifications. The committee contacted R. Midmer, Felgermacher, Kimball, Esley, Standard, Hutchings, Skinner and Haskill, Austin, and Bates and Cully organ companies. Bates and Cully was selected. A proposal was made to put the organ in the center, but the congregation turned this down and it was decided to place the organ on the side. Bates and Cully withdrew its bid, leaving the committee back where it started. It was finally decided to purchase the organ from C. S. Haskell of Philadelphia. It was noted that Henry Case resigned as treasurer, whereupon J. P. Weiss became treasurer.

On September 26, 1913 the *Bucks County Intelligencer* reported that Builder C. S. Haskell was to hold an organ recital at the church. Frederick A. Maxson was to hold an organ recital at the church. Frederick A. Maxson was to preside at the organ and Nelson A. Chestnutt, a tenor soloist would sing. Mr. Chestnutt was a soloist at the Walnut Street Presbyterian Church, formerly of First Baptist. The evening was a great success.

The following notice was published by the *Bucks County Intelligencer* on August 23, 1917: "J. Helfenstein Mason, Choir Director, will hear Sopranos, Contraltos, Tenors and Basses on Friday evening, August 24, 1917, at 8 o'clock at the Presbyterian Church. Those unable to come on that date should apply in letter."

Chimes were added to the organ in 1931 for our musical enjoyment. The seating area for the choir was also enlarged in that year.

Under the Will of Henry W. Gross a trust of \$1000 was established, to be invested for the purpose of an annual get-together of the choir members. It provided that any time the get-together was not held, the funds for that year would go to his two daughters. This was started in 1930 and became known as the Henry W. Gross Fellowship Association. Mrs. Esther Myers (Mr. Gross's daughter) and Miss Ella Gross were extended life memberships. At the 30th Annual Gross Fellowship Dinner meeting it was decided to discontinue the Gross Fellowship Organization. The funds then reverted to Mr. Gross's two daughters. This was done because of the rising costs and the growth of the choir over the years. It was hoped the music committee of the Session could find a way to continue this annual activity.

Some of our past organists were Miss Emma Smith, Professor H. A. Roehner, Miss Cartlege, Howard Barnes, Sarah Armstrong, Mary Fenwick, David Perry and our present Timothy Harrell.

In 1955 the church decided to add a youth choir to its program. Mr. Howard Barnes, the choir director and organist at the time, did not feel he could add this to his schedule. He resigned the following year.

Howard Barnes was the first organist and choir director to inaugurate special musical events for the church and the community. The cantatas "Seven Last Words of Christ," "Olivet to Calvary" and other noted works were presented each Easter Season. Weeks of rehearsals went into these events and at the times they were presented, the choir was augmented by members from the Episcopal Church Choir in Doylestown and soloists from Philadelphia and New York. Mr. Barnes also brought Dorothy Johnstone Baseler, harpist, to accompany these special musicals. Mr. Barnes was complimented in the following excerpt from a letter written to Horace Mann by Rev. Steckel, dated April 3, 1951:

It is more than thirty years ago, and grand it is, under the skillful handling of Howard Barnes, the greatest Master of the console that the Church has ever had. J. Philip Rowland, for a short time was meteoric with the keyboard, but Howard has been a sun shining through the years, undaunted in the warmth that he defuses in the worship of the people.

The choir had 30 new gowns for Christmas of 1956, the Samaritan Class giving them 12 and an anonymous donor 18 more.

In 1961 the church purchased a new organ, which is in use today. The organ was built by the Schantz Organ Company in Orrville, Ohio. It was given by the Geil Memorial, November 12, 1962, in memory of Mr. and Mrs. Edgar Geil. The organ is played from a three manual console which controls five divisions, four in the rear of the sanctuary and one in the choir loft. There are 1,861 pipes. The harp stop from the former organ was given by Mr. J. Pundy Weiss in memory of his wife.

Under the capable leadership of Sallie Armstrong, David Perry and now Tim Harrell, the choirs of the church have grown in number and in quality, and the Ministry of Music has become an important part of our church life.

Four hundred fifty new hymnals were purchased from Westminster Book Store in 1965. The name "Doylestown Presbyterian Church" was inscribed on the cover. Members could participate by contributing \$2.50 each as a memorial to loved ones. A number of the old hymnals were set aside for the music department and the remainder sold at \$1 each. One hundred copies of the hymnal were sent to the Presbyterian Church of Deep Run, Perkasio, Pennsylvania and any left were to be sent to the mission field.

In 1972 the Mimi Fung Memorial Music Fund was established in the amount of \$4000. Mr. Fung added \$1000 to make it \$5000 and asked that it be made a music scholarship. The scholarship is given to someone studying music or the ministry and is administered by the church in the amount of \$800 each year.

In 1974, the church had the pleasure of hearing a new addition to our music department. A three-octave set of White Chapel Handbells were added. These were given by Mrs. John W. Pobst, Mrs. Mary Alice Pobst, Mr. Weedon R. Weelis, Mrs. W. T. Ellis and Mr. and Mrs. Harry P. Kinder in memory of John W. Pobst. These bells were replaced with a four-octave set of new Malmark Handbells in 1975.

In 1983, Mr. and Mrs. Robert Muller gave three large bass bells in memory of their parents. Mrs. Mary Jane Davies contributed toward completing the top octave of our bells in memory of George Allen Haigh and Bessie Macauley Haigh. A contribution from an anonymous donor was also received.

Highlighting the Special Events Series over the past years have been:

1971	Vivaldi <i>Gloria</i> , Schutz <i>Magnificat</i>
1972	Contemporary Psalm Concert
1973	Handel <i>Messiah</i> , Part I
1974	Handel <i>Messiah</i> , Parts II & III
1975	Haydn <i>Lord Nelson Mass</i> , Bernstein <i>Chichester Psalms</i>
1976	Bicentennial Minifestival
1978	Durufle <i>Requiem</i> Handel <i>Messiah</i> , Part I
1980	Mozart <i>Requiem</i>
1981	Handel <i>Messiah</i> , Part I
1982	Handel <i>Messiah</i> , Parts II & III
1983	Poulenc <i>Gloria</i> , Vaughan Williams <i>Five Mystical Songs</i>

Music has played a vital role in the life and development of Doylestown Presbyterian Church. Directors and musicians alike have maintained the highest musical standards. The congregation has come to expect musical excellence in their worship experience.

References

Bucks County Intelligencer, 26 September 1913.

Doylestown. Spruance Library, BCHS. Letter from William E. Steckel to Horace Mann, 3 April 1951.

DPC. Letter from Robert M. Labaree to the congregation, 1 June 1899.

———. Session Minutes.

Church Properties

The Manses

The Dubois Homes

Doylestown was truly a sleepy little village in 1803. There were a few scattered homes along the New Hope Road (East State Street) and a few taverns, but little else.

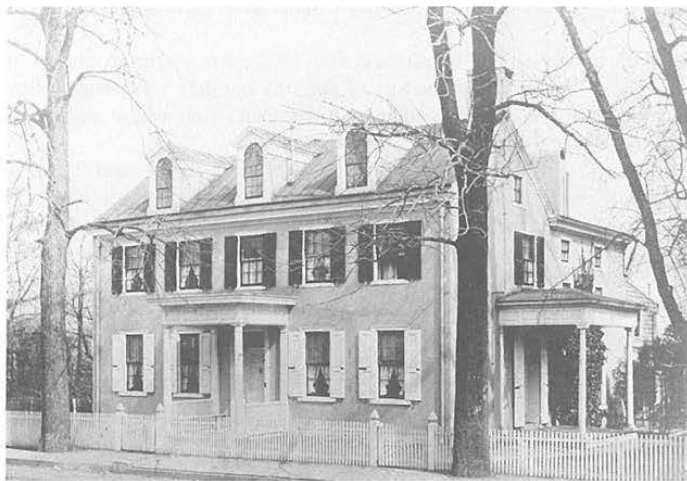
With the arrival of Rev. Uriah DuBois in 1804 came a series of changes that would begin to alter the landscape of the tiny hamlet. Work began almost immediately on the Union Academy, Doylestown's first school and the seed of our own Presbyterianism.

Mr. DuBois also bought a three-acre "blackberry patch" and began construction of our first manse. Located on the northeast corner of what is now Broad and State Streets, Mr. DuBois and his young family moved into this lovely stone home sometime in 1804. Until recently the home of Mr. and Mrs. Frank Elliott, the original building still stands. It is said that a stately old pine tree still grows which Mr. DuBois planted in honor of the birth of his son, Samuel.

In 1807 Mr. DuBois bought the lot next to the Union Academy on Academy Lane (the road now known as E. Court Street was opened in 1807), from Jan and Daniel McIntosh. Mr. DuBois owned land almost to what is now the Salem Church. Construction of a stone home was begun at a cost of \$2,000.



Uriah Du Bois's homestead located at the corner of East State and Broad Streets, Doylestown, PA.



Uriah Du Bois's home was located near Broad and Court Streets, Doylestown, PA, and was built by him in 1807. *Courtesy of Spruance Library, Bucks County Historical Society, Doylestown, PA. Photo by L.B. Craven.*

The home faced Academy Lane and was occupied by the family in 1807–08.

There was, of course, no Presbyterian Church at this time but we can assume that between the Union Academy and this beautiful dwelling the roots of Presbyterianism in Doylestown were firmly established.

Mr. DuBois, in 1814, sold this home to William Watts, one of the clerks of the newly moved county courts. The county seat was removed from Newtown to Doylestown in 1813 and new public buildings accompanied it. In 1911–12 the DuBois home was torn down to accommodate an addition to what had now become the Doylestown Public School. From the accompanying photo we can see what an architectural loss this had been to our community, made in the name of progress.

Rev. Uriah DuBois and his family moved back to the “blackberry patch home” on State Street where he died in 1821.

References

Davis, W. W. H. *History of Doylestown, Old and New.*

———. “A House with a History.” In *Papers Read Before the BCHS*, vol. 3.

Rezer, Wilma Brown. *Doylestown...(and How It Came To Be): 1724–1980.* Doylestown, 1981.

The Andrews Homestead

146 E. Court Street

This lovely Georgian-style home, currently the residence of Mr. and Mrs. Robert Siegler, was built by Dr. Silas Andrews on land purchased from James Dunlap in 1856. Mr. Dunlap was the son of one of our founding Elders, Andrew Dunlap. Apparently, Dr. Andrews chose this site for construction because of its close proximity to the church. A cornerstone date above the rain gutter confirms the construction date of 1856.

The home is all original in construction with the possible exception of a kitchen wing which may have been added at a later date. The columned front porch, also a later addition, does not appear in early photographs and sketches.

The interior of the home retains its original warmth and charm. A small room to the left of the foyer is believed to have been Dr. Andrews's private study. An outside entrance leading directly into the room certainly afforded privacy to the rest of the household.

Dr. Andrews and his family lived in the home until his death in 1881. The Rev. William Patton, Dr. Andrews's successor, occupied the home until 1887 when it was sold for the sum of \$3100. According to Mrs. Jane Patton Hilkert, Mr. Patton's granddaughter, the home was sold because of the need for more room due to his large family.

Since 1890 this magnificent residence has been continuously owned by the Stuckert and Siegler families, Mr. Stuckert being Mrs. Siegler's grandfather.



Second home of Silas Andrews located on Court Street, Doylestown, PA.

References

Doylestown. Bucks County Courthouse. Recorder of Deeds. Deed Book Collection, vols. 93:235.

Siegler, Mrs. Robert. Interview, Summer 1983.

The Samuel Aaron Home 21 E. State Street

Until recently the home of Dr. and Mrs. John Siegler, the property at the northwest corner of East State and Broad Streets, holds historical significance for our church.

The home itself, built in 1829 by Rev. Samuel Aaron, was erected on lands bought from Isaac Hallin that same year. The property extended from State Street to beyond Garden Alley and upon completion of building included the home, barns, stables and gardens.

According to Mr. Lynn Taylor, Doylestown architect, the architectural style of the building could be classified as country federal.

Mr. Aaron was married to the former Emilia DuBois, the eldest daughter of the Reverend and Mrs. Uriah DuBois. Unfortunately she died in 1830,



First home of Silas Andrews located at the corner of East State and Broad Streets, Doylestown, PA. Built by Samuel Aaron.

only one year after completion of the home. Mr. Aaron, in addition to teaching at the Union Academy, was also pastor of New Britain Baptist Church and active in the anti-slavery movement.

Mr. Aaron was a man of passionate opinions and, having suffered at the hand of an intemperate relative as a young child, was adamant in his opposition to the use of liquor. In Mr. Aaron's career after leaving Doylestown he was definitely known to have aided fugitive slaves with food and money, speeding them on their way to Canada.

The home he built in Doylestown and the future Presbyterian manse was truly a house of mystery. It contains stairways going from the ground floor to the second story, one superimposed on another. A door on the paneling of the conventional stairway opened to the secondary one leading to a small room on the second floor—a perfect hiding place for a fugitive slave! Given the home's proximity to the courthouse, hiding slaves was a risky business. Could it be that Mr. Aaron's hatred of slavery produced the stairway? It is consistent with his character and beliefs that danger to himself would not have deterred him. This legend, like so many others, cannot be proved or disproved, but certainly lies within the realm of probability.

On October 10, 1838 the home was bought by the Reverend Silas M. Andrews, whose first wife Matilda was also a daughter of Mr. DuBois. Dr. Andrews, of course, was called to the pastorate of Doylestown Presbyterian Church in 1831. In addition to his pastoral duties, he also served as an instructor in the Union Academy from 1835 to 37.

In the spring of 1837 Dr. Andrews opened a boarding school for boys in his home. The course of instruction embraced both English and classical courses that were preparatory to admission into college. "Tuition of \$50 per quarter included all tuition, book, washing, lights, fuel, use of books," etc. The pupils were required to attend Bible class and public worship on the Sabbath.

The school continued in operation until the spring of 1842 when the burdens of pastoral duties required his total attention.

Dr. Andrews sold the home in 1856 to Mr. John Beattie. "The old house still stands at the corner of the 'road to New Hope and the road to the German Meeting.' Its brown stones are now covered with stucco, but it has retained its beauty of line and portion. It is not hard to visualize its former occupant—'...his spare form...with his gray Scotch shawl wrapped around his shoulders, if the weather were chilly, or carrying an old-fashioned carpet satchel if bound for a journey...' (Prizer)—emerging from the front entrance and descending the worn steps as he so frequently did in the past" (Swartzlander).

References

Doylestown. Bucks County Courthouse. Recorder of Deeds. Deed Book Collection, vol. 53.

"The Hidden Stairway." *Bucks-Mont Courier*, April 1966, p. 13.

Prizer, Edward. "Thirty Years Since." *Bucks County Intelligencer*, 10 June 1897. (Cited in Swartzlander.)

Swartzlander, Ellen. *Mister Andrews' School, 1837-1842*. Narberth, Pa.: Livingston Publishing Co. for the BCHS, 1958.

The Ingham Female Seminary

The Ingham Female Seminary was erected in 1839 on a site at the corner of Broad and Mechanics Streets. The Seminary was not a success from its beginning, and in 1885 the small frame building was torn down. In its place a large brick dwelling was erected and it became the manse from 1890 until 1957.

During this period, seven ministers occupied the manse successively. The Reverend William A. Patton was the first occupant, followed by the Reverend W. Hayes Moore, the Reverend Robert M. Labaree, the Reverend John M. Waddell, the Reverend William E. Steckel, the Reverend George M. Whitenack, and, from 1938 until 1957, the Reverend Dr. Meyer M. Hostetter. When the Newell House on East Court Street was purchased as the manse, the Ingham building was converted into offices.



Church Manse 1890 to 1957. Built on the site of Ingham Female Seminary at the corner of Broad and Mechanics Streets, Doylestown, PA.

References

Doylestown. Spruance Library, BCHS. Bucks County History Papers, vol. 4.

Doylestown. Spruance Library, BCHS. *Papers Read Before the BCHS*, vol. 4.

Doylestown Presbyterian Church. Ministerial Registry.

The Newell House

The Newell house was built in 1893 by William C. Newell on the site of an overnight encampment in 1778 of Washington's Second Brigade. It was part of a ten-acre tract extending from the Doylestown Presbyterian Church to the Doylestown Cemetery.

The house was occupied by the Newell family for sixty-five years. In 1958 it was purchased by the Presbyterian Church and used as their manse. Dr. and Mrs. Thomas Goslin and their family of six children occupied the house until 1967. In 1969 the property was sold by the church.

The Victorian home is a three-story brick residence with more than fifteen rooms. It has been reported that the spacious home was modeled after "Sagamore Hill," President Theodore Roosevelt's home on Oyster Bay, Long Island.



Church Manse 1958 to 1969. Newell House located on East Court Street, Doylestown, PA.

References

"The Bucks County 1982 Designer House." Brochure of the Village Improvement Association, Doylestown, Pa.

The Graveyard

To study the graveyard of the Doylestown Presbyterian Church is to study the early history of our community. It is the oldest cemetery in the town and as such holds the remains of many of Doylestown's early settlers.

The graveyard, as it is referred to in all early records, was opened three months prior to the church because of a widespread typhoid epidemic. The first person interred was Mr. John Leadley (Leyton?) Dick, age 27, who died on February 28, 1815, a victim of the epidemic. Church cemetery records record the death of George W. Richard on October 12, 1812. This date cannot be corroborated by any other source.

Mr. Dick and his three sisters were the children of a Presbyterian clergyman of Belfast, Ireland, who settled here prior to 1812. Mr. Dick purchased a tannery, at which occupation he was employed at the time of his death. According to a letter written by a friend, "he was a young man of education and refinement and highly respected" (Davis). Unfortunately, Mr. Dick and his young bride, Julanna Erwin, had begun married life only two months before.

One cannot undertake a study of the church without mentioning three men who figured prominently in the early life of the Doylestown Church: its three founding Elders, Mr. Thomas Stewart, Mr. Andrew Dunlap and Mr. James Ferguson, all of whom are buried in the churchyard. According to Dr. Andrews, "Deep Run and Doylestown are one and the same church. A Ruling Elder residing within the bounds of either congregation is equally an elder in the other." Dr. Andrews notwithstanding, all three gentlemen were charter members of the Doylestown congregation, were ordained in 1796 and, together with Mr. DuBois, formed the first Session of the new congregation.

Mr. Stewart served as a Ruling Elder for 48 years. He was the maternal great-grandfather of Dr. Henry Mercer and a member of an old Bucks County family. In addition to being an attorney (admitted to the Bucks County Bar in 1823), he served as a soldier in the Revolutionary War, was County Treasurer and County Commissioner. In recording his death, the *Bucks County Intelligencer* called Mr. Stewart "A firm friend to his country, and one who, at difficult times, was called to fill stations of influence and trust, both of the county and state." Among his final words, according to the *Bucks County Intelligencer*, were the following: "The same truths, on which, during a long life, I have been permitted to rest, are now, in the hour of my approaching death, my consolation and my stay." He died on August 8, 1844 at the age of 89.

Mr. Dunlap was a Ruling Elder for 39 years. The Dunlap family were early settlers in Plumstead but Andrew bought a farm in Doylestown Township in the early 1800s. He also bought a home on Court Street for two of his daughters. He was an early leader in the Union Academy where he served as a commissioner. The *Bucks County Intelligencer* records his death by saying, "He was a man who lived for the world to come. Early in his life his attention was turned to the subject of religion and his course has ever been that of the righteous." Mr. Dunlap died on August 17, 1835 at the age of 75.

Mr. Ferguson served as a Ruling Elder for 21 years. A member of a Plumstead family, Mr. Ferguson moved at the age of 60 from his farm to be near the new church and school. He died on February 28, 1817 at the age of 65. His funeral discourse was presented by Mr. DuBois.

The graveyard was laid out in explicit detail on June 8, 1816 as noted in the record of the Board of Trustees. The majority of the yard was reserved for families and individuals. However, an area in the northwest section of the yard was designated as the "stranger's ground." A portion of this range was appropriated to the burial of "colored" who may acquire a right of interment in the yard. It is difficult to determine with certainty the first black to be buried. Mrs. Ann Dunlap, wife of Isaac, died at the age of 21 on May 10, 1813 according to church cemetery records. This cannot be confirmed by local records and it is possible she was re-interred here at a later date. According to church lore, Mr. Robert Montgomery was a freed slave who died in his 80th year.

In the same year, 1816, rights of burial were decided upon by the corporation. Every *family* who contributed \$10 toward the building of the church or the enclosure of the burial ground was entitled to a permanent right to burial. Each *person* who paid \$5 for the same purpose was entitled to a permanent individual right of burial. Every *pewholder* who was the head of household and paid \$5 as above was afforded a permanent plot in the family section.

A stone wall enclosed the graveyard from the outset. A wall donated by Israel and James Anderson was constructed in 1830. This was torn down with the construction of the second church building. A new board fence was erected on May 8, 1875 at a cost of \$10.

In May of 1833 it was resolved that a section of the graveyard be set aside as a burying place for pastors of the church and their families. The only pastor to be interred in the church yard is the Reverend Mr. Uriah DuBois, who died on September 10, 1821 at the age of 54. The Reverend Dr. Silas Andrews, who served Doylestown Presbyterian Church for 50 years, is interred in Doylestown Cemetery of which he was a founder and first general manager.



Doylestown Presbyterian Church graveyard.

In 1816, the charge for opening a single grave in the stranger's ground was \$1 and in the family section, \$5. In 1834 the fee for opening a single grave was \$3.

The Sexton was in charge of caring for the graveyard under the direction of the Committee of Inspection. In 1846 his duties were quite explicitly recorded. He was to dig graves on timely notice to a depth of at least 4 feet, to attend in person or by some sufficient deputy for the decent interment of the corpse and to heap, in a regular form upon the grave, all the earth that came out of it. He was also instructed to mow the yard twice yearly, once in June and again in September. There could be no misunderstanding those instructions!

The maple trees lining the walk leading to the church were planted during the pastorate of Dr. Andrews. The tree near the northeast corner of Court and Church Streets was planted in 1958 by the Board of Trustees in honor of the birth of Anne Goslin, daughter of Dr. and Mrs. Thomas S. Goslin.

The fact that there are no graves in the northeast corner of the yard is because it was in this area that the Session House or Lecture Room stood. This was ultimately torn down in 1872 following completion of the new church building.

Mention must be made about the Mercer and Chapman families, although it is difficult to know what can be said that has not already been written. Dr. Henry Chapman Mercer, one of Doylestown's most distinguished citizens, is buried here along with his parents, Mr. and Mrs. William (Mary Chapman) Mercer. The Chapman plot included Henry Chapman, Judge of Bucks County courts and his wife, Rebecca Stewart Chapman. Judge Chapman's second wife, Nancy Shunk Chapman, daughter of Governor Shunk of Pennsylvania, was superintendent of the Church School for many years. Her portrait, painted by Hubert Von Isarborn, hangs in Andrews Hall.

Elizabeth Chapman Lawrence, daughter of Henry and Rebecca Chapman and Dr. Mercer's favorite aunt, has emerged as a fascinating Victorian lady. She married a wealthy Bostonian and led a charmed life in Washington, Boston and Europe. Her home in Doylestown, "Aldie," was the showplace of the area and the scene of many lovely house parties and social events. She is buried in the Chapman plot as is her sister, Fannie Chapman.

The last burial in the churchyard was in 1975. Mr. Phuong Tri Nguyen, a Vietnamese refugee sponsored by the church following the fall of Saigon, died six months after his arrival in the United States.

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Church-Owned Residences

109 Mechanics Street

The present Sexton's home is truly a piece of history. The house was originally deeded on June 27, 1822. It was owned by William Watts who ran a tavern. One boundary at that time was the Philadelphia and Easton Post Road, our current 611.

Some occupations of the former owners were: blacksmith, William Brunner—1862; stage proprietor, John Haines—1849; mason, Samuel Sleifer, (Note: various spellings were found for this name, including Slifer, Sleiffer, Sliffer; it was difficult to determine in Samuel's name if it was Sleiffer or Sleifer or Sliffer.); laborer, James Biglin—1862; pattern maker, John Brunner—1864.

The house still retains many historical features. It has five fireplaces—one for every room and one in the cellar that was used for cooking. Many of the old door latches and hinges are still visible and in good working order.

It also features six-over-nine windows, six panes of glass over nine panes of glass. There are becoming more noticeable in homes being built today. The doors are known as cross-and-open-Bible doors, with the top half in the shape of a cross and the bottom half as an open book, or Bible.

The house was purchased in 1963 by the church from the family of Elsie McKinstry Allen and John R. Allen and has been used as the home for the Sextons since that time.

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112 Mechanics Street

This house was purchased from Mrs. Catherine Seidenberg on December 12, 1980. The property size from about 1867 has been one-quarter acre. The alley-way next to the house was to remain open for public use.

On March 26, 1829 a large piece of property was sold by William and Elizabeth Watts to Henry Scholl for \$3500. On a smaller portion of the property there was a tavern house which began at the Philadelphia and Easton Post Road at a corner of John Pugh's lot (John Pugh was a former owner of 109 Mechanics Street), Samuel Yardley's land, Dr. Charles Meredith's land,

and John Ross's land. John Ross held a mortgage for \$1500 for the tavern lot on which Henry Scholl assumed the payment.

In 1857 the owner who was a printer owed quite a bit of money on the property. Consequently, a public sale was held. It had been properly posted in newspapers and public places. On March 19, 1857, Ebenezer Kitchen bought the property of about one-half acre size for \$1525.

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Doylestown. Bucks County Courthouse. Recorder of Deeds. Deed Book Collection, vols. 54; 55; 66; 75; 21; 97; 106; 139; 192; 218; 551; 747; 765; 814; 1338.

The Sexton

The earliest church record pertaining to the Sexton can be found in the Board of Trustee's minutes of January 29, 1818. Under item #4 of the "Bye Laws," concerning compensation for one year's service, it states: "Treasurer authorized—to pay 1st day of April or as soon thereafter as may be out of any monies in the Treasury, fifteen dollars to the Sexton."

The Sexton was accountable to the Committee of Inspection whose duties included taking care that the "House and yard and graves are in decent order." They were to have the "yard properly cut and secured by the Sexton and admonish the Sexton on any neglect of Duty." According to Item 12 of said minutes, the Sexton's duties were as follows:

"It shall be the duty of the Sexton to keep safely the key of the Church. To open the House on Saturdays and air it thoroughly at those seasons when fires are not used. To cut the wood and secure it as the Committee of Inspection shall direct. To sweep the House carefully once a month and clean the dirt from the Pews. To make fires in the winter at an early hour and attend to them so that the House may be warm at the commencement of and during the service. To remove and replace the cover of the Pulpit. To attend in the Church during divine service and when the congregation has retired to quench the fire, to close the Doors and Windows and shut the yard Gates. To keep the yard, as far as is practicable, free from all trespass, by Horse, Cows, Sheep and Hogs. To dig graves on timely notice from 3 to 5 feet in depth. To attend in person or by some sufficient deputy with suitable conveniences for the decent interment of the Corpse. To heap in a regular form upon the grave all the earth which came out of it as soon as circumstances will permit. To sod the grave in a neat manner when directed by the Committee of Inspection and present the charge for this service to the friends of the deceased or if it cannot be obtained from them to present it to the Committee of Inspection."

In relation to payment for services rendered, Item 13 states: "The compensation to the Sexton for one year's service commencing on the first of April and including the cutting and securing of the wood shall be 15 dollars. The charge which he may make for digging a grave shall be from \$1.50 to \$2.00 and the charge for sodding from 50 cts to 75 cts." 1833 found no change in salary, but an addition of "³/₄ of the pew No. 11 on the front side."

A new list of duties was prepared at a meeting on May 16, 1846 as follows:

1. It shall be the duty of the Sexton to keep safely the keys of the Church and Lecture Room and to open the doors of the same at all times when required by the Church Session or the Board of Trustees.

2. To ring the Bell when required for public Service of the Sabbath School.
3. To sweep the Houses carefully at least once a month and remove all the dirt from the pews.
4. To make fire at such seasons as they may be required and to attend to them in such a manner that the House may be warm at the commencement of service.
5. To attend to the filling, trimming and lighting of the Lamps when required for evening Service and to extinguish them at the close thereof.
6. To attend during Service and when the Congregation has retired to secure the fires to close the doors and windows and lock the yard gates.
7. To cut the wood and secure the wood and coal in such a manner as shall be directed by the Committee of Inspection.
8. To keep the paths from the Church door to the yard gates open.
9. To dig graves on timely notice from 4 to 5 feet in depth and attend in person or by some sufficient deputy with suitable conveniences for the decent interment of the Corpse—to heap in regular form upon the graves all the Earth which came out of it as soon as circumstances will permit or if more than can be so disposed of to level the surplus in such manner as shall be directed by the Committee of Inspection.

The compensation to the Sexton shall be Thirty-six dollars per year to be paid half yearly together with pew No. 35 which shall be in full for all services rendered.

The duties remained the same until February 9, 1861 with some changes and additions. Graves were to be dug at least 5 feet in depth. The graveyard was to be mowed twice in the year, once in the month of September and all the grass to be removed from the yard. Compensation was now \$75 per year to be paid half yearly together with the use of pew No. 5. "For the explanation of the duties to be performed by the Sexton it is understood to include the entire care of the graveyard, furnace and stoves of the Church and Lecture Room and all services to be performed on the Sabbath and on the Wednesday of each week for opening the Lecture Room or any other occasions he shall receive the sum of twenty-five cents—for opening the Church on week days he shall receive one dollar if on a single occasion if more than one service on the same day the sum of fifty cents for each time. The extra pay for opening the Either house not to include the Saturdays before Communion fast or Thanksgiving days nor upon the occasion of funerals in the Church yard." By 1865 the salary had increased to \$100 per year.

There have been many Sextons down through the years. So many were devoted to their duty, but as in all walks of life, a few have fallen short. Not so with Mrs. Emma Stillwagon, who is still remembered fondly. According to her son Walter (he and his wife Marcia are present members), she served from April 1, 1923 until January of 1957. It was during her time of service that a house was purchased in 1944 at 117 Mechanics Street for the use of the Sexton. The memory of Mrs. Stillwagon is continued by the Samaritan Class by placing flowers in the sanctuary once a year as a tribute to her untiring service and devotion to the Church she loved.

As can be seen, the duties of the Sexton have changed in many ways. No longer are lamps to be trimmed, wood to be chopped, coal to be shoveled, farm animals to be kept from the property nor graves to be dug, but with each new addition and growth of the congregation, the responsibilities of the Sexton have increased. Today we find an active congregation and the Church proper and the educational facilities are being used to the fullest. After Mrs. Stillwagon retired the ensuing years brought the position of Sexton not for just one person, but a husband and wife team, the first being Harry and Nellie Kinder, natives of West Virginia. Their Southern ways and native instincts will always be remembered with fondness. At the present time the buildings and grounds are maintained by another husband and wife team, David and Naomi Darville. Mr. Darville has the distinction of having come the farthest to Doylestown since he was born and raised in the Bahama Islands.

Although other duties of the Sexton have changed, one duty shall ever remain constant. Every Sunday morning at 9:15 A.M., Mr. Darville can be seen atop the stairs leading to the Sanctuary, pulling the rope that rings the bell (seven times)—calling one and all to the worship of God.

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The Pastors

Uriah DuBois
1804-1821

Founder of the Doylestown Presbyterian Church

The Reverend Uriah DuBois, before coming to Doylestown in 1804, had been a supply pastor at Deep Run Presbyterian Meeting, beginning his duties there in 1798. He was also a supply pastor at Allentown and Tinicum churches.

For a time, Mr. and Mrs. DuBois lived on a farm parsonage at Deep Run. Not intending to farm, they moved to Dublin, and in the spring of 1804 removed to Doylestown because the approximately 100 families of that growing village had built Union Academy on the site where our Borough School recently stood. They invited Mr. DuBois to be its superintendent and principal instructor.

A newspaper dated July 1, 1804 informs its readers that there would be instruction in the Latin and Greek classics, a grammatical knowledge of English and French, geography, astronomy, oratory, belles lettres, mathematics and the rudiments of natural philosophy.

Another requirement of Mr. DuBois's job was that he hold weekly preaching services at the school. So he supplied his other congregations, that is,



The schoolmaster.

Deep Run and Tinicum, in addition to preaching at the Academy. In 1808, Presbytery released him from the pastoral care at Tinicum. After that, public worship was held alternately at Doylestown and Deep Run for a brief time. "Then one Sabbath in the month was given to Deep Run, the rest to the lower congregation." What remuneration he received from the small congregation in Doylestown is not recorded. That salary received from the Academy was probably intended to cover it. The number of people coming for services at the Academy increased. He preached only occasionally at Deep Run, but twice on Sunday in Doylestown for the sum of \$400 "The need soon became apparent for enlarged accommodations beyond those afforded by the Academy Room for hearers of Mr. DuBois. This thought led to a movement toward building a Presbyterian Church in Doylestown. Subscription Books were opened, a lot to build on was offered by Mr. DuBois, but deemed unsuitable, so offer was withdrawn and \$100.00 given, instead." The group started in 1804; purchased a lot on July 26, 1813 from John Shaw and his wife; formally organized in 1814; and began work on a little stone church, 45 feet x 55 feet. This church was completed and dedicated in August 1815. The total cost of this was \$4,691.

The Deep Run and Doylestown congregation numbered 30 souls. During 1816, DuBois listed ten new members; in 1817, eight were added. In April 1818, there were represented to Presbytery 48 members in full communion. An old record book in our church files shows that the early membership of our church was predominantly women.

It is recorded that during his years with the Doylestown Church Mr. DuBois started a Sabbath school, another one for colored adults and a congregational library; organized a female prayer meeting and a Bible class; and distributed tracts.

Uriah DuBois was of French Huguenot ancestry; his first ancestor, Chretien DuBois, migrated from Wicres, France.

He was born in February 1768, although some records say 1769, the sixth of seven children on a farm in Pittsgrove, Salem County, New Jersey. He was the son of Peter D. DuBois and Amey Greenman DuBois.

He received a classical education at Orange City, New Jersey, studied theology under the Reverend Ashbel Green of the University of Pennsylvania (Rev. Ashbel Green was later President of Princeton University), and graduated from that institution in 1790.

He taught one year at an academy in Charleston, South Carolina and three years at the Woodbury and Bordentown Academies.

He was licensed to preach on October 20, 1796 by the Philadelphia Presbytery and became supply pastor to Allentown, Tinicum and Deep Run

churches from 1798 to 1804, later pastor of Deep Run and Doylestown from 1804 to 1821.

On June 20, 1798 he married Martha Patterson of New Jersey. She came from a distinguished family and could trace her ancestry to Charlemagne. She was born in Cumberland County, New Jersey on July 30, 1779. She received the best education of the day and was a skilled piano player.

One may read letters Uriah wrote to Martha, preserved in his own hand, at the Spruance Library in Doylestown. His letters were formal, but poetic, and romantic. He sometimes refers to her as "Patty." One wonders if this were a popular nickname for Martha, for George Washington also referred to his Martha as "Patsy"; or was it a derivative of Patterson? Uriah often signed these letters to her, "Wood"—a translation of the French *DuBois*, perhaps? At times he did not sign letters at all, at other times only, "DuBois."

From Durham, February 26, 1797 he wrote, "I feel a friendship for you Martha, which I hope will never be diminished while on earth, and which hereafter, I hope will be renewed and perpetuated through countless ages of eternity."

Uriah and Martha had eight children: Charles Ewing Dubois, b. July 16, 1799; Emilia, b. 1803; Robert Patterson, b. 1805, a Presbyterian minister; Samuel E., b. 1808, photographer and artist; William Ewing, b. December 5, 1810, lawyer, numismatist, assayer at U.S. Mint, also published a Patterson and DuBois genealogy; Martha Matilda, b. April 22, 1813, m. Silas M. Andrews, next pastor at Doylestown Presbyterian Church; Louis Patterson, b. December 7, 1814; Mary Moore, b. September 23, 1817.

A family historian reports that no portrait or likeness of Uriah DuBois has ever been found. He is described by a grandson as being a person of middle size, perfectly straight, quick in his movements, expressive in his gestures. His head was round with glossy black hair, dark and sparkling eyes, his nose straight, his chin small. He had a hearty laugh and a pleasant smile, was kind and affectionate, though sometimes quick in temper.

Mr. DuBois continued teaching until he developed an inflammation of the larynx which weakened his voice. This caused him to limit the number of students in the Academy and eventually close it; another account relates that he heard recitations of his classes until his dying day.

He continued preaching until his death. His general health remained good until two years before his death. Disease of the kidneys called "diabetes" was debilitating, but not painful. This produced weakening of vision until he was almost blind. He was weak and emaciated but struggled on, groping his way to the pulpit, too weak to stand, having to preach in a sitting position.

After one Sabbath of increasing weakness—staying in his room all day, going to bed, sleeping well—he awakened early the next morning, threw out his arms and asked, “What is this? Is it death?” His wife answered, “Yes, my dear, it is death.” He lay back upon his pillow and lapsed into unconsciousness. Fourteen hours later he died peacefully. The date was September 21, 1821. He was 54 years of age and in the twenty-third year of his ministry.

His funeral was attended by many and his body was laid near the wall of the church he had labored to erect. The inscription on his tomb—“They that turn many to righteousness shall shine as the stars forever and ever.”

Mrs. DuBois continued to live in their home until 1836, at which time she went to live with two daughters. She died at 94 years of age on October, 25, 1856 and was laid to rest beside her husband.

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Charles Hyde
1823-1829

There is very little information to be found on Charles Hyde.

We do know that our church was without a pastor from the time Uriah DuBois died on September 21, 1821 until the coming of the Reverend Charles Hyde in July of 1823.

Removals without certificates appear to have been numerous while the church was without a pastor.

From our oldest book of handwritten church records, we know that "in July 1823, Mr. Charles Hyde of Norwich, Connecticut became the regular supply minister at Doylestown and Deep Run being invited by the unanimous voice of the people and ordained and installed over them November 19, 1823."

The church at Doylestown then consisted of 24 male and 79 female members.



Taking God's word to the countryside.

Mr. Hyde was the first minister in whose call and installation the name of Doylestown is found associated with that of Deep Run. Deep Run was to have one-fourth of his time.

From a copy of *Democrat and Farmer's Gazette*, Doylestown, Tuesday, July 15, 1823 in an article titled, "Celebrations of American Independence," we read that "the patriotic citizens of Doylestown celebrated Independence Day in a manner highly creditable to them."

After the ringing of bells and a procession marching to the Court House, "the Rev. Mr. Hyde addressed the throne of grace in an appropriate manner to the assembled multitude."

The Correspondent and Farmer's Advertiser, July 7, 1823: "Rev. Charles Hyde addressed the throne of grace in a manner peculiarly impressive and besought the God of nations to smile propitiously on the day—and those who had met to commemorate the blessings of Liberty and Independence."

On May 11, 1829 Mr. Hyde resigned his pastoral charge but continued to minister to the congregation as his health would permit until November when he removed to Norwich, Connecticut where he still labored, the beloved pastor of a church that had been established and built up under his ministry.

Immediately after the removal of Mr. Hyde, Mr. Henry Hotchkiss became the stated supply for the congregation of Doylestown for one year, but died in the fall of 1831.

In the summer of 1831, Silas M. Andrews, a student in the Theological Seminary in Princeton, was invited to become pastor and the Philadelphia Presbytery met in Doylestown on November 16, 1831 and ordained and installed him pastor of Deep Run-Doylestown Church.

We do know that Mr. Hyde lived on in Norwich, Connecticut until the time of his death in 1871.

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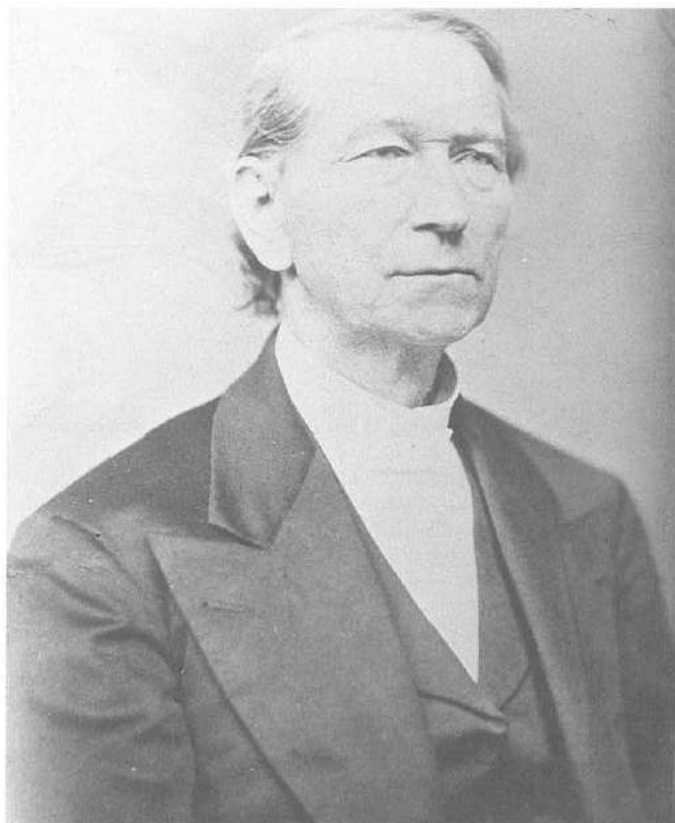
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Silas Milton Andrews
1831-1881

Silas M. Andrews was born in Rowan City, North Carolina in 1805. He was of Scots-Irish Ancestry.

His early education took place at Rev. William Hall's Ebenezer Academy, North Carolina. He graduated from the University of North Carolina in 1826, and from Princeton Seminary in 1828. He received the Doctor of Divinity degree from Washington and Jefferson College.

Dr. Andrews was licensed to preach on February 12, 1831 by the New Brunswick, New Jersey Presbytery. Almost immediately, Deep Run-Doylestown invited him to candidate, which he did on October 1, 1831. He was ordained and installed on November 16, 1831 and "presided over both congregations."



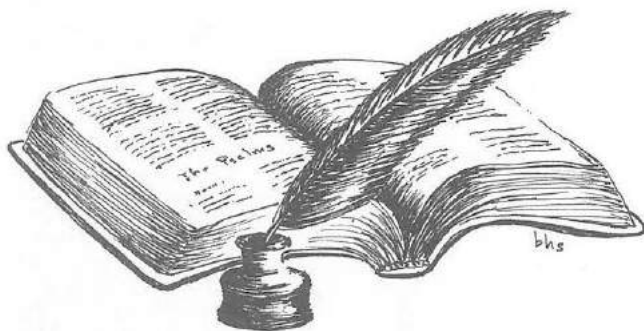
His salary was \$500 a year, \$390 to be paid by Doylestown and \$110 by Deep Run where he spent about one-fourth of his time. Doylestown church made a resolution that Dr. Andrews give them his entire time and they would pay the \$110, which was the amount to be paid by Deep Run, but Deep Run did not agree to this. The solution was that "he was to preach at Deep Run the third Sabbath of each month in the afternoon," and "one Sabbath forenoon in the spring and one in the fall—he set aside for communion of both churches at Deep Run." This arrangement continued all during his pastorate.

Dr. Andrews wrote that "Deep Run and Doylestown are one and the same church. A Ruling Elder residing in the bounds of either congregation is equally an Elder in both."

On April 18, 1833 Silas Milton Andrews was married at the Doylestown Church to Martha Matilda DuBois, daughter of our first pastor, Uriah DuBois, by the Reverend Robert Steele.

Dr. Andrews had a continuing interest in the affairs of Deep Run. He advised and encouraged those who wished to rebuild the meeting in 1840 and preached the dedication sermon in the rebuilt sanctuary. His interest and involvement was undoubtedly strengthened by his marriage to Martha Matilda, for she was a former member of the Deep Run congregation and her father had been the last pastor to have been called solely by Deep Run before its affiliation with Doylestown.

Dr. Andrews labored diligently in his duties as a preacher and pastor. The only vacation he ever took during his tenure was a four-week stay in North Carolina to visit his parents. He was absent only three additional Sundays in the 49 years and three months that he served as pastor. He also kept excellent records, written in a neat script. One biographer described him as a "methodical man to a remarkable degree." One of his record books is still in the church safe. In it he recorded all births, marriages, new members and only one death from 1816 to 1881. He may have reasoned that cemetery records of



that day covered those statistics. He liked numbers, especially even ones. If his records ended with an odd number, he liked to see that number become an even one. His records show 1266 funerals and 1242 marriages. He also put 1480 sermons in writing, with many more in skeleton. Some of these are preserved at the Spruance Library, Doylestown, Pennsylvania, written in his own hand.

Dr. Andrews spent time in devotions every day. In his younger years, his invariable habit was to read portions of the Greek and Hebrew scriptures along with reading the Bible from cover to cover in English.

Although his first commitment was to preaching, Silas Andrews dearly loved teaching. When he assumed his pastoral duties in 1831, he also accepted a position as principal of the classical department at Union Academy in Doylestown. Later, in 1837, he started his own school in his home, The Select Grammar School for Boys. According to a newspaper article published at that time, "the classical education received there would prepare students for the University of Pennsylvania, Dickinson, Nassau Hall and Jefferson." Dr. Andrews is quoted as saying that "much will be made of the study of the Bible, and students will attend church on Sundays where pews will be provided." This was in the days of rented pews. Thirty-day and boarding students enrolled in the school and most of the students became distinguished citizens in their communities. Toward the end of his life he found it necessary to limit the number of his students and finally had to close the school altogether. He suffered from inflammation of the larynx, which weakened his voice. Until his death he maintained a deep interest in the quality of education offered in Doylestown.

Home for the Andrews family was "at the corner of the road to New Hope and the road to the German Meeting (State and Broad)." His old house was of brown stone (now covered with stucco). Several years after coming to Doylestown and at the opening of his school, a newspaper noted that "his household consisted of his wife, infant son William, mother-in-law, sister-in-law, and Deborah, the cook."

During his tenure the original stone church was demolished and the building we use today was built. Silas, himself, planted the maple trees lining the walk to the front door of this new church.

The Reverend Silas M. Andrews died of a stroke on March 7, 1881 at the age of 76. One newspaper account recalled that he "preached his first sermon at Deep Run on the Third Sunday of June 1831 and his last on the 3rd Sunday of February 1881." The Reverend Thomas Murphy, D.D., of Frankford, Pennsylvania, who preached his funeral sermon, said, "at last he rested from his labors. For almost half a century, toiling day and night, week after week,

year after year, without intermissions or vacations, toiling in the laborious task of going from place to place, and the congregation scattered far and wide. Mental toil in the pulpit, study, lecture room, in the ecclesiastical assembly, at the bed of the suffering, by the grave. Teacher, learner, preacher.” He was buried on his seventy-sixth birthday, March 11, 1881 in Doylestown Cemetery, of which he had been a founder and the original manager. His pastorate of the Deep Run–Doylestown Presbyterian Church, his only church, had covered 49 years and 3 months.

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William A. Patton
1881-1890

William A. Patton was born on March 17, 1847 in St. Johns, New Brunswick and was the son of Richard and Fannie McClure Patton.

His early education took place in Philadelphia and New York City at Geneseo Academy and Union Theological Seminary. Later, he received his Doctor of Divinity degree from Lafayette College, Easton, Pennsylvania.

Following his graduation from Union he accepted a call to Wellington, Kansas to preach and teach at an Indian Mission Station. He expected to remain there for the rest of his life but ill health caused him to return home to the Philadelphia area.

Immediately, he was offered the pastorate of the Leverington Presbyterian Church in Roxborough, his old home church.

After three years, he received a call to Doylestown and was elected pastor on April 9, 1881. The salary was \$600 a year with use of the manse. The Manse was then on Court Street, diagonally across from the church and the second house from the corner. At publication this lovely brick house is the Siegler residence.



"In 1882 the Session took responsibility for the Sunday School and religious services at Bridge Point (Edison) providing the trustees of the chapel put a clause, 'stating that the Session of the Doylestown Presbyterian Church is to have spiritual care and control of said lot and the buildings thereon, and that said Session is to decide what religious work is to be carried on therein.' On May 12, 1883, Mr. Philip Fretz transferred title to the Bridge Point Chapel as ready for occupancy. It was dedicated on Sunday, September 9, 1883 at 3:30 P.M. With the events of the automobile the need for this out-post decreased and the building...was sold. In 1884, Sunday Schools were opened at Bridge Point, Pebble Hill, Friendship, Harmony, Danboro, Deep Run, and Doylestown" (Mann).

A granddaughter, Jane Patton (Sienkiewicz) Hilkert, whose father was Wilbur Fiske Patton, is still living. She was a member of Doylestown Church. Mrs. Hilkert recalls that her father told her how, on Sunday afternoons, he drove Dr. Patton in a horse and buggy to the Edison Chapel and the Deep Run Meeting to preach. He preached four times each Sunday, for Doylestown had morning and evening church at that time.

Dr. Patton was twice married; first to Dorothy A. Yarnall on September 1, 1868. A girl, Ezita, was born first and then a son, Wilbur Fiske. Dorothy died after his birth, in Manayunk, Pennsylvania on September 7, 1872. The two children lived with their grandparents until Dr. Patton's marriage to Mary E. Tripple on May 1, 1878. Seven more children were born and wife Mary lived until December 23, 1945.

The Pattons lived in the Court Street manse for six years, but as the family grew larger, the church bought a larger manse at Mechanics and Broad Streets (Southeast corner).

Mrs. Patton told her granddaughter that her only exercise during pregnancy was to walk up and down on the porch, after dark, wrapped in a long cloak. As she said, it was not proper for pregnant women to walk abroad in daylight.

The Doylestown congregation numbered 377 in 1880 and 614 in 1887. One writer lists 492 members in 1892.

On March 5, 1890 Dr. Patton resigned to accept a call from the Wayne Presbyterian Church, Wayne, Pennsylvania, where he stayed until 1920, when his health forced him to retire.

He died in the Presbyterian Hospital in Philadelphia on May 4, 1925.

He was remembered by those who knew him as a friendly and kind man, always willing to assist those in any kind of need.

The study window in the tower of our church is in memory of William A. Patton, D.D., and its theme is that of his favorite hymn, "In the Cross of Christ I Glory."

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William Hayes Moore
1890-1897

The Reverend William Hayes Moore served as pastor of Doylestown Presbyterian Church from 1890-1897. He helped and did his part to watch it grow into the church that we know today. He encouraged people to take an active interest in their church. He felt that it was time for churches to join together and overlook the differences between them.

William Hayes Moore was born in Cecil County, Maryland in 1861. He stayed there until the 1880s at which time he left to attend West Nottingham Academy and Westminster College. He attended and graduated from Princeton Theological Seminary in 1889. It was also in 1889 that he married Ada Peacock and they had six children, three of whom survived him at death. In 1889, he accepted a call to New London Presbyterian Church in Chester County, Pennsylvania where he served for 1 year and 4 months. He was installed on October 16, 1890 at Doylestown Presbyterian Church.



During Mr. Moore's time at Doylestown Presbyterian Church, the Christian Endeavor Society grew to 125 adult members and 31 members in the 8-15 age group. This became the most flourishing and helpful organization in the church. This organization also did much to improve the status of women in the church, proving to many that they were as capable as men. The church membership also grew impressively during his time here.

Mr. Moore's Pastorate in Doylestown was shortened due to his having tuberculosis. At one point, he had taken a leave to go to Asheville, North Carolina to a sanitarium there. He left Doylestown in 1897 and went to Santa Fe, New Mexico. New Mexico had not yet received statehood and he described in a letter that politics changed with whoever was in power and the lifestyle was very much "put it off until tomorrow." He briefly took a church in Colorado but returned to Santa Fe due to the climate. He finally succumbed to TB in 1904.

From one of his sermons: "He (the minister) must take religion to the people and prove not only by his presentation of it from the pulpit, but by his exhibition of it in his own life, its power and beauty and practical utility."

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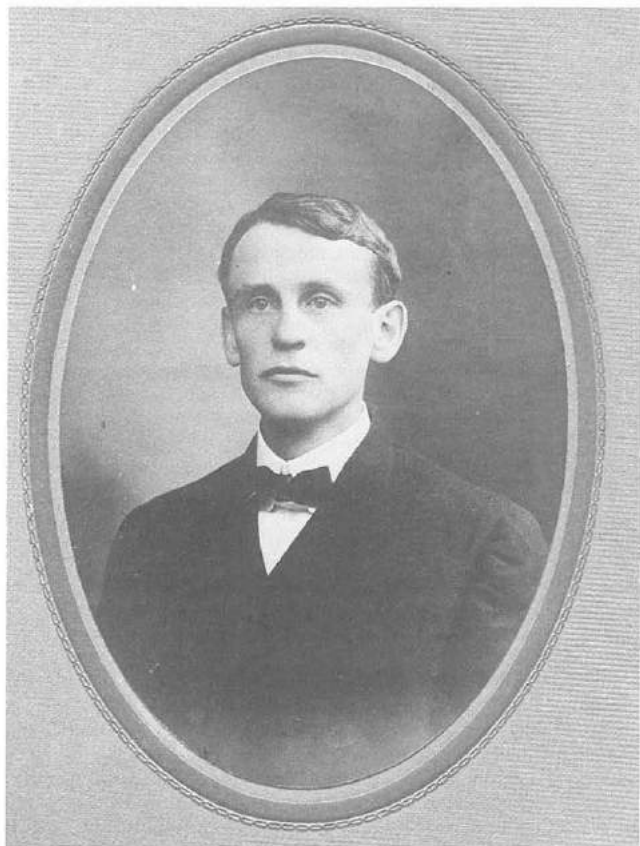
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Robert M. Labaree
1899-1904

The Reverend Robert M. Labaree, D.D., served as pastor of Doylestown Presbyterian Church for a period of five years—from 1899 until 1904. One of his successors, William E. Steckel, in a letter to Horace Mann, referred to him as “the inimitable Mr. Labaree who left his impress so deeply on everyone” (Steckel, letter to H. Mann, 1951). Progress occurred in all areas of the church during his tenure. Membership increased, financial contributions exceeded expectations, attendance increased and work among the outposts (chapels in surrounding districts supported by the central church) was gratifying. Instead of considering this activity as a burden, Dr. Labaree led the congregation in viewing it as a privilege and an opportunity to help remedy the



growing irreligion in country districts. This emphasis on missionary work was attributed in large part to his family background.

Dr. Labaree was born on January 2, 1867 in Persia (now Iran) in Urumia, later called Rizayeh. His parents were the Reverend Benjamin and Elizabeth Woods Labaree, who were missionaries.

In 1881 it was decided that he should go to Constantinople where he attended Robert College. While there he completed the translation of the Scriptures in Azerbaijani, a project which had been begun by others in 1864.

He and his brother, Benjamin, came to America to make their home with an aunt and uncle in Marietta, Ohio. He was graduated from the Marietta Academy and College in 1888, and it was from Marietta College that he received the degree of Doctor of Divinity many years later. After his graduation he returned to Urumia for a term of three years to assist his father. He had charge of the mission treasury, a difficult and complicated task, and he also carried out educational and evangelistic work in the villages.

In 1891 the entire family returned to America because of his sister's poor health. Dr. Labaree entered Princeton Seminary for theological education, and was graduated in 1894. For a period of about seven years Dr. Labaree was not directly connected with the Persian Mission. During a part of the time he completed a Bible revision and for several years was home secretary of the Presbyterian Board of Foreign Missions in New York. The Syriac Bible was published in 1893 with typesetters from Persia having come to do the work under Dr. Labaree's direction. He was to learn later of the arrival of the Bibles in Persia and of the people's joy at receiving them.

The poor health of his mother and two of his three sisters necessitated his family's staying in America. It was especially gratifying to Dr. Labaree's parents to see their older son, Benjamin, follow in the family's footsteps to Urumia. Benjamin Labaree became Business Manager of the Urumia Mission. Later, after being ordained as a minister in 1893 following graduation from Hartford Theological Seminary in Connecticut, he returned to Persia to continue his missionary service.

Dr. Robert Labaree's first charge was at the Wallingford, Pennsylvania Presbyterian Church where he served from 1894 until 1899. In May of 1899 he began his pastorate at Doylestown Presbyterian Church.

In 1900, in observation of his first anniversary as pastor of Doylestown Presbyterian Church, Dr. Labaree reviewed the work of the past year and looked to the future possibilities. He pointed out that an anniversary was a milestone which tells of the distance already traveled and points to the journey still ahead. He said it was hard to believe that time passed so quickly and the year was a short time because it was a busy one. A pastor, he said, could

be idle only if he neglected his work—preaching sermons, making pastoral calls, conducting prayer meetings and attending the other related duties. His work had been facilitated by the kindness and good will which met him everywhere. “Mutual sympathy and support makes days speed by,” he stated. Acknowledging the cooperation and friendship he had encountered, he pointed out that quality is more essential than quantity and that increased numbers (the church standing second in the current report of Presbytery) were less important than a deepening of Christian life, an elevating of the Christian character, a spirit of consecration and prayer, and service and love.

Dr. Labaree’s interest in community affairs was evidenced by his starting the Young Men’s League. “It began as a large communicants class, meeting either in the church study or in his home. Later a few boys from outside the church were taken into the group. The organization must have been a rather new idea, if the interest in it in the community and even outside be taken as an indication. Funds for rent, furniture, and even a small organ were contributed with scarcely any solicitation. I am not at all sure of its history after I left. I do not think we had a programme that was sufficiently constructive; its main advantage as I recall was that it kept me in close and friendly touch with a fine group of growing young men of the community” (Labaree, letter to H. Mann, 1950).

Another of Dr. Labaree’s forward-looking ideas was recognition of the value of women’s participation in church affairs. He expressed appreciation of the noble work and contribution of the church’s Ladies’ Auxiliary. The year 1899 was memorable in that two women, Sarah Lewis and Sarah Keller, were elected as president and secretary, respectively, for the congregational meeting to elect Trustees. Their “day of glory” was brief but significant.

In 1904 Dr. Labaree’s brother, the Reverend Benjamin Labaree, was murdered in Persia. Conditions in that country had been in a state of political turmoil and violence. The Assyrians were in constant terror of the hostile Kurds and unfriendly Moslems. The Kurds were fanatical and extremely bold and aggressive in raids on the Persian subjects and territory, especially in Christian villages. When Rev. Benjamin Labaree and a servant went on a short journey on horseback, the Kurds shot the servant, leaving the body by the roadside, and brutally killed the missionary with blows from daggers on his body and head.

When the news of the tragedy reached Dr. Labaree he was aware of the fact that his brother’s duties remained to be fulfilled, and he resigned from the Doylestown Church to go to Urumia to take his brother’s place. As he wrote in a letter to Horace Mann (1950), “My five year pastorate in Doylestown no doubt would have been a longer one had not my brother been murdered in

Persia while working there as a missionary, and the call to take his place was a very strong one.”

In his farewell sermon to his congregation Dr. Labaree made a plea for higher education and Christian dedication. He said that he had in his 600 sermons avoided sensationalism and left that and topics of the times to newspapers. His emphasis, he said, had been along educational lines, trying to impress on the minds of all the need for higher education and the fact that God had a claim on each and every person. “Sanctify the Lord God in your Hearts” was the topic of his sermon, this expressing the essence of what a Christian life should be. He told the congregation to forget all the sermons he had preached but to make their lives what they should be, what God intended them to be, and to do that one must sanctify Christ as Lord.

After returning to Urumia, Dr. Labaree assumed the responsibilities of his late brother. There he met and married Mary Fleming, a missionary from Harrisburg who was serving in the same mission. They had three children, two boys and a girl.

Dr. Labaree continued to carry out educational and evangelistic work despite worsening political conditions. In letters written to the Doylestown Presbyterian Church congregation, he described the continuing encroachment of the Turks as well as internal strife within Persia itself, where a growing spirit of anarchy existed. Street fighting, conflicts and murders increased—often over no worthy principle or cause. In addition there was rivalry with other evangelistic groups from America who had been influenced by some unworthy Syrians. With persistence the mission grew and of special note was the building of a new church in memory of his martyr brother. First fears were that it would be too large, but when after a week of services the large building was almost filled, there was reason for rejoicing. Dr. Labaree conducted services for students at Fiske Seminary and after each service many of the students stopped by for more personal conferences.

In his congregational letter Dr. Labaree said that he wanted them to know that in spite of the poverty and hard times, in spite of the disturbed conditions of the country and in spite of the representatives of other denominations trying to create division and strife, there had been real progress.

Dr. Labaree remained in the mission in Urumia until 1917. On returning to this country he became professor of Sociology and Missions at Lincoln University in Pennsylvania. He held this position for a period of more than twenty years until his retirement in 1939. The later years of his life were spent in Trenton, New Jersey.

Dr. Labaree died in 1952 at the age of 85. His philosophy of higher education and dedicated Christian service were exemplified throughout his entire life. As noted previously, he was an “inimitable” man with a “strong call” to Christian service and he influenced countless numbers of people during his ministry.

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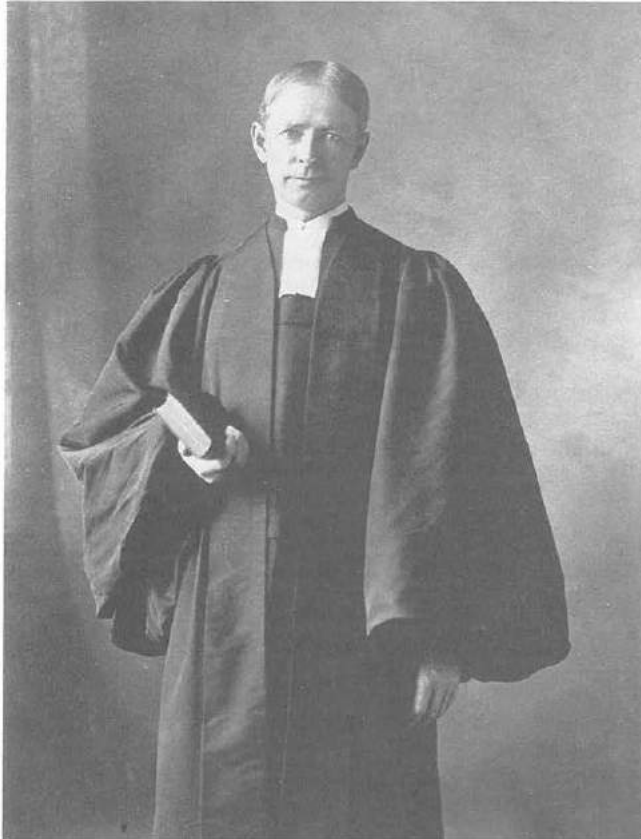
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John Milligan Waddell
1904-1907

The Reverend John Milligan Waddell was pastor of Doylestown Presbyterian Church from 1904 until 1907.

Mr. Waddell was born in Triadelphia (near Wheeling), West Virginia on August 9, 1863. He was granted the degree of Bachelor of Arts from the College of New Jersey (Princeton) in 1886. Immediately after his graduation he taught for three years in the Shady Side Academy in Pittsburgh, Pennsylvania. During the summer of 1889 he went abroad with a group of his young students.

He attended the Pittsburgh Theological Seminary for one year, then attended the Colgate Theological Seminary for a year, returning to the Pitts-



burgh Seminary and receiving his Bachelor of Divinity degree in 1892. He was ordained by the Pittsburgh Presbytery in September 1892.

In that same year, 1892, he married Nellie Lee Stover of Elm Grove, West Virginia.

Mr. Waddell's first pastorate was at Amity Presbyterian Church in Dravosburg, Pennsylvania, where he served from 1892 until 1896. His next charge was in Clearfield, Pennsylvania, from 1896 until 1904.

In 1904 Mr. Waddell came to Doylestown Presbyterian Church where he served until 1907.

At his installation service the Moderator of the Philadelphia Presbytery, Dr. John Calhoun, stated that "this church occupies a unique position in this Presbytery. No other church has shown such affection for its pastors. The Church is to be congratulated for its loyalty and its choice of Reverend Waddell."

Particularly moving was the charge given to Mr. Waddell by Dr. Richard Holmes. He stated that "Presbyterians are a very queer people. What they have been doing they think they must always do! Because someone else made a charge to the pastor somebody else thought they must, too. What good it is I do not know". He proceeded to tell Mr. Waddell to bear in mind that he was a man, he'd be asked questions he'd be unable to answer simply because as a man he had limitations. He predicted that the new pastor would grow weary but that he should be content to be a man—not to try to be an angel because that was impossible. He also advised him to remember that degrees did not honor a man, but if he were honestly called "pastor" he'd be successful among his people. His final directive to Mr. Waddell was "the greatest sermon you will ever preach will be yourself, your life among these people."

In 1906 a Men's Bible Class was organized in memory of Annie Hyde Kephart. Mr. Waddell was the teacher of this, the Kephart Memorial Bible Class, an outgrowth of the young men she had taught in Sunday School. The purpose of the organization was to promote Bible study and Christian fellowship. The class was open to all male church members and their friends. A glee club and social sessions every three months were among the planned activities. Meetings were held in the manse.

This class eventually became a Men's Brotherhood, one of many organized by the Philadelphia Presbytery with John Wanamaker, a famous Philadelphia merchant and church layman, one of its active sponsors. The influence of Mr. Waddell on the Doylestown group must have been quite marked, for in 1909 (three years after its beginning) the "Kephart Brotherhood" had 165 members.

On November 3, 1907 Mr. Waddell announced that he was leaving, accepting a call to the Kanawha Presbyterian Church in Charleston, West Virginia. The congregation was "taken completely by surprise" when he made this announcement. He said he would submit his resignation at a congregational meeting to be held the following Saturday, November 9th.

At the congregational meeting attended by a "fair number" of members, Mr. Waddell submitted his letter of resignation and requested the dissolving of pastoral relations with the Philadelphia Presbytery. In his letter Mr. Waddell said that the duty of resigning was not a pleasant one and that the dissolving of three years of pastoral relations involved the "sundering of close ties and of relations that have been uniformly kind and considerate." He felt that he had a "Providential Call" to take up the new work which had an unusually strong appeal. The opportunity appeared to do foundation work in a part of the country which was still formative. He stated that he was not blind to the needs and opportunities in Doylestown but that he was "convicted that the best development of the Doylestown Presbyterian Church demands certain changes of policy for which the congregation is not yet ready." He expressed hope that God's providence would direct the members to secure a leadership to which there would be a fuller response. Mr. Waddell expressed his thanks for the kindnesses shown him during his tenure.

The congregation accepted the resignation with prayers for his future welfare and appreciation of his pastoral work in the community.

On Sunday, November 10, 1907 Mr. Waddell conducted his final service. While it happened to be his third anniversary as well as his last day at Doylestown Presbyterian, he preached neither a farewell nor an anniversary sermon. Except for statistics of his three-year tenure, (i.e., preached 300 sermons, made 3000 calls, received 104 new members, performed 22 marriages, baptized 22 infants and 32 adults, officiated at 32 funerals) there was little deviation from the usual order of service.

Mr. Waddell's tenure at Kanawha Presbyterian Church in his native state of West Virginia was for six years. In 1913 he undertook the charge at Bellevue Presbyterian Church in Pittsburgh, Pennsylvania. He remained there until 1920. While pastor in Pittsburgh he was given a year's leave of absence (1918-1919) to serve as a Y.M.C.A. Secretary in World War I.

In 1920 he became pastor of Blairstown Presbyterian Church in New Jersey. He also taught Bible Studies at the Blair Academy during his stay until 1928.

For two years (1930-1932) he and his wife were in Tungchow, China, where their daughter was a medical missionary. Mr. Waddell served one year as a

teacher and one as principal of the North China American School. His daughter, Susan, died, "a martyr to her love of China."

He established residence in Mill Valley, California in 1932. He was Associate Pastor of the Mill Valley Community Church until forced into complete retirement because of a cardiac condition. His wife's death occurred in 1945 following a lengthy illness. Mr. Waddell died in 1953.

Throughout his entire career it was apparent that Mr. Waddell was quite interested in young people and in teaching.

His immediate successor at Doylestown Church, William B. Steckel, stated that he did not presume himself worthy of succeeding such outstanding persons as "the venerable Dr. Silas Andrews,...the inimitable Mr. Labaree, *and the delightful Dr. Waddell.*"

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William E. Steckel
1908-1920

At a congregational meeting on September 17, 1908, a call was issued to Mr. William Eugene Steckel to assume the vacancy in the pulpit conditioned by the resignation of Mr. Waddell. He was called from the Marietta, Pennsylvania Presbyterian Church where he was described as "probably the youngest member of the Westminster Presbytery but has taken a leading and prominent part in the proceedings. He is a pulpit orator of more than average ability for a young man and a strong feature of his success is his social quality."



Mr. Steckel was born in Allentown on December 23, 1847, the fourth son of William Richard and Maria Clewell Steckel. He attended the Allentown Public Schools and, after a year and a half in business in New York City, returned to Allentown and Muhlenberg College in 1894. Mr. Steckel graduated in 1898 with awards in oratory and gymnastics. Princeton Theological Seminary followed, culminating with graduation in 1901.

Then followed a pastorate at Milroy, Pennsylvania for a period of three and one-half years and a like period in the Presbyterian Church at Marietta. During his pastorate at Milroy, Mr. Steckel met and married Mary Taylor McNitt. In Mr. Steckel's words, "the San Francisco earthquake occurred about the same time!" To this marriage four children were born, three living to adulthood.

Mr. Steckel's pastorate at Doylestown was a period of marked growth and prosperity. Membership was larger than ever with more men and women engaged in active church service. During the period of World War I, the pastor took a prominent part in the Liberty Loan Drive and lost no opportunity to assist the cause in which his country was involved.

In 1911, Mr. Steckel put out an urgent plea for funds to make major repairs to the church building and organ, as well as the construction of a parish house on church property for the housing of the Sabbath School and the various societies of the church. The repairs were completed, including a magnificent new organ, but unfortunately Mr. Steckel's dream of a new parish building would not be completed during his pastorate.

Perhaps Mr. Steckel's greatest accomplishment at Doylestown lay in the area of the Sabbath Schools. This unassuming man modestly declined to take credit for the growth in this area, preferring to credit the vision of his predecessors. The fact remains that in this era of the "outpost Sunday School movement," he led the way. In 1916, total Sunday School enrollment stood at 747 and with the help of student assistants from Princeton, outposts were held at Bridge Point (Edison), Deep Run, Friendship, Mechanicsville, Mechanics Valley and Pebble Hill. Mr. Steckel acknowledged the "vitality and genuine countryside interest in this project." He considered the outposts as "the nurseries of faith and seedplots of religion for the communities that without them would be destitute of devotional privilege." Being actively involved with young people, Mr. Steckel chaired the Young People's Work of the Philadelphia Presbytery North and was also active in the Bucks County Sunday School Association.

On December 20, 1920 Mr. Steckel's resignation was tendered and regretfully accepted on December 23, 1920. During his pastorate in this church, Mr. Steckel had come to be known as the foremost pulpit orator in Bucks County.

In addition to his own charge, he had oversight of the churches at Carversville and Forest Grove.

His desire to enter a pastorate in the middle west occasioned the acceptance of a call to the Merriam Park Presbyterian Church in St. Paul, Minnesota. Having spent all of his pastoral life in Pennsylvania, when the opportunity to enter a new phase of church life and work was presented, it could not be refused.

In September, 1929 a call was accepted to assume the pastorate of the First Presbyterian Church in Muncie, Indiana, where he served until 1941.

After forty years of pastoral service, Mr. Steckel retired from the active ministry. "Believing for many years that a minister, upon his retiring from his last pastorate, should not by law be allowed to settle nearer than 500 miles from his last settlement we removed to New Ipswich, N.H., where we bought a home."

According to the records of the Board of Pensions of the Philadelphia Presbytery, Mr. Steckel died on May 15, 1970 at the age of 96. His wife predeceased him in 1960.

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George Minor Whitenack, Jr.
1920-1937

George Minor Whitenack, Jr., the son of George Minor, Sr., and Elizabeth Park Whitenack, served as the pastor of Doylestown Presbyterian Church from 1920 to 1937.

Born in Greenwood, Indiana on September 21, 1874, he attended grade school and high school in Crawfordsville, Indiana, graduating from the latter in 1892. In order to realize his ambition to go to college, he worked in the Polk canning factory in the Crawfordsville area for about four years, earning enough money to put himself through Wabash College, from which he was graduated in 1900. In 1903 he was graduated from Princeton Seminary, and he was ordained to the ministry at Crawfordsville that same year.



Mr. Whitenack's first pastorate was in Wrightsville, Pennsylvania, where he served for one year (1904-05) before moving on to a pastorate at State College, Pennsylvania, again serving for one year (1906-07). His next call was to the Westminster Presbyterian Church of Youngstown, Ohio, where he stayed for six years (1908-14). It was here that he met and married Margarette J. Schulze in 1914.

In 1915 the newly married couple moved to Knightstown, Indiana, where Mr. Whitenack had accepted a call to Bethel Presbyterian Church. Three of their seven children were born in Knightstown: two sons, George M. III and William F.; and one daughter, Helen E. After being a minister in that locale until 1918, Mr. Whitenack accepted a call to the First Presbyterian Church in Salem, Ohio and moved there with his family. He remained in Salem for two years (1918-20), and then was called to the Doylestown church where he stayed until he retired.

Four more children were born to the Whitenacks: a daughter, Margarette, in Salem, Ohio; two sons, David S. and John D., in Doylestown; and a daughter, Caroline, also born in Doylestown. Caroline still lives in Doylestown, and not only is a member of Doylestown Presbyterian Church, but also is an Elder and has been a member and soloist of the senior choir for many years.

An interesting phase in Mr. Whitenack's career was his relationship to Will Hays, a classmate at Wabash College. Hays, who was National Chairman of the Republican Party in 1918 and helped Harding to get elected in 1920, was made Postmaster General under Harding. The moving pictures were being criticized as immoral at that time, and the industry agreed to obey the rules of a judge. Harding made Hays the judge, and he organized a National Committee to help survey the films. Mr. Whitenack was called upon by Will Hays to help him in this task, which he did as long as the committee lasted.

A lover of young people and of sports, Mr. Whitenack could often be seen at the local high school games, encouraging his children and their friends who played on the varsity teams. He was also a familiar figure at the community observance of Memorial Day, as he was chaplain for various military organizations. One time, as chaplain of Kiwanis, he invited Connie Mack to speak at one of the meetings. The two men developed a mutual admiration for each other, and Mr. Whitenack was given a life-time pass to all the A's baseball games.

Mr. Whitenack was an avid reader, so it was only natural that he enjoyed being a member of the Library Board for many years. He liked nothing better

than to have young people drop in at the parsonage in the evening and get involved with him in stimulating discussion on a controversial topic.

After his retirement in 1937, he continued to live at his home on the Lower State Road in Doylestown Township. He was a professor of English at National Agriculture College (now known as Delaware Valley College) for two years and also did church supply work. Twelve years after he left the Doylestown Church, December 9, 1949, Mr. Whitenack died. His widow followed him in death January 22, 1969.

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Meyer M. Hostetter
1938-1957

Bucks County was in a period of rapid growth when the Hostetters came to the Deep Run-Doylestown Church in 1938.

The growth of the Doylestown borough was affecting the growth of our church and Sunday School. Classes from pre-kindergarten to adults were all meeting in the rooms underneath the sanctuary in crowded and adverse conditions.

The pastor and congregation recognized the need for more classrooms, and planning began for the building of an educational facility on Mechanics Street behind the old church. It was completed and dedicated in 1940, and it contained a one-room office, a children's department (K-9), a mezzanine floor which housed the pre-kindergarten, a stage, a gym and a large kitchen.

At this time the church staff numbered four persons. Dr. Hostetter and Emma Stillwagon, Sexton, were full-time employees. Part-time employees were Howard Barnes, Organist and Choir Director, and Elizabeth Hoffman, Financial Secretary.



Dr. Hostetter arranged with the Session to hire our first church secretary, William D. Liebig. He was asked to work a 40-hour week at his own convenience. This special arrangement was extended to Mr. Liebig because he had a title business of his own, led the youth group and choir (with the help of his wife, Jean), was superintendent of the Junior Department of the Sunday School, sang in the senior choir and was also Cub Master. Mr. Liebig managed this additional assignment by working afternoons, evenings and Saturdays. He resigned this position in 1955.

Bucks County Schools had not yet consolidated and for years Deep Run-Doylestown Church operated an all-day Saturday program for the youth of the area. Hundreds of young people played basketball, volleyball, ping-pong and shuffleboard using our gym, for there were no other facilities in town.

Dr. Hostetter's outstanding leadership and participation as a volunteer in the Boy Scout movement provided another opportunity for the youth of our church and town. His title was Lenape District Advancement Chairman, and he helped to supervise everything with advancing boys in scouting in the Central Bucks County region. In this capacity, he also served on the Council Advancement Committee where he reviewed older boys for Eagle rank from all troops within the county of Bucks.

On May 6, 1954 Dr. Hostetter received the Silver Beaver Award, an honorary adult award given for service to boyhood, in Scouting and in the Community. It was conferred by the Bucks County Council, Boy Scouts of America.

He worked closely with Raymond W. Hoxworth who was the Council Scout Executive for all of Bucks County, the chief of the paid professionals. Mr. Hoxworth was also an Elder in our church for many years and served as Clerk of Session at one time.

In 1947, there was no Cub Pack and the pastor encouraged William D. Liebig to organize and lead a Cub Pack, which has met regularly in our church ever since. By 1950, Cub Scouts, Boy Scouts and Explorers numbered 150, with the pastor very active at all levels.

Dr. Hostetter wrote that, "Under the preaching of the Word and the commitment of scores of individuals teaching in the church school, there was a steady growth in attendance." By 1957, the Doylestown Church School enrollment numbered 800 and church membership was 1100. This was the period when the church school, nationwide, reached its zenith.

Because of the outstanding loyalty and work of the women of the church, who sponsored the missionary societies and programs, as well as the encouragement of the pastor and action of the Session, our church "contributed one half as much for missions as was spent on operating our local church."

In the late 1940s and 1950s there was also a thriving men's group and the pastor challenged them "to more actively participate in the life, work and worship of the church."

Under Dr. Hostetter a Board of Deacons was created and men were ordained and put to work in a program of evangelism, going out in teams of two to visit the homes of the unchurched. They not only expanded the influence of our church but found this to be a valuable experience for themselves.

During the last six years of Dr. Hostetter's pastorate, two Princeton Seminary students came to help with the young people's program.

It was during the pastorate of Mr. Charles Hyde, 1823-1829, that "the names of Deep Run and Doylestown were yoked for the first time. Although Presbytery had declared Deep Run-Doylestown 'one ecclesiastical body' in 1913, and an elder of one was an elder of the other, a separate set of trustees always administered the affairs of Deep Run" (Cameron). When pastors were installed they presided over both congregations.

Deep Run membership declined over the years to the point where only one service a year was being held there each summer. But by 1956, things had changed and "an interested group approached Dr. Hostetter with the idea of opening up and becoming a separate congregation. He concurred and told interested persons who had appealed to him, to try opening Deep Run and he would share the services of his new assistant. Mr. William Chapman, a second year student at Princeton Seminary, was released to conduct an early morning Sabbath Service" (DPC Session Minutes).

A committee from Deep Run met with the Doylestown congregation and asked that their name be removed from the church's official name. The request was granted on March 3, 1956.

Presbytery made this independent status official, but supervised its new status until a pastor could be called. Presbytery appointed Mr. Joseph D'Amelio and Mr. Nicholas Alexander, Doylestown Elders, and Mr. William Frantz and Mr. Horrocks of Deep Run to be its first Session under their care. These men administered the affairs of the new church for a time. Dr. Hostetter interviewed prospective members for Deep Run Church on April 28, 1957.

The following is an attempt to list the innovative changes which occurred during Dr. Hostetter's leadership:

1. The Church School, which had been entirely supported by monies received in its collections, finally became the responsibility of the Session and was included in its budget.
2. Our first Church secretary was hired.
3. The Boy Scout Movement became an important outreach of our church to our own youth and that of the community.
4. A Board of Deacons was created.

5. The controversial rotation of Elders began. Previously Elders elected served for life. Now elected Elders could serve only three consecutive years.
6. Deep Run separated from us and became an independent congregation.
7. Dr. Hostetter was elected Moderator of the Presbytery, the only person from this church ever to be elected to that office.

On October 1, 1941 an outstanding event took place. Pennsylvania Governor Arthur H. James came from Harrisburg to marry Mrs. Emily Radcliffe Case of Doylestown.

The Reverend William D. Steckel, a former pastor of the church and an old friend of the bride, performed the ceremony, assisted by Dr. Hostetter.

The gathering of about 200 people included members of the Governor's Cabinet. Howard Barnes, Church Organist, played the nuptial music. Long lines of state motor police handled the crowds and plain-clothes men guarded the entrance admitting only those guests carrying tickets. This precaution was taken so that no uninvited "localities" could crash the wedding.

Biographical material on Meyer M. Hostetter reveals that he was born on March 12, 1903 in Lebanon, Pennsylvania. He graduated from Annville High School, Lebanon Valley College (1925) and Princeton Seminary (1927). The following year was spent in the graduate school of Yale. He received the degree of Doctor of Sacred Theology from Temple University in 1930.

He was ordained and installed June 1928 and became pastor of Faggs Manor Presbyterian Church in Cochranville, Pennsylvania. He stayed until 1938 when the congregation at Doylestown extended a call to him. He accepted and was installed here as pastor on May 17, 1938.

Previous to his installation, a dinner was held at the Doylestown Inn for 42 people. Following his installation, a reception took place in the Sunday School rooms. In the receiving line were: Dr. and Mrs. Hostetter; Mr. and Mrs. Leroy Frack, representing the Session; Mr. and Mrs. D. Arthur Gross, the Trustees; Mr. and Mrs. Walter M. Carwithen, the Pastoral Committee; and Mrs. George E. Willard representing the Auxiliary, which planned the reception. Mr. John L. DuBois, great-grandson of our founder, presented flowers to the Hostetters.

Dr. Hostetter resigned from Doylestown Presbyterian Church in 1957 to become Professor of World Religions at Bloomfield College. Later he became Chairman of the Department of Religion and Dean of Admissions. In 1967, he became College Dean until his retirement in 1970. However January 7, 1973 he returned to the working world to become the Stated Supply Pastor at Olivet Presbyterian Church in Reading, Pennsylvania. He stayed until December 25, 1977.

Meyer M. Hostetter married Rosa Mae Stauffer of New Holland, Pennsylvania on September 4, 1928. She was born in New Holland in 1903. She received a B.A. Degree from Millersville State College in 1922 and taught high school mathematics until her marriage.

They were the parents of three children: the Rev. Donald Allan Hostetter, Leonard Russell Hostetter, and Eloise G. (Hostetter) Donohue. They all lived in the manse owned by the church which stood at the southeast corner of Broad and Mechanics Streets.

Dr. Hostetter credits literally hundreds of dedicated people who worked diligently to make the cause of Christ succeed in the Doylestown Church during his pastorate. As he wrote, "these names are written in the 'Book of Life'."

Dr. and Mrs. Hostetter were living in Pottstown, Pennsylvania when Dr. Hostetter died, March 29, 1983. A memorial service was held at 2:00 P.M. on Saturday, April 2, 1983, at Pottstown Presbyterian Church. He was interred at the Zion Lutheran Church cemetery in Spring City, Pennsylvania. He had completed 50 years in the pastorate at the time of his death. Mrs. Rosa Hostetter still lives in Pottstown.

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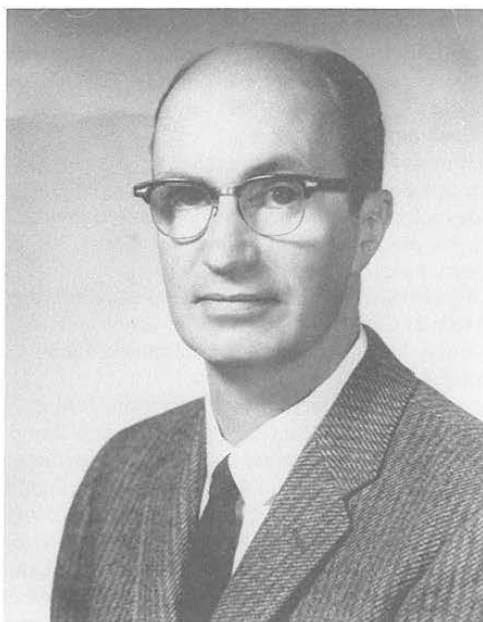
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Thomas Stratton Goslin II
1957-1967

On May 26, 1954 Session minutes read, "The Church of Doylestown, Pennsylvania, being on sufficient grounds well satisfied of the ministerial qualifications of you Thomas S. Goslin, II and having good hopes from our past experience of your labors, that your ministrations in the gospel will be profitable to our spiritual interest, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you ... all proper support, encouragement and obedience in the Lord..."

Dr. Goslin's own words about his coming are less formal. "Julia and I, with our children, returned from Buenos Aires after six happy years on the mission field, because I wanted to have a pastorate again in the USA. I had a number of invitations from various congregations ... but, I felt led to give priority to my conversations with the Doylestown pulpit committee, whose chairman was Dr. J. Edward Smith. I believed that the Doylestown Church had practically limitless opportunities for growth. I had been brought up in southern New Jersey and was familiar with the Philadelphia area. The whole situation seemed to be 'just right' and all went smoothly, and I was installed on my seventh wedding anniversary, June 19th, 1954 ... and it was a hot night!"



Dr. Goslin's qualifications for the ministry were impressive. He was born in Wildwood, New Jersey on August 28, 1922, graduated from Wildwood High School in 1938, valedictorian of his class. He was elected to Phi Beta Kappa at Yale his Junior year, with academic scholarships all four years. He graduated from Yale in 1942 with a B.A. degree. He received a B.D. degree from Princeton Seminary in 1944 and was ranked in "one-group" at Seminary. He also won the "Board of Christian Education Fellowship" for graduate study and his Ph.D. from the University of Pennsylvania in 1949. He was awarded additional graduate scholarships at Penn.

Dr. Goslin married the former Julia Payne Cox on June 19, 1950. They had six children: Catherine, Thomas III, Bruce, Ian, Ann and David. Ann and David were born in Doylestown. David was born in the Manse, 187 East Court Street. In honor of Ann's birth, the Trustees planted a tree in the churchyard at the corner of East Court and Church Streets.

Before coming to Doylestown he served as minister in Paulsboro, New Jersey, 1943-1945, and First Presbyterian Church in Millville, New Jersey, 1945-1951. Under the Presbyterian Commission on Ecumenical Mission and Relations, 1951-1957, at Union Theological Seminary, Buenos Aires, Argentina, where he served as professor of History and Practical Theology. He was also Vice President, Dean of Admissions and Acting President.

Through the decade of his ministry at Doylestown Presbyterian Church, there was a great surge in membership. Dr. Goslin credited this growth to the fact that "everybody, it seemed, was moving out from Philadelphia—and the cream of Presbyterians from other congregations moved to Doylestown and because we were the only Presbyterian congregation, we inherited them."

This is a partial explanation, but popular opinion indicates that Tom Goslin helped draw people to the church. He was a man with charisma, a leader with a personal touch. He is remembered for taking an enthusiastic approach to life and to his work for Christ and His church. Most persons called him their friend as well as their pastor. His sincere warmth and genuine interest in individuals was outstanding. He seldom forgot a person's name even when he had not seen them for many years. He began the custom of having everybody call the minister by his first name and all other Christians by their first or Christian names.

One wonders how one man could accomplish so much when reading about his participation in all aspects of church life: the large number of pastoral contacts he made each month, his activities in connection with the Philadelphia Presbytery, his participation in community affairs, the many lectures and speeches in various schools and organizations.

A few local organizations in which he served in an administrative capacity were Kiwanis, Melinda Cox Free Library, Bucks County Child Welfare Committee, Bucks County Commission on Alcoholism and Bucks County Council of Boy Scouts of America.

His service to the church-at-large includes positions held as Moderator of West Jersey Presbytery; member on many Presbytery and Synod Committees and Commissions; member of General Assembly's Department of History; lecturer in Ecumenics, Conwell School of Theology at Temple University, Philadelphia, Pennsylvania; leader in General Assembly's "Nature of Ministry" program, 1961-1962; teacher at Wilson Leadership Training School, 1961; and past president of Central Bucks Ministerial Association.

Dr. Goslin had no ordained assistant minister until August of 1965 when the Reverend Ernest Moritz accepted a call to serve in this position. Before this, his staff included a Christian Education Director, Mrs. Dana Jones (Christine) and later Mrs. Nancy Brosius; a Sexton, Harry Kinder; a church secretary, Marion Cole; a financial secretary, Mabel Pinkerton; and an organist and choir director, Mrs. David Armstrong (Sally), who, according to Dr. Goslin, "maintained a marvelous choir program which attracted and held many talented singers and musicians." In 1959, he called a gentle Christian lady to assist him mainly in the ministry of visiting—Mary I. Crosley. He also maintained the policy that two Princeton Seminary students be hired each year to give special leadership to youth. Seminary officials openly told our Christian Education Director that they sent us their very best young men to catch a glimpse of a living church.

Dr. Goslin always made it abundantly clear that each Christian at Doylestown Presbyterian Church was called to serve—"that we are all ministers."

Considering his involvement in so many areas, and being the only pastor for eight of his ten years, we can better understand the following: *Notice from the Session, 1962*—"We wish to inform the congregation that we have requested our pastor, Dr. Goslin, to take off at least one day a week. Although he enjoys excellent health, we have been concerned about his 7-day a week schedule. He has promised us that he will comply. Thursday will be his usual day off. The pastor, will, of course be glad to take care of emergencies when they occur." Signed, Raymond Hoxworth, Clerk of Session.

During the Goslin tenure, there was a total renovation of the sanctuary: the installation of the beautiful Shanz organ; and changes and additions to the Educational Building which was then renamed "Andrews Hall" in memory of Silas M. Andrews. The fire tower was also dedicated and the memorial windows presented.

Howard Foote and the pastor persuaded Dudley Miller to become Business Manager of Doylestown Presbyterian Church; "one of the best things we ever did," according to Dr. Goslin.

The congregation became more involved with community needs: alcoholics meetings began in Andrews Hall; a nursery was begun for disadvantaged children; Boy Scout and Girl Scout work so ably begun in Dr. Hostetter's time continued to be strong.

Also, a number of interesting developments took place during Dr. Goslin's time concerning area churches. On May 14, 1961 our Session announced that a new congregation would be formed in the Chalfont-New Britain area and encouraged our present members living in the area to join and help bring a new church of Christ into being.

In 1964, the Session cooperated in another missionary effort when it authorized Dr. Goslin to discuss with proper persons the establishment of a New Reformed Church in America, the church to be located between Plumsteadville and Danboro. This eventually became the Danboro Reformed Church. The Session realized that some of our congregation might wish, also, to join this new congregation and they were encouraged to do so.

Again, in 1967, our Session and Board of Trustees granted Mechanicsville Chapel a release so that they could function as an independent community chapel. Our church had first organized this group as an outlying Sunday school entirely under our auspices.

The Deep Run Congregation was new and Dr. Goslin encouraged any of our members who lived in that vicinity to feel free to transfer their membership to that church. Also, Gordon Dragt received help and encouragement from him when he sought to establish a new type of worship in the Pebble Hill area under the Reformed Church.

Dr. Goslin liked to relate the following prize anecdote about his time as pastor at Doylestown: "It was Julia's custom on Sundays to take the children to the 9:30 Sunday School, beginning by dropping David off in the nursery, directing the others to their classes and then teaching her own class. At eleven o'clock she and all six children always sat way up front on the right hand side. But one Sunday a new woman tarried at the nursery after Julia dropped David off and went on her way with the other five. She said to the nursery teacher, 'Who is that poor woman?' The teacher said, 'What do you mean?' She replied, 'Well, you see that poor woman burdened down with six little children, comes in here every Sunday, and you never see hide nor hair of her husband!' Consternation reigned when she found out *who* the husband was!"

When asked what he considered to be his major achievements in Doylestown, Dr. Goslin replied, "I would not want to claim anything at all. There was a great team effort and we all had the constant help of the Holy Spirit. I hope we held up the great aims of the church. I rejoice in all who came to know Christ as personal Saviour, in all those who were baptized and married, in all those who received a Christian burial, in all those who were helped in counseling to be aware of the fact that Jesus Christ is the only answer."

The following is a letter from the Manse, 187 E. Court Street, Doylestown, Pennsylvania, June 15, 1967:

Dear Members:

How grateful all of us are for the wonderful reception you gave us last Sunday, and for your generous remembrance of our tenth anniversary among you here in Doylestown...This has been such a harmonious and fruitful decade for us all.

During my pastorate here, repeated invitations have come to do other things. I have been urged to consider other churches, college presidencies, teaching positions in both seminaries and universities and a wide variety of administrative posts. To all of these I have given a flat "no" from the very start because I felt a continuing call to the ministry in this place.

Recently, an opportunity presented itself in such a compelling fashion that I have felt constrained to give it very serious consideration. Last month...the Commission on Ecumenical Missions and Relations of our denomination asked me to represent them at a special meeting of the leaders of the Spanish Evangelical Church in Madrid. It was felt that my background, experience and training in the world of Spanish culture and religion might be helpful to these brethren....After my return from Spain an invitation arrived in New York City asking for our services as fraternal workers...to Spain. Although aware of the severe emotional wrench it will cause for us we have decided to accept the invitation.

We realize how close are the ties that bind us in Christian love. Our work will consist of theological teaching, lay training and general parish work as an "extra pair of hands" for the overworked Spanish pastors. I am asking you to join me in asking Presbytery to dissolve the pastoral relationship.

The session mailed this letter in its entirety to the Communicant membership on June 15, 1967. Dr. Goslin went to Spain in September of that year under the support of the United Presbyterian Church, USA.

Soon after his arrival in Spain, he became the founding minister of a new Christian Congregation that was able to assume his financial support by 1975.

Dr. Goslin's wife, Julia, also a fraternal worker, had an unusual ministry with women and was a pioneer in Ecumenical Relations. She brought Spain into membership in the international committee of the World Day of Prayer, and also organized the "Ecuentros Ibericos," annual meetings of Spanish and Portuguese women which have been held now for fifteen years. Tom and Julia, as they were affectionately known to the congregation, were just the right pair to help such an organization in its infancy.

The church met in Eurobuilding, a big, modern hotel in the northern section of Madrid. Members called it a buildingless church—no budget, no envelopes, no pledges, no fund drives, they just passed the plate; a church without structure—no permanent committees, but an annually elected nine-member church council with such ad hoc task forces as were organized to meet a special need. This church, after paying expenses, went on to contribute to a variety of worthy causes.

Every Sunday, following a ten-minute Biblical sermon, Dr. Goslin allowed time for dialogue. This dialogue became an important part of the service and even when the church grew larger, no one wanted to give it up. Dr. Goslin always felt that "God's people are all ministers, and they can be better prepared for ministry if they are given an opportunity during worship to articulate their faith in Jesus Christ, and to share their Christian insights and experiences with their fellow-believers. We are just brash enough to think that first century worship may have been something like this." Worship was contemporary. Because most foreigners had a limited stay in Spain, the turnover in the congregation was nearly 75 percent each year, and the congregation was not an "American" church, since on a given Sunday people from as many as six continents were present.

Tom and Julia left Spain in 1982 and are greatly missed. They are now in the United States and living in retirement in the Wildwood, New Jersey area. He now devotes himself to a ministry of writing.

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Ernest Moritz
1965-1969

Assistant and Associate Minister

Early in January of 1965, a suggestion was made at a Session meeting to increase the staff so that Dr. T. S. Goslin would have an assistant. A committee was thusly appointed and they began to study whether it was a feasible idea.

During the years that preceded this Session meeting and committee appointment, a sincere and dedicated individual had already received God's call and was pursuing a career in the ministry. Ernest Moritz was born October 11, 1915 in Chilecothe, Ohio. His youth was spent in Ohio, Illinois and Kansas, and his graduation from high school was in Marysville, Kansas. He married Mary ("Mae") Morrison and they have five children. The children all graduated from the Central Bucks School District. His employer in his early married life was Armour and Company in Marysville, Kansas and in Philadelphia, Pennsylvania. From 1948 to 1965, Mr. Moritz conducted a wholesale poultry and egg business in the Philadelphia area.

In 1957, he entered Temple University in Philadelphia, Pennsylvania, and obtained his Bachelor of Arts in 1962. In 1965, he obtained a Bachelor of Divinity from Conwell School of Theology (which later became Gordon-Conwell Seminary) on the campus of Temple University.

It was during those years at Conwell that Mr. Moritz met Dr. Goslin. During Mr. Moritz's time in Seminary he became involved with the First Schwenkfelder Church in North Philadelphia. The congregation located in a black neighborhood and became integrated. Doylestown Presbyterian Church invested time and material wealth with the church, a link that is still maintained with individuals and church groups.

During 1965, after Rev. Ernest Moritz's graduation from Seminary, he accepted a call from Doylestown Presbyterian Church to serve as Assistant Minister and began his duties on November 1, 1965. His ministry did not idle while at Doylestown Presbyterian Church. He helped form study and prayer groups, encouraged congregational involvement with inner-city ministry, formed concern groups working in Doylestown and Philadelphia communities, and helped start congregations at Danboro Reformed and Pebble Hill churches.

In 1967, Rev. Ernest Moritz became Associate Minister. After Dr. Goslin went to Spain, Mr. Moritz continued his service to Doylestown Presbyterian Church for two more years until 1969, when he accepted a call to become a

member of the staff at Neshaminy-Warwick Presbyterian Church in Harts-ville, Pennsylvania. He continued there until 1982 when he retired. He and his wife live in a community near Doylestown.

The mid 1960s were times when everything changed from what was before. Our horizons broadened and our values were questioned. Under the able leadership of Rev. Ernest Moritz we became aware that what Doylestown Presbyterian Church could provide spiritually began with ourselves and grew beyond Doylestown.

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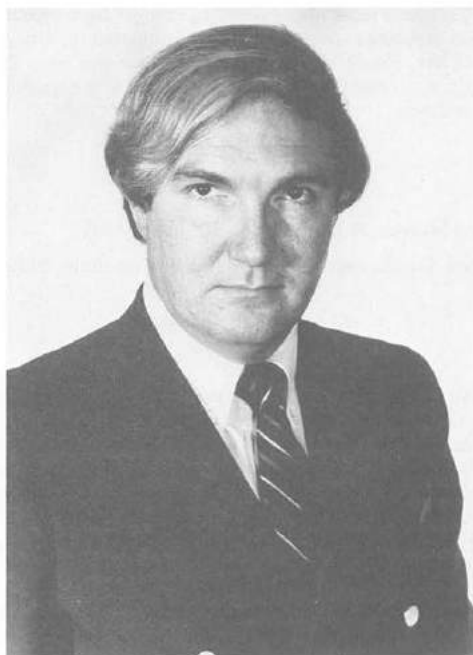
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George Lamar Haines
1968-1970

Dr. George Lamar Haines served as pastor of Doylestown Presbyterian Church from October 13, 1968 until February 10, 1970.

Dr. Haines was born in Havre de Grace, Maryland in 1935. When he undertook the Doylestown pastorate at the age of 33, he had been married for ten years and was the father of two children, ages 5 and 1 years. His wife, Patricia, had attended Princeton Theological Seminary, had taught in public schools, was involved in many aspects of church work and had played an active role in the educational welfare of the community.

The educational and religious backgrounds of Dr. Haines indicated a dynamic view of church leadership. Stating in an interview immediately upon his arrival in Doylestown "the issues which confront the nation are those which confront the church," he went on to say "we hope the church will come up with a different answer; one which reflects the love and concern of Jesus Christ for all men. This is our springboard to the community. This is our challenge: to make this love specific."



Dr. Haines attended the Pennsylvania State University from 1953 to 1957, receiving the Bachelor of Science degree from that institution. He entered the Princeton Theological Seminary in 1956 and received the Bachelor of Divinity degree in 1960 and the Master of Theology degree in 1963. His Doctor of Philosophy degree was attained in 1966 from New York University.

During these years while attending Seminary and New York University he served as Assistant Pastor at the Overbrook Presbyterian Church in Philadelphia for one year, and was Pastor of the Yardville Presbyterian Church in Trenton, New Jersey for five years.

Dr. Haines also traveled widely—to the Holy Land, Rome, Corinth and Athens. The travel further emphasized his philosophy of the world's concerns being those of the church. He believed that "travel is important in developing a wide view of world concerns," adding that "if we are going to have a world of peace, we have to understand each other, work with each other, tolerate each other." He emphasized the need for church leadership to encourage people to seek the church's help rather than being divorced from the church by a "humanistic, non-religious approach."

Prior to coming to Doylestown, Dr. Haines had demonstrated his philosophy by organizing a youth exchange program with a church in Puerto Rico, by moderating and producing radio programs on drugs and by studying the Los Angeles Church's mission to "hippies." In 1966, following the Watts riots in Los Angeles he became senior pastor of the Southgate Community Presbyterian Church in Southgate, California. He led the congregation in the effort to "lend the services of a strong suburban church to meet the needs of the people and churches in Watts." There the church gave support to the churches of Watts to heal the hatred, set up programs for job training and placement, and in general, help the people to help themselves by humane as well as religious forces.

Dr. Haines came to Doylestown in 1968 with the hope that a "church so committed to the Mission of Christ would be a perfect place to unite the strength of a dedicated suburban church to meet the needs of the people and churches of inner-city Philadelphia." He foresaw the opportunity to build a bridge between the more-privileged and the less-privileged to lift people "over their biases and fears to faith," as had occurred in California.

Dr. Haines was installed at a special service in the Church's Celtic Cross Room at 7:30 P.M. on Sunday October 13, 1968. A number of well-known clergymen participated in the service, including Dr. Donald McLeod, Professor of Homiletics at Princeton Theological Seminary, Dr. Paul Calvin Payne, retired General Secretary of the United Presbyterian Church Board of Chris-

tian Education, the Reverend Kent Kinney of the Northampton Presbyterian Church, Dr. William Faulds of the Ardmore Presbyterian Church and the Reverend Fred Worth of the Forest Grove Presbyterian Church.

Dr. Haines felt the need for "Christians to counter injustice, violence, and discrimination...and that Love is not just something that one *thinks*, but that one *does* in the name of Christ for others." With this belief the church established contacts with a minority church in Philadelphia, and a Christian Action Committee was formed which set up projects at the Schwenkfelder Church, the Berean Center, Lacey Park and the Metropolitan ministries of Philadelphia.

Under his direction the DISC program (Dimensions in Stewardship Commitment) was inaugurated. This was based on the belief that "generous and sacrificial giving is the only logical result of a serious faith."

A pictorial directory of church members was established by Dr. Haines to help people become better acquainted. He also began the Ritual of Friendship at Sunday morning services, members being encouraged to record their names and addresses and to converse with those around them after the service.

After a relatively short tenure, Dr. Haines's relationships with the Doylestown Church and the Philadelphia Presbytery were dissolved by mutual agreement on February 10, 1970.

Returning to California, Dr. Haines pursued post-doctoral studies and became Professor of Religious Studies at California State University in Long Beach. For one year he was Professor of Real Property Law, Finance, Economics, Management and Taxation. In 1973 he undertook the study of law and in 1977 was graduated with a J.D. degree from the Western State University College of Law, thereafter becoming an attorney. He also became owner of two investment corporations.

Dr. Haines has stated that since 1970 he has "entered the type of ministry made famous by the Apostle Paul... 'tentmaking ministry', one in which the pastor supports himself financially as Paul did as a tentmaker."

His tentmaking ministry was carried on at Saint Andrew's Presbyterian Church in Newport Beach, California. As a volunteer Associate Pastor he has preached, taught, counseled, performed marriages and conducted funerals. Still energetic in the cause of missions, he has served on the Mission Committee of the 2700-member church, striving to have the church give \$1.00 for others for every \$1.00 spent locally.

With contacts with people in the business and professional communities, Dr. Haines has had the opportunity to encourage their church involvement, to lead lay persons in recognizing the needs of less fortunate persons, thereby

extending the mission outreach he had always emphasized. He expressed the gratification he had received in recognizing that “the world is inside and outside the institutional church,...and God has given us the world as our parish.”

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Donald G. Campbell
1969-1975

Assistant and Associate Minister

During the brief tenure of Dr. Haines, it was decided to develop a new area of ministry, and an "expanding ministry fund" made available the position of Minister to Youth and Young Adults. The Reverend Donald G. Campbell was called to fill this position.

Donald G. Campbell was born in Clairton, Pennsylvania on July 25, 1942. He received the Bachelor of Arts degree from Westminster College in New Wilmington, Pennsylvania in 1964. He was graduated from Pittsburgh Theological Seminary in 1967 with the degree of Master of Divinity and in 1969 was graduated from Princeton Theological Seminary with the degree of Master of Religious Education.

From 1967 until 1969 he served as Assistant Minister of the First United Presbyterian Church of Easton, Pennsylvania. In response to the call from the Doylestown Presbyterian Church, Dr. Campbell became the Assistant Minister in July 1969. Upon his arrival he became aware of a conflict of philosophy, and within six months he was the only minister on the staff.

Dr. Campbell felt that he never had the real opportunity to work at his original goals in the job of Minister to Youth and Young Adults, because of the reduction of staff in 1969 and 1970. Many people were hurt and some services were curtailed.

Despite the fact that he carried out the day-by-day responsibilities of the church, however, Dr. Campbell was able to devote time and effort to youth activities. He organized a senior high youth group which began with 5 persons in attendance at the first meeting, but grew to include 50 to 75 young people. It also included the Reverend Clayton Ames and some youth from Forest Grove United Presbyterian Church. With fine adult leadership and subsequent support and efforts of the Reverend Kenneth H. Hollenbaugh, who became the Senior Minister in 1971, the youth group expanded in numbers and activities.

In July 1972 Mr. Campbell was installed as Associate Minister, which position he held until his resignation in December 1975. He accepted a call to the Covenant United Presbyterian Church of Butler, Pennsylvania, and during this pastorate he earned his Doctor of Ministry degree from the Pittsburgh Theological Seminary in 1980.

As his six and a half years at Doylestown came to an end, Dr. Campbell stated that "one experience neatly tied together my original call and my minis-

try at Doylestown. I was invited to speak to a newly formed Christian group in the chapel at Delaware Valley College. The challenge to reach these students in a college that shielded its students from Christian ministry was part of the reason why I accepted the call. It was the youth of the church that enabled that ministry to begin and I was privileged to be part of it."

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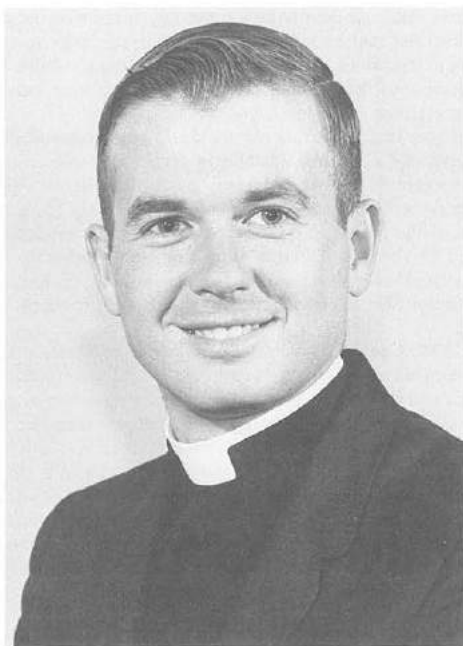
Kenneth H. Hollenbaugh
1971-1976

The Reverend Kenneth H. Hollenbaugh served as pastor of Doylestown Presbyterian Church for five and one-half years, from April 1971 until November 1976.

Mr. Hollenbaugh was born in Dayton (Armstrong County), Pennsylvania on April 30, 1938. Following graduation from the Dayton Joint High School he attended Waynesburg College from which he received his B.A. degree. He received the Master of Divinity degree from Princeton Theological Seminary in 1963.

In June 1963, following ordination by the Presbytery of Kiskiminitas, he accepted the call to be pastor of the Derry Presbyterian Church in Derry, Pennsylvania. During his pastorate at the Derry Church he established an extensive parish visitation program and led other area churches in forming an active community youth program.

In 1966 Mr. Hollenbaugh accepted the call of the Linway United Presbyterian Church in North Versailles (near East McKeesport), Pennsylvania. The Linway Church had 930 members, compared with 400 members of the pre-



vious church in Derry. During his pastorate at the Linway Church regular attendance increased 32 percent. Benevolences increased 192 percent. An assistant minister was added to the staff to help carry the expanding work. The youth program developed from 15 students in a mid-week program to an average of 132. The young adult programs resulted in a large number of new members uniting with the church who were under 35 years of age. Older members were also his concern, with the formation of a "Young at Heart" group which dealt with the problems and interests of the senior citizen.

Mr. Hollenbaugh became very active in affairs of the Pittsburgh Presbytery, serving on that group's Nominating Committee, Subcommittee on Christian Education, the Fifty Million Fund Committee, and as Camp Director for summer camps. He also served on the Synod's DISC Committee (Dimensions in Stewardship Commitment). Other church and community groups in which he worked were the local Ministerium Association of which he was president, the Pennsylvania Council of Churches to which he was an area delegate, the Y.M.C.A. where he served as a member of the board, and the Allegheny County Model Cities Program.

A Committee on Pastor of Doylestown Presbyterian Church began its search for a senior minister in May of 1970. The committee's report and recommendation of Mr. Hollenbaugh followed months of consideration of many applicants and frequent contacts with the Reverend Mr. Hollenbaugh and his associates—ministers, former parishioners and others. The committee had heard Mr. Hollenbaugh preach on several occasions and when it was their unanimous agreement that he was the candidate to recommend, Mr. Hollenbaugh was invited to preach at the Doylestown Church on Sunday, February 14, 1971. At a congregational meeting held following the morning worship services the committee presented its report and recommendation. The committee's report was received and approved by an overwhelming majority.

Following the approval of the Philadelphia Presbytery on March 16, 1971, Mr. Hollenbaugh accepted the call to Doylestown, preached his first sermon here on April 25 and was officially installed on May 9, 1971, beginning a very active ministry which was to continue for over five years. He stated that he responded "to the challenge of a congregation struggling for leadership and desirous for a spirit-filled ministry that would change lives both within and without the church."

In correspondence to the History Committee Mr. Hollenbaugh stated, "Coming to Doylestown Presbyterian Church early in 1971 continued my opportunity to serve our Lord in new ways. Among the growing congregation, with the dedicated assistance of Rev. Donald Campbell, Rev. William

Guenther, Rev. David Colman, Mary Crosley, Dud Miller, and David Perry, we sought to build our lives around worship—finding that Biblical study, prayer and service (outreach) were natural experiences.”

It was the opinion of the Committee on Pastor that Mr. Hollenbaugh had shown a genuine concern for his fellow men in his previous pastorates. This concern extended to all age groups when he undertook the Doylestown pastorate. With a membership exceeding that of the Linway Church by nearly 500 persons, he quickly showed interest and involvement in all age groups—youth, adult and senior citizens—and led the congregation forward in spiritual growth, local church programs and service to others.

Early in his pastorate Mr. Hollenbaugh began the Bethel Bible Study program, teaching 12 persons for two years. They in turn taught the overview of the Bible to another group of 12 persons in a “discipleship” program which eventually reached hundreds of members of the congregation.

The “Young at Heart” group was designed to encourage senior citizens to “grow younger in Christ together” by sharing, discussing, traveling and socializing.

When the devastating floods occurred in 1973 in the Wilkes-Barre-Forty-Fort area, a group of 40 church members worked to restore hope and life there. The physical and spiritual help in a time of crisis is remembered gratefully by the victims of that disaster.

Another service mission he directed was the reception of Vietnamese refugee families who were provided with homes, jobs and schooling. Mr. Hollenbaugh cited this as “love being given and received and we saw mission as being a two-way street.”

The Reverend Mr. Hollenbaugh also began the annual custom of observing the Scottish Communion Service. The Lord’s Supper was served in the Scottish tradition. Scotsmen members James Jackson and Stewart Montgomery assisted, as did the First Highland Watch Band, attired in kilts.

The Associate Minister, the Reverend Donald Campbell, had begun an extensive youth program prior to Mr. Hollenbaugh’s coming. Much of both ministers’ time and efforts was directed at youth programs both within the church and outside in the community.

Four annual college tours were conducted with an average of 30 youths visiting 15 colleges each year. Many of the young people have later expressed their appreciation for the church’s concern about their higher education.

“The Group” was comprised of 50 to 70 senior high school students meeting weekly in homes for studying, singing and praying. From this body of young people there are at least three persons who became ordained ministers—R.C. Smith, Graham “Bud” Hart and Andrea McCaw.

In a time when drug abuse was a growing problem among young people, Mr. Hollenbaugh was instrumental in establishing the Today T.A.C.T. Center for treatment and counseling of teen-age drug victims. He served as chairman of this Center, which gave young people, under the influence of drugs, acceptance, love, and the opportunity to start again. He stated that "to know the youth was to know the saying, 'when you give to the poor, your dividends come from God.' "

One of the most outstanding accomplishments during his tenure was the establishment of Crossroads, Inc. In July 1972 a group of young people from several area churches got together to start a ministry reaching out to the many non-church youth who needed to hear the Christian message. A member of the Doylestown Church, Graham "Bud" Hart, was preparing for the ministry and became the Director of the Crossroads. A board of adults from various churches in the area incorporated Crossroads. The purpose of the organization was "to present the faith of Jesus Christ as a viable alternative to life-styles characterized by self interest (drugs, occultism, etc.) attractive to young people." It was to serve as a bridge between the youth of the community and institutions and professional adults equipped to minister to obvious and latent problems in the name of Jesus Christ.

The weekend Crossroads Coffee House was staffed by fifteen Christian youth from various local churches who provided "a listening ear." The Andrews Hall gymnasium was casually decorated to create an atmosphere attractive to youth. Folk entertainment was provided and on a typical Friday or Saturday night an average of 50 high school and college-age young people were in attendance. At times as many as 200 persons would come in. The staff under direction of "Bud" Hart helped many young people change their lives dramatically from drugs to an affirmation of faith in Jesus Christ. Friendship, listening, talking and music opened roads to reach young people who otherwise would have spent their time on the streets or elsewhere where undesirable influences would compound their problems. This non-profit activity also provided a Christian youth newspaper (*Mustard Seeds*), a job center and a summer Christian folk festival. The number of young people whose lives were changed by the impact of this program is difficult to assess.

In addition to his church responsibilities and tireless efforts in the community youth programs, Mr. Hollenbaugh participated in other religious community services, including:

1. Chaplain at Doylestown Hospital
2. Member of the Program Committee of the Central Bucks Christian Council

3. Member of the Pennsylvania Council of Churches
4. Member of the Ministerial Relations Committee of the Philadelphia Presbytery
5. Member of the Board for the Melinda Cox Library
6. Member of the Board of Fonthill Estates
7. Member of the Pennsylvania Senatorial Scholarship Committee

During his five and one-half years in the Doylestown pastorate the Reverend Kenneth Hollenbaugh baptized 85 persons, including 17 adults, received 785 new members, conducted 87 weddings and 140 funerals. "Beyond the numbers reigned high the spirit of love, acceptance and appreciation. When I resigned in late 1976, amid difficult times personally—I knew that the Church of Jesus Christ was alive and would continue in Doylestown. The words of Jesus, 'Fear not, I am with you always to the end of time' have real meaning."

References

The (Doylestown) Daily Intelligencer, 4 May 1971; 19 August 1972.

DPC. Session Minutes, February 1971–November 1976.

Hollenbaugh, Kenneth H. Correspondence to DPC History Committee, May 1980; March 1983.

William A. Guenther
1970-1977

Interim and Part-Time Minister

The Reverend William A. Guenther was born in Philadelphia, Pennsylvania on April 16, 1908. He was graduated from Upper Darby High School in 1926, after which he attended the College of Wooster from which he received his Bachelor of Arts degree in 1930. The degree of Bachelor of Theology was attained at the Princeton Theological Seminary in 1933. He was ordained on May 14, 1933.

Mr. Guenther's pastorates and ministerial assignments were numerous and noteworthy.

From 1932 until 1936 he served as pastor of three National Mission Churches—Nicholson, New Milford and Brooklyn. For six years, 1936 to 1942, he served as pastor of the First Presbyterian Church of Bordentown, New Jersey. He was Moderator of the Monmouth Presbytery and Chairman of the Committee of Foreign Missions.

In 1942, having helped the Bordentown Church remove a longstanding indebtedness, he undertook the pastorate of the Lawndale Presbyterian Church in Philadelphia. Here he again helped overcome a serious indebtedness while improving the property and effecting a congregational increase.

After a seven-year tenure at Lawndale the Reverend Mr. Guenther became Field Director for the Board of Christian Education in the Philadelphia Presbytery. From 1949 until 1956 he promoted the "New Curriculum" materials and Christian Endeavor leadership training. This assignment included purchasing, development and administration of two camp sites (Pennington Island and Kirkwood), assisting with organization and administration of the Synod's Leadership Training School at Wilson College, and organizing and directing a student exchange program for American British and Irish students.

From 1956 to 1965 Mr. Guenther served as pastor of the First United Presbyterian Church of Pottstown, Pennsylvania. Again he was instrumental in conducting fund-raising campaigns to overcome indebtedness and to relocate the church buildings. Approximately 100 new members became associated with the church during this period.

From 1966 until 1970 he was Church Administrator of the Brick Presbyterian Church in New York City. As one of four ministers on the staff, Mr. Guenther was chiefly responsible for the stewardship program, building management and the employment of non-professional personnel with more than

70 persons on the church's payroll. Once again he was actively involved in church finances, assisting with a million-dollar Anniversary Fund Campaign, one-half for local purposes and one-half for benevolences.

In 1970 Mr. Guenther took early, partial retirement and moved with his wife to Point Pleasant, Pennsylvania. At the time there was no full-time minister at Doylestown Presbyterian Church and from September 1970 until June 15, 1971 he served as the interim minister. Until the spring of 1977 he continued on the staff as part-time Minister of Visitation and Membership. On more than one occasion 50 persons were presented to be received into church membership during his tenure.

The Reverend Mr. Guenther recognized that Doylestown was a fast-growing community and many of the persons moving in were young executives and professional persons. At the same time he observed that a more-than-average number of retired persons were attracted to the community because of its cultural and other facilities. This led him to say "my own feeling was that from the standpoint of growth, the Doylestown Church probably had the best opportunities of any church in the (Philadelphia) Presbytery." In view of his extensive background experiences, Mr. Guenther would seem to have been well-qualified to make this observation.

A reception was held for Mr. and Mrs. Guenther on June 8, 1980 prior to their full retirement at the Rosemont Presbyterian Village in Rosemont, Pennsylvania.

References

DPC. Session Minutes, September 1970-June 1977.

Guenther, William A. Correspondence to DPC History Committee, June 1980; March 1983.

David Colman
1976-1977

Assistant Minister

From 1976 until 1977 the Reverend David Colman served as Assistant Minister of the Doylestown Presbyterian Church. It was an especially difficult time in the church's history due to the sudden resignation of the Reverend Mr. Hollenbaugh. Mr. Colman worked very hard to provide the "kind of pastoral leadership that would promote healing, understanding and health."

Mr. Colman was born in Catasqua, Pennsylvania on September 4, 1939.

He attended the College of Wooster in Ohio, was graduated from Drew University in Madison, New Jersey and attended the University of Edinburgh, Scotland before receiving his theological degree from Princeton Theological Seminary. He returned to Edinburgh for post-graduate study.

The Reverend Mr. Colman was Associate Minister of the Northminster Presbyterian Church in Troy, Michigan, from 1965 until 1970. Following this he became the Associate Minister of the Swarthmore Presbyterian Church, Pennsylvania, from 1970 until 1976. He became Assistant Minister at Doylestown on May 23, 1976.

Mr. Colman worked closely with Mr. Hollenbaugh in the outreach programs for youth and older persons. Under his direction the Board of Deacons accepted the challenge of in-service training—exploring ways to enrich the ministry to the sick, shut-in, bereaved, and others.

A comprehensive adult education program was developed under his direction. New member classes were taught by lay persons and became a significant experience in the lives of all those involved. The small group experience was responded to by church members and helped "fill a real void in the growth life of the church." He described Mr. Hollenbaugh's leaving as a "painful episode in the life of the church family," and his ministry was most challenging during a time of great crisis in the church.

Mr. Colman resigned on November 1, 1977 and in 1978 became Associate Minister of the First and Franklin Street Presbyterian Church in Baltimore, Maryland.

The Reverend Mr. Colman has been involved in many community activities in the Baltimore area. Among these are:

1. Member of the Board of a half-way house for the criminally insane
2. Member of the Board of the United Ministries of Higher Education from the State of Maryland

3. Member of the Board of Westminster House, a Presbyterian High-Rise for Senior Citizens
4. Officer in the Central Clergy of Baltimore
5. Member of the Greater Baltimore Emergency Shelter Network
6. Director of a total advocacy ministry to the poor which includes a break-fast program, alcoholic rehabilitation, clothing cupboard, jail ministry, etc.
7. Responsible for a ministry with Baltimore's Gay Community

Despite the problems encountered while at Doylestown, Mr. Colman stated that "the fact that the church emerged out of the crisis as well as it did is a witness to the faithfulness of God to His people." There was much for him to "celebrate about my time in Doylestown."

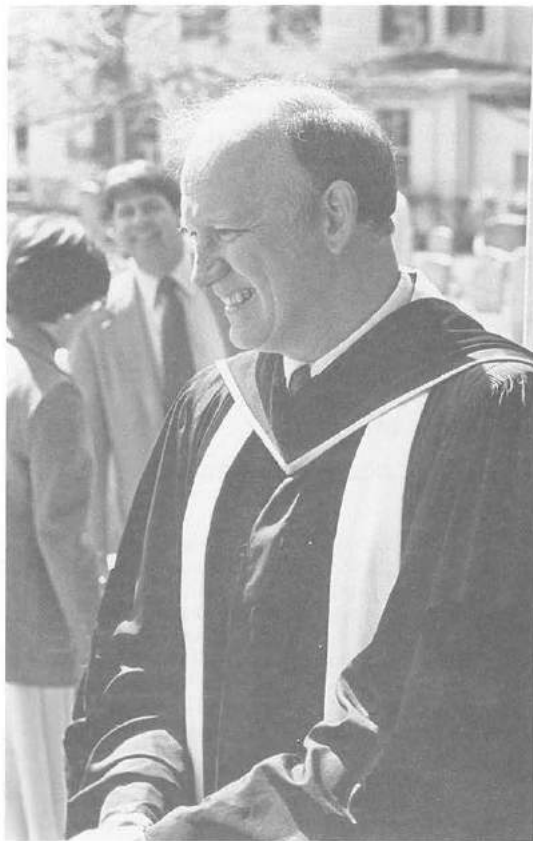
References

- Colman, David. Correspondence to DPC History Committee, July 1980; May 1983.
- DPC. Session Minutes, 1976-1977.

William Clinton Barger
1978-

Dr. William C. Barger was installed as pastor of Doylestown Presbyterian Church on May 7, 1978. The Pastoral Search Committee had sought a person who could help lead a congregation of 1550 members which had some apprehension about its future. In recommending Dr. Barger the committee believed it had found such a person, and the congregation agreed.

During a period of twenty-five years, from 1950 to 1975, Doylestown Presbyterian Church had doubled in membership, from 800 to 1600 members. Attempts to develop and sustain an able and experienced professional staff had met with a mixture of success and failure by both the congregation and the lay pastoral leadership. The church was in need of a multiple staff with



specific areas of function and responsibility. The Session had begun to realize this need in the period from 1975 to 1977. Job descriptions were drawn up and plans for a multiple staff ministry were envisioned and projected. However, staff leadership continued to be tenuous. In addition to preaching and pastoral care, the next pastor would have to have the following qualities: ability to lead a multiple staff, administrative experience, skill in initiating and developing a church program, and a concern for property oversight, stewardship and financial management.

At the age of forty-three Dr. Barger had served a congregation of 1500 members with a multiple staff of ten persons for ten years. His commitment to the pastoral ministry, his training and experience demonstrated the qualities the Search Committee were seeking.

Dr. Barger was born in Flint, Michigan on March 29, 1935. Following graduation from Flint Technical High School he was graduated from Wheaton College in Illinois in 1959, with a B.A. degree in English Literature. In 1962 he received the degree of Master of Divinity from Princeton Theological Seminary, and in 1976 he earned his Doctor of Ministry degree from Pittsburgh Theological Seminary.

Dr. Barger's first pastoral assignment was as a student at the Bunker Hill Presbyterian Church, Sewell R.F.D., New Jersey, where he served from 1959 until 1961. He was ordained by the West Jersey Presbytery on September 10, 1962 and was called to the New Hope and Thompson Memorial Churches in New Hope, Pennsylvania. He served in these churches for a period of six years, from 1962 until 1968. After this pastorate he was called to Park United Presbyterian Church in Beaver, Pennsylvania, where he served for ten years, from 1968 until 1978, at which time he received the call to Doylestown.

In August 1959 Dr. Barger was married to Catherine Elaine Ball, the daughter of Dr. and Mrs. Charles F. Ball of River Forest, Illinois. Mrs. Barger had received a B.S. degree in Home Economics from Wheaton College and she taught in public schools for four years in addition to being a home-maker. Dr. and Mrs. Barger have three children: Lynn Marie, who completed two years at Wheaton College before transferring to Pennsylvania State University; Michelle Elaine, who attends the University of North Carolina at Chapel Hill; and William Charles Grant, a high school student (at the time of this writing). All of the children, as well as their mother, have participated in church and church school activities.

Hobbies which Dr. Barger has enjoyed are, when time permits, travel (an activity shared by Mrs. Barger who is employed part-time by a Travel Agency), gardening and yard work, and collecting large antique brass and iron keys.

Dr. Barger has always been active in professional groups, especially in the Presbyteries in the areas in which he was serving. While in New Hope he was a member of the Philadelphia Adult Education Committee, chairperson of the Philadelphia Presbyterian Church Officer Training Committee, and chairperson of the Philadelphia Presbytery's Task Force to Introduce the Worshipbook. While in Beaver, Pennsylvania he was chairperson of the Ministerial Relations Committee of the Beaver-Butler Presbytery, and chairperson of the Evangelism Committee of that Presbytery. He was a member of the Church Membership Trends Task Force of the Synod of the Trinity, and also served as the field liaison person of the Doctor of Ministry Program of the Pittsburgh Theological Seminary. Upon returning to the Philadelphia area he was once again active in the Philadelphia Presbytery, serving as a member of the General Council and chairperson of the Presbytery's Mission Budget Committee. He was designated as a commissioner to the General Assembly of the United Presbyterian Church, USA.

Dr. Barger's interest and involvement in other community agencies are evidenced by his being family counselor for the Children's Aid and Family Service of Beaver County, and also president of the Beaver County Mental Health Society. In 1968-69 he was a participant in the White House Conference on Youth. More recently, in Doylestown, he serves as trustee of the Mercer Fonthill Museum, and as a board member of PAK (Parents and Kids).

Dr. Barger's approach to his ministry in Doylestown was to recruit and direct a competent professional staff that would develop needed programs to challenge and motivate a large congregation in spiritual growth, discipleship and service to Jesus Christ. He envisioned a correlated program of music and Christian education in the context of worship and spiritual growth. Annual goals were set with members of the professional staff and an annual theme adopted to give coherence to program, ministry, and emphasis. *Commitment* was the theme for 1980-81; *Nurture* was the theme for 1981-82; *Service*, the theme for 1982-83. An attempt was made by the entire church staff and leadership to emphasize and implement these themes in preaching, teaching, discussion groups, committee and board meetings and all other areas of church life and activity.

As the congregation grew and increased its involvement in the community, management and administrative responsibility increased. Prior to Dr. Barger's coming Mr. W. Dudley Miller, a retired businessman deeply committed to Christ and the church, had become the Business Manager at a salary of \$1.00 a year. He later accepted a modest salary and assumed responsibility for all aspects of church property and finances. Mr. Miller served in this position for fifteen years, until 1981, and was succeeded by Leslie S. Hyatt, Jr., in

September of that year. Mr. Hyatt, a member of the church and a retired businessman, continues to provide outstanding service.

Other members of the church staff have worked closely with the ministers to carry out the programs. Mabel Pinkerton, an outstanding and dedicated servant of Christ and His church, completed twenty-five years of service as Financial Secretary in 1983. Jean Elliott, at the time of this writing, has completed thirteen years of faithful service as Executive Secretary, aided by Barbara Bainger who has served as Assistant Secretary since 1979. David and Naomi Darville have done an excellent job as Sextons for more than three years. Wanda Blake joined the staff as a part-time Program Secretary in 1982, replacing Shelby Gaudio who had served for one year in that capacity.

Dr. Barger had stated prior to his coming to the Doylestown Church that each staff member must know that he or she is appreciated. The work of the church, he believes, does not just happen, nor will it be automatically maintained. The role of pastor as an administrator is to lead in organizing and executing the program, discovering needs, proposing ways of meeting them and directing the efforts so that the opportunity may be met. This had been his philosophy in previous pastorates and has proved to be true in his Doylestown tenure.

It was Dr. Barger's opinion that one of the church's most serious problems is the inactive member. This was, in fact, the subject of his doctoral dissertation. He feels it is most important that persons be led to commitment to Jesus Christ as Saviour and Lord, with better preparation of persons for membership and better assimilation of new members into the life of the congregation. To prevent members from becoming inactive he has defined the need for better care in the following areas: biblical preaching related to everyday life; involvement of members in classes, fellowship groups and special interest groups; and an approach of personal and concerned pastoral care. Church attendance has increased to approximately 600-650 per Sunday as he has put into effect his belief concerning stimulating members to increased activity and recruitment of new members.

Stewardship and financial management have been among Dr. Barger's major concerns. At the time he arrived in Doylestown the church was operating with a deficit budget which, among other things, precluded any major repairs and improvements. By 1980 a balanced budget was in effect and a number of capital improvements and repairs were undertaken. One of the major improvements was the redecorating and refurbishing of the sanctuary in 1981. A number of generous memorials and bequests aided greatly in stabilizing the financial status and in allowing for improvements, additional program development and mission support.

Mission emphasis and support have always had a high priority at the Doylestown Presbyterian Church. A Session Mission Committee is constantly challenging the congregation in both immediate and long-term causes. Such causes include those of the Presbyterian Church, USA, One Great Hour of Sharing, Christmas Peacemaking and Hunger offerings, sponsorship of three refugee families and financial aid to students preparing for a church vocation.

During the period from 1981 to 1983 four persons from the church have attended seminaries in preparation for the ordained ministry in the Presbyterian Church, USA. Robert C. Smith was graduated from Princeton Theological Seminary and ordained in 1981; Andrea Jean McCaw was graduated from Lancaster Theological Seminary and ordained in 1981; Dana C. Jones, Jr., was graduated from Princeton Theological Seminary and ordained in 1983; Thomas G. Lewis is continuing his preparation for the ministry at Princeton Theological Seminary and will seek ordination in 1985. All of these students have been provided with financial assistance by the church.

At the time of this writing Dr. Barger has been the pastor at Doylestown Presbyterian Church for more than five years. The professional and general staff are functioning well. A variety of programs has been developed for all age groups. Attendance at worship services is as high as it has ever been. The financial status of the church is good, and the Property and Finance Committee has been able to undertake capital improvements and major maintenance projects. Mission giving continues to grow. Most important, interest in Bible study, prayer, spiritual nurture and social concerns are strong and apparent throughout the life and programs of the church.

References

Barger, William C. Correspondence to DPC History Committee.

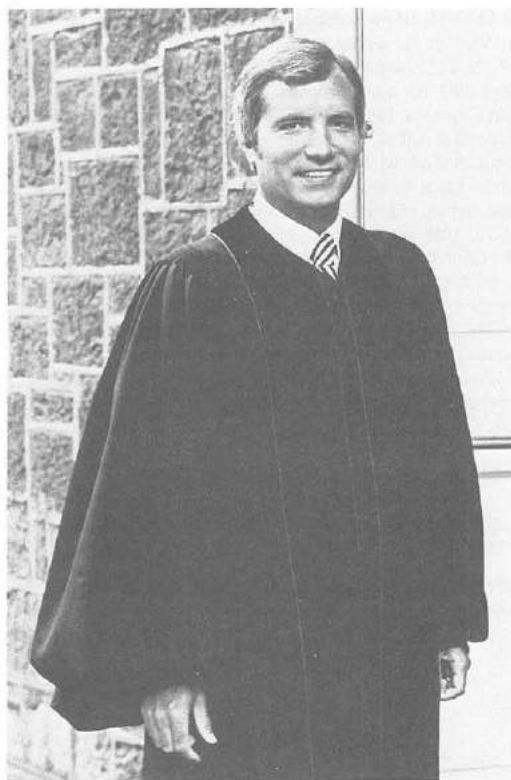
———. Personal and State of the Church Report, 1983.

Cornelius S. Kostrub
1979-1984

Assistant and Associate Minister

When Cornelius S. Kostrub came for an interview at Doylestown Presbyterian Church, he was convinced that it would be a "stretching experience" for him to work in this place, but felt that a person with a broader background would be chosen. As he prayed he had a growing conviction that this was where God wanted him. It was, and he was called as Assistant Minister on February 15, 1979. He came to Doylestown Presbyterian Church after serving for three years as campus minister to Columbia University students and Assistant Pastor at the Broadway Presbyterian Church, New York City.

His responsibilities included ministry in all areas of adult nurture and the recruitment and care of adult members.



He continued two to three programs that were already underway: The Bethel Series, an adult Bible study program; the Small Group programs, for discussion, study and fellowship; and Stepping Stones, a program of required classes for all new members.

He was the staff person who related to the Board of Deacons and the Mission Committee and led and challenged the congregation in programs of pastoral care, outreach and mission. It was there that his Christian concern showed for those in spiritual, social and economic need.

Mr. Kostrub was known for his personal devotion and discipline and commitment to prayer.

He had always given encouragement to those in the Emergency Prayer Chain and had become a member of this group. He also organized the Doylestown Presbyterian Church Intercessors, a group who, during the course of a year, prays for every member of the church for one month. This group also prays for staff missionaries and other church matters.

He started the Wholeness and Witness Service which meets one Sunday night a month. In this service staff and lay witness is heard, new and gospel hymns are sung and communion is served in an individual and very personal way.

He was a prime mover in organizing the Kerygma Class, where a thematic approach to teaching the Bible is taken.

Mr. Kostrub was born and raised in Lorain, Ohio. He graduated from Vermilion High School, Vermilion, Ohio in 1964 and, from Stetson University, Deland, Florida in 1968, with a Bachelor of Business Administration degree. He attended the Earlham School of Religion, Richmond, Indiana in 1974-75, and in 1976 received his Master of Divinity degree from Fuller Theological Seminary in Pasadena, California.

He was in the United States Army in 1969 serving as a First Lieutenant in the Adjutant General's Corps. He worked as an Administrative Assistant with the Los Angeles Police Department in 1971-72.

He was a student supply at the Second Presbyterian Church, Richmond, Indiana in 1973-74 and a seminary intern at the Hollywood Presbyterian Church in 1975-76. He served as an assistant pastor at Broadway Presbyterian Church, N.Y.C., before he came to Doylestown.

In January 1982, his status was changed to Associate Pastor of Doylestown Presbyterian Church at the call of the congregation, a position which he held until he received a call to a pastorate of his own in Fairbanks, Alaska. He resigned from Doylestown Presbyterian Church January 11, 1984.

Mr. Kostrub has a wide range of interests including physical exercise such as basketball, tennis, swimming and taking long walks on the beach.

On June 16, 1968 he married Darlene Smith of Valdosta, Georgia in the First Baptist Church of Valdosta. She graduated from Stetson University with a Bachelor of Arts in English; from Ball State University, Muncie, Indiana with a Masters in Counseling; and from Fuller Theological Seminary with a Masters in Theology. Darlene was active in the church and in community affairs serving as president in the League of Women Voters.

Mr. and Mrs. Kostrub have two daughters, Sarah and Anna, and are now living in Fairbanks, Alaska where Mr. Kostrub is pastor of the First Presbyterian Church.

References

Kostrub, Cornelius S. Correspondence to DPC History Committee,
June 1983.

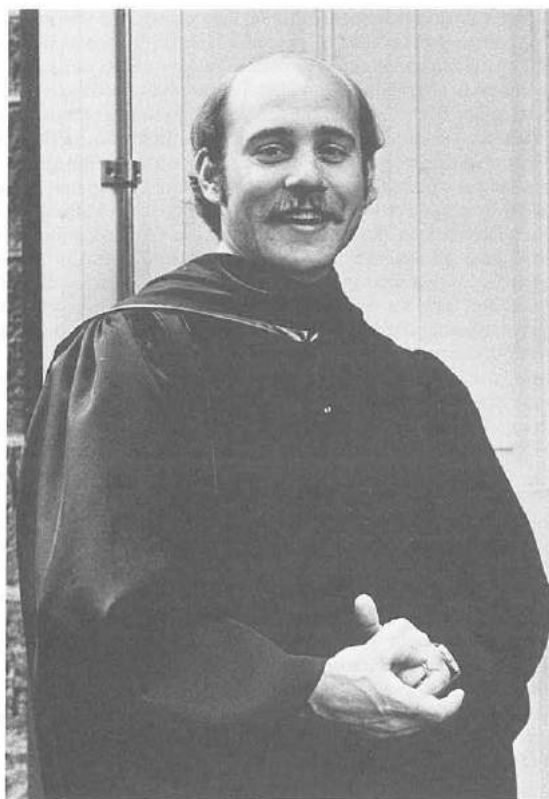
———. Interviews with Dorothy T. Taylor, DPC History Committee,
Summer 1983.

Michael Paul Clark
1979-

Assistant and Associate Minister

Providing responsible leadership and guidance for our church's children and young people has challenged many who have been a part of Doylestown Presbyterian Church. In July of 1979, the Reverend Michael Paul Clark joined the staff as an Assistant Pastor, Minister of Children and Youth. He wasted no time in taking on the responsibilities and has provided our church with a well-functioning program for all age groups.

Mr. Clark was born in Hollywood, California on February 26, 1954. He graduated from Fox Chapel High School, Fox Chapel, Pennsylvania in 1972. He attended and graduated from the University of Colorado at Boulder with



a B.A. in Psychology in 1976 and obtained his Master of Divinity in 1979 from Fuller Theological Seminary in Pasadena, California. He gained practical experience as a student intern at the First Presbyterian Church in Boulder, 1976-1977, and from Good Shepherd Presbyterian Church in Monterey Park, California, 1978-1979.

The activities at Doylestown Presbyterian Church are as varied as the ages. Primary Church, organized before Mr. Clark's arrival, got off the ground with his help. This is an alternative for children from five years old to third grade to have their own "church service" with lessons and singing geared to their understanding. The Church School, with a complete staff from nursery to senior highs, runs efficiently and smoothly and helps our youngsters and teens gain more understanding of the Bible, their church and their lives. The 4-5-6 Club, originally organized by parents of fourth, fifth, and sixth graders for recreation and socialization, expanded into a summer day camp program and a weekly afternoon program with study and recreation during the school year. Junior High Youth Club has been popular and continues to have high attendance. Senior highs have had an opportunity to participate in everything from their own weekly group to assisting with younger age groups. They have had the chance to travel throughout Bucks County and to North Carolina and Colorado for work, fun and fellowship. The old-fashioned Ice Cream Social has brought all age groups out to learn about what these young people have done all summer, from Vacation Church School to the work camps, presented with a slide and music show. Mr. Clark teaches the confirmation Class and leads his support and time to the Alliance, which is comprised of church young adults in their twenties and thirties, for an evening out about every other month.

Mr. Clark is as busy in his personal life as in his church life. He is currently an honorary board member of PAK (Parents and Kids) and a member of the Committee on Ministry of the Philadelphia Presbytery. His former memberships have been to the Executive Committee of the United Presbyterian Men, 1973-1974, a board member of PAK in 1982, and a youth delegate to the 184th General Assembly of the United Presbyterian Church, USA, in 1972. All obligations aside, he enjoys photography and backpacking and has traveled extensively throughout the United States, to Canada, Mexico and parts of Europe.

On July 1, 1979 Mr. Clark married Susan Jane Koch of Fox Chapel, Pennsylvania. Mrs. Clark has a B.A. from the University of New Hampshire in Occupational Therapy and is currently employed in that capacity at Doylestown Hospital. She has co-authored a book on therapy for patients that have been burned. Mr. Clark and his wife reside near Doylestown.

After a call from the congregation, Mr. Clark became an Associate Pastor on January 25, 1983. He continues to provide the congregation with able leadership to our children and to ourselves.

References

Clark, Michael P. Correspondence to DPC History Committee,
February 1983.

APPENDICES

Charter Members of Doylestown Church, 1816

The following is a list of the first members of the church. They were either members before the church building was erected or joined shortly after. They were all members in 1816 at Doylestown.

Martha Armstrong
Mrs. Armstrong
Samuel Armstrong
Mrs. Martha DuBois
Andrew Dunlap
Phebe Dunlap
Emelia Erntz
John C. Erntz
Margaret Green [a woman of colour]
Joseph Greer
Sarah Greer
Susan Greer [wife of Joseph]
Mrs. Mary Rich
John Mann
Mrs. Mary McHenry
James McHenry
Margaret McNeeley
Mrs. McNeeley
William McNeeley
Mrs. Isabell Meredith
Mrs. Margaret Moore
Mrs. Mary Moore
Mrs. Agnes Shaw
Mrs. Mary Smith of Tohickon
Rebecca Stewart
Thomas Stewart
Mary Switzer

A total of 27 people.

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Catharine Anderson	Aug. 19, 1836	John H. & Mary Anderson
Catherine Anderson	Sept. 1837	John & Mary Anderson
Mary Anderson	Dec. 14, 1822	Adult
Mary Lowry Anderson	Jan. 27, 1833	John & Mary Anderson
George Andrews	July 15, 1838	S. M. & M. M. Andrews [by Dr. McDowell]
Mary Barr Andrews	June 14, 1846	S. M. & M. M. Andrews [by Dr. Steel]
Robert Patterson Andrews	Jan. 29, 1843	S. M. & M. M. Andrews [by Rev. Dale]
William Patterson Andrews	Nov. 1, 1834	S. M. & M. M. Andrews [by Rev. R. Dunlap]
Letitia Andrews Armstrong	Jan. 29, 1843	M. & Louisa Armstrong [by Rev. M. Dale]
Mary Austin	Aug. 13, 1848	Adult
Francis Henry Beatty	Jan. 1838	John & Mary Beatty
Joseph Henry Beatty	May 8, 1841	John & Mary Beatty
Reading Beatty	Feb. 1835	John & Mary Beatty
Caroline Louisa Beckel	Apr. 18, 1824	None listed born April 1824
Mary Lavinia Bering [born 1826]	Feb. 11, 1827	James & Unity Bering
Catharine Berk	May 14, 1843	Adult
Henry Black	Feb. 26, 1843	Adult
Jinks Black	Feb. 26, 1843	Adult
Margaret Black	May 9, 1841	Adult
Mary Ann Black	May 14, 1843	Adult
Rebecca Black	Feb. 26, 1843	Adult
Sarah M. Black	Feb. 26, 1843	Adult
Elizabeth Bowers	Feb. 26, 1843	Adult
Adin Brinker	Nov. 13, 1847	John & Amelia Brinker
Edward Smith Brinker	Aug. 23, 1846	John & Amelia Brinker
Jacob Hibbs Brinker	Aug. 10, 1844	John & Amelia Brinker
John Brinker	May 13, 1843	John & Amelia Brinker
Susanna Brinker	Aug. 8, 1841	John & Amelia Brinker
William Whitehead Brinker	Aug. 16, 1838	John & Amelia Brinker
Austin Gray Britton	Oct. 13, 1819	Mr. & Mrs. Britton
Caroline Hyde Britton	Oct. 25, 1825	Emila Britton
Mrs. Emily Britton	Oct. 1819	Adult
James Andrew Britton	Oct. 13, 1819	Mr. & Mrs. Britton
Margaret Britton	Oct. 13, 1819	Mr. & Mrs. Britton
Sarah Ann Britton	Oct. 13, 1819	Mr. & Mrs. Britton
Julia Ann Brown	Sept. 10, 1822	Adult
Anna Margaret Brunner	Sept. 18, 1823	Abraham & Nancy Brunner
Catherine L. Brunner	Feb. 26, 1843	Adult
Deborah Brunner	Sept. 18, 1823	Abraham & Nancy Brunner
Elizabeth Brunner	Feb. 26, 1843	Adult
Henry Clay Brunner	May 9, 1847	Thos. & Tarissa Brunner
John Brunner	Feb. 9, 1845	Adult
Joseph Brunner	May 5, 1843	Thomas & Tarissa Brunner
Nancy Brunner	May 1822	Adult

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Thomas Brunner	May 5, 1843	Thomas Brunner & wife Tarissa
Elizabeth Chapman	Nov. 18, 1837	Henry & Rebecca Chapman
Mary Rebecca Chapman	Nov. 18, 1837	Henry & Rebecca Chapman
Thomas Chapman	Nov. 18, 1837	Henry & Rebecca Chapman
Eliza Clancy	July 1822	Adult
Rachael Closson	May 14, 1843	Adult
Henry Clymer	Dec. 14, 1822	Adult
Martha Clymer	May 5, 1833	Adult
Mary Clymer	Spring of 1818	Adult
Deborah Logan Combs	Feb. 25, 1827	Martha Combs
John Combs	Feb. 25, 1827	Martha Combs
William Combs	Feb. 25, 1827	Martha Combs
Elizabeth Conrad	May 14, 1843	Adult
Martha Cox	Feb. 2, 1838	John & Ann Cox
William Cox	Feb. 2, 1838	John & Ann Cox
George Cumbs	May 12, 1844	Adult
Josephine DeCoursey	Feb. 10, 1850	Adult
Andrew Denison born Apr. 5, 1808	Dec. 14, 1823	William & Sarah Denison
James Denison born Mar. 3, 1815	Dec. 14, 1823	William & Sarah Denison
John B. Denison born Mar. 15, 1811	Dec. 14, 1823	William & Sarah Denison
Lewis Denison born Jan. 21, 1810	Dec. 14, 1823	William & Sarah Denison
Mason K. Denison born Nov. 18, 1820	Dec. 14, 1823	William & Sarah Denison
Susan Johnson Denison	June 16, 1825	William & Sarah Denison
William Dennison	with 1830 record	Name listed in parents column
William Dennison	Dec. 14, 1822	Adult
Robert Ditterline	Sept. 10, 1822	Adult
Sarah Ditterline	July 1822	Adult
Ruth Doan	Sept. 10, 1822	Adult
Mary Eyr Donaldson	Feb. 9, 1850	Wm. & Wilhelmina Donaldson
Wilhelmina Donaldson	Aug. 13, 1849	Adult
Catherine Latta DuBois	Aug. 1, 1834	N. P. & Jane DuBois
Emelia DuBois	Aug. 11, 1832	R. P. & Jane DuBois
Louis Pierre DuBois	Aug. 13, 1815	Rev. Mr. & Mrs. DuBois [by Dr. Taversay]
Mary Moore DuBois	Dec. 7, 1817	Rev. Mr. & Mrs. DuBois [at Deep Run]
Richard Edwards	Nov. 22, 1833	Mrs. Edwards [Church of England]
Ann Jane Eldredge	Nov. 18, 1817	Adult
Daniel Eldredge	Nov. 18, 1817	Adult
Mary Moore Eldridge	June 19, 1819	Jacob Eldridge
Septimus Fustin Eldridge born 1824	June 6, 1824	Jacob Eldridge
Ann Enoch	Aug. 1834	Adult

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Fanny Evans [coloured]	Feb. 11, 1844	Adult
John Everett	Sept. 10, 1822	Adult
Ann Eliza Felty	July 4, 1841	Mrs. Felty-8th Ch. Phila.
Charles Felty	May 30, 1847	John & Sarah Felty
Harriet Walker Felty	May 1845	John & Sarah Felty
Jacob Felty	July 16, 1843	John & Sarah Felty
Mary Emma Felty	June 17, 1849	John & Sarah Felty
Caroline Fitzinger	July 1822	Adult
Elizabeth Fitzinger	Sept. 18, 1823	Christian Fitzinger
James Fitzinger	Sept. 18, 1823	Christian Fitzinger
John Fitzinger	Sept. 18, 1823	Christian Fitzinger
Julia Ann Fitzinger	Sept. 18, 1823	Christian Fitzinger
Mary Fitzinger	Sept. 18, 1823	Christian Fitzinger
Susanna T. Fly	June 9, 1843	Jonas & Elizabeth Fly
Anne Foulke	May 1822	Adult
Louis Rodman Fox	Dec. 12, 1841	John & Margery Fox
Mary Fox	Feb. 26, 1832	John & Margery Fox
Charlotte M. Frederick	Nov. 4, 1849	Adult
John H. Fries	May 8, 1847	Silas & Lavinia Fries
Lewellen Fries	Feb. 9, 1845	Adult
Joseph M. Fries	July 7, 1843	Silas & Lavinia Fries
Mary Fries	Nov. 12, 1842	Adult
Mary Elizabeth Fries	Nov. 3, 1849	Silas & Lavinia Fries
Silas H. Fries	Feb. 26, 1843	Adult
Sam'l Mann Fritzinger born Oct. 15, 1823	Jan. 25, 1825	Widow Fritzinger [widow of Christian]
Andrew Jackson Gibson	Sept. 18, 1841	Andrew & Ann Gibson [at Deep Run]
Isabella Gibson	Sept. 18, 1841	Andrew & Ann Gibson [at Deep Run]
Nancy Gibson	Sept. 18, 1841	Andrew & Ann Gibson [at Deep Run]
William Hart Gibson	Sept. 18, 1841	Andrew & Ann Gibson [at Deep Run]
Christianna Godschalk	Sept. 18, 1823	Samuel & Sidney Godschalk
Margaret Godschalk	Dec. 18, 1826	Samuel & Sidney Godschalk
Mary Godschalk	Nov. 1823	Adult
Rachel Godschalk	Sept. 10, 1822	Adult
Samuel Godschalk	May 1822	Adult
Sidney Godschalk	Sept. 18, 1823	Samuel & Sidney Godschalk
William Godschalk	Sept. 18, 1823	Samuel & Sidney Godschalk
Harriet Goucher	Feb. 26, 1843	Adult
Daniel Gray [col'd]	Dec. 14, 1822	Adult
Bulah Green	Sept. 18, 1823	Elizabeth Green
Charles Green	Sept. 18, 1823	Elizabeth Green
Elizabeth Green	July 1822	Adult
Martha Green	Sept. 18, 1823	Elizabeth Green
Matthew Greer	Feb. 18, 1827	John & Harriet Greer
Harriet Hinkle Grier	Nov. 23, 1836	John & Harriet Grier
James Rich Grier	Oct. 14, 1823	J. Jefferson & Eliza Grier

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Jane Ann Grier	Oct. 14, 1843	J. Jefferson & Eliza Grier
Jane Eliz. Grier	April 15, 1843	John & Harriet Grier
John Stewart Grier	Oct. 14, 1843	J. Jefferson & Eliza Grier
Joseph Harris Grier	May 1836	John Grier
Joseph J. Grier	Oct. 14, 1843	J. Jefferson & Eliza Grier
Mary Grier	Aug. 8, 1841	John & Harriet Grier
Mary Elizabeth Grier	Oct. 14, 1843	J. Jefferson & Eliza Grier
Matilda Andrews Grier	May 20, 1839	John & Harriet Grier
Sarah Alice Grier	Oct. 14, 1843	J. Jefferson & Eliza Grier
Caroline Hagerman	July 1822	Adult
Benjamin Hall	July 1822	Adult
Elizabeth Hall	in Spring 1819	Adult
Mary Jane Hall	Jan. 8, 1842	Samuel Hall
Sarah Ellen Hall	Jan. 8, 1842	Samuel Hall
Samuel Hall	Feb. 3, 1839	Adult
Lydia Hamar	May 1836	Adult
Mary Hamar	May 1836	Adult
Thomas Hammond	Feb. 26, 1843	Adult
Abigail Hare	July 1822	Adult
Anabel Harris	Jan. 2, 1848	James & Marg. Harris
Margaret Harris	Sept. 20, 1846	Adult
Mary Jane Harris	Sept. 20, 1846	James & Margaret Harris
Sarah Ann Harris	betw. Aug. 20 & Sept. 2, 1826	Joseph & Jane Harris
Susanna D. Harris	Apr. 20, 1845	Adult [at Deep Run]
Emily Hart	Sept. 30, 1832	Adult
Francis Horner Harvey	Sept. 1837	Joseph & Ann Harvey
George Harvey	Aug. 16, 1818	Enoch & Sara Harvey
Joseph Henry Harvey	May 1840	Joseph & Ann Harvey
Mary Harvey	Dec. 14, 1822	Adult
Pleasant Harvey	May 1823	Adult
Sarah Harvey	Spring 1818	Adult
Sarah Harvey	Aug. 16, 1818	Enoch & Sarah Harvey
Theodore Harvey	Aug. 11, 1833	Joseph & Ann Harvey [by S. Steel]
Aseneth Henderson	Nov. 18, 1817	Adult
Mary Ann Henderson	Nov. 18, 1817	Adult
Sarah Henderson	Nov. 18, 1817	Adult
James Dunlap Hendrie	Jan. 24, 1834	Dr. & Mrs. Hendrie
Josephine Hendrie	July 20, 1832	Ann & Dr. W. S. Henrie
Julia Dunlap Hendrie	July 20, 1832	Dr. W. S. & Ann Hendrie
William Scott Hendrie	Sept. 14, 1836	Dr. & Ann Andrie
Amelia Hibbs	Jan. 6, 1833	Adult
Elizabeth Hinkle	May 1822	Adult
Charles Hinkle	April 16, 1843	Adult
Isabella Hinkle	Oct. 14, 1843	Charles & Sarah Hinkle
Lucretta Hinkle	Oct. 14, 1843	Charles & Sarah Hinkle

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Mary Garner Hinkle	Oct. 14, 1843	Charles & Sarah Hinkle
Philip Hinkle	Oct. 14, 1843	Charles & Sarah Hinkle
Sarah Hinkle	April 16, 1843	Adult
Sarah Ann Hinkle	Oct. 14, 1843	Charles & Sarah Hinkle
Jospeh Hirrize	1830	Name appears in Parents column
Esther Hofford	Sept. 15, 1849	Adult
Mary Hofford	Apr. 20, 1845	Adult
Ann Hough	Dec. 14, 1822	Adult
Ellen Hough	Dec. 14, 1822	Adult
Jane Hough	Aug. 13, 1843	Adult
Joseph Meredith Hovcott	May 5, 1843	Adaline Hovcott
Rebecca Hubbard	Nov. 18, 1817	Adult
Amanda Huntsman	Feb. 26, 1843	Adult
Sarah Ann Huntsman	May 1822	Adult
Caroline Hyde	May 1822	Adult
Eliz. Reynolds Hyde [born Dec. 2, 1825]	Apr. 30, 1826	Chas. & Mary Hyde [by Rev. Robt. Stube]
Peter Ludlow Hyde [born Apr. 8, 1824]	July 1824	Chas. & Mary Hyde
Mary Irvin	Sept. 10, 1822	Adult
Mary Jane Johns	Feb. 2, 1838	Simon & Cornelia Johns
Matilda Johns	Nov. 11, 1838	Simon & Cornelia Johns
Charles Johnson	June 27, 1845	Levi & Mary Johnson
John Holderman Johnson	June 27, 1845	Levi & Mary Johnson
Levi Johnson	May 14, 1843	Adult
Mary Johnson	Feb. 1, 1840	Adult
Wilhelmina Johnson	June 27, 1845	Levi & Mary Johnson
Huldah Kachline	Nov. 7, 1840	Adult
Ann Maria Kennedy	Aug. 20, 1815	Adult
James Fares Kennedy	Aug. 20, 1815	Adult
Louisa Kennedy	Feb. 25, 1827	William & Jane Kennedy
Martha Kennedy	Feb. 25, 1827	William & Jane Kennedy
Mary Jane Kennedy	Aug. 20, 1815	Adult
Robert Jackson Kennedy	Aug. 20, 1815	Adult
Abram Kephart	Jan. 1, 1832	Adult
George Washington Kephart	July 10, 1833	Abram Kephart
John Brunner Kephart	July 10, 1833	Abram Kephart
Sarah Ann Kephart	Nov. 23, 1836	Abram & Deborah Kephart
Thomas Philip Kephart	July 10, 1833	Abram Kephart
Catherine Kiple	Sept. 10, 1822	Adult
Hannah Knipe	May 14, 1843	Adult
Isaac H. Kratz	Sept. 19, 1846	Adult
Mary Elizabeth Kratz	Sept. 19, 1846	Isaac & Sabella Kratz
Susanna D. Kratz	Sept. 19, 1846	Isaac & Sabella Kratz
Henry C. Large	May 6, 1842	John & Elizabeth Large

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Mary Matilda Large	May 9, 1846	John & Elizabeth Large
Ann Lear	Feb. 26, 1843	Adult
Maria Lear	May 14, 1843	Adult
Margaret Lewis [born Mar. 10, 1823]	June 10, 1824	Nathan & Margaret Lewis
Mary Elizabeth Lewis	Nov. 17, 1844	John & Marg. Lewis
Roxanna Lewis	Sept. 17, 1826	Nathan & Margaret Lewis
George Loux	Feb. 26, 1843	Adult
James Lovett	April 18, 1824	Adult
Mary Matilda Lovett	May 14, 1843	Adult
Melinda Magregor	June 19, 1819	Adult
Adelaide Ann Mann	Jan. 1, 1844	James & Mary W. Mann
Ann Rebecca Mann	May 10, 1845	John G. & Lydia Ann Mann
Chas. Hyde Mann [born Aug. 26, 1823]	Dec. 6, 1823	John & Martha Mann
Elizabeth P. Mann	Aug. 7, 1847	John G. & Lydia Mann
Francis T. Mann	May 28, 1843	John G. & Lydia Ann Mann [at G. G. Mann's]
Mrs. Hannah S. Mann	May 12, 1844	Adult
Isabella James Mann	May 28, 1843	John G. & Lydia Ann Mann [at G. G. Mann's]
Lydia Mann	May 1822	Adult
Lydia Ann Mann	Feb. 6, 1843	Adult
Martha G. Mann	May 10, 1845	James S. & Harriet Mann
Martin Wm. Mann	Jan. 1, 1844	James M. & Mary W. Mann
Robert M. Mann	May 28, 1843	John G. & Lydia Ann Mann [at G. G. Mann's]
Theodore Mann	May 13, 1848	James & Hannah Mann
William M. Mann	May 9, 1846	James S. & Hannah Mann
Elizabeth Mannington	Dec. 14, 1822	Adult
Catherine Martin	Feb. 26, 1843	Adult
Charlotte Masey	Dec. 14, 1822	Adult
Augustus Matthews [born June 18, 1826]	Sept. 2, 1826	Sam & Ruth Matthews
Samuel Matthews	Sept. 10, 1822	Adult
William Moore Matthews	Sept. 5, 1824	Samuel & Ruth Matthews
William Maxwell	Sept. 10, 1822	Adult
Mary Hart McColla [born Dec. 18, 1823]	Dec. 5, 1824	Chas. & Anna McColla
Ann Maria McCoy	Nov. 7, 1840	Adult
Margaret Bowls McNeely	Aug. 24, 1827	
Caroline Medary	May 5, 1833	Adult
Frederick Augustus Medary	July 29, 1832	Isaac & Rebecca Medary
Louisa Isabella Medary	July 29, 1832	Isaac & Rebecca Medary
Mary Ross Medary	Sept. 1837	Isaac & Rebecca Medary
Rebecca Medary	Sept. 10, 1822	Adult
Rebecca Henrietta Medary	July 29, 1832	Isaac & Rebecca Medary
Adeline Meredith	Sept. 10, 1822	Adult

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Elizabeth Meredith	Feb. 14, 1841	Adult
Hamilton Meredith	June 19, 1819	Dr. & Mrs. Isabella Meredith
Mary Meredith	Sept. 10, 1822	Adult
Lydia Moorhead	Aug. 31, 1845	Joseph & Eliz. Moorhead
Sarah Walker Moorhead	April 15, 1843	Jos. & Eliz. Moorhead
Charles Beatty Newton	Sept. 18, 1823	Jonas & Sarah Newton
Emily Newton	Nov. 3, 1816	Jonas & Sarah Newton
Mary Newton	June 19, 1819	Jonas & Sarah Newton
Robert Newton	July 3, 1825	Jonas Newton
Cath. Leonard Patterson	May 9, 1846	William & Ann Patterson
Sheridan Patterson	May 11, 1844	Wm. & Ann Patterson
Hiram Pearson	Feb. 26, 1843	Adult
Azuba Picker	Sept. 10, 1822	Adult
Jane Pierson	Aug. 31, 1845	Hiram & Sidney Pierson
John James Polk	July 7, 1843	James & Mary Polk
James S. Pool	May 14, 1843	Adult
John Mann Pool	May 28, 1843	James & Margaret Pool [at G. G. Mann's]
Martha Mann Pool	May 28, 1843	James & Margaret Pool [at G. G. Mann's]
Rebecca Ann Pool	May 28, 1843	James & Margaret Pool [at G. G. Mann's]
Richard Preeyn	Sept. 10, 1822	Adult
Sarah Rarrison [col'd]	Dec. 14, 1822	Adult
Anthony Rich	Feb. 13, 1847	Benj. & Emeline Rich
Anthony Worthington Rich	Oct. 31, 1843	Mrs. Maria Rich
Benjamin Rich	Sept. 18, 1823	Anthony & Mariah Rich
Elmira Rich [born 1824]	June 9, 1824	Anthony Rich
Emily C. Rich	Oct. 31, 1843	Mrs. Maria Rich
Eliza Ann Rich	Sept. 18, 1823	Anthony & Mariah Rich
James Snodgrass Rich [born Sept. 5, 1825]	Oct. 2, 1825	Anthony & Maria Rich
James Snodgrass Rich	Nov. 7, 1840	Jona. & Alice Rich
John Rich	Sept. 18, 1823	Anthony & Mariah Rich
John Maguffin Rich	May 6, 1842	Jona & Alice Rich
Jonathan Rich	Sept. 18, 1823	Anthony & Mariah Rich
Josiah Rich	Sept. 18, 1823	Anthony Rich & Mariah Rich
Margaret Anna Rich	Dec. 1843	Jonathan & Alice Rich
Martha Rich	Sept. 18, 1823	Anthony & Mariah Rich
Mary Rich	Sept. 18, 1823	Anthony & Mariah Rich
Mary Keith Rich	May 3, 1839	Jonathan & Alice Rich
Matilda Wynkoop Rich	May 13, 1843	Benj. & Emeline Rich
Preston Rich	Sept. 18, 1823	Anthony & Mariah Rich
Sarah Ellen Rich	Oct. 31, 1843	Mrs. Maria Rich
Susan W. Rich	Oct. 31, 1843	Mrs. Maria Rich
John Robinson	May 1823	Adult
Charles Wright Robison	Aug. 31, 1845	Thomas & Mary Robison
George Washington Robison	Aug. 12, 1848	Thomas & Mary Robison
Hannah Hallowell Robison	Aug. 31, 1845	Thomas & Mary Robison

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Henry Ulmer Robison	Aug. 31, 1845	Thomas & Mary Robison
Joseph Robison	Aug. 31, 1845	Thomas & Mary Robison
Thomas Robison	Feb. 9, 1845	Adult
William Hare Robison	Aug. 31, 1845	Thomas & Mary Robison
Ann Elizabeth Rodman	July 1822	Adult
Hannah Rodman	Feb. 26, 1832	Adult
Margaret McIlvaine Rodman	June 24, 1832	Adult
Mrs. Martha Rodman	Sept. 10, 1822	Adult
Lydia Ann Rose	Aug. 1834	Adult
Ann Ruckman	Nov. 9, 1816	Adult
Isabella Ruckman	Nov. 9, 1816	Adult
Sarah Ruckman	Nov. 9, 1816	Adult
Sarah L. Schell	Feb. 26, 1843	Adult
Abraham Chapman Scott	May 25, 1838	Joseph & Minerva Scott
James Scott	May 4, 1838	Joseph & Minerva Scott
Joseph Scott	May 5, 1833	Adult
Warren Scott	May 4, 1838	Joseph & Minerva Scott
Charles Matthews Seitzinger	Aug. 13, 1842	John & Diana Seitzinger
Hellen Seitzinger	May 4, 1838	John & Diana Seitzinger
Jane Elizabeth Seitzinger	Aug. 10, 1844	J. & Diana Seitzinger
Cornelius Godshalk Sellers	Jan. 30, 1848	Franklin P. & Rachel Sellers
Franklin P. Sellers	Jan. 30, 1848	Franklin P. & Rachel Sellers
Emily Shaw	Aug. 16, 1818	Francis & Ellen Shaw
Louisa Shaw	Aug. 16, 1818	Francis & Ellen Shaw
Rebecca Robinson Shaw	Dec. 25, 1824	Francis & Ellen Shaw
William Congreve Shaw	Sept. 11, 1836	Ellen Shaw [widow]
Anne Shoemaker	Aug. 20, 1815	Adult
Isabella Shoemaker	Aug. 20, 1815	Adult
Mary Ann Shoemaker	Aug. 10, 1815	Adult
Rebecca McNeely Shoemaker	Dec. 7, 1817	At Deep Run
Mrs. Elizabeth Sleiffer	May 12, 1844	Adult
Rebecca Sleifer	May 14, 1843	Adult
Samuel Sleiffer	May 12, 1844	Adult
Sarah Matilda Sleiffer	Aug. 10, 1844	Sam'l & Eliz. Sleiffer
Frances Amelia Smith	June 21, 1840	Geo. W. & Harriet Smith
George Washington Smith	Nov. 20, 1841	Harriet Smith [widow]
Louisa Humphreyville Smith	June 21, 1840	Geo. W. & Harriet Smith
Martha Quay Smith	Sept. 10, 1826	Edward & Anna Smith
Eliza Stever	May 5, 1833	Adult
Delphine Stewart	Apr. 7, 1847	Maria Stewart [widow]
Emma Stewart	May 4, 1838	Thomas & Maria Stewart
Joseph Stewart	May 4, 1838	Thomas & Maria Stewart
Mrs. Caroline Swartz	May 13, 1848	Adult
Mary Swartz	Feb. 26, 1843	Adult
Silas H. Thompson	May 12, 1844	Adult

Baptisms at Doylestown Presbyterian Church, 1816-1850

NAME OF PERSON BAPTISED	DATE	PARENTS
Isabella Truman	Nov. 7, 1840	Adult
Mary Trueman	Dec. 14, 1822	Adult
Martha Fretz Trumbower	Feb. 28, 1841	P. & C. Trumbower
Mary Van Fossen	Aug. 13, 1843	Adult
Jacob Vanderbilt	Dec. 28, 1817	Mrs. Vanderbilt-Tinicum
Mrs. Vanderbilt	Dec. 28, 1817	Adult
Benjamin Vanlvanee	May 14, 1843	Adult
Sarah Jane Vanlvanee	Feb. 10, 1850	Adult
Charles Hyde Van Luvany	Dec. 1830	John & Mary Van Luvany
Charlotte Vanlvaney	Dec. 14, 1822	Adult
Elizabeth Vanlvaney	Dec. 10, 1826	John & Mary Vanlvaney
John Rich Vanlvaney	Dec. 10, 1826	John & Mary Vanlvaney
Wilhelmina Wilson Vanlvaney	Dec. 10, 1826	John & Mary Vanlvaney
Catharine Walters	June 7, 1846	John & Mary Walters [at their dwelling]
John Walters	Apr. 10, 1845	Adult [at Deep Run]
Joseph Walters	June 7, 1846	John & Mary Walters [at their dwelling]
Levi Walters	June 7, 1846	John & Mary Walters
Mary Walters	Apr. 20, 1845	Adult [at Deep Run]
Silas Walters	June 7, 1846	John & Mary Walters [at their Dwelling]
William Whitehead	Oct. 9, 1825	J. Edmund & Rachel Whitehead
Henry Augustus Widdifield	Feb. 25, 1843	J. & C. Widdifield
Ann Wigton	July 1822	Adult
Ann Wigton	Feb. 1, 1839	Adult
Mary Armstrong Wilson [born Nov. 1825]	Aug. 20, 1826	Andrew & Martha Wilson

Marriages at Doylestown Presbyterian Church, 1814-1848

	DATE
Samuel Aaron of Doylestown and Burlington	Sept. 30, 1824
William Adams of Herford Co., MD	Jan. 1835
Helena Addis of Warwick	July 10, 1834
Margaret C. Addis of Bridge Valley	Nov. 6, 1838
Netty Alexander of Doylestown	Oct. 9, 1839
Catharine Algid of Tinicum	May 9, 1843
John Algund of Doylestown	Dec. 26, 1838
Capandra Anderson of Buckingham	Dec. 28, 1824
Mary H. Anderson of Doylestown	Aug. 5, 1846
Silas Andrews	Apr. 18, 1833
Ann Armstrong of Montgomery Co.	Oct. 1817
Mrs. Louisa Armstrong of Doylestown	May 12, 1846
Moses Armstrong of Doylestown	Sept. 30, 1841
Thomas Ash of Phila.	May 24, 1815
Asa Atkinson of Wrightstown	Dec. 2, 1847
Rachel Atkinson of Doylestown	Aug. 15, 1838
Elizabeth Austin of Doylestown	Oct. 30, 1843
Elizabeth Bailey of Tinicum	Mar. 30, 1819
Charles W. Bake of Doylestown	Dec. 16, 1847
Elizabeth Barbin of Doylestown	Apr. 5, 1832
Sara Barndollar of Doylestown	Mar. 1836
Wilhelm Bartles at J. Bartles	Feb. 22, 1845
Ann E. Bayard of Doylestown	Dec. 31, 1839
Col. William Beans of Buckingham	May 30, 1846
Charles Clinton Beatty of Steubenville, Ohio	July 1, 1824
Elizabeth Benner of Hatfield Twp.	Mar. 23, 1818
Charlotte Bessy of Tinicum	Feb. 15, 1844
Catherine Beyer	June 17, 1841
William Biddle of Horsham	Dec. 31, 1840
Ann Eliza Black of Plumstead	Feb. 22, 1848
Jenks Black of Bridge Point	
Mary Ann Blacks of Warwick	Dec. 24, 1846
Barnet Bodman of Warwick	Dec. 24, 1846
Caroline Boileau of Tinicum	Feb. 14, 1839
Mary Ann Boileau of Tinicum	Sept. 27, 1843
William Bothwell of Warminster	Nov. 24, 1842
Witnesses M. M. Andrews Mary DuBois, Cath. Latta & Eliza. Carrol	
Letitia Ann Bradshaw of Warrington	Dec. 27, 1838
John Brinker of Doylestown	Feb. 25, 1847
Charles Brock of Doylestown	May 26, 1836
Johathan Brock of Doylestown	Apr. 3, 1816
Letitia Ann Brooks of Buckingham	Dec. 4, 1838
Cap. David Brown of Montgomery	Sept. 30, 1847
George Brown of Neshaminy, Warwick	Nov. 30, 1847
George Brown of Warrington	Dec. 13, 1835
Anna Margaret Brunner of Bridge Point	Mar. 1, 1848
Catherine L. Brunner of Bridge Point	Mar. 9, 1848
Gulielmah M. Brunner of Bridge Pt.	Dec. 24, 1846
John D. Brunner of Bridge Point	Mar. 8 1841
Josiah Bryan of Plumstead	Jan. 21, 1847
Mary Burly of Newtown	Mar. 12, 1818
Harrison Cadwallader of Lower Dublin, Phila. Cty.	June 22, 1815
Amelia DuBois of Doylestown	
Matilda Cress of Plumstead	Hannah Tomlinson of Bedminster
Albert Linton	Oct. 13, 1847
Aaron Raisner of Nockamixon	
Isaiah P. Smith of New Britain	
George Loux of Doylestown	
Agnes LaRue of Doylestown	
Thomas Horner, Sr.	
Peter Kern of Phila. [at Miss Dunlap]	
Martha DuBois [at Dr. Moore's in Philadelphia]	
Benjamin Watson Robinson of New Britain	
James Ruckman of Solebury	
Louisa Cole of Plumstead	
Sarah Chapman of Doylestown	
Amy Heston of Upper Makefield Twp.	
Kinsey B. Tomlinson of Pineville	
James McCoy of Doylestown	
John Rodenbach of Tinicum	
Elizabeth Hamilton of Buckingham	
Silas McVaugh of Doylestown	
Markle of Chester Co.	
Levi Race of Doylestown Twp.	
Robert James of New Britain at V. Switzer's	
Mary Ann Monday of Buckingham	
Lydia R. Moore of Doylestown [Bridge]	
Samuel Drake of Montgomery Twp.	
Nathan Shatinger of Plumstead	
George Crawford of Montgomery	
Rachel Haldeman of Doylestown	
Isaac C. Closson of Plumstead	
Catherine L. Brunner of Bridge Point at Alms House	
Andrew Jackson Rapp of Warwick at Alms House	
Margaret Hendricks of Buckingham at Dr. B. Moland's	
Levi F. Sassaman of Springfield at Dr. Boileau's, Tinicum	
Justus K. Long of Durham at Dr. Boileau's, Tinicum	
Mary Item	
Jeremiah D. Gunagan of Doylestown	
Amelia Hibbs	
Miss Sigler of Rockhill	
Maria B. Taylor of Taylorsville at Taylorsville	
Robert Lyon of Buckingham	
Sarah W. Kelly of Doylestown	
Elizabeth A. Winner of Warminster	
Eliz. L. Moyer	
Robert Evans of Doylestown Twp.	
Jenks Black of Bridge Point at Alms House	
George J. Walker of Warwick	
Catherine Speece of Montg. Co.	
Mary Edenburn of Philadelphia	
William V. Ryneason of Newtown	

Marriages at Doylestown Presbyterian Church, 1814-1848

		DATE
William Campbell of Hilltown	Eleanor Malaby of Buckingham	Nov. 10, 1842
Mordecai Carter of Warwick	Margaret Roberts [at Carter's home]	Jan. 19, 1843
Jesse Carver of Buckingham	Sarah W. Lewis of Plumstead	Aug. 23, 1838
Paxson Carver of Solebury	Elizabeth H. Ott of Solebury	Nov. 6, 1845
Yardley Carver of Buckingham	Frances Eliz. Hughes of Lambertville	Dec. 9, 1847
William Case of Solebury	Margaret Huntsman of Plumstead	Oct. 10, 1818
Henry Chapman of Doylestown	Rebecca Stewart of New Britain	June 14, 1827
Sarah Chapman of Doylestown	Thomas Ash of Philadelphia	May 24, 1815
Chester Clark of Montgomery Cty.	Eliz Knipe of Montgomery Cty.	Oct. 26, 1820
Edward Clark of Doylestown	[NP]	
Witnesses: Samuel Clark, Mary M.		
DuBois, M. Andrews, L. Peters, S. Smith	Mary Ott of Bedminster	Mar. 21, 1839
Hannah Clime of Bedminster	Charles W. Lewis of Plumstead	Jan. 27, 1842
John C. Clime of Bedminster	Clarissa S. Snyder of Tincum	Oct. 24, 1844
Isaac C. Closson of Plumstead	Ann Eliza Black of Plumstead	Feb. 22, 1848
Thomas M. Clymer of Warwick	Jane Morgan of Doylestown	Mar. 20, 1845
Louisa Cole of Plumstead	Moses Armstrong of Doylestown	
	at James Cole's, Plumstead	Sept. 30, 1841
Mary Conard	John McMasters	Feb. 13, 1820
Eliza Connard of Doylestown Twp.	John B. Silvey of Doylestown Twp.	Mar. 25, 1847
William Connard of Middletown Twp.	Charity Worthington of Doylestown Twp.	Mar. 18, 1846
James Cotes	Catharine Hartranft	May 2, 1816
Mary H. Cox of Warrington	Samuel B. Simpson of Warrington	Jan. 21, 1845
Ann Cozens	John W. Thowman of Warrington	Jan. 6, 1842
George Crawford of Montgomery	Catherine Beyer	June 17, 1841
Catherine Cress	Josiah R. Hellyer	Oct. 4, 1827
Matilda Cress of Plumstead	William Adams of Hereford Co. MD	Jan. 1835
Ann Culp of Gwinette, Montgomery Cty.	Asa Thomas of Gwinette Twp.	Dec. 19, 1833
Thomas T. Curl of Neshaminy	Ann Maria Thoman	Sept. 22, 1841
Joseph Cutter of New Hope	Martha Williams	Feb. 25, 1841
Samuel Day of Booth Bay, W.	Tabith Terger of Philadelphia	Aug. 19, 1824
Andrew Dennison of Bridge Point	Frances Godschalk	Dec. 22, 1831
Ann Dennison of Doylestown Twp.	Samuel Keely of Montgomery	May 9, 1833
Mary Deterly of Plumstead	Nicholas Strous of Plumstead	Mar. 10, 1818
Anna Detweiler of Horsham	Andrew Scott of Warwick	Jan. 14, 1847
John L. Dick of Doylestown	Mary Ann Erwine of Erwinna	Dec. 16, 1814
Mrs. Julian Dick of Erwinna	Thos. G. Kennedy, Esqr. of Newtown	May 24, 1819
Eli Doan of Upper Makefield	Rebecca Doan of Upper Makefield	Sept. 2, 1824
Jemina Doan of Buckingham	Seruch Titus of Buckingham	Mar. 3, 1825
Rebecca Doan of Upper Makefield	Eli Doan of Upper Makefield	Sept. 2, 1824
Ryner T. Donatt of Buckingham	Rachael Ann Harding of Doylestown Twp.	Mar. 11, 1847
Lavinia Dotterer of Doylestown	Silas Fries of New Britain	Feb. 1, 1842
Samuel Drake of Montgomery Twp.	Elizabeth Benner of Hatfield Twp.	Mar. 23, 1818
Amelia DuBois of Doylestown	Samuel Aaron of Doylestown	Sept. 30, 1824
Mary M. DuBois of Doylestown	Silas H. Thompson of Doylestown	Dec. 25, 1845
Martha DuBois [at Dr. Moore's in Philadelphia]		
Ann Eliza Duckworth of Buckingham	Silas M. Andrews	Apr. 18, 1833
Letitia Dunlap of Doylestown	George W. Todd of Buckingham	Dec. 3, 1845
Deborah Dyer	John Hazelet	Mar. 6, 1817
Mary Eckhart of Horsham	Simon Vanartsdalen	Nov. 4, 1820
Ralph Edams of Philadelphia	Edward Kerbaugh of Horsham	Feb. 11, 1847
Mary Edenburn of Philadelphia	Louisa Thornton of Plumstead	Oct. 7, 1820
Elizabeth Edgar of Buckingham	Josiah Bryan of Plumstead	Mar. 12, 1818
Salome Ann Edwards of Buckingham	Nathan Hill of Forestville	Apr. 16, 1846
Harriet Ellis of Buckingham	Abram Silvey of Doylestown	Oct. 14, 1847
John Emerson of Warminster	Mordecai C. Tomlinson	Nov. 11, 1847
Maria Engles of Buckingham	Eliza Lapp of Bedminster	Apr. 22, 1839
	William Larisan of Buckingham	Oct. 14, 1841

Marriages at Doylestown Presbyterian Church, 1814-1848

	DATE
Benjamin T. Ervein of Lower Dublin, Philadelphia	Feb. 14, 1839
Charlotte Erwinne of Erwinna	Oct. 21, 1818
Mary Ann Erwine of Erwinna	Dec. 16, 1814
Robert Evans of Doylestown Twp.	Mar. 9, 1848
Lewis Everett of Middletown	Dec. 25, 1847
Sarah Everett of Bucks County	Nov. 30, 1820
David V. Feaster of Lower Dublin, Phila. Cty.	
Margaret Fell of New Britain	Nov. 27, 1845
Phebe Ann Fell	Mar. 6, 1817
William Felty of Buckingham	Apr. 30, 1838
Sarah Fisher	Mar. 16, 1842
Elizabeth Flack	Feb. 8, 1838
Mary W. Flack of Warrington	Mar. 8, 1838
Susan Fly of Buckingham	Apr. 23, 1846
Mary Foster of Warrington	Nov. 26, 1840
Deborah Fox	Sept. 1815
Elizabeth S. Fox of Doylestown	July 8, 1847
John Fox of Doylestown	Dec. 9, 1845
Sarah Ann Fox of Doylestown	June 6, 1816
Catharine Freedley	Aug. 28, 1841
Philip K. Fretz of Warwick	May 2, 1816
Silas Fries of New Britain	Feb. 18, 1841
Elizabeth Gain of Wrightstown	Feb. 1, 1842
Jane Gaine of New Britain/Newtown	July 4, 1819
Sarah D. Garges	Feb. 21, 1817
Abram L. Garon of Danboro	Feb. 18, 1846
Christian T. Gayman of Hilltown	Mar. 30, 1843
George Geil of Doylestown Twp.	Sept. 30, 1845
John Gibson of Philadelphia	Oct. 10, 1839
Christianna Godschalk of Bridge Point	Dec. 4, 1828
Frances Godschalk	Dec. 20, 1833
Sidney T. Godshalk of Doylestown Twp. at S. Godshalk's	Dec. 22, 1832
William Godshalk of Doylestown	
Amos. W. Good of Doylestown Twp.	
Mary Ann Goucher of Doylestown at Jehu Hellings near Doylestown	
Ruth Grasson of Doylestown	Apr. 22, 1844
George Gray	Apr. 22, 1841
Martha I. Green of Doylestown	Nov. 19, 1840
Jonas Greenawald of Norristown	
Jane Greer	
Ann Grier of Plumstead	
Robert B. Grier of Warwick at Mrs. Ruth Rich's, Buckingham	
Barbara Grove of Warrington at home of Silas Andrews	
Mary Grove of Warrington	
Jeremiah D. Gunagan of Doylestown	
Mary Ann Gunagan of Doylestown	
Catherine Ann Hager of Bucks Cty.	
Rachael Haldeman of Doylestown	
Elizabeth Hamilton of Buckingham	
Rachel Handen of Doylestown Twp.	
Rachel Ann Harding of Doylestown Twp. At Wm. Harding's Doylestown Twp.	
Rosanna Malaby of Buckingham at Buckingham	
Jno. P. Robinson of Phila.	
John L. Dick of Doylestown	
Anna Margaret Brunner of Bridge Point	
Hannah Mitchell of Solebury	
M. Wm. Maxwell	
Mary Ann Lugar of Buckingham	
William McHenry of Doylestown	
Caleb E. Wright	
Elizabeth Headley at Oliver Doan's in Buckingham	
Joseph Titus	
George Gray	
William Item of Warwick	
Michael Kuntzer of Warwick	
Watson Robinson of Warrington	
Joseph Travel of Danboro	
John B. Pugh of Doylestown	
Margery Rodman	
Horace Heite of Doylestown	
Matthew Neely	
Ann Stover of Tinicum at N. Stover's, Erwinna	
Lavinia Dotterer of Doylestown	
Henry Van Horn of Lower Makefield	
Thomas Longshore of Writestown	
Alexander Rich	
Mary Vail of Dan. Twp.	
Mary L. Shattering of Plumstead	
Lydia Ann Kephart of Doylestown Twp.	
Rebecca Jones of Buckingham	
John N. Price of Plumstead	
Andrew Dennison of Bridge Point	
Hiram Pearson of Solebury	
Anna Swartzlander	
Margaretta Lewis of Plumstead	
Charles Burrows Price of Wilkesbarre	
Andrew Kelly of Doylestown	
Elizabeth Flack	
William S. Seitzinger of New York Cy.	
Catharine Reppart of Norristown at Benj. Morris', Doylestown	
Independence Mosier of Doylestown	
Joseph M. Jones of Hilltown	
Martha P. Rich of Buckingham	
Lewis Tomlinson of Northampton	
James W. Lacey of Warminster	
Letitia Ann Bradshaw of Warrington	
Thomas Stemple of Horsham	
William J. Smith of Kinterville at William Biddle of Horsham [L. Johnson]	
Charles W. Bake of Doylestown	
Benjamin Hough of Doylestown Twp.	
Ryner T. Donatt of Buckingham	

Marriages at Doylestown Presbyterian Church, 1814-1848

		DATE
Elizabeth Hare of New Britain	William Hare of New Britain	Feb. 1, 1816
William Hare of New Britain	Elizabeth Hare of New Britain	Feb. 1, 1816
Mary R. Harrar of Montgomery at Josiah Rich's, Plumstead	Hiram Krier of Moreland Twp.	Dec. 23, 1847
D. William Harris of Chester County	Matilda Patterson of Phila.	Apr. 20, 1820
John G. Harris of Plumstead	Susan W. Swartzlander of Montg. Cty.	Sept. 28, 1843
William Harris of Northampton Twp.	Ann Vandeventer	June 2, 1825
Derrick K. Hart of Warminster	Jane M. Long of Warwick	Mar. 16, 1848
Joseph Hartley of Doylestown	Mary Pickering	July 10, 1835
Catharine Hartranft	James Cotes	May 2, 1816
Pleasant Harvey of Doylestown	Jas. T. Horner of Kernsville	Mar. 8, 1825
John Hazelet	Letitia Dunlap of Doylestown	Mar. 6, 1817
Elizabeth Headley at Oliver Doan's in Buckingham	William Felty of Buckingham	Mar. 16, 1842
Goddard Heiss of Phila.	Mary Matilda Lovet of Doylestown Twp. at James Lovet's, Doy. Twp.	Feb. 6, 1844
Horace Heite of Doylestown	Sarah Ann Fox of Doylestown	Aug. 28, 1841
Josiah R. Hellyer	Catherine Cress	Oct. 4, 1827
Amos Helwig of Solebury	Mary Ott of Phila.	Nov. 27, 1841
Margaret Hendricks of Buckingham at Dr. B. Moland's—Cert. signed by Stephen Brock & others	Barnet Bodman of Warwick	Feb. 14, 1939
Joseph Hess of Norristown, Montg. Co.	Maria Priest of Upper Merion	May 1, 1826
Amy Heston of Upper Makefield Twp.	Asa Atkinson of Wrightstown	Dec. 2, 1847
Martha Hevender of Northampton Twp.	Cornelius D. Ruth of Lehigh Co.	Mar. 17, 1842
Amelia Hibbs	John Brinker of Doylestown	May 26, 1836
Nathan M. Hill of Forestville	Elizabeth Edgar of Buckingham	Apr. 16, 1846
John Hoff of Montg. Co.	Harriet Stone of Doylestown	Oct. 31, 1846
Cornelius Holdeman of Fanquier Co., VA	Susan Kulp of Montgomery	Nov. 1, 1838
Moykee Hoppocke of Tinicum at Jacob Hoppock's	Jacob Morgan Vanderbuilt of Tinicum	Dec. 28, 1843
Jas. T. Horner of Kernsville	Pleasant Harvey of Doylestown	Mar. 8, 1825
Thomas Horner, Sr.	Capandra Anderson of Buckingham	Dec. 28, 1824
Wm. W. Hottenstein of N. Britain, PA	Sarah Ann Wilgus of Montg. Co.	Jan. 28, 1847
Benjamin Hough of Doylestown Twp.	Rachel Handen of Doylestown Twp.	June 3, 1819
Mrs. Elenor Hough of Warwick	Mr. John Meredith of Warwick	Dec. 11, 1817
Frances Eliz. Hughes of Lambertville	Yardley Carver of Buckingham	Dec. 9, 1847
Catharine Maria Vanmeter Huhn	Joseph Francis Terradell of Buckingham	May 28, 1844
Marietta Hunte of Doylestown	Isaac R. VanHorn of Doylestown	Feb. 12, 1846
Margaret Huntsman of Plumstead	William Case of Solebury	Oct. 10, 1818
William Huntsman of Plumstead	Mary Vanclyke of Solebury	Nov. 5, 1814
Mary Item	William Bothwell of Warminster	Dec. 27, 1838
Witnesses: M. M. Andres, Mary M. DuBois, Cath. Latta & Eliza. Carroll	Mary W. Flack of Warrington	Apr. 23, 1846
William Item of Warwick	John Jackson [colored]	Mar. 24, 1838
Clarissa Jackson [colored]	Clarissa Jackson [colored]	Mar. 24, 1838
John Jackson [colored]	Dr. Benjamin Malone	Jan. 1838
Elizabeth Jacoby	Ann E. Bayard of Doylestown	Dec. 31, 1839
Robert James of New Britain at V. Switzer's	Louisa Ann Mann of Doylestown	Mar. 26, 1839
Samuel P. James of New Britain at John Mann's	Huldah Jones of Plumstead	Jan. 1835
Dr. William James of Fishersville	Rev. John Newton	Oct. 16, 1834
Elizabeth P. Janvier at Prof. James Thompson's Nesahmyny, Buck Co.	Rachel Skillman of Doylestown	Feb. 22, 1827
Residence Lodiana, Northern India	Dr. William M. James of Fisherville	Jan. 1835
John Johnson of Whitmarsh	Elizabeth S. Schenk of Buckingham [Coloured]	Dec. 31, 1846
Huldah Jones of Plumstead	Ann Grier of Plumstead	Feb. 12, 1829
Joseph L. Johns of Falls [coloured]		
Joseph M. Jones of Hilltown		

Marriages at Doylestown Presbyterian Church, 1814-1848

		DATE
Rebecca Jones of Buckingham	John Gibson of Philadelphia	Dec. 4, 1828
Samuel Keely of Montgomery	Ann Dennison of Doylestown Twp	May 9, 1833
John S. Keith of Upper Makefield	Mary Rich of Buckingham	Jan. 18, 1837
Andrew Kelly of Doylestown	Ruth Grasson of Doylestown	Mar. 1834
Sarah W. Kelly of Doylestown	Cap. David Brown of Montgomery	Nov. 30, 1847
Mary Kenderine of Montgomery Cty. at C. Tucker's, Doylestown	David Todd of Bucks Co.	Apr. 22, 1841
Thos. G. Kennedy, Esqr. of Newtown	Mrs. Julian Dick of Erwinna	May 24, 1819
Lydia Kephart of Doylestown	George Geil of Doylestown	Oct. 10, 1839
Edward Kerbaugh of Horsham	Mary Eckhart of Horsham, Montg.	Feb. 11, 1847
Peter Kern of Phila. at Miss Dunlap's	Mary H. Anderson of Doylestown	Aug. 5, 1846
Mrs. Mary King [2nd time]	Daniel Selner [4th time]	Between Jan. 1837 and Jan. 1838
Margaret Kneidler of Warrington	Jesse W. Shearer of New Britain	Oct. 27, 1836
Eliz. Knipe of Montgomery Cty.	Chester Clark of Montgomery Cty.	[NP] Oct. 26, 1820
Hannah W. Knipe of Montg. Cty.	William H. Trinick of Montg. Cty.	Mar. 12, 1846
Margaret Knudler of Warrington	Jesse W. Shirer of New Britain	Oct. 27, 1836
William Kohl of Warwick at Wm. Addis', Doylestown	Rebecca Raisner of Warwick	Dec. 18, 1847
Hiram Krier of Moreland Twp. at Josiah Rich's, Plumstead	Mary R. Harrar of Montgomery	Dec. 23, 1847
Susan Kulp of Montgomery	Cornelius Haldeman of Fanquier Co., VA	Nov. 1, 1838
Michael Kuntzer of Warwick	Susan Fly of Buckingham	Nov. 26, 1840
James W. Lacey of Warminster	Mary Grove of Warrington	Dec. 12, 1839
Eliza Lapp of Bedminster	John Emerson of Warminster	Apr. 22, 1839
Susan Lapp of Hilltown	John Picker of Horsham Twp.	Oct. 5, 1844
William Larisan of Buckingham	Maria Engles of Buckingham	Oct. 14, 1841
Agnes LaRue of Doylestown	John Algand of Doylestown	Dec. 26, 1838
Witnesses: Rev. R. D. Morris, Aaron Fell, I. Smith	William L. Pettit of Wrightstown	Dec. 30, 1840
Amie Ann LaRue of Doylestown	Richard H. Stevens of Portsmouth, VA	Apr. 5, 1842
Catharine H. Latta of Doylestown at C. E. DuBois, Doylestown	Hannah M. Clime of Bedminster	Jan. 27, 1842
Charles W. Lewis of Plumstead	Sarah Newberry	Dec. 2, 1823
John Lewis, Jr. of Montgomery Co.	Amos W. Good of Doylestown Twp.	Nov. 19, 1840
Margaretta Lewis of Plumstead	Jesse Carver of Buckingham	Aug. 23, 1838
Sarah W. Lewis of Plumstead	Helena Addis of Warwick, Bucks Co.	July 10, 1834
Albert Linton	Derrick K. Hart of Warminster	Mar. 16, 1848
Jane M. Long of Warwick	Mary Ann Boileau of Tinicum	Nov. 24, 1842
Justus K. Long of Durham at Dr. Boileau's, Tinicum	Sarah Roberts of Wrights Twp.	Dec. 16, 1818
James Longshore of Buckingham	Jane Gaine of New Britain/Newtown	Feb. 21, 1817
Thomas Longshore of Writestown	Catharine Algid of Tinicum	May 9, 1843
George Loux of Doylestown	Goddard Heiss of Phila.	Feb. 6, 1844
Mary Matilda Lovet of Doylestown Twp. at James Lovet's, Doy. Twp.	David V. Feaster of Lower Dublin,	Nov. 27, 1845
Mary Ann Lugar of Buckingham	Letitia Ann Brooks of Buckingham	Sept. 30, 1847
Robert Lyon of Buckingham	William Campbell of Hilltown	Nov. 10, 1842
Eleanor Malaby of Buckingham	Benjamin T. Ervein of Lower Dublin, Phila. Cty.	Feb. 14, 1839
Rosanna Malaby of Buckingham at Chas. Malaby's	Elizabeth Jacoby	Jan. 1838
Cert. signed by Stephen Brock & others	Hannah H. Stuckert [at Bj. Hough's]	Dec. 28, 1841
Dr. Benjamin Malone	Samuel P. James of New Britain	Mar. 26, 1839
James S. Mann of Doylestown Twp.	Francis A. McVaugh of Doylestown Tp.	Feb. 22, 1844
Louisa Ann Mann of Doylestown at J. Mann's	Benjamin H. Stuckert of Warwick	Mar. 20, 1845
Rebecca Ann Mann of Buckingham at Benj. Mann's		
Susan T. Mann of Doylestown at John Mann's		

Marriages at Doylestown Presbyterian Church, 1814-1848

	DATE
Markle of Chester Co. Catharine Martin of Doylestown Dr. Charles Mathews of Centreville Dr. Charles H. Mathews of Doylestown Samuel Matthews	Mar. 1836 July 11, 1844 Feb. 17, 1848 May 3, 1837
Sarah Matthews of Warwick M. Wm. Maxwell Mary Maxwell of Doylestown James McCoy of Doylestown at Wm. Austin's James McEwen of Warwick William McHenry of Doylestown John McMasters Francis McVaugh of Doylestown Twp. at Benj. Mann's Sials McVaugh of Doylestown Dr. Hugh Meredith of Doylestown Mr. John Meredith of Warwick Catharine G. Mershon Henry H. Mershon both of New Jersey Mary Meyer Anna Maria Miner Dianna Minnaugh Hannah Mitchell of Solebury Mary Ann Monday of Buckingham Lydia R. Moore of Doylestown [Bridge] Jane Morgan of Doylestown Lucy Ann Morris of Buckingham Independence Mosier of Doylestown Eliz. L. Moyer Matthew Neely Sarah Newberry Rev. John Newton at Prof. James Thompson's, Neshaminy, Bucks Co. Bower Nonamaker of Plumstead Jane Oram of Warwick Elizabeth H. Ott of Solebury Mary Ott of Bedminster Cert. signed by Samuel Clark, Mary DuBois, M. Andrews, L. Peters, S. Smith Mary Ott of Phila. Matilda Patterson of Phila. Sarah Jane Patterson of Warrington at Jesse Rubinkam's Hiram Pearson of Solebury John Pettit, MD of Taylorsville William L. Pettit of Wrightstown William H. Phair of Warminster John Picker of Horsham Twp. Mary Pickering Amy Price of Doylestown Twp. Charles Burrows Price of Wilkesbarre at Jehu Hellings near Doylestown John N. Price of Plumstead Maria Priest of Upper Merion Rachel Puff of Warminster William Puff of Northampton	Ca. 1825 Oct. 31, 1816 Nov. 30, 1820 Nov. 17, 1842 Oct. 30, 1843 Mar. 1833 Mar. 6, 1817 Feb. 13, 1820 Feb. 22, 1844 Apr. 5, 1832 Dec. 21, 1831 Dec. 11, 1817 May 31, 1843 May 31, 1843 Mar. 1835 Apr. 18, 1819 May 17, 1835 Dec. 25, 1847 May 30, 1846 July 1, 1824 Mar. 20, 1845 Sept. 16, 1847 Oct. 15, 1835 Mar. 1, 1848 May 2, 1816 Dec. 2, 1823 Oct. 16, 1834 Mar. 4, 1841 Mar. 1833 Nov. 6, 1845 Mar. 21, 1839 Nov. 27, 1841 Apr. 20, 1820 July 30, 1846 Apr. 22, 1844 May 30, 1843 Dec. 30, 1840 Feb. 10, 1848 Oct. 5, 1844 July 10, 1835 Nov. 12, 1844 Nov. 4, 1841 Dec. 20, 1833 May 1, 1826 Mar. 1819 Sept. 16, 1847

Marriages at Doylestown Presbyterian Church, 1814-1848

		DATE
John B. Pugh of Doylestown	Elizabeth S. Fox of Doylestown	Dec. 9, 1845
Levi Race of Doylestown Twp.	Wilhelm Bartles at J. Bartles Doylestown Twp.	Feb. 22, 1845
John Radcliff of Warwick	Patience Smith of Warwick	Nov. 25, 1814
Aaron Raiser of Nockamixon	Margaret C. Addis of Bridge Valley	Nov. 6, 1838
Mary Ann Raiser of Phila.	Robert D. Sutherland of Phila.	Aug. 29, 1846
Rebecca Raiser of Warwick	William Kohl of Warwick	Dec. 18, 1847
at Wm. Addis', Doylestown		
Andrew Jackson Rapp	Mary Ann Blacks of Warwick	Dec. 24, 1846
at Alms House		
Louisa S. Rapp of Hartsville	James A. Wright of Hartsville	Nov. 30, 1841
Leah Reigel of Bedminster	William H. Phair of Warminster	Feb. 10, 1848
Catherine Reppert [at Benj. Morris'		
Doylestown]	Jonas Greenawald both of Norristown	July 11, 1843
Lydia Reyner of Montgomery Co.	Frederick Smith of Upper Dublin	Mar. 30, 1848
Phineas Rhodes of Buckingham		
Also see Robins. Newspaper lists Roberts	Jane Slack of Writestown	Feb. 28, 1817
Alexander Rich of Doylestown Twp.	Sarah D. Garges	Feb. 18, 1846
Martha P. Rich of Buckingham		
at Mrs. Ruth Rich's, Buckingham	Robert B. Grier of Warwick	Mar. 13, 1845
Mary Rich of Buckingham	Mrs. S. Keith of Upper Makefield	Jan. 18, 1837
Margaret Roberts [at his house]	Mordecai Carter of Warwick	Jan. 19, 1843
Sarah Roberts of Wrights Twp.	James Longshore of Buckingham	Dec. 16, 1819
Phineas Robins of Buckingham		
Also see Rhodes. Newspaper lists names as		
Roberts	Jane Slack of Writestown	Feb. 28, 1817
Benjamin Watson Robinson of New Britain	Ann Armstrong of Montgomery Co.	Oct. 1817
Jno. P. Robinson of Phila.	Charlotte Erwine of Erwinna	Oct. 21, 1818
Watson Robinson of Warrington	Mary Foster	Sept. 1815
John Rodenbach of Tinicum	Elizabeth Bailey of Tinicum	Mar. 30, 1819
Margaret Rodman	Dr. Charles H. Mathews of Doylestown	May 3, 1837
Margery Rodman	John Fox	June 6, 1816
Anna D. Rose of Doylestown Twp.	Dr. Hugh Meredith of Doylestown	Dec. 21, 1831
Wilson Rose of Solebury		
at William Maxwell's, Doylestown	Mary Maxwell of Doylestown	Nov. 17, 1842
James Ruckman of Solebury	Mrs. Louisa Armstrong of Doylestown	May 12, 1846
Cornelius D. Ruth of Lehigh Co.	Martha Hevender of Northampton Twp.	Mar. 17, 1842
Hannah Rutherford of Warwick	Achilles B. Warner of Warwick	Aug. 3, 1848
William V. Rynceason of Newtown	Mary Burly of Newtown	June 22, 1815
John Sachette of Buckingham	Mary Wyker of Tinicum	June 13, 1842
at Tobias Wisel's Cross Keys		
Levi Sassaman of Springfield at Dr. Boileau's		
Tinicum	Caroline H. Boileau of Tinicum	Sept. 27, 1843
William S. Saul of Phila.	Rachel Puff of Warminster	Mar. 1819
Elizabeth S. Schenk [coloured]	Joseph L. Johns of Falls [coloured]	Dec. 31, 1846
Andrew Scott of Warwick	Anna Detweiler of Horsham, Mont. Co.	Jan. 14, 1847
Joseph Scott of Warminster	Sarah Matthews of Warwick	Oct. 31, 1816
John Seitzinger of Doylestown	Dianna Minnaugh	May 17, 1835
Wm. S. Seitzinger of New York City	Martha I. Green of Doylestown	Aug. 22, 1844
Daniel Selner [4th time]	Mrs. Mary King [2nd time]	between Jan. 1837
		and Jan. 1838
Nathan Shattinger of Plumstead	Charlotte Bessy of Tinicum	Feb. 15, 1844
Mary L. Shattinger of Plumstead	Christian T. Gayman of Hilltown	Sept. 30, 1845
Mrs. Mary Shaw	John Zimmerman of Montgomery	Oct. 1835
Jesse W. Shearer of New Britain	Margaret Kneidler of Warrington	Oct. 27, 1836
Jesse W. Shirer of New Britain	Margaret Knudler of Warrington	Oct. 27, 1836
Miss Sigler of Rockhill	Charles Brock of Doylestown	Apr. 3, 1816
Abram Silvey of Doylestown	Salome Ann Edwards of Buckingham	Oct. 14, 1847
John B. Silvey of Doylestown Twp.	Eliza Connard of Doylestown Twp.	Mar. 25, 1847
Samuel B. Simpson of Warrington	Mary H. Cox of Warrington	Jan. 21, 1845

Marriages at Doylestown Presbyterian Church, 1814-1848

	DATE
Mary A. Sine of Plumstead	Nov. 7, 1844
Rachael Skillman of Doylestown	Feb. 22, 1827
Jane Slack of Writestown	Feb. 28, 1817
Smith Catharine of Doylestown	May 30, 1843
Frederick Smith of Upper Dublin, Phila.	Mar. 30, 1848
Isaiah P. Smith of New Britain	Oct. 9, 1838
Dr. James Smith of Philadelphia	Aug. 13, 1818
Jonas P. Smith of Erwinna	Nov. 22, 1846
Patience Smith of Warwick	Nov. 25, 1814
Rebecca Smith of Noccamicson	Jan. 13, 1820
William D. Smith of Tinicum	July 11, 1944
William J. Smith of Kintnersville	Sept. 21, 1848
Clarissa S. Snyder of Tinicum	Oct. 24, 1844
Rachael Snyder	Mar. 4, 1841
Catharine Speece of Montg. Co.	Jan. 21, 1847
Abraham Springer of Solebury	Nov. 12, 1844
Thomas Stemple of Horsham	Mar. 26, 1846
Mary Ann Stephens [colored]	May 10, 1838
Richard Stevens of Portsmouth, VA.	Apr. 5, 1842
Elizabeth Stewart of New Britain Tp.	Aug. 13, 1818
Rebecca Stewart of New Britain	June 14, 1827
Samuel G. Stewart of St. Louis, MO	June 3, 1848
Harriet Stone of Doylestown	Oct. 31, 1846
Dr. Abraham Stout of Doylestown	Apr. 18, 1819
Ann Stover of Tinicum	Feb. 18, 1841
at N. Stover's, Erwinna	
Nicholas Strous of Plumstead	
Benjamin H. Stuckert of Warwick at John Mann's	Mar. 10, 1818
Hannah H. Stuckert [at Bj. Hough's]	
Robert D. Sutherland of Phila.	Mar. 20, 1845
Anna Swartzlander	Dec. 28, 1841
Susan W. Swartzlander of Montg. Co.	Aug. 29, 1846
Eli Swope of Plumstead	Apr. 22, 1841
Maria B. Taylor of	Sept. 28, 1843
Taylorville at Taylorsville	Nov. 7, 1844
Tabith Terger of Philadelphia	
Joseph Francis Terradell of Buckingham	Dec. 4, 1838
	Aug. 19, 1824
Ann Maria Thoman	May 28, 1844
Asa Thomas of Gwinette Twp.	Sept. 22, 1841
Silas H. Thompson of Doylestown	Dec. 19, 1833
Louisa Thornton of Plumstead	Dec. 25, 1845
Newspaper account spells name of	Oct. 7, 1820
John W. Thowman of Warrington Twp.	
Joseph Titus	Jan. 6, 1842
Seruch Titus of Buckingham	Feb. 8, 1838
David Todd of Bucks Co.	Mar. 3, 1825
at C. Tucker's Doylestown	Apr. 22, 1841
George W. Todd of Buckingham	
Hannah Tomlinson of Bedminster	Dec. 3, 1846
Kinsey B. Tomlinson of Pineville	Oct. 13, 1847
Lewis Tomlinson of Northampton	Aug. 15, 1838
at home of Silas Andrews	July 11, 1844
Mordecai C. Tomlinson of Warwick	
Joseph Travel of Danboro	Nov. 11, 1847
William H. Trinick of Montg. Co.	July 8, 1847
	Mar. 12, 1846
Eli Swope of Plumstead	
John Johnson of Whitemarsh	
Phineas Robins of Buckingham	
Also referred to as Rhodes & Roberts	
John Pettit, MD of Taylorsville	
Lydia Reyner of Montgomery Co.	
Netty Alexander of Doylestown	
Elizabeth Stewart of New Britain Twp.	
Ann Eliza Williams of Erwinna	
John Radcliff of Warwick	
William Wilson of Tinicum	
Catharine Martin of Doylestown	
Catherine Ann Hager of Bucks Co.	
John C. Clime of Bedminster	
Bower Nonamaker of Plumstead	
John D. Brunner of Bridge Point	
Amy Price of Doylestown Twp.	
Mary Ann Gunagan of Doylestown	
William Williams [colored]	
Catharine H. Latta of Doylestown	
Dr. James Smith of Philadelphia	
Henry Chapman of Doylestown	
Elizabeth Vail of Near Doylestown	
John Hoff of Montg. Co.	
Anna Maria Miner	
Philip K. Fretz of Warwick	
Mary Deterly of Plumstead	
Susan T. Mann of Doylestown	
James S. Mann of Doylestown	
Mary Ann Raisner of Phila. at Wm. Addis'	
William Godshalk of Doylestown	
John G. Harris of Plumstead	
Mary A. Sine of Plumstead	
Jonathan Brock of Doylestown	
Samuel Day of Booth Bay, W.	
Catharine Maria Vanmeter Hulin at E. Pettit's, Doylestown	
Thomas T. Curll of Neshaminy	
Ann Culp of Gwinette, Montgomery	
Mary M. DuBois of Doylestown	
Ralph Edams of Philadelphia [NP]	
Ralph as Eddows	
Ann Cozens	
Sarah Fisher	
Jemina Doan of Buckingham	
Mary Kenderine of Montgomery Co.	
Ann Eliza. Duckworth of Buckingham	
Harrison Cadwallader of Lower Dublin	
Rachael H. Atkinson	
Barbara Grove of Warrington	
Harriet Ellis of Buckingham	
Deborah Fox	
Hannah W. Knipe of Montg. Co.	

Marriages at Doylestown Presbyterian Church, 1814-1848

		DATE
John P. Trumbower of Bridge Point at Jesse Rubinkam's	Sarah Jane Patterson of Warrington	July 30, 1846
Elizabeth Vail of Near Doylestown	Samuel G. Stewart of St. Louis, MO	June 3, 1848
Mary Vail of Dan. Twp.	Abram L. Garon of Danboro	Mar. 30, 1843
Simon Vanartsdalen of Bucks Co.	Deborah Dyer of Bucks Co. [NP]	Nov. 4, 1820
Mary Vanclyke of Solebury	William Huntsman of Plumstead	Nov. 5, 1814
Jacob Vanderbuilt of Tinicum at Jacob Hoppocke's, Tinicum	Moykee Hoppocke of Tinicum	Dec. 28, 1843
Ann Vendeventer	William Harris of Northampton Twp.	June 2, 1825
Henry Van Horn of Lower Makefield	Elizabeth Gain of Wrightstown	July 4, 1819
Isaac R. Van Horn of Doylestown	Marietta Hunte of Doylestown	Feb. 12, 1846
George J. Walker of Warwick	Gulielmah M. Brunner of Bridge Pt.	Mar. 8, 1841
Achilles B. Warner of Warwick	Hannah Rutherford of Warwick	Aug. 3, 1848
Margaret Weitzel of Warwick	John Williams of Philadelphia	Feb. 11, 1826
John Wigton of Doylestown	Mary Meyer	Mar. 1835
Sarah Ann Wilgus of Montg. Co.	Wm. W. Hottenstein of N. Britain	Jan. 18, 1847
Ann Eliza Williams of Erwinna	Jonas P. Smith of Erwinna	Nov. 22, 1846
John Williams of Philadelphia	Margaret Weitzel of Warwick	Feb. 11, 1826
Martha Williams	Joseph M. Cutter of New Hope	Feb. 25, 1841
William Williams [coloured]	Mary Ann Stephens [coloured]	May 10, 1838
William Wilson of Tinicum	Rebecca Smith of Nocomicson	Jan. 13, 1820
Elizabeth Winner of Warminster	George Brown of Neshaminy, Warwick	Dec. 13, 1835
Charity Worthington of Doylestown	William Connard of Middletown Twp.	Mar. 18, 1846
Caleb E. Wright of Doylestown	Phebe Ann Fell	Apr. 30, 1838
James A. Wright of Hartsville	Louisa S. Rapp of Hartsville	Nov. 30, 1841
Mary Wyker of Tinicum at Tobias Wisel's, Cross Keys	John Sachette of Buckingham	June 13, 1842
Mary Louisa Yeager of Centreville at Centreville	Dr. Charles Mathews of Centreville	Feb. 17, 1848
John Zimmerman of Montgomery	Mrs. Mary Shaw	Oct. 1835

NP—These marriages were checked in the book of Abstracts from Bucks County Newspapers at the Bucks County Historical Society.

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Aaron, Emily DuBois	91 ¹ / ₃) 78 ¹ / ₃) 77 ¹ / ₃)	1804	2/11/1830
Advena, Ella M.	Colored	1868	3/21/1896
Anderson, Elias	54		
Anderson, Lydia	54		
Anderson, West	54		
Anderson, Abella D.	53		
Anderson, Hannah	73		5/7/1851
Anderson, James	73	1838	9/11/1858
Anderson, Joshua	73	12/6/1828	3/20/1860
Anderson, Syndonia	73	1805	7/12/1889
Anderson, Israel	74	3/14/1743	11/14/1822
Anderson, Margaret	74		1/3/1818
Anderson, James	74	1828	12/20/1828
Anderson, Joshua	74	*1751	*10/21/1823
Anderson, Lettie	74	*1823	*11/20/1890
Anderson, Hannah B.	74		12/18/1840
Anderson, Joseph	74	1787	2/17/1868
Anderson, Charlotte H.	South of 99		7/23/1846
Ashbrook, Cassandra	73	6/8/1834	2/13/1883
Ashbrook, Julia	73		5 years old
Austin, William	42	2/4/1782	1/12/1885
Austin, Ella	42	4/11/1810	3/10/1856
Austin, Hannah	42	1784	3/10/1839
Bake, Rt. Morris	Colored		
Barnhill, William	56	1797	3/8/1841
Barnhill, Ann	56	1799	2/11/1881
Beatty, John	65	5/13/1800	3/29/1886
Beatty, Mary	65	8/12/1805	3/29/1886
Behrens, Henrietta Shaw	66		7/5/1906
Behrens, Siegfried	66		11/5/1912
Bennett, John W.	27	11/3/1836	1871
Bennett, Mary Jane	27	1839	1/22/1862
Bennett, Annie E.	27	9/1861	2/4/1862

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Berling, John	32	1760	2/1/1828
Black, Abraham	87 ¹ / ₂	1786	5/6/1866
Black, Mary	87 ¹ / ₂	1770	2/25/1856
Bowers, John	Strangers Ground	1790	1843
Braden, Findley	128	1851	1933
Braden, Madge	128	1858	1939
Brinker, William W.	80	1838	1/30/1861
Brinker, John	118	1807	2/10/1871
Brinker, Amelia	118	8/11/1805	12/15/1877
Brinker, Jacob B.	118	1843	6/30/1862
Brooks, Rachel	43	1756	12/3/1833
Brunner, Thomas	8	11/21/1797	6/18/1875
Brunner, Mary Theresa	8	1/11/1801	12/5/1891
Brunner, Frances Augustus	8		7/31/1831
Brunner, Mary Jane	124	6/22/1835	8/28/1890
Brunner, Emma W.	124	2/3/1867	9/1/1869
Brunner, Joseph	124	12/15/1840	4/25/1924
Brunner, John D.	109	1818	1900
Brunner, Catharine	109	1825	1889
Brunner, Speece	109	1852	1888
Brunner, E. Agnes	109		
Bryan, M. Oliva	119	1860	1943
Buck, Howard	75		Age 33
Burnside, John M.	58	1787	4/1815
Burrows, Joseph	30	1784	6/30/1834
Campbell, Francis G.	28	1780	12/22/1865
Campbell, Alice	28	10/31/1772	5/28/1854
Campbell, Hannah	28		3/27/1842
Campbell, E.C.			
Campbell, J.C.	28		
Campbell, Joseph V.	28	11/4/1810	6/21/1888
Cassel, Sarah Ann	94	1836	1905
Cassel, Jonas Markley	94	1/29/1848	4/29/1915

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Chapman, Rebecca Stewart	63		1837
Chapman, Henry Abraham	63		4/11/1834
Chapman, Thomas Stewart	63	1834	10/18/1862
Chapman, Henry	63	2/4/1804	4/11/1891
Chapman, Nancy	63	5/9/1823	2/27/1900
Chapman, Arthur	131	1848	1916
Chapman, Fanny	131	1846	1924
Clark, Joseph	32	1774	11/1/1837
Clark, Hannah M.	11	1857	1857
Clark, Joseph	11		1842
Clymer, Richard M.	107 ¹ / ₂	2/22/1814	5/24/1886
Clymer, John Scott	107 ¹ / ₂	7/27/1831	12/13/1879
Craven, Linford R.	113		7/9/1915
Craven, Frances H.	113	1865	1/13/1950
Cress, John	56	1794	4/1853
Crock, John	Strangers Ground	1874	1906
Crock, Mabel	Strangers Ground	1879	1939
Cuffell, Pauline Brunner	109		4/9/1828
Cuffell, Charles	109	1848	1907
Dennison, Andrew	59		5/28/1914
Dennison, Mary Jane	59		4/28/1923
Dennison, Minnie	59	8/25/1874	3/12/1884
Dick, John Liddie (or Leyton)	22	1788	2/28/1815
Dobbs, Mary Frances	48	2/21/1854	4/22/1923
Dobbs, James M.	48	1/18/1847	4/16/1927
DuBois, Rev. Uriah	91 ¹ / ₃)	1767	10/10/1821
	78 ¹ / ₃)		
	77 ¹ / ₃)		
DuBois, Martha Patterson	77 ¹ / ₃)	1778	10/25/1856
DuBois, Samuel	77 ¹ / ₃)	5/4/1808	10/20/1889
Dungan, Elizabeth	20	1775	2/1846
Dunlap, Isaac	Colored	12/9/1793	8/7/1842
Dunlap, Ann	Colored	2/10/1792	5/10/1813
Dunlap, H.B.	Colored		
Dunlap, M.T.B.	Colored		
Dunlap, Moses	50	1762	11/6/1831
Dunlap, Anna	50		3/29/1859
Dunlap, John	50		2/23/1859
Dunlap, Jane	50		3/13

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Dunlap, Andrew	51	1780	1/18/1835
Dunlap, Phoebe	51	1761	5/14/1842
Dunlap, Eliza	51	1802	8/17/1876
Dunlap, Mary B.	51	1794	10/9/1838
Dunlap, Lydia	51	1786	4/6/1856
Dunlap, James	51		5/22/1865
Dunlap, Annie	51		2/7/1875
Dunlap, Jane	51	1792	1/10/1879
Dunn, James	24		4/21/1817
Ely, Regina Bryan	119	1866	1900
Ely, Rachel	119	1898	1920
Enochs, Alexandria	58	1792	10/18/1833
Enochs, R. Bartlett	58		
Farnsworth, Laura	101	1875	1926
Farnsworth, Clara	101	1850	1923
Felty, Mary Ann	3	1822	7/24/1850
Felty, John J.	3	1849	7/14/1849
Felty, Thomas W.	3	1850	8/11/1850
Felty, Jacob	95		5/1845
Felty, Elizabeth	95	1780	1/20/1845
Felty, John	95	7/14/1806	10/29/1857
Felty, Jacob	95	1843	1/25/1857
Felty, Charles	95	1843	2/4/1844
Felty, William	95	1812	1/6/1841
Felty, Mary Ann	104	1800	7/7/1888
Felty, Caroline	104		10/11/1902
Felty, Sarah	104	1814	1911
Ferguson, James	36	1748	2/28/1817
Ferguson, Agnes	36	1761	9/19/1840
Ferguson, Hugh D.	36	1782	2/3/1840
Ferguson, Martha	36	1791	1/24/1844
Ferguson, Dr. James G.	36	1791	3/21/1818
Ferguson, Matilda	36	1799	10/29/1865
Ferguson, Chas. B., M.D.	36	1803	8/10/1849
Ferguson, Louisa	36	1809	2/5/1845
Flack, Samuel	62		1877
Frame, Rev. Noble	48		
Frame, Wesley Tinsdale	48	1859	5/17/1861
Frame, Mary	48	1864	8/19/1865
Frankenfield, Isaac	57	4/24/1801	5/7/1863
Frankenfield, Elizabeth	57	1803	1885
Frankenfield, Charles	57		8/12/1896
Frankenfield, Mary Ann	57	1845	8/22/1921

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Frankenfield, John	119	1796	7/23/1875
Frankenfield, Anne Marie	119	1811	7/30/1883
Frankenfield, Adam S.	119	1837	1918
Frankenfield, Euphemia Callender Bryan	119	1840	1913
Frantz, Ann	27 ^{1/2}	1780	11/8/1863
Fries, Silas R.	125	7/18/1815	10/18/1873
Fries, Levine	125	12/10/1817	12/26/1884
Fries, Mary E.	125	6/17/1847	7/25/1852
Fries, William A.	125	1856	1922
Fries, Ida J.	125	1857	1936
Fritzinger, John	60	1749	12/9/1835
Fritzinger, Catharine	60	1753	11/18/1845
Fritzinger, John	60	1785	1/8/1833
Fritzinger, Ann	60	1795	11/16/1863
Fritzinger, John	60	1826	2/17/1849
Fritzinger, Elizabeth	60	1798	6/11/1876
Fritzinger, James B.	68	1749	3/16/1820
Gege, Mary Ann	Strangers Ground	1822	1/22/1849
Gile, Mary Jane	88	1854	8/6/1871
Gilkeson, Samuel	102 ^{1/2}	7/9/1810	1/11/1879
Gilkeson, Benny	102 ^{1/2}		
Godshalk, Samuel	25	1799	6/26/1860
Godshalk, Sidney	25	1780	5/30/1850
Godshalk, M. . .	25	1824	1829
Goss, Mary Ann Gilkeson	102 ^{1/2}	5/10/1834	5/14/1917
Graham, James	20	1739	10/20/1817
Gross, Henry	126	5/5/1832	4/16/1905
Gross, Mary	126	11/27/1832	12/6/1908
Gross, Samuel	126	8/14/1856	9/4/1877
Gross, M. Ida	126	1/27/1859	2/22/1931
Gross, Ella E.	126	12/16/1865	2/1/1945
Hall, Isaac	19	1773	5/8/1833
Hall, Elizabeth	19	1777	7/18/1837
Hall, Benjamin	19	1801	9/8/1825
Hall, Samuel	19	10/17/1811	10/7/1896
Hall, Mary W. Scarborough	19	12/12/1815	2/18/1879
Hall, Mary (Maria)	19	1815	6/3/1840
Hall, Sarah	19	1835	4/15/1843
Hall, Mary J.	19	4/27/1839	7/13/1865

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Harper, John D.	76	1805	10/4/1865
Harper, Frances M.	76	1805	12/13/1887
Harper, Frederic T.	76	6/20/1839	4/19/1903
Harper, George W.	76	7/19/1843	6/16/1864
Harrison, Jane	81	1827	1/25/1837
Harvey, Enoch	47	1770	7/15/1831
Harvey, Sarah Stewart	47	1773	2/16/1847
Harvey, Mary	47	1790	1/24/1879
Harvey, Sarah	47		6/2/1850
Harvey, Mary K. LaRue	47	1819	7/7/1845
Harvey, Mary Emma (Infant)	47		10/23?
Hellings, Jane	25	1845	3/25/1923
Hellings, Jesse	25	1839	1928
Hellyer, Wm. B.	126	11/12/1868	5/16/1902
Henry, Elizabeth	65	11/10/1799	10/2/1886
Henry, William H.	105	1779	1/21/1864
Henry, Wm. Neal	105	1820	10/25/1842
Henry, Hugh Hamilton	105	1812	11/16/1842
Henry, John D.	105	1824	3/24/1867
Henry, Jacob	123	1798	7/21/1870
Henry, Margaret Bock	123	1809	8/1/1873
Henry, Thomas W.	123	1/14/1839	1/1/1907
Henry, Anna Eliza	123	8/15/1845	7/29/1894
Henry, Thomas W.	123	4/1/1871	
Hess, Washington	58		
Hohl, George A.	11	1874	4/16/1875
Hough, Joseph	53 1/2	1771	2/4/1816
Hughs, Thomas	52		9/19/1877
Hughs, Mary	52		1/27/1867
Jackson, Peter	Colored	1773	7/1839
Jacoby, Abraham	9	11/23/1780	12/23/1837
Johnson, W.R.	112		1848
Johnson, Gibson	113	10/5/1818	2/28/1883
Johnson, Sarah	113	1818	1905
Johnson, Judy	(No data)- Colored		
Kelly, Charles Miner	81	1833	8/13/1834
Kelly, Andrew H.	81		7/25/1829
Kelly, James	81	1755	5/3/1839
Kelly, Mary	81	1836	8/8/1837

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Kephart, Abraham	94	4/19/1796	8/23/1850
Kephart, Deborah	94	12/5/1800	8/28/1900
Kerr, Moses H.	Strangers Ground	1822	1/21/1881
Keyser, Thomas M.	97	8/18/1854	12/7/1881
Keyser, Emma	97		2/1/1943
Kibby, Rebecca	79	1835	1908
Kibby, William E.	79	1830	1914
Kirkland, Constant	66		3/29/1884
Kirkland, Harry	66		10/1936
Kloss, Margaretta Victoria	38	1/1/1850	1/1/1850
Kneedler, William	122A	1789	1/9/1873
Kneedler, Mary Hover	122A	1794	1/13/1873
Knight, Jacolb	13	1801	5/30/1875
Knight, Catharine	13	3/31?	
Knight, William	102	1806	3/11/1884
Knight, Mary A.	102	1816	3/6/1885
Knight, Mary E.	102	1851	3/30/1880
Kratz, Isaac	90 ^{1/2}	12/31/1817	11/18/1905
Kratz, Sybella B.	90 ^{1/2}	1/11/1818	1/13/1868
Kurfess, John			
Kurfess, Mary Ella			
Lawrence, Elizabeth Chapman	132	1829	1905
Lewis, Nathan	17	1777	7/28/1861
Lewis, Margaret	17	1784	7/2/1881
Lewis, Eliza Ann	17	1814	8/11/1830
Lewis, John K.	17	1818	2/1/1880
Lewis, Elizabeth	17	6/8/1852	4/2/1872
Lewis, John S.	17	1870	2/11/1871
Lewis, Samuel C.	17	1823	3/9/1844
Lewis, Robert W.	111	1820	9/3/1901
Lewis, Julia Ann	111	1818	*1/8/1850
Lewis, Joseph R.	111		*8/30/1850
Lewis, Jane Louisa	111	1853	10/25/1860
Lewis, Sarah Ann	111	3/6/1825	12/19/1910
Linton, Edward	40 ^{1/2}		4/6/1920
Lovett, Joseph	55	1758	5/3/1842
Lovett, Audry	55	1763	10/3/1845
Madria, Louisa Isabella	34	12/25/1831	12/8/191?
Mangel, Bessie "Baby"	38	1890	1891
Mangel, Parker	38		
Mangel, Mrs.	84		
Mangel, Estella			

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Mangel, Herdie or Huldah	84		
Mangel, George	84		
Mangel, A.M.	84		
Mangel, H.A.	84	5/22/71	1/18/1877
Mann, John	35	1766	4/10/1853
Mann, Martha C.	35	1778	6/11/1858
Mann, Lydia	35	1792	1867
Mann, Benjamin	35	1795	9/21/1879
Mann, Charles Hyde	35	1823	8/1846
Mann, John G.	96	12/12/1805	5/5/1883
Mann, Lydia Ann	96	1818	2/8/1849
Mann, Robert M.	96	1841	10/1862
Mann, Elizabeth P.	96	2/2/1847	12/14/1909
Mann, James	116	1819	9/7/1895
Mann, Hannah H.	116	1822	9/14/1865
Mann, William M.	116	1846	5/7/1854
Mann, George S.	116	1849	6/15/1855
Mann, Warren M.	116	1860	7/20/1860
Marshall, Joseph	70	1740	6/22/1828
Marshall, Agness	70	1741	3/10/1828
Maulsbury, James R.	14	6/18/1825	1/27/1890
Maulsbury, Mary	14	3/24/1830	7/28/1912
McCoy, Sallie A.	22	1850	5/16/1877
McCoy, Elizabeth A.	42	7/28/1813	10/1/1847
McCoy, William A.	42	3/10/1845	9/2/1846
McCoy, Willis Augden	42	3/7/1847	9/25/1847
McCoy, James	41	1812	6/10/1874
McCoy, John	41	1838	1/7/1866
McCoy, Mary Ann	87½	1827	11/3/1856
McCoy, Mary	87½	10/15/1856	10/21/1875
McHenry, Caroline	29½	1826	1/24/1829
McIntosh, John	67		8/4/1870
McIntosh, Hannah	67		7/30/1874
McIntosh, Caroline	67		1/4/1840
McKinstry, Jessie	88	1790	11/7/1851
McKinstry, Rachel	88	1801	7/22/1869
McKinstry, John Weir	88	1834	10/7/1851
McKinstry, Alfred	88	12/29/1827	4/9/1895
McKinstry, Nathan	46	1782	1/5/1852
McKinstry, Eliza	46	1801	9/5/1854
McKinstry, Jesse	46	1830	9/30/1838
McKinstry, Jane	46	1756	1/9/1853

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Medary, Isaac	34		1/9/1853
Medary, Rebecca	34	2/11/1790	11/6/1868
Medary, George D.	34	1823	2/16/1825
Medary, Sarah H.	34	1825	7/21/1825
Medary, Anna A.	34		10/17/1832
Medary, Carolina B.	34	1817	2/17/1846
Medary, Henrietta	34	1829	3/3/1884
Medary, Mary Ross	34	9/17/1836	10/25/1914
Mercer, Mary Rebecca Chapman	132	2/10/1831	10/29/1903
Mercer, Wm. Robert, Sr.	132	3/2/1827	9/4/1917
Mercer, Henry Chapman	132	1856	3/9/1930
Mercer, Wm. Robert, Jr.	132	1862	1939
Meredith, Albert	53 ^{1/2}	1802	12/20/1884
Meredith, Elizabeth	53 ^{1/2}	4/20/1809	11/3/1893
Meredith, Mrs. Elenor	53 ^{1/2}	1780	8/1841
Messer, C. Henry	18	1852	1924
Messer, Frances G.	18	1851	1933
Michner, Caroline B.	121	1836	1907
Michner, Clara Amanda	121	1875	7/2/1877
Michner, Redding Beatty (our son)	121	1859	1891
Michner, W.M.	121		
Michner, Howard Barrett	121	1870	1897
Miller, J. Adam	12	1851	3/23/1851
Miner, Seth	62	1745	1/15/1822
Miner, Miss Ann	62	11/20/1770	4/1821
Moore, Borrare Ann	81	1827	11/3/1831
Montgomery, Robert	Colored		
Montgomery, Ruth	Colored		
Newman, A.	Colored		
Newton, Jonas	40	1787	2/3/1827
Newton, Sarah	40	1777	1/29/1826
Newton, C.	40		
Newton, Sarah Estell	40	2/27/1839	3/1/1920
Nguyen, Phuong Tri	44	3/27/1924	12/29/1975
Patterson, William	91 ^{1/3}) 78 ^{1/3}) 77 ^{1/3})	1782	4/12/1829
Pearson, Sidney Godshalk	25	1820	12/18/1910
Pearson, Hiram H.	25	8/28/1822	7/7/1884
Pette, Dr. John A.	92	1811	5/26/1845
Pette, Kate A.	92	1821	1/3/1873

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Pool, Joseph H.	46	1784	7/31/1822
Pool, Joseph	79	1774	5/9/1848
Pool, Rebecca	79	1777	1/19/1864
Pool, Jas. S.	79	1807	5/27/1888
Pool, Margaret C.	79	1809	10/10/1857
Pool, Martha Mann	79	1830	1900
Pool, John M.	117	1833	4/17/1902
Pool, Mary E.	117	1826	2/3/1872
Pool, Arthur C.	117	12/28/1859	1/23/1928
Pool, Anna	117	1857	11/23/1940
Potter, Margaretta	33		6/3/1825
Price, Edmund M.	130	11/23/1833	8/12/1893
Price, Rebecca J.	130	1836	12/16/1876
Price, Anna E.	130	1861	2/21/1874
Price, T. Benton	130	2/10/1862	12/24/1891
Price, Samuel	Colored	1856	6/9/1875
Price, Susan	Colored	3/18/1883	
Pugh, John B.	93	1760	7/13/1842
Pugh, Elizabeth	93	1768	5/12/1848
Rairson, Mary Ann	Colored		4 years
Rairson, James	Colored		4/1831
Raisner, Mary	Strangers Ground	1814	10/26/1879
Randall, Maggie T.	42	1847	4/28/1866
Rayner, Eliza	27 ¹ / ₂	1804	1893
Rayner, Richard	27 ¹ / ₂	1816	1893
Rich, Anthony	23	6/7/1787	6/16/1843
Rich, Maria	23	9/30/1792	6/13/1871
Rich, Josiah F.	23	1820	8/16/1838
Rich, James S.	23	1825	8/15/1838
Rich, James S., M.D.	39	9/10/1795	3/7/1875
Rich, Helen G.	39	1805	2/12/1889
Rich, Sarah K.	39	1800	2/24/1840
Rich, Caroline A.	39	1833	1894
Rich, Eliza W.	39	7/26/1823	1/23/1903
Rich, Robert K.	39	9/18/1829	11/26/1842
Rich, James	39		9/22/1839
Rich, Caroline	39	1831	1/31/1833
Rich, Charles	39	1834	8/11/1835
Rich, Susan E.	39	1837	9/20/1837
Rich, Joseph	39		11/14/1824
Rich, Jonathan	61	1766	3/2/1844
Rich, Mary	61	1765	4/20/1834
Richard, George W.	15	1763	10/12/1812

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Ridpath, William M.	Between	1870	1942
Ridpath, Martha	18 and 19	1883	1967
Riley, Capt. John	37	1762	3/29/1822
Roberts, John	90	1830	1910
Roberts, Susanna D.	90	9/21/1840	6/15/1868
Roberts, Christiana	90	4/26/1860	7/24/1860
Robinson, Mary Jane	72	9/29/1833	8/27/1839
Robinson, Joseph	72	1822	3/2/1824
Rodman, Elizabeth	70	1766	3/18/1838
Rodman, Samuel	45	1774	8/8/1837
Rodman, Martha Rebecca	45		5/16/1838
Rodman, Ann Elizabeth	45	1805	10/21/1833
Rorer (or Rover) William B.	114	1/1/1816	1/21/1899
Rorer, Maria	114	3/5/1823	
Rorer, Caroline	114	No Stone	No Stone
Rorer, Gilbert	114	No Stone	No Stone
Rorer, William	114	1841	1925
(Downing, Sarah (Rorer))	114		
Saeger, Howard K.	67		12/18/1875
Scudder, Jane	Colored		1869
Sellers, Franklin P.	49	8/14/1800	6/30/1863
Sellers, Rachel G.	49	8/13/1809	5/3/1894
Seybert, Wm. C.	16	1839	2/2/1839
Seybert, Chas. M.	16	1840	3/3/1846
Seybert, Peter	16	1/1/1811	7/24/1855
Seybert, Catharine Ann	16	1812	5/2/1846
Seybert, Elizabeth J.	16	1840	6/10/1843
Seybert, William R.	16	1843	9/29/1843
Sharpless, Mary	82		
Shaw, John Esq.	37	1741	5/18/1818
Shaw, Agnes (Miss Ferguson)	37	1742	12/28/1831
Shaw, Mary	37	1778	5/7/1861
Shaw, William, M.D.	37	1772	7/20/1847
Shaw, John W.	37		
Shaw, Anna	66		4/17/1914
Shaw, Josiah Y.	75	1770	3/30/1844
Shaw, Christian	75	1796	9/17/1850
Shaw, James L.	75		1/9/1885
Shaw, Caroline Carver	75		4/10/1889
Shaw, Ann Adelaide	75	2/23/1841	9/3/1844
Shaw, Caroline	75	3/26/1849	9/9/1850

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Shaw, Francis Beatty	82	1774	2/11/1830
Shaw, Ellen Sharpless	82		
Shaw, Dewitt Clinton	82		
Shaw, Ollie A.	82		
Shaw, Louisa	82		
Shaw, Emily	82		
Shaw, Frances	82		
Shaw, Elyanor	82		
Shearer, Benjamin W.	122	6/7/1802	6/13/1881
Shearer, Harriet Kneedler	122	11/19/1813	12/24/1897
Shearer, William	122	1842	7/28/1864
Shearer, Augustus J.	122		
Sheive, John	43	8/14/1785	3/31/1867
Sheive, Sarah	43	1790	9/9/1856
Sheive, Maryetta	43	1841	7/19/1845
Sherer, Conrad	24	6/5/1787	4/4/1861
Sherer, Elizabeth	24	1794	11/13/1838
Sherer, Ann Dennison	59	1784	7/3/1878
Simon, Phobe Christina	66	6/1851	7/3/1929
Skelton, John	97 ¹ / ₂	10/3/1791	4/15/1873
Skelton, Audrey	97 ¹ / ₂	1798	5/9/1862
Smith, G.W.	33		
Smith, Louisa	33		12/1915
Smith, Catharine	85	1823	7/11/1895
Smith, Wm. D.	85	1800	2/6/1881
Smith, "Our Little Willie"	85		
Smith, Ross	85	9/19/1848	5/17/1832
Smith, Jesse	89		
Smith, Jane	89	1781	1/7/1873
Smith, J.F. "Our Son"	89		
Smith, E. VanSyckle	89	3/11/1856	11/1/1861
Smith, Thomas D.	89		1/12/1912
Smith, Samuel A.	92	1796	5/15/1861
Smith, Elizabeth	92	1800	10/1856
Smith, Amanda	92	1823	12/26/1845
Snodgrass, James	22	1780	3/28/1870
Snodgrass, Anna M.	22	3/29/1804	6/10/1887
Snodgrass, Henry M.	22	1809	9/2/1822
Snodgrass, James	22	1811	9/23/1822
Snodgrass, Benjamin	22	1/15/1805	1/15/1888

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Solliday, Silas	42	1836	1/8/1836
Solliday, Samuel	108	5/18/1813	10/20/1885
Solliday, Catharine	108	9/20/1813	12/12/1891
Solliday, Mary	107	4/20/1847	1/2/1905
Solliday, Ella	107	2/26/1857	12/27/1894
Solliday, Caroline	108	1/9/1838	8/15/1890
Solliday, Samuel, Jr.	108	1849	2/20/1877
Solliday, Amanda	108		
Solliday, Charles	108		
Solliday, Charles G.	108		
Stackhouse, Mary	43	1773	7/21/1843
Stever, Henry	54	12/20/1822	7/7/1897
Stewart, Thomas Esq.	63	1755	8/8/1844
Stewart, Rebecca	63		3/5/1851
Stewart, Robert	63	1799	9/5/1823
Stewart, Samuel, M.D.	63	1786	8/27/1824
Stewart, Maria	63	1795	1823
Stewart, Howard	87	1826	3/5/1857
Stewart, Angelina	87	1831	1/1916
Stewart, Sandham Willis	87	1852	9/10/1875
Stewart, Dewitt Clinton	87	1854	11/9/1856
Stover, Mary	83	9/28/1832	11/1/1882
Swartz, Samuel	62	1813	2/17/1891
Swartz, Caroline S.	62	1825	4/4/1865
Swartz, Caroline S.	62	1863	1/9/1887
Swartz, Henrietta	62	1849	11/11/1919
Swartz, Frances	83	1828	6/28/1858
Swartz, Lydia	83	1824	9/12/1876
Swartz, C.	83	7/29/1834	6/1875
Swartz, H.K. and F.S.	83		
Swartz, Mary Ann	83	1833	9/11/1869
Swartz, Jacob	85	1798	9/11/1869
Swartz, Caroline	85	1820	1904
Thompson, Louisa P.)	91 ^{1/3} , 78 ^{1/3}	1879	8/1/1880
)	77 ^{1/3}		
Thompson George)		1846	1/24/1847
Titus, John	75	1812	10/16/1876
Titus, Martha J.	75		4/27/1878
Titus, Amanda Walsh	75		5/23/1938
Titus, Henry C.	75		8/10/1896
Trippet, Hannah	Colored	1805	10/25/1860
Trumbower, Philip	41	12/12/1794	4/16/1855
Trumbower, Catharine	41	1795	12/28/1876

**Persons Interred in Cemetery of Doylestown Presbyterian Church
1815-1976**

NAME	LOT NO.	DATE OF BIRTH	DATE OF DEATH
Van Horn, I.R.	(Strangers Ground)		8/6/1884
VanLuvancee, John	7	9/18/1816	4/13/1894
VanLuvancee, Mary A.	7	1/10/1818	7/30/1893
VanLuvancee, Benjamin	21	5/19/1789	2/20/1873
VanLuvancee, Margaret	21	1793	12/26/1865
VanLuvancee, Samuel	21	1813	8/28/1831
VanLuvancee, F.			8/1822
VanLuvancee, D.C.	31		1831
VanLuvancee, Wm. R.	31		9/2/1840
VanLuvancee, Mary R.	31		9/15/1863
VanLuvany, J.R.	(Strangers Ground)		
Walton, John	103	1822	9/7/1856
Walton, Elizabeth	103	1822	5/25/1907
Walton, Thomas	110	6/5/1832	9/28/1888
Walton, Robert E.	110	1867	4/13/1885
Walton, Richard K.	110	1841	3/14/1846
Walton, Edward	110	1865	1913
Walton, Sarah	110	5/1/1834	12/6/1921
Ware, Caroline Shaw	66	6/1851	7/3/1929
White, Jonathan	8	9/2/1825	2/11/1868
White, Arthur C.	8	1862	1896
White, Mary Anna	8	4/26/1832	3/23/1921
Whitehead, James	80	1800	7/2/1827
Whitehead, Rachel	80		3/17/1835
Whitehead, William W.	80	1812	4/22/1831
Widdifield, John	98	1797	2/28/1852
Widdifield, Christiana	98	10/2/1802	4/9/1878
Widdifield, Anna M.	98		4/18/1896
Widdifield, Thomas B.	98	1839	4/10/1863
Wigton, Mary	38	5/17/1761	3/16/1824
Wigton, Elizabeth	38	1773	2/20/1825
Wigton, Chas.	54		
Wigton, Alexander	84		
Williams, Miles	40 ¹ / ₂	1841	11/4/1892
Williams, Harry	40 ¹ / ₂	1860	4/1/1863
Wilson, W. Daniel	(Strangers Ground)		
Worrell, Jacob	103	6/20/1782	7/30/1860
Worrell, Mary Yates	103	No Marker	No Marker
Worrell, Rachel	103	11/23/1820	11/12/1896
Young, John S.	48	1839	1/22/1870
H.B.			
M.T.B.			

*Questionable date

Pastors of Doylestown Presbyterian Church

	DATE	DATE	
Rev. William Tennent		1725	Dismissed in 1738
Rev. Francis McHenry		1738	Died in 1757
Rev. James Letta		1761	Dismissed in 1770
Rev. Hugh Magill		1773	Dismissed in 1776
Rev. James Grier		1776	Died in 1791
Rev. Uriah DuBois		1798	Died in 1821
Rev. Charles Hyde		1823	Dismissed 1829; died 1871
Rev. Silas M. Andrews		1831	Died 3/7/81; pastor 50 yrs.
Rev. William A. Patton		1881	Dismissed 1890
Rev. W. Hayes Moore		1890	Dismissed 1897
Rev. Robert M. Labaree		1898	Dismissed 1904
Rev. John M. Waddell		1904	Dismissed 1907
Rev. William E. Steckel		1908	Dismissed 1920
Rev. George Whitenack		1921	Dismissed 1937
Rev. Dr. Meyer M. Hostetter		1938	Dismissed 1957
Rev. Dr. Thomas S. Goslin, II	5/18/44	6/19/57	1957-1967
Rev. Ernest D. Moritz	10/4/65	11/7/65	Assistant Pastor
		1/15/67	Associate Pastor— Dismissed 1969
Rev. Dr. George Lamar Haines	6/28/60	10/13/68	Sr. Minister—Dismissed 2/1970
Rev. Donald G. Campbell	10/7/67	July '69 July '72	Assistant Pastor Assoc. Pastor—Resigned 1975
Rev. Kenneth H. Hollenbaugh	6/23/63	4/30/71	Sr. Minister—Resigned 11/1976
Rev. William A. Guenther	5/14/53	6/15/71	Asst. Pastor—part time 1977
Rev. David B. Colman		5/23/76	Asst. Pastor—Resigned 11/1977
Rev. Dr. William C. Barger	9/19/62	5/7/78	Senior Minister
Rev. Cornelius S. Kostrub	10/17/76	2/18/79	Assoc. Minister (Dir. Adlt. 1984) Resigned 1/1984
Rev. Michael P. Clark	3/2/80	3/2/80	Assoc. Minister (Dir. Youth)

*Trustees of Doylestown Presbyterian Church**

(Does not include Trustees from 1944 to 1956)

Date used is the year the Trustee first served. *Names are alphabetical from left to right.

NAME	YEAR	NAME	YEAR	NAME	YEAR
John Anderson	1832	Joseph Anderson	1817	Dr. Moses Armstrong	1831
Robert Armstrong	1825	Samuel Armstrong	1805	Dr. Sterling K. Atkinson	1963
Howard M. Barnes	1930	Harvey R. Barrett	1926	James Barrett	1891
James Bearing	1828	John Beatty	1831	John Beatty	1861
Richard Bechtel	1958	John S. Benezet	1825	Calvin S. Boyer	1927
William Bryan	1805	William Carr	1836	Walter M. Carwithen	1914
Henry R. Case	1910	John Chestnut	1942	Jacob Clemens	1886
John Clemens	1866	John Cox	1846	Joseph Deily	1967
Sylvan B. Denlinger	1914	Wells H. Denney	1963	William T. Donaldson	1855
John L. DuBois	1926	Robert P. DuBois	1831	Andrew Dunlap	1813
Moses Dunlap	1816	John T. Ebert	1913	Frank Ensminger	1968
John C. Ernst	1815	Howard Ewan	1972	J. Meade Feild	1958
Dr. Asher H. Fell	1885	Hugh Ferguson	1820	James Ferguson	1804
James Flack	1903	Howard Foote	1964	Edward Fox	1852
John Fox	1824	Jacob H. Frater, Sr.	1962	John S. Fretz	1885
Mrs. Mary W. Fretz	1927	John Fritzing	1819	Roger Funk	1966
A. J. Gayman	1910	Mrs. Geil	1941	A. Halsey Gibbs	1861
James Gibson	1807	Samuel Godshalk	1838	William Godshalk	1854
Melvin Gottshalg	1963	Robert Gowen	1972	Mr. Griffen	1914
William F. Greenawalt	1959	Joseph Grier	1804	D. Arthur Gross	1930
Daniel G. Gross	1910	Ella Gross	1955	Robert Gross	1956
Theodore L. Gross	1959	Preston W. Hagerty	1929	William Hair	1818
Elbert Haldeman	1929	John A. Harper	1855	Henry O. Harris	1894
Stuart M. Hartzel	1960	Enoch Harvey	1819	John Hazlett	1834
Frank Heaton	1894	Stanley Hellerman	1965	Thomas Henry	1804
Elizabeth B. Hoffman	1927	George Hoffman	1972	Robert Hotchkiss	1964
Richard Huber	1961	George W. Hunt	1876	Robert James	1872
Samuel James	1852	M. Frederick Jenny	1970	John J. Johnston	1880
Levi Johnson	1845	Abraham Kephart	1849	Charles Kinney	1972
Dr. William H. Kirk	1897	Charles Kriebel	1914	Thomas Laird	1970
John R. Lear	1896	Mrs. Norman W. Lear	1943	George Leur	1855
Warren S. Long	1914	James Lovet	1828	James S. Mann	1854
John Mann	1816	John G. Mann	1837	T. Raymond Martindel	1968
John F. Mason	1958	William Mason	1894	Donald McClintock	1965
Nathan McKinstry	1832	David McNair	1857	William McNeely	1808
Dr. Hugh Meredith	1832	George W. Metlar	1889	George H. Miller	1909
James Miller	1886	W. Dudley Miller	1966	Asher Miner	1815
Dr. Samuel Moore	1813	Wilson Oberdorfer	1958	Gardner Pearsall	1972
Georgia Penick	1963	James S. Pool	1827	John N. Pool	1888
Joseph Pool	1825	Kennedy E. Porter	1926	William Porter	1942
John N. Prise	1855	Landan Proffitt	1969	William Purdy	1830
Anthony Rich	1819	A. Worthington Rich	1879	Benjamin S. Rich	1844
Carlton Rich	1923	John M. Rich	1856	Jonathan Rich	1816
Josiah Rich	1829	William D. Ritchie, Jr	1958	Mrs. Calvin S. Roberts	1960
James Robinson	1815	William Sauter, Jr.	1971	Mr. Seitzinger	1842
Cornelius Sellers	1835	Crosby Sellick	1929	Ira B. Shaw	1825
John Shaw	1813	Josiah Y. Shaw, Esq.	1815	Benjamin Shearer	1856
Benjamin F. Shearer	1900	Mrs. Cecelia Shive	1942	H. Sanford Smiley	1962
Robert Smith	1804	Samuel Smith	1826	Samuel Steckle	1885
Rev. William Steckel	1913	Thomas Stewart	1804	Matthew Suydam	1971
Dr. William Sugden	1968	R. W. Swan	1916	Valentine Switzer	1820
W. Buzby Taylor	1962	Silas H. Thompson	1849	Donald L. Toner	1958
Benjamin VanHorn	1837	Benjamin Vanlunee	1843	William H. Vaux	1896
Edmund Whitehead	1825	W. Whitehead	1824	John Widdifield	1845
George Wiley	1960	Andrew Wilson	1807	James Wilson	1808
William E. Wilson	1894	Miss Ruth Woodruff	1970	William H. Yerkes, Jr.	1963

Elders of Doylestown Presbyterian Church

*Founding Elder of Doylestown Presbyterian Church

Names are alphabetical from left to right.

NAME	ORDAINED	NAME	ORDAINED	NAME	ORDAINED
E. Nicholas Alexander	1955	John Alexander	1975	William H. Allison	1974
William J. Altier	1977	John H. Anderson	1842	Richard Bach	1966
John Beatty, Jr.	1876	John Beatty, Sr.	1832	Henry J. Berger	1935
George Bishop	1954	William J. Bishop	1977	Albert F. Boyer	1956
Neta Boyer (Mrs. Albert E.)	1970	Hal Breckman	1970	Harry Brindle	1971
Edwin H. Burkart	1931	Janet Carroll (Mrs. Wm. J.)	1962	Millard Carroll	1972
Walter M. Carwithen	1935	Marude E. Cathers	1977	Robert Christy	1968
Richard Clayton	1976	Clifford Clymer	1968	David Comly	1977
T. Edward Comes	1974	David W. Crooke	1974	Edward Crouthamel	1969
Harvey R. Crouthamel	1955	Mary Crouthamel (Mrs. Harvey)	1973	Mary I. Crosley	1958
Paul T. Crouthamel	1950	Charles A. Cuffel	1899	Max E. Curtis	1976
Joseph D'Amelio	1954	Mary Anne Darrah	1977	James Davis, Sr.	1953
James W. Davis	1961	Janet B. Davis	1977	J. Ronald Denny	1971
Neil N. Diehl	1970	Helen Doner	1978	John L. DuBois	1876
*Andrew Dunlap	1796	Ralph A. Dunn	1930	John Ernst	1820
John L. Ervin	1889	Michael Esch	1972	Howard Ewan	1973
Ronald Feigles	1973	Joseph H. Feindt	1977	*James Ferguson	1796
Philip H. Fretz	1876	Leroy C. Frack	1922	William F. Fretz	1920
Roger Funk	1973	Alric Garland (Dr.)	1934	Joseph C. Gerbron	1929
Ray Glick	1973	Samuel Godshalk	1842	Stanley Goranflo	1954
John Gosman	1899	Robert Gowen	1973	Robert Grater	1969
John Grier	1853	Henry W. Gross	1889	Jacob Hagerty	1889
B. Harrison Haldeman	1930	Elbert W. Haldeman	1936	Harold Haldeman	1959
Samuel Hall	1842	Thomas Hammersley	1957	Robert Hamilton	1969
Merton Houk	1972	John J. Harris	1853	Susan Hauser	1977
Wesley Haverkamp, Sr.	1959	Bruce Hedrick	1969	Robert F. Henderickson	1977
William S. Hendrie	1832	B. Anton Hess	1961	Carol (Kimmer) Hester	1976
Harrison Hibbard, Sr.	1935	George C. Hill	1904	Wayne A. Hoch	1980
George S. Hoffman	1973	J. Henry Hoffman	1922	Marianna Hoffman (Mrs. George L.)	1979
Edward Howard	1966	Raymond W. Hoxworth	1956	James Hughey	1972
George W. Hunt	1889	James Jackson	1972	Agnes Reid Jenny	1980
M. Frederick Jenny	1956	J. Franklin Johnson	1935	Albert J. Jones	1876
Christine Jones (Mrs. Dana)	1967	Elizabeth Keefer (Mrs. Robt.)	1969	Robert Keefer (Dr.)	n.d.
Charles Kinney	1973	Theodore H. Kleinhoff	n.d.	W. Roy Kolb	1974
Oliver Kreutz	1955	Charles D. Kriebel	1934	Henry Kucera	n.d.
Thomas Laird	1976	J. Kirk Leatherman	1927	Nathan Lewis	1842
William D. Liebig	1958	John Lloyd	n.d.	S. Hansen Long	1977
Warren S. Long	1899	John R. Lovett	1876	Charles Lyght (Dr.)	n.d.
George Lyon	1958	Mary McCaw	1980	Donald R. McClintock	1962
Stace B. McEntee	1925	Robert McNealy	1959	James McNeely	1833
Earl McWilliams	1965	James G. Mann	1927	John Mann	1820
John G. Mann	1853	H. Frank Martin	1972	William H. Martin	1967
T. Raymond Martindell	1958	Charles H. Mathews	1876	Claire J. Merkel	1968
Esther Meyers (Mrs. J. Shelly)	1968	J. Shelly Meyers	1934	Carrol Michener	1971
George H. Miller	1920	Robert Muller	1970	Richard P. Mumaugh	1976
Wesley Naylor	1940	Lois Neff	1980	Jonas Newton	1820
Ronald Pankratz	1971	John T. Patterson	1910	Edward Pearce	1959
Gardner Pearsall	1962	Stuart T. Penick	1956	Billie Pobst (Mrs. John, Sr.)	1972
John W. Pobst, Sr.	1961	Anna (Kolbe) Poole (Mrs. Robert Poole, Jr.)	1974	Robert Poole, Jr.	1946
Elizabeth (Berger) Porter (Mrs. Thomas Porter)	1968	Barry Pratt	1980	Dr. George Raab	n.d.
George Rees	1967	Arthur T. Reese	1954	Benjamin S. Rich	1853
Carlton E. Rich	1928	Russell Risser	n.d.	Laura (Selner) Roberts (Mrs. Calvin S.)	1973

Elders of Doylestown Presbyterian Church

NAME	ORDAINED
Betty Ross (Mrs. Carmon)	1956
Irene Satterthwaite (Mrs. Edwin)	1971
Ralph Schenk	1940
Zachary A. Simpson	1961
William H. Slotter	1899
Howard F. Smith, Sr.	1953
E. Eleanor Stephenson (Mrs.)	1971
Prudence Suydam	1960
(Mrs. Matthew Suydam, Jr.)	
Silas S. Thompson	1853
John Valiant, Sr.	1965
Howard Wallace, III	1980
Herbert West	1959
John Widdifield	1842
William E. Wilson	1899
Nancy Yerkes (Mrs. Wm. H.)	1978

NAME	ORDAINED
Thomas P. Ross	1910
Ruth Sauter (Mrs. William)	1974
Carlisle Shepard	1876
Bruce Singer	1969
Kay Smiley (Mrs. H. Sanford)	1963
J. Edward Smith (Dr.)	1950
*Thomas Stewart	1796
W. Buzby Taylor	1963
Donald L. Toner	1977
Ernest Von Volkenburg	1977
J. Purdy Weiss	1910
Louis J. White	1979
George Wiley	1962
Howard Wurster	1954
William H. Yerkes, III	1956

NAME	ORDAINED
Rudolph Sargent	1977
John Schenk	1964
Alfred T. Shopshire	1976
Grace Singer (Mrs. Bruce)	1966
Galen E. Smith	1977
Richard Steele (Dr.)	1964
Matthew Suydam, Jr.	1950
A. Paul Telford	1977
John Valiant, Jr.	1974
R. Nichols Voorhis	1956
Jo Ann Welch	1976
Caroline Whitenack	1964
Roger Williams	1967
Naomi Wurster	1972

Deacons of Doylestown Presbyterian Church

NAME	ORDAINED	NAME	ORDAINED	NAME	ORDAINED
John Alexander	1970	William Altier	1966	William Anthiel	1972
Jack Appleton	1967	John Armstrong, Jr.	1959	Richard Bach	1960
Carolyn Bachman	1977	Walter E. Bachmann, Jr.	1955	Thomas J. Bailey	1965
Charles Baker	1980	Judith A. Baker	1977	Donald Baldauf	1972
Walter Barnes	1963	David J. Barnett	1965	Lynn Barger	1980
Stephen (Stevenson F.) Barnes	1977	Douglas Berg	1972	Jean Berg	1973
Ralph Berg	1958	Elizabeth Berger (see Porter)	1958	Margaret Blew	1977
Thomas Blocker	1980	Charles Bidelman	1964	Verna Bishop	1967
William Bishop	1970	Robert Brainerd	1964	Frederick Brockett	1968
William Brosius	1969	Barbara Buckham	1980	Richard Bull	1964
Manta Burt	1966	Wendy Cable (see Leaver)		James Carroll	1967
Millard Carroll	1966	Helen B. Castor	1964	Norman Chaffee	1958
William Clancy	1958	Myrtle Clough	1967	Cathy L. Clymer	1977
Clifford L. Clymer	1954	William G. Cole	1961	David Comly	1971
H. William Craver, Jr.	1967	Russell F. Crawford	1959	Mary Crouthamel	1965
William Culviner	1971	James Darrah	1963	Mary Ann Darrah	1973
Robert Doerge	1956	Charles P. Donnelly	1977	Thomas Donnelly	1972
Wilbert Duvall	1967	Anne L. Egloff	1977	Howard Ewan	1955
Robert W. Fabian	1959	Perry Fairbank	1959	Joseph Feindt	1968
Robert Figthers, Jr.	1977	James Finley	1965	John Fisher	1964
Jacob Frater, Jr.	1971	Earl Frick	1956	Roger S. Funk	1960
Matthew Gallagher	1974	Boyd Ghering	1967	Frank L. Gibbs	1966
Jean Gowen	1975	Robert Gowen	1963	Robert Grater	1962
Stephen C. Grater	1976	Norman Greb	1959	Arthur G. Gross	1965
Eileen A. Haigh	1977	Carol Haldeman	1972	Harold Haldeman	1975
Neil Haldeman	1958	Harold Hamilton	1959	Robert Hamilton	1958
Lawrence Handy	1958	Joanne Hansell	1958	Susan Hauser	1976
Dana Haverkamp	1971	Willard Heckman	1965	Frank Hedges	1967
Bruce Hedrick	1958	Robert Henderickson	1971	Paul Hendrixson	1979
Nancy Helms	1975	Alvin Hemmerle	1966	Harry Hobensack	1962
Wayne Hoch	1973	Elinor Horn	1979	Robert Horn	1959
William E. Houghton	1979	William Hoxworth	1962	Dorothy Huck	1972
Lloyd Huck	1964	Lynn Hughey	1974	David Humphrey	1970
Joseph Ichter	1959	Judy Irwin	1977	Robert Irwin	1967
Kenneth Johnson	1964	Dana C. Jones, Jr.	1979	Dana C. Jones, Sr.	1963
Ethel Jordan	1968	Clayton Kern	1959	Charles Kinney	1960
Albert Klock	1962	Donald E. Kocher	1966	Roger Kottke	1968
Elizabeth Krewson	1966	Richard Kriebel	1963	Lee Lansberry	1965
William Large	1966	Osker Larsson	1962	Kenneth Lawrence	1980
Richard Leatherman	1964	J. Samuel Leaver	1959	Wendy (Cable) Leaver	1970
Carol Liebig	1973	Jean Liebig	1980	John E. Lloyd	1962
Dewey Lund	1977	William Lutz	1959	William Lynch	1961
Barbara Macaulay	1973	George Madara	1970	Valarie Magner	1975
Jaramir Marik	1962	Frank Martin	1967	Sue G. Martin	1980
Raymond Martindell	1954	Mary McCaw	1971	Donald McClintock	1958
John B. McCool, III	1955	Charles McNally, Jr.	1974	Charles McNally, Sr.	1964
Virginia McNally	1969	Carroll Michener	1962	Clifford Mill	1966
Bruce Miller	1962	Christian Miller, Jr.	1976	Robert Miller	1977
William K. Modrall	1963	Miriam Montgomery	1973	Stewart Montgomery	1954
Dwight Moorhead	1967	Wm. Morewood	1956	Michael Mowen	1980
John Mowry	1969	Edgar Neff	1969	Willard Nichols	1958
Robert Nicodemus	1971	Melinda Nielsen	1976	Priscilla Nobbs	1977
Charlotte Northacker	1963	John R. Parks	1962	Edward L. Pearce	1956
Mary Pearce	1980	Stuart Penick	1958	Howard Perkson, Jr.	1976
Catharine Phils	1972	Kenneth Pierce	1973	Robert Pinkerton	1957
Billie Pobst	1966	John Pobst	1957	Edward Polf	1960
Elizabeth B. Porter (see Berger)	1958	William Porter	1960	G. Barry Pratt	1976
Raymond Raaum	1960	Willard Remphrey, Jr.	1977	Fred Roedel	1971
William Rogers	1958	Edward Satterthwaite	1962	William Sauter, Jr.	1957

Deacons of Doylestown Presbyterian Church

NAME	ORDAINED
George Scarborough	1966
Wesley Shannon	1965
Zachary W. Simpson	1969
Virginia Skard	1959
Dennis Smith	1964
Nancy Smith	1976
Eleanor Stephenson	1964
Robert Teel	1969
Ruth Toner	1973
Fred Trout	1959
Clifton Van Artsdalen	1973
Henry W. Vogelsand	1979
Howard T. Wallace	1975
Jo Ann Welch	1974
Louis J. White	1974
Maybelle Williams	1962
Naomi Wurster	1977
Roy Yih	1969

NAME	ORDAINED
Fred Schaeffer	1968
Schribner Sheafor	1965
Bruce Singer	1958
Aston Smith	1961
Earl L. Smith	1959
Richard Smith	1962
Alfred W. Stites	1956
Katherine Thatcher	1976
Leo J. Topel	1959
Winifred Troxel	1975
Robert Van Artsdalen	1958
Evelyn Voorhis	1974
James Wallis	1962
Alma West	1965
George Wiley	1956
Roger Williams	1958
Nancy Yerkes	1970
Orville Yoder	1959

NAME	ORDAINED
John Schneck, Jr.	1959
Eugene Sherrod	1980
Nancy Sipes	1976
Charles E. Smith	1956
Frank Smith	1966
Jennifer Snyder	1980
A. Ruefer Taylor	1967
Harry Tomlinson, Jr.	1971
Carlyle Triplett	1961
Mary Kay Valiant	1977
Leola Van Valkenburg	1979
Harold Waddell	1958
Earle Watson	1958
Lewis Wetzel	1966
Betty Williams	1963
S. Nelson Woods	1960
Wm. Yerkes, III	1956

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