

In the same year a motion prevailed which appears to be a departure from the genius of Calvinistic Methodism, namely:

"That every church has the privilege of sending whomsoever they please to represent the church at the meeting of presbytery, one who is not an officer [elder] as well as an officer, and that all have the right to vote on the floor of the presbytery; i.e., every officer and representative who may not be an office bearer."

Dire necessity and dearth of materials in some weak fields needing representation were, no doubt, the occasion for such action. Action taken in 1879, on the other hand, emphasized a strict adherence to the rule for qualified elders where it is explicitly stated:

"We do not consider men elected to the eldership who have not been confirmed by the presbytery as elders, inasmuch as the Confession of Faith definitely states that such persons as hold church offices are to be members of the presbytery."

In order that an elder be a member of presbytery, it was required of him to be present at a meeting of the presbytery and to be received after such examination as presbytery was pleased to conduct. In 1867 the rotary system for the election of elders was seriously discussed, but no action resulted. In 1870 the presbytery passed a resolution:

"That we as Calvinistic Methodists close our pulpits to women as preachers [pregethwresau]."

In 1873 a resolution prevailed which appears as a departure from Calvinistic Methodist practice, namely:

"That church officers [the session] have the right to administer discipline in the case of any member [of the church] who has clearly violated [or transgressed] the Confession of Faith, without submitting the case to the vote of the church."

The Northern Presbytery in 1875 adopted an elaborate set of rules for its conduct and orderly procedure. A brief résumé of the rules is as follows:

"1. That the presbytery, or quarterly meeting, corresponds to the monthly meeting in Wales, and to consist of the following persons: pastors, preachers, and ruling elders, together with elders of other presbyteries who may be present [at a meeting]."

"2. That presbytery convene every three months.

"3. That presbytery exercise close supervision of the cause within its bounds, in both its temporal and spiritual phases.

"4. That the officers shall consist of moderator, vice moderator, clerk, and treasurer.

"5. That the four standing committees shall be appointed, namely: (1) a Committee on Education; (2) a Missionary Committee; (3) a Committee on Correspondence and Personal Matters; (4) a Peace Committee—for the settlement of disputes and matters of discord within churches."

Then follow articles relating to the docket and parliamentary procedure.

The rules were adopted and served as the basis for the guidance of the presbytery for all future time. Additions and some changes were made, but these rules were basic. The rules made no reference to a quorum for doing business, so the question was asked, "What number is necessary to constitute a meeting of presbytery in order to make its resolutions regular [or legal]?"

The presbytery answered, "The presbytery meeting does not depend upon a particular number, but upon orderly arrangement, or procedure [*trefniant rheolaidd*]."

CHURCHES OF THE NORTHERN PRESBYTERY

Carbondale Church. Organized in 1832, by Rev. John Davies, Carbondale Church was the first Calvinistic Methodist church in the State of Pennsylvania. Its charter membership was twelve. The church edifice was built in 1834, on a lot belonging to the Delaware and Hudson Company, which the church purchased in 1847. The little church was purchased many years later by Daniel Scurry, an elder of the church and a man prominent in early Calvinistic Methodism in Pennsylvania. The first minister was Rev. John Davies, and the first elders were Evan Price and John Evans; soon Daniel Scurry and Henry Howell were also elected.

Some of the early ministers residing in Carbondale, after the departure of Rev. John Davies for Blakely in 1833, were: Rev. Thomas R. Jones, 1845-1846; Rev. Joseph Davies, 1846-1847; Rev. David Davies, Rev. John Griffiths, and Rev. Robert Sennar. Rev. John Moses entered the ministry as a candidate there in 1855. It was there also that Rev. Thomas J. Phillips began to preach. The church throughout its career depended for service upon supply

and itinerant preachers for a good part of the time. The largest membership of Carbondale Church was between sixty and seventy. The reasons given for the decline of the church are the fact that during pastorless periods there were seasons of business depression in the mines when the Welsh left Carbondale and the too close adherence to the Welsh language in the services in later years.

New Wales (Cymru Newydd) Church. This church, organized in 1839, was located about twenty miles southeast of Scranton, and about forty miles from Carbondale. The place was known by different names, such as Dunker's Beach, Covington, and Beechwood; but the early Welsh called it New Wales. The community occupied parts of two townships, Springbrook and Covington. The Welsh came there in 1833 and started worship services in 1834. In 1839 there were fourteen Welsh families in the vicinity. They were Calvinistic Methodists, Baptists, and Congregationalists. The Calvinistic Methodists erected a church in 1839, and it was dedicated on October 15 and 16 of that year. The church never had an installed pastor, although Rev. John O. Davies lived there a short time. Rev. William Matthews also resided there for a period of ten years, but no pastoral relations existed between him and the church. The first elder was James Jones.

Up to 1870 this was the only Welsh church in the community, but the Congregationalists withdrew and built a church for themselves. In 1892 the two churches again came together for worship, with services alternating between them. New Wales Church was never a strong church. Its largest membership was about thirty.

Blakely Church. Organized in 1848, Blakely Church was situated about halfway between Carbondale and Scranton. It was organized as a union church, but when the church edifice was erected it was unanimously agreed that it should be built "by and for the Calvinistic denomination." The land for church and cemetery site was donated by Rev. John Davies. This, for a while, was a prosperous church, located among Welsh farmers, but the land was soon bought for mining purposes. When Rev.

John Davies died, in 1866, almost all the Welsh farms had been sold. Attempts to revive the church were made in 1872 and following years, and it was continued as a small church under the care of the Northern Presbytery for a period. In 1887, or thereabout, Jones, Simpson, and Company opened a coal mine near the church, and this brought many Welsh people to the neighborhood. English services were introduced on Sunday evenings, and this added to the value of the church in the community. People of other European nationalities soon moved into the community and took possession of things generally, and Blakely Church was closed.

Scranton Church. Scranton was originally known as Slocum Hollow, and later as Harrison. The Welsh, attracted by the coal industry and blast furnaces, began to arrive in Scranton in 1845. Some of the first Welsh to arrive were John Jenkins, Job Jones, William Leyshon, and Jenkin Rees. In 1846 George Whitefield Scranton, his brother Selden, and a cousin, Joseph Scranton, formed a company to build a rolling mill on Roaring Brook. John R. Williams came from Wilkes-Barre to organize and superintend the mill for them, and he rolled the first rails in Scranton.

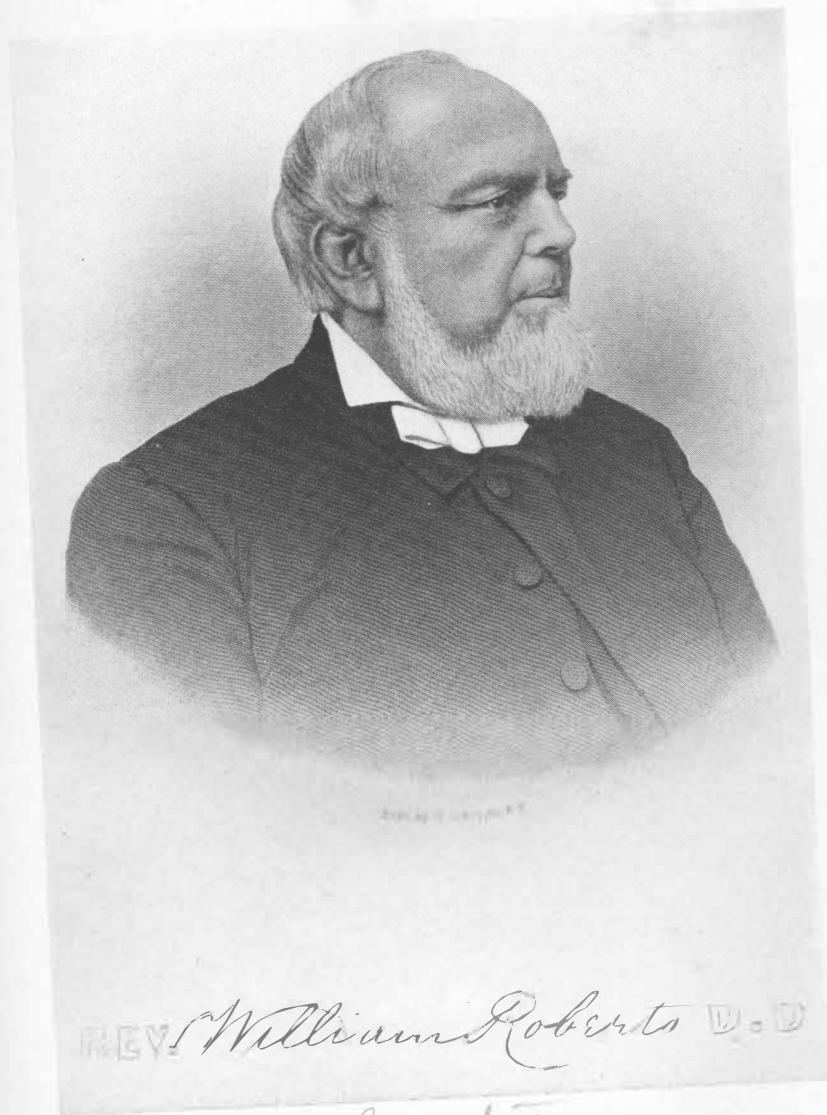
In 1848 John R. Williams, in company with four others—Simon Peregrine, John Morgan, John T. Davies, and Isaac Coslett, all staunch Calvinistic Methodists—began to hold fellowship meetings in the home of Mr. Williams. This was the beginning of Calvinistic Methodism in Scranton. Through the influence of Mr. Williams, superintendent of the mill, a small brick church was built in 1849. This, the first church built in Scranton, was dedicated late in 1849, with thirteen charter members. The Scranton brothers, present at the dedication, were proud to announce that they were descendants of the celebrated George Whitefield. When Dr. Rowlands explained that this was a Whitefield Methodist church, it appealed to them and they made a liberal contribution to the church, which was dedicated free of debt. The first elders were John R. Williams and David Jones.

When the gymanva convened in 1851, John R. Williams was received as a minister of the denomination, and at the same time

David Williams and Isaac Coslett were made elders of Scranton Church. When received as a preacher, Rev. John R. Williams served Scranton Church for several years with more or less regularity. After 1860 the church began to decline, for the Welsh people were moving away and going on to Hyde Park. In 1873 the church was sold to the German Baptists.

Bellevue Church. The church in Bellevue, in the vicinity of Scranton, was started as a branch of Scranton Church. Those who assembled for worship were, for the most part, members of the latter. Walter Phillips, superintendent of the mine, was influential in attracting the Welsh to Bellevue, and the church was organized in 1856, with thirteen charter members, as a branch of Scranton Church. In 1858 the Northern Presbytery resolved that the two churches were to continue as one church society and that Communion services were to be held alternately, as Bellevue had erected a church edifice in 1856 when it was organized. Bellevue Church grew rapidly, and a new and more elaborate church was built in 1870. The general strike among miners of the Lackawanna and Wyoming Valleys in 1871, which lasted about six months, was a great handicap to meeting subscriptions made on the new church. The strike was followed by the financial panic of 1873, when the Bellevue mines were at a standstill, but through it all the church survived. The pastor at that time was William Roberts, D.D.

Hyde Park Church. The Welsh came to Hyde Park in 1858. The Scranton Welsh now moved to Hyde Park as they had previously moved to Bellevue. Walter Phillips again was the prime mover of the church in Hyde Park. In May, 1863, the men of Bellevue Church assembled to discuss the advisability of starting a church in Hyde Park, with the result that a church was organized that year, with a charter membership of forty-seven. All this was done under the auspices of Bellevue Church, and Hyde Park Church became a mission branch of Bellevue. Hyde Park was perhaps never formally dedicated; but in 1863 the presbytery decided that Hyde Park Church, heretofore regarded as a branch of Bellevue, was henceforth to be a separate and independent church. The church was built of brick and was dedicated in July,



Grandfather

1864. The first elder was John E. Davies, with Joshua Williams and Daniel Hughes appointed to assist.

One December morning in 1867 the ground upon which Hyde Park Church was built was seen to cave in. A coal mine had undermined the church, and it was badly damaged. Before the disaster occurred, the church had called Rev. M. A. Ellis, then of St. Louis, Missouri, to become pastor of Hyde Park, jointly with Bellevue. He was on his way when he learned of the disaster. With the help of a loyal church he set about the task of repairing, and in 1870 the church was reopened. The church and pastor worked heroically to defray expenses. The church lost in a suit against the mining company, and the entire expense of rebuilding and litigation amounted to almost thirteen thousand dollars. Hyde Park and Bellevue for a number of years formed a joint pastorate, but in April, 1874, Rev. R. H. Evans, of Johnstown, Pennsylvania, became the first pastor of Hyde Park alone.

Pittston Church. Pittston was at one time known as Pittston Ferry and is situated midway between Scranton and Wilkes-Barre. The church in Pittston was organized on February 15, 1856. A large and expensive church, for that day, was built, which proved to be a burden not only to the small membership but to the gymanva as well. The only pastor Pittston Church ever had was Rev. Thomas R. Jones, 1861-1863. The first elders were David James and Thomas Leyshon. Two men became candidates for the ministry from this church—Isaac Blackwell and William D. Jenkins.

Wilkes-Barre Church. The first settlers in Wilkes-Barre came from Connecticut at a very early day. Many of them had Welsh names but had forgotten their language. Our concern, however, is with the Welsh of a later day in Wilkes-Barre. In the minutes of the gymanva for 1845 is found the first reference to Wilkes-Barre Church. Correspondence from the church was received by the gymanva, which resulted in the sending of Rev. John Davies and Daniel Scurry to Wilkes-Barre to elect elders. The church at that time may have been a union church. If so, the Calvinistic Methodists evidently were in control. It was in 1845 that John R.

Williams came to Wilkes-Barre from Pittsburgh and in 1846 he moved to Scranton, where he organized a mill for the Scranton brothers. There was a church in Wilkes-Barre when Williams arrived, but that effort to establish a permanent church failed. The church in its present form was started in 1863, when several small coal mines were united and became the Wilkes-Barre Consolidated Coal Company. John T. Griffiths was the superintendent of the Empire Mine and was appointed general superintendent. He was instructed by the company to bring more Welsh miners into the community. Through his influence his friend Lewis S. Jones was appointed a superintendent of a part of the work, and the influence of these two men brought many Welsh laborers to the mines. Griffiths and Jones were Christian men, and had been influential workers in Bellevue Church; the first was an elder and Jones began to preach there. Naturally they were concerned about the spiritual welfare of the Welshmen who came to Wilkes-Barre. Robert Wright, who had been an elder in St. Clair Church, and D. L. Richards had also arrived. These four men decided to start a religious work in Wilkes-Barre, and on Sunday, March 27, 1864, the first service was held. A Sunday School was held at 2 P.M., and Lewis S. Jones preached in the evening at the Empire schoolhouse, where there were thirteen present to indorse the movement. The church in Bellevue, it appears, wanted to make Wilkes-Barre a mission under its care. But the brethren in Wilkes-Barre declined the kind offer because of the long distance between the two places. On October 14 the church was duly organized by Rev. Joseph E. Davies. The church membership by the end of 1864 numbered thirty-one. In the month of May, 1865, Rev. Joseph E. Davies accepted a call to Wilkes-Barre Church and began his work in January, 1866. In 1864 the Consolidated Coal Company donated a lot for a church edifice, and Charles Parish subscribed five hundred dollars toward building a church. The church was dedicated in 1866. By 1870 the edifice was too small, and an addition was built in 1871; but by 1888 the congregation outgrew that also. In October of that year the Hon. Morgan B. Williams made a proposition that he would give five thousand dollars toward a new church building, provided the church itself would raise ten thousand dollars within a speci-

fied time. The proposition was one not to be lightly considered. The conditions were met and the corner stone of the new church was laid July 17, 1889. The beautiful church was dedicated March 21, 1890.

The church in Wilkes-Barre has had an enviable record. Its independence, its zeal, and its dedication have been remarkable throughout its history. It has been the mother of a number of children, or mission branches: Baltimore Mines, Mill Creek, Miners Mills, Ashley, Sugar Notch, Warrior Run, and Rolling Mill Hill were all under the care of Wilkes-Barre Church at one time or another. The first elder was Robert Wright, who left in 1866. The same year John T. Griffiths, Robert Roderick, and Stephen Jones were elected elders. The church continues strong and influential.

Plymouth Church. Among the first coal operators in Plymouth was David Levi, a brother of Rev. Thomas Levi, one of the famous preachers of Aberystwith, Wales. David Levi died in 1869. The Welsh came to Plymouth when the coal mines were first worked. A Welsh union church was organized and continued for some years, but in 1868 the Calvinistic Methodists decided to organize for themselves. They first assembled for worship in the old academy. The church was organized in June, 1868, and received into the presbytery in September of the same year, with a membership of twenty-five. The church had to move suddenly from the academy because the building had been sold. The members then worshiped in private homes for a period, until a church could be built. The new church was dedicated in December, 1873, with a seating capacity of four hundred and sixty. The membership at the time was one hundred and twenty-five. Rev. Thomas J. Phillips and Rev. W. J. Lewis were the first resident ministers, and in 1875 Rev. E. J. Hughes was called. The first elders were D. W. Evans and Jonah Lewis. The church in Plymouth continues its activities.

Olyphant Church. Olyphant is located about eight miles north of Scranton on the Lackawanna River. Olyphant was first called Jonesville, for Edward Jones, Esq., of Carbondale, who opened a coal mine there. It was later called Archibald, and finally was named Olyphant in honor of the president of the Delaware and

Hudson Coal Company. At the beginning the Calvinistic Methodists, Wesleyan Methodists, and Congregationalists worshiped together. The church was organized on May 19, 1859, by Rev. John Davies, with thirty charter members. Services were first held in the company's storehouse. Rev. John Moses, then a young man, was with this church when it began. Soon a church was built and all worshiped together for a time. Unfortunately Welsh periodicals announced that the Congregationalists had erected the new church. This displeased the Calvinists and they withdrew and assembled by themselves in a hall as a Calvinistic Methodist society. This was the beginning of the church in Olyphant. It was organized in July, 1870, with thirty-five or forty members. A church edifice was built in 1872. This church, not insured, was destroyed by fire in 1881. A new church was soon erected. The first pastor was Rev. E. J. Hughes, who went there from Wilkes-Barre. The first elders were Thomas Jenkins, Llewelyn Jones, and David Rees.

Providence Church. Providence was quite a village before Scranton came into existence and it is now in North Scranton. There was a Presbyterian church there in 1845. Providence early settlers were from New England, as were those in the Wyoming Valley. They were farmers; miners came later. A Calvinistic Methodist church was organized at Providence in October, 1871, and the church was built in 1873. For the most part it depended upon supply preachers until 1877, when Joseph E. Davis agreed to serve it twice a month. Later Rev. Joseph Rees became a resident of Providence and other ministers followed. The first elders were Thomas Lloyd and Richard Roberts.

Jermyn Church. The village of Jermyn is located in the Lackawanna Valley, five miles south of Carbondale. The first attempt at a church in Jermyn was in 1861. The place at that time was called Rushville. John Williams opened a coal mine there and the Welsh came in with a rush. The presbytery, in January, 1862, reported a church at Rushville. Mr. Williams sold his interests to John Jermyn. This change caused the Welsh to abandon the place and the church declined, but in 1872 it was revived, and the name of the place was changed to Gibsonburg. The church,

organized in 1872, was across the river from Jermyn. A good church edifice was built in Gibsonburg, but the church suffered for the lack of a local minister. No minister ever lived there, with the exception of Rev. W. E. Morgan, who stayed for only a brief period. The church was served by supply preachers. It suffered from internal troubles and disputes, and was closed in 1877.

Grand Tunnel Church. David Morgan was among the first of the Welsh to live in Grand Tunnel. He started a Sunday School in his home. The future for Grand Tunnel at first looked promising, but it did not grow. The church was organized in 1872, and John R. Matthews was made an elder. But, after a struggle of about five years, the church was closed in 1877.

Bangor, Northampton County, Church. The Welsh settled in Bangor as early as 1866, when Robert Jones, son of a Calvinistic Methodist minister in Carnarvonshire, arrived. The place was first called Titusville and later New Village. Robert Jones purchased land in the vicinity and called it Bangor, after Bangor, North Wales. In 1867 a Welsh Sunday School was started in a room over a store. The first preacher, Thomas Williams by name, visited there in 1859, but no other preacher appeared until 1866-1867, when Rev. William Roberts came and preached. Rev. Howell Powell came from New York in 1872 and organized a union church. On March 22, 1873, the Calvinistic Methodists organized a church, with thirty-four charter members, and the same year built a church, which was dedicated in April, 1874. The first preacher was Rev. M. A. Ellis. The first elders were Thomas Williams, Evan R. Moses, and Evan W. Roberts. The church is still active.

Slateford Church. In Slateford, east of the Delaware River in New Jersey, there was a church in 1858. It was perhaps a union church, with Calvinistic Methodists in the majority. The place was not far from Bangor, and Thomas Williams and Daniel Jones resided there. Services were held there in Welsh for a period of years; the preaching was all supply.

Warrior Run Church. Warrior Run is situated about eight miles south of Wilkes-Barre. About the year 1870 Andrew J.

Davies opened a mine there, and James Roderick became superintendent of the mine. As a result many Welsh went to Warrior Run. Religious services were soon established in the home of Mr. Roderick. In 1871 the worshipers came under the care of the Wilkes-Barre Church. The church was built in 1874. It was dependent upon supply preachers for about ten years, until Rev. Hugh Hughes, of Ashley, served it jointly with Ashley. The first elders were Edward Edwards, Robert Lloyd, and Robert Wright. The church is still active.

Ashley Church. This church, when organized, was about two miles south of Wilkes-Barre. Sunday School and occasional preaching services were held, conducted under the auspices of the Wilkes-Barre Church. The coming of D. R. Roberts to Ashley, as superintendent of the Lehigh and Wilkes-Barre Coal Company, in 1879, brought many Welsh to the place. In 1882 the Calvinistic Methodist church was organized, with a membership of eight; the people worshiped in Union Hall, and later in the Ashley schoolhouse. In 1883 they became independent of Wilkes-Barre, and a church was built and dedicated in September, 1883. This church five years later suffered because the superintendent of the mine left, and many Welsh workers went to Avoca. The church depended on supply preachers for a number of years, but in 1885 Rev. Hugh Hughes became pastor. Ellis D. Williams and wife, their sons Owen and David; Michael Williams and wife; G. G. Roberts; and a Mrs. Prichard were charter members of the Ashley Church. The church at Ashley is still active.

Moosic Church. Joseph D. Davies was made superintendent of the work at Moosic. Mr. Davies was a Calvinistic Methodist. Others soon followed him, among them John D. Phillips and Jeremiah Williams. Moosic Church was organized in 1873, and in 1881 a church edifice was built. This church, like others, suffered a great deal from the transient nature of its Welsh population. Joseph Davies died, and soon many Welsh left Moosic, and the cause gradually dwindled. The first elders were Jeremiah Williams and John Phillips.

Avoca Church. When William T. Smith left the Lehigh and

Wilkes-Barre Coal Company in 1889 or 1890 and bought a coal mine near Avoca, many Welsh miners from Wilkes-Barre followed him to that place, with the result that a church was organized there in the summer of 1890. The elders of Avoca Church were Evan Williams and Edward Davies. Soon Mr. Smith sold to another company and, as a result, many Welsh left. By 1894 all religious activities in Avoca had ceased.

Taylorville Church. The church at first known as Taylorville Church later became known as Feltsville Church. The Welsh Congregationalists had a church in Taylorville, built in 1872, and the Calvinistic Methodists united with them. But a dissension arose, and the Calvinistic-Methodist wing built a church on land belonging to Isaac Felts. This was also known as a Congregational church, for those who built it had belonged to the Congregational church of Taylorville. In December, 1875, however, the Calvinists organized themselves as a regular Calvinistic Methodist society. This church also depended on supply preaching until 1881, when Rev. John R. Jones came from Shenandoah, in response to a call, as pastor. The first elders were James Havard, William P. Jones, and David J. Edwards. The church has long since been discontinued.

Nanticoke Church. As early as 1845 the Pennsylvania Gymanva had Nanticoke under its auspices as a prospective field. Some Welsh had come to Nanticoke in 1842 and 1843. In 1867 more Welsh came to the place and, while no church was organized, the Calvinistic Methodists held services there, but this attempt failed by reason of removals. In 1872 services were again held in the home of Isaac Rees and elsewhere. Rees had previously been an elder. No church was organized at this time. Later the Calvinists worshiped with the Congregationalists, and this arrangement continued until March, 1883, when the Calvinistic Methodists organized a church of their own, with twenty-six charter members. Later they purchased a Baptist church. In 1887 a new church was built and dedicated in March, 1888. The first pastor was Rev. R. S. Thomas. The first elders were David L. Davies, J. L. Griffiths, and Ebenezer D. Williams. The church is still active.

Sugar Notch Church. Sugar Notch is located about six miles south of Wilkes-Barre on the Nanticoke road. About 1879 a coal mine was opened in the vicinity of Sugar Notch and, as usual, many Welsh moved there and a Sunday School was organized. Early in 1880 they began to hold religious services in their cottages; in 1881 a church was organized as a branch, or mission, of the Wilkes-Barre Church, with twelve charter members. The relation with the Wilkes-Barre Church was continued until 1885. In the spring of that year, Sugar Notch Church was recognized as an independent church. A church edifice was in process of construction in the fall and winter of 1886, and on March 17, 1887, the church was dedicated without debt. The first pastor was Rev. John W. Morgan. The first elders were Thomas W. Morgan and John D. Hopkins. The church continues to serve in the community.

Rolling Mill Hill Church. This church, now known as the Second Church (Welsh) of Wilkes-Barre, or South Wilkes-Barre Church, received the name Rolling Mill Hill Church from the fact that in 1845 a rolling mill was contemplated, and to some extent started, but later the mill was moved to Scranton and all that remained was the name—Rolling Mill Hill. There were many Welsh here in the days of the rolling mill, but the proposed mill was moved before a church was organized by the Welsh in the community. Union church services were held in a schoolhouse in 1871 in the rolling mill district. Soon the Congregationalists and Baptists withdrew to establish societies of their own, and the Calvinistic Methodists were left in possession of the schoolhouse. It was at this time that a church was organized under the care of Wilkes-Barre Church, with twenty-four charter members. In 1880 it became independent and self-supporting. In 1883 the Wilkes-Barre Church purchased a part of the old schoolhouse and moved it across the street to a convenient site, donated by David R. Griffiths, where it was repaired and remodeled for church purposes. It was dedicated in September, 1885. Rev. Hugh Hughes, pastor of the church in Ashley, served there for some time. The first elders were David R. Griffiths, Thomas Leyshon, Jenkins Lewis, Lewis Jones, and Rees D. Roderick. The church continues to serve.

Miners Mills Church. Miners Mills was three miles north of Wilkes-Barre. Repeated attempts were made to establish a church there previous to 1880, but without success, owing to the shifting Welsh population. In 1885 a church was organized, and a building was erected early in 1886. This church had troublesome times. Debts, liens, and internal dissensions made it necessary to dissolve the church in 1897. The first elder was David Jones.

Edwardsdale Church. Edwardsdale is west of Kingston. It received its name from David Edwards, Esq., who operated a mine in the vicinity. The Calvinistic Methodist church in Edwardsdale was organized early in the winter of 1889 and was reported to the Northern Presbytery on October 7 of the same year. In 1893 Edwardsdale Church was built, and was dedicated in December of that year. Rev. R. E. Williams was the first pastor. This church also was a victim of the shifting conditions common to other churches in coal mining regions. The first elders were Isaac Jones, Evan Price, and William Davies. The church is now known as the First Welsh Church of Kingston.

Other Churches of the Northern Presbytery. There were also numerous small preaching stations and mission fields, which are incidentally mentioned, such as Morris Run, Springbrook, Chapmanville, and Blossburg. To Morris Run, according to the minutes for June 20, 1874, permission was granted to erect a church edifice.

The Friend for 1873, page 270, refers to a cause in South Bangor, Virginia. Rev. E. F. Jones was appointed to visit the friends there as often as convenient, and to keep in touch with them through correspondence.

THE SOUTHERN PRESBYTERY

The churches in the Pennsylvania Gymanva suffered tremendously from shifts and changes in the mining conditions of the districts wherein the churches were located. This was especially true of mining conditions in the Southern Presbytery area.

Closing of mines and suspension of operations, incident to strikes and lockouts time after time in this, that, and the other community, played havoc with church organizations and their

constituencies. Periods of unemployment in certain localities, and that shortly after the building of a new church, made payments of promised subscriptions exceedingly difficult and sometimes impossible. Moreover, it was the habit of Welsh miners to follow their leader from one location to another. When a Welsh superintendent was transferred from one place to another, or found a more lucrative and inviting position elsewhere, many of those in his employ followed him to the new location to work. Such changes made difficult the planning of churches by the presbytery. So discouraging were conditions on more than one occasion in the Southern Presbytery that the very existence of the presbytery itself was in jeopardy and dissolution was considered.

In view of such conditions it is amazing and gratifying as well to observe the perseverance of the gymanva and the presbyteries in following the movements of Welsh miners from place to place with the service of the Church, and that in spite of apparent defeat. These rapid and sudden movements on the part of Welsh miners account, in large part, for the establishing of small preaching stations, union societies, and small mission fields, which grew up in a night and might vanish in a night, without ever becoming permanent church organizations. It must be said to the credit of the Southern Presbytery that it showed a determination, in the face of discouraging conditions, to carry the gospel to the Welsh wherever two or three gathered in His name.

After conferring of full monthly meeting authority upon the presbyteries by the gymanva, in 1852, the Southern Presbytery, conscious of a new endowment, convened in November, 1853. The opening sentence in the minutes of that meeting reads:

"Inasmuch as this is the first meeting of this order, it became necessary to devise some plan whereby to proceed, and to this end the following resolutions were adopted."

Such introductory words indicate a new beginning: "the first meeting of this order." Previous to this the bimonthly meetings had been "the order." The resolutions framed for procedure at this meeting were few and simple:

"1. That the presbytery be held every three months.

"2. That churches entertaining the presbytery defray the traveling expenses of pastors and preachers.

"3. That every church in the presbytery send delegates to the meetings whenever held and provide for their expenses."

In 1854 the presbytery recommended that, in every church, a session meeting be held once each month.

The scarcity of pastors and preachers in the Southern Presbytery and its hunger for the gospel prompted it, in 1859, to overture the gymanva for a change in its program and to request more preaching services in the gymanva sessions, "because the world and Church call for more preaching of the gospel." When the Northern Presbytery overtured the gymanva to have the number of gymanvas reduced, the Southern Presbytery declined to sustain the overture, "for the reason that the churches have too little preaching to satisfy them as it is." This serves as an illustration of a former statement. The people wanted the gymanvas and presbyteries frequently, for to them they were occasions of great feasts of preaching, and almost an indulgence.

The official business sessions were not so popular, even with the elders—both teaching and ruling; even preachers often arrived too late for business but never missed the preaching services. The Southern Presbytery had a struggle to exist; frequently the attendance was poor; not enough elders came together to make the meetings attractive and vital and of challenging interest. More than once efforts were made to devise a plan for better attendance. In 1877 a committee was appointed to suggest some means to stimulate attendance, and in 1889 "the continuance or dissolution of the presbytery" was under discussion, with the result that Rev. E. J. Hughes was authorized to tour the churches in the interest of a better attendance at its official sessions. The popularity of a Calvinistic Methodist "big meeting" is to be gauged by its preaching services, not by its official sessions. The people demanded the preaching of the gospel.

A further evidence of this is the various attempts to reduce the number of presbytery meetings. Laboring under the burden of small and inadequate attendance, the presbytery resolved, in 1877, to reduce the number of its meetings to two a year, but at the following meeting the action was rescinded and the meetings were held quarterly. In 1889 it was again decided to have but

two presbytery meetings a year, but this too was changed, in 1894, from two to three meetings in the year, and *that by the vote of the churches*. The people wanted the gospel preached.

In 1876 the Southern Presbytery recommended that the churches employ the English language where it was deemed expedient.

CHURCHES OF THE SOUTHERN PRESBYTERY

Between 1830 and 1840 the coal-mining industry attracted hundreds of men from Wales to the mines opened in Schuylkill County, Pennsylvania. In January, 1842, the first railroad connecting this coal region with Philadelphia and other eastern cities was built. This stimulated increased immigration from Wales to these coal-yielding valleys.

Pottsville Church. The presence of Welshmen in these valleys meant the introduction of opportunities for worship in the Welsh language. Other religious persuasions may have established churches earlier, but the Calvinistic Methodists established their first church in this area in 1832, at Pottsville. Rev. John Davies, Blakely, organized it in the late summer or early fall of 1832. Services were at first held in the Belmonte schoolhouse and later at the Bear Ridge school. In 1837 the first church was built, on Norwegian Street, and was dedicated November 4-5 of the same year. The congregation soon outgrew this church and built another on the corner of Laurel and Third Streets. This was dedicated October 30 to November 1, 1847. The church was repaired in 1871, and again in 1890 at a considerable expense. The membership in 1890 was only five—two men and three women. The extensive repairs at that time were made in the hope of a revival of the mining industry, which would bring more Welsh to Pottsville. It was a vain hope and the church was dissolved in 1895. Pottsville had been for many years an important center of Calvinistic Methodist activities. The first pastor was Rev. John O. Davies, who came there early in the history of the church and remained until his death in 1838. The first elder was Thomas Griffiths, elected when the church was organized. Other early elders were W. H. Davies, Henry M. Jones, David Jones, and Richard Jenkins.

Minersville Church. The date of organization of the Minersville Church is not certain. It was probably organized in November, 1832, when Rev. John Davies, Blakely, returned to Pottsville to reassemble the scattered church members. The original membership was four; but in 1841 the church reported twenty-four. Owen Hughes and David Davies were there at the beginning of activities in the Minersville Church. Edward Blunt, a preacher, arrived in 1842. The first church building was erected in 1839 and dedicated on August 6 of that year. A new church was built in 1844. This church was dissolved in the late '80's or early '90's. The first elder was William Roberts. In 1849 William Williams and Walter Phillips were elected elders.

St. Clair Church. A Sunday School was started in St. Clair in 1838 and, connected with it, a teachers' meeting. The teachers' meeting convened on Tuesday evening of each week. It was an ambitious group. The subject for discussion at the first meeting was "The Being of God."

The church in St. Clair was organized in 1845. Joshua Williams was the moving spirit in the undertaking, and with him were William Williams and John Rees. It was dedicated June 20, 1846. This church suffered from business depressions in the community at various times. Pottsville, Minersville, and St. Clair Churches formed a triangle about three miles apart. Together they had a Sunday School Union, a Temperance Union, a Literary Union, a Musical Union, and a Pastors' Union. The first elder in St. Clair Church was Joshua Williams, elected when the church was organized; soon David Jones and Watkin Powell were added. The church has been dissolved.

Summit Hill Church. The date of the organization of the Summit Hill Church is not known. Two possible dates are suggested, one very early date and the other quite late (1872). The early period is the more probable one, while the later date represents a time of reorganization after a period of cessation owing to depressed mining conditions. There was a religious cause under Calvinistic Methodist auspices at Summit Hill previous to 1845, for when the gymanva that year divided its churches into two presbyteries, the Summit Hill Church was assigned to the Southern Presbytery.

Moreover, the Pennsylvania Gymanva was held at Summit Hill in 1849. Robert Hughes, of Summit Hill, was clerk of the gymanva in 1848, and the Summit Hill Church was received formally into the Pennsylvania Gymanva in 1850. It was at a gymanva held at Summit Hill, in July, 1852, that a brother was preaching and, in a great *hwyl*, referred to "some birds beyond Genesis." An enlightened layman in the audience arose to advise him of error. Whereupon Dr. Rowlands immediately stood up and with a mantle of compassion covered the embarrassed preacher in his inimitable way with the remark, "The mistake the brother made is but a slight one; what he intended to say was 'birds beyond Genesee.'"

It was not long after the gymanva of 1852 that many Welsh withdrew from Summit Hill, and church services were suspended until 1872, when an effort to revive the church was made by the Northern Presbytery. The attempt was unsuccessful and no more was heard of this church in the annals of Calvinistic Methodism.

Beaver Meadow Church. The Welsh came to Beaver Meadow at an early day, for in 1838 they celebrated Saint David's Day. The celebration consisted of a sermon by Rev. Benjamin Davies, followed by a service of song, and concluded with a prayer meeting. Beaver Meadow is mentioned as one of the societies assigned to the Southern Presbytery by the gymanva of 1845. Rev. William Rowlands was commissioned to organize a church at Beaver Meadow in 1856. It started with fourteen charter members. John M. Hughes was elected elder, Jonah Lewis, secretary, and Jenkin Reinallt, treasurer. The panic of 1857-1858 was the occasion of the Welsh withdrawing from there, and the Calvinistic Methodist church in Beaver Meadow vanished.

Janesville Church. Janesville Church was in the vicinity of Hazleton, Luzerne County. The only mention of a church at Janesville is in the minutes of the gymanva held at Danville, in May, 1847, when Dr. Rowlands was authorized to organize a church in the place; and again in the May gymanva, 1859, reference is made to the society in Janesville. Nothing more is said of this church.

Slatington Church. Slatington, in Lehigh County, was once

called Lehigh Gap. A Welshman, Owen Jones by name, came into the vicinity of Slatington prospecting for slate. In 1846, having discovered it, Jones returned to Wales and persuaded others to come back with him, and the arrival of this company of Welsh started Slatington.

Immediately after their arrival, religious services were inaugurated, and in 1847 a Calvinistic Methodist church was organized. Among the early leaders of the church were William Evans, John Davies, and William Griffiths. The worshipers convened in an old slate mill for four years. The first church built was dedicated in April, 1851. This church was sold and a new edifice was built in 1859 and dedicated on December 31 of that year. The new church burned down and a third church was built, and dedicated on January 30, 1864. The church continued to grow and in 1882 the presbytery granted permission to build the fourth church. The first preacher in Slatington was Rev. J. G. Jones, of Allentown, Pennsylvania, who preached there from the very beginning and continued, fortnightly, until his death in 1853. He was followed by Rev. Thomas Roberts, from Proscairon, Wisconsin, who, after a year or more, returned to Wisconsin. The first elders in Slatington were John Davies and William Griffiths. This church produced a number of preachers; among them were William E. Jones, E. F. Jones, J. R. R. Jones, John W. Morris, and John J. Williams. The church is still active.

Danville Church. Ironworks attracted the Welsh to Danville. They came seeking employment in the blast furnaces and iron mills. There was a large Welsh population at an early day. Two families, eight persons in all, came to Danville about 1840. They assembled for worship, and a Sunday School was begun in October, and other religious services followed. The Danville Church was organized in 1842, and the church was built in 1845, on land donated by a Mr. Montgomery and deeded "To the First Whitefield Methodist Society of Danville." The first resident minister was John Griffiths, who was there before the church was organized. Then came Rev. Thomas Phillips.

The first elder was David Williams, one of the most useful and prominent elders in the Pennsylvania Gymanva. Soon W. E. Morgan and Thomas Powell were elected. The Danville Church,

assigned to the Southern Presbytery in 1845, was transferred in 1869 to the Northern Presbytery for convenience. In 1896 this church, once prominent and influential, was reduced to seven members. By agreement, the three Welsh churches—Congregational, Baptist, and Calvinistic Methodist—worshiped together, rotating the services among the churches. The church has been dissolved.

West Bangor Church. The name of the township is Peachbottom and the Welsh community at the beginning was known by that name. This Welsh settlement was about five miles east of West Bangor, on the Susquehanna River. Rev. John Davies, later of Picatonia, Wisconsin, came to the Peachbottom settlement on his arrival from Pembrokeshire, Wales, intending to work in the slate quarries. Religious services were started in the Peachbottom settlement in 1848, and a church was dedicated in May, 1849. The church was a union church, made up of four denominations, and it was called Bangor, after Bangor in Wales, from which most of the members had come.

In 1854 twenty Calvinistic Methodists withdrew and placed themselves under the care of the Presbyterian Church. The same year the Pennsylvania Gymanva proceeded to organize a church in Peachbottom. Rev. Edward J. Hughes, at the time identified with the Presbyterian Church, was dismissed by the Presbyterians to the Pennsylvania Gymanva that he might become pastor of the church just organized in Peachbottom, with a charter membership of thirty-four. Some Welsh, who were members of the Presbyterian church at Slateville, were granted letters of transfer to the newly organized Calvinistic Methodist church. The first elders were John Humphrey, Robert Davies, and Griffith Williams. The church was received into the Southern Presbytery in December, 1854. In 1891 a new church was built in West Bangor, or Delta, as it was later called, and dedicated in May, 1892. M. A. Ellis, E. D. Humphrey, W. C. Roberts, and D. J. Roberts became candidates for the ministry from this church. The church in Delta continues active.

Shamokin Church. Shamokin Church was organized in 1865. The church was built in 1869 and dedicated in August of the

same year. In 1867 Rev. W. J. Lewis accepted a call as pastor, remaining until 1869, when the strike of that year ruined the church. The Welsh left at that time and that was the end of Shamokin Church. Previous to the coming of Mr. Lewis as pastor, the church depended upon supply preaching and itinerants. The first elders were Rees Lewis, John G. Thomas, and John F. Jones.

Danielsville Church. Danielsville is not far distant from Slatington and the quarrymen migrated there also. In 1857 a church was organized, and before 1860 a church edifice was built, for in that year presbytery was entertained in the new church. The first elder was James Roberts. The church has been dissolved.

Shenandoah Church, Schuylkill County. This church was organized in a Welsh settlement in a coal region. The opening of the mines near Shenandoah about 1860 influenced many Welsh to emigrate from Flintshire and Denbighshire, Wales, and to settle there. The church was organized on the last Sunday in December, 1869, with fifteen charter members, all of whom were total abstainers. Temperance was a requirement for membership in this church. The church also maintained a mission branch in Raven's Run. Shenandoah Church was fortunate in its ministry. About 1870, or soon after the church was organized, Rev. Edward C. Evans, a promising young candidate for the ministry, came from Flintshire, Wales, and labored among the people. Within a year Mr. Evans left for Princeton Seminary, but by that time Rev. Richard R. Jones, who lived in Shenandoah, had become a candidate and preached there. In 1872 Rev. R. Vaughan Griffiths came from Fair Haven, Vermont. The church experienced its most flourishing period during his pastorate. In 1877 Shenandoah united with the churches of the Pottsville, Minersville, and St. Clair circuit to extend a call to Rev. E. C. Evans. He accepted, but after a short time left for New York. The church gradually weakened because the Welsh were leaving Shenandoah, and in 1880 it was closed. It was reopened in 1884 and soon thereafter Rev. Ellis Walter Jones became resident pastor. Mr. Jones left in about five years, and the church then had to depend on supply preachers and gradually declined. The first elders were Henry P. Davies,

William P. Jones, and George Jones. The church has been dissolved.

Wind Gap Church. The church at Wind Gap is located about seven miles from Bangor, in the slate-quarry region, and was a mission branch of Bangor Church. The first Welsh service was held in a German church in 1886. The church continued as a mission branch until April, 1889, when it was regularly organized as a Calvinistic Methodist church. The church at Wind Gap was built in 1888. It was entered for worship on November 4 of the same year and dedicated on January 6, 1889. The Bangor pastor preached also in Wind Gap. The first elders in Wind Gap were Griffith Thomas, John W. Prichard, and Robert J. Roberts. The church is still active.

Lambertsville Church, New York. The church in Lambertsville was organized in 1895 and was so reported to the presbytery. The elders were D. H. Roberts, J. R. Hughes, and W. R. Griffiths. By the end of 1896 the Welsh had left the place and the church was gone.

Philadelphia Church. Philadelphia and its immediate vicinity was at one time largely inhabited by Welsh people. But notwithstanding the prominence of the Welsh in and about Philadelphia, no effort had been made to establish a Welsh Calvinistic Methodist church there until the arrival of Rev. William Rowlands in New York in 1836. He frequently preached to the Welsh in Philadelphia and likewise urged others to serve their countrymen. Nothing resulted by way of an organized church. Many more Welsh came to Philadelphia in 1848 and subsequent years, when another effort was made to establish a Welsh church. In 1850 a communication was sent by the Welsh of Philadelphia to the gymanva held in Scranton, which resulted in the passing of the following resolutions by the gymanva:

"1. That the church in Philadelphia be received into the gymanva.

"2. That a committee be sent to Philadelphia to install William Jones and David Williams, as elders, in due form.

"3. The gymanva recommends that Philadelphia unite with the Pottsville bimonthly meeting."

From these resolutions it is clear that there was a church

society in Philadelphia previous to 1850, the date of the gymanva in Scranton. It may have been a union society under Calvinistic Methodist auspices. It was served by a zealous young Calvinistic Methodist preacher by the name of Owen Bromley.

In 1852 Rev. Robert Sennar, a member of the Pennsylvania Gymanva, moved to Philadelphia and preached in this church. During Mr. Sennar's ministry, the church was brought to the attention of the Philadelphia Presbytery and was organized and received into the presbytery. Robert Sennar remained in charge, having received a call, and was ordained by the Philadelphia Presbytery on October 16, 1853.

Not until 1891 was another effort made to organize a Calvinistic Methodist church in Philadelphia. An immigrant group came from South Wales to the tin works in Philadelphia, and a new attempt was made to establish a Welsh Calvinistic Methodist society in the city. On Sunday, September 13, 1891, thirty Welsh people convened in Dental Hall to discuss the need of a Welsh church, and it was decided to start a union religious service, which was held Sunday, September 30, at 7.30 P.M. Within six months those who assembled for worship felt the need of an organized church, and when the question of denominational affiliation came up, a vote was taken and the majority favored identifying themselves with the Calvinistic Methodist body. On March 6, 1892, the church was organized by Rev. John Hammond, of Bangor, with fifty-two charter members.

The first elders were John Lucas and Morgan Jones. In September, 1893, Mr. Lucas died and Mr. Jones suffered a paralytic stroke on the same day, and the young church was left without an elder; but soon John E. Jones, Robert Williams, and Thomas Roberts were elected to office. The first pastor was Rev. John Evans. This church has become an active, useful society.

Other Churches of the Southern Presbytery. The Southern Presbytery established a number of mission fields, preaching stations, and union churches, not mentioned above. Among these were the following: Buck Mountain, Tamaqua, Hazleton, Bloomsburg, and Allentown.

Buck Mountain was a mountainous, out-of-the-way place to which a number of Welsh moved from Summit Hill, about four

miles distant. Influential families moved there—Walter Phillips and John T. Griffiths and others. The church was a union church under Calvinistic Methodist supervision. It lasted but a short time.

Tamaqua was a union church which lasted from 1848 to 1854 and was carried on under Calvinistic Methodist care. During the financial panic of 1857 the Welsh population scattered.

There were Welsh in Hazleton, Luzerne County, as early as 1840; the Pennsylvania Gymanva kept a kindly watch over the place but never organized a church at Hazleton. Rev. John G. Jones once resided there, and there is reference to Dr. Rowlands' preaching there in 1840. After that we hear nothing of the work in Hazleton. The Welsh Congregationalists organized a church in Hazleton in 1841, and this no doubt became the home of the Calvinistic Methodists in the place.

Bloomsburg was also a union of Calvinistic Methodists and Welsh Congregationalists in the iron-ore district. The church edifice was owned jointly by the two denominations. In 1864 the Calvinistic Methodists sold their interest to the Congregationalists.

Allentown was the home of Rev. John G. Jones for many years. A Calvinistic Methodist church was never organized in Allentown, although there were many Welsh of that persuasion in the community. David Thomas, from South Wales, came to Allentown vicinity in 1839 and agreed with a Philadelphia company to build a blast furnace about three miles from town. This place, at first called Craneville, was later known as Catasauqua. The building of the furnace, in 1840, attracted many Welsh, but for some reason Mr. Thomas, although a Calvinistic Methodist himself in Wales, opposed organizing such a church in Catasauqua. When a rolling mill was started, in 1863, many more Welsh arrived, but Mr. Thomas, who by that time had been made an elder in the Presbyterian church, was persistent in his opposition to organizing a Calvinistic Methodist church.

This too brief account of the churches in the two presbyteries of the Pennsylvania Gymanva clearly points out the determination of the Calvinistic Methodist Church to follow, even pursue, its countrymen in the mining districts with the offices of the

Church. This was done despite all but defeat and failure in many instances. It also demonstrates that the Church did not consider itself an end in itself but a means to an end, the vehicle for carrying truth to any and every remote valley in the Keystone State where men of Welsh nationality labored. This, moreover, was not a selfish and narrow conception of the service of the Church, for it was a period when Welshmen could be reached by the gospel only through the medium of the Welsh language. Thus these foreigners in a strange land were kept close to the Church and religious influences, through the venturesome spirit of the Calvinistic Methodist and other Welsh Churches in Pennsylvania.

The Pennsylvania Gymanva was dissolved in 1935. Its two presbyteries united and became the "Welsh Presbytery" in the Synod of Pennsylvania of the Presbyterian Church in the United States of America.