

# 175th Anniversary

FIRST  
PRESBYTERIAN CHURCH



**FIRST**  
PRESBYTERIAN  
PATASKALA

**175**  
1837-2012

# Remembering our Heritage and Faith

Each one of us forms a small and yet integral part of the life and history of this continuing congregation, which now spans three centuries of worship and fellowship. Those who have gone from this life provided much more than the facility and sanctuary we are privileged to use today. They provided the heritage and faith that is the essential foundation of what this congregation represents. Without their willingness to make the commitment to worship God and provide for a vital ministry to the community, this would be just a building. Their prayers, singing of praises to God, attentiveness to the study of Scripture and the preaching of God's Word made this a sanctuary, a place for spiritual refreshment and renewal. Indeed during the early years, several locations were used as places for worship, yet the true life of the congregation was the personal fellowship in communion with Almighty God. The following poem highlights the church as a place, and the people of God that live generation by generation as the congregation of faith.



## **“OUR CHURCH” (authored in 2002 by Martha Conaway)**

*In Eighteen Hundred Thirty Seven, South Fork church was born,  
For those who longed to hear God's Word, and worship on Sunday morn.  
There wasn't any permanent church, sometimes they met in a school.  
But they were dedicated Christians, who lived by the Golden Rule.  
The "Gravel Bank Church" was built in Eighteen Fifty Two,  
And there it stood for sixteen years, 'Til the roof just wouldn't do.  
And so another church was built, by many willing hands;  
It was "Pataskala Presbyterian" and today the church still stands.  
The church bell was installed, in Eighteen Seventy Three;  
It still rings out each Sunday, beckoning you and me.  
The church has been remodeled, several times along the way,  
To make the beautiful building, that we enjoy today.  
The years have passed so quickly, they brought both joy and tears;  
But God has truly blessed us, these Hundred Sixty Five years.*

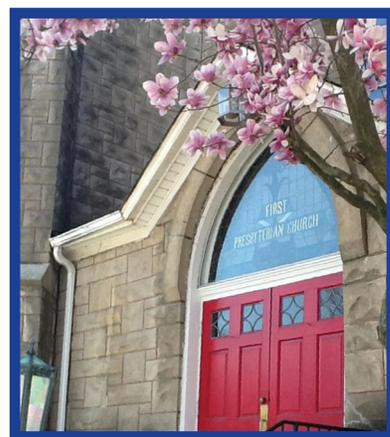
The above poem celebrates the history of First Presbyterian Church. While not inscribed with pen on paper, nonetheless additional stanzas of this poem continue to be written into the individual hearts and lives of the many people of First Presbyterian Church. The people and families that utilize these facilities are intertwined into this wonderful tapestry of faith, heritage and community service that is the essence of church life. God's grace draws us together for worship and fellowship, and connects our present life with those who came before us. We are part of the larger dynamic of Christian faith in this locale that began in 1837. Those faithful servants who built this church and nurtured the faith of those first generations which gathered within these walls are now alive in the church triumphant. We who live here today are challenged to build upon their heritage and legacy to provide for the future. May God bless and guide our journey of faith as the people of First Presbyterian Church in this 21<sup>st</sup> Century.

– Rev. Dennis Witt

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*“A church where people can get to know Jesus Christ, the Savior and Lord of Life, experience God’s love, find new hope for life and grow in a faith relationship with God... A fellowship striving to worship God in a meaningful and relevant way, while caring for each other as followers of Christ.”*



# Our Church History

**Y**ears alone are not the measure of a church. It is what the church does with those years that matters. The last 175 years of the First Presbyterian Church of Pataskala tells a story of those who labored diligently and sacrificed much to maintain a Gospel witness in our community.

The earliest Presbyterian Minister to preach in this area was the Rev. Charles Marsh Putnam, pastor of Jersey Presbyterian Church. He delivered a sermon on Nov. 18, 1832, in a log house north of Carthage, now Etna. From the spring of 1833 to the spring of 1837, the Rev. Jacob Tuttle ministered to the people of Lima, Harrison and Etna Townships. It is said that, "he was highly esteemed, and his memory is cherished by his neighbors and friends".

The Rev. Jonathan Cable, from the Hebron Presbyterian Church, preached in Kirkersville in 1834 and 1835. This sparked a desire for a church. On March 17, 1836, Rev. Putnam from the Jersey Church conducted a religious service in Kirkersville resulting in the organization of a Presbyterian Congregation. Rev. Putnam preached once a month in Kirkersville, from April to October of 1837, while pastoring his church in Jersey.

During this time a lengthy religious meeting was held in Mr. Joseph Baird's barn in Harrison Township. Visiting clergymen, Henry Little and Jonathan Cable, conducted an evangelistic service that on a warm July in 1837 resulted in many confessions of faith. Based on those confessions and the desire of the people in the area, a Presbyterian church was organized Nov. 11, 1837. At its first gathering, in a log cabin schoolhouse near Richard Conine's Mill, 10 women and nine men formed the South Fork Presbyterian Church. Present were Reverends Charles Putnam, Jacob Tuttle, Jacob Little and Jonathan Cable.

The names of these original members are as follows: Hall Robertson and wife Eliza, William Baird and wife Christiana, Isaac Condit and wife Jane, Orson Smith and Wife Harriet, Sammuell S. Dobbin and wife Sarah,

Julia Knowles, Mrs. Hannah Van Dorn and daughter Sarah, Peabody Atkinson, John Frayzier, James C. Condit, Joseph Baird and wife Margery, and Mrs. Rebecca Niblow.

Having no permanent place of worship, they met occasionally in a Kirkersville schoolhouse and sometimes in a schoolhouse on Old Mud Pike (Route 16). S.S. Dobbin, who lived north of Kirkersville, had been an elder in the church in Hebron, and was elected and installed as the first elder.

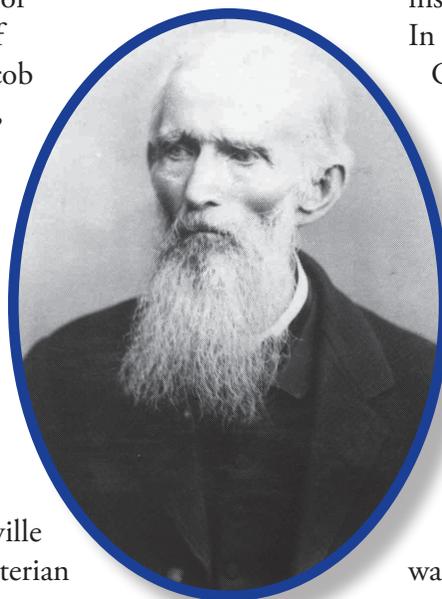
In the summer of 1838, Rev. Hugh Carlisle preached a few messages for them. In June of that year Rev. Francis Barlett spent a Sunday preaching in Kirkersville. He also served as the moderator of the South Fork Church. However, in the fall of the year, the South Fork congregation considered hiring a minister of their own. We learn from the personal notes of John C. Alward, written in May, 1898 that: "The question came up as to whom to get for a minister.

Some favored a Rev. Tuttle, but others wanted a more brilliant man and there was a Rev. Cole who had preached some at Kirkersville and was a very interesting

talker but of doubtful soundness. They were about to employ him when by chance Rev. T. W. Howe preached in bounds of the new church and pleased all and was employed and proved to be the right man for the church."

The Rev. Timothy W. Howe first preached to the Presbyterians in the Etna-Kirkersville United Methodist Church on Oct. 13, 1838. However, the Presbyterians in Etna worshiped every other Sunday afternoon in the United Brethren house because they assisted in its construction. This continued for the next 11 years. Members in Lima Township worshiped in the schoolhouse on Mill Street. During the summer of 1849 they occupied an upper story of Conine gristmill. The combined membership at that time was 125.

Since Presbyterians never got a strong hold in Etna, they followed Rev. Howe over to the South Fork Church



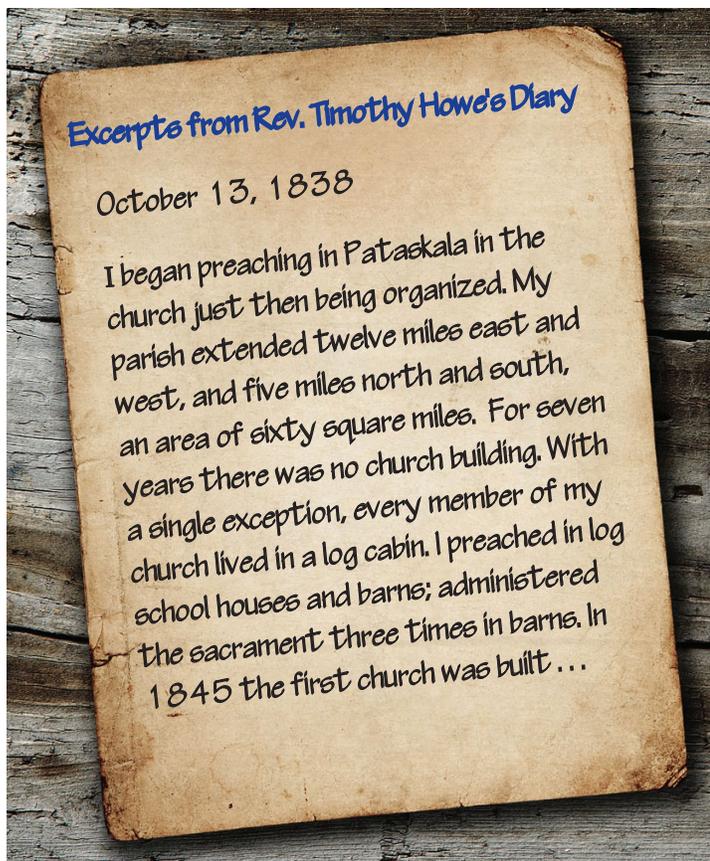
*Rev. Timothy W. Howe*

in Pataskala in 1841. On Nov. 4, 1841, Rev. Howe was installed as their pastor.

It was 1852 when the South Fork Congregation completed its first house of worship at a cost of \$800 in a beautiful grove at the gravel bank across the street from where the cemetery is now. While at the gravel bank, some who lived near Kirkersville felt that they ought to have their own church. Therefore in October 1852, those members received their letters and formed the First Presbyterian Church of Kirkersville. Over the next two years 44 members left.

After a Congregational Church was organized in Columbia Center by Reverends Putnam and Howe, eight more members left South Fork Presbyterian Church. A United Brethren Church was also organized in Columbia Center by the Christian Union Society causing more members to leave the founding church. Some of these left during the Civil War on account of the Union sentiments of the pastor and the majority of the congregation at South Fork Presbyterian Church.

In all, the South Fork Presbyterian Church had received 180 individuals into membership between 1839-1852. However, by 1852 the membership had declined to about 70-75 members due to deaths and removals.



The only original members who remained connected to the congregation were Mr. William Baird and Mrs. Margery Baird, the widow of the late Joseph Baird.

April of 1864 marked a new chapter in the life of our church. The congregation asked the Presbytery of Newark to change its name from South Fork Presbyterian to Pataskala Presbyterian. At about the same time the roof failed on the gravel bank structure after 16 years of use. The 70-member congregation deemed the building unsafe and decided to build a new one.

Until a new structure could be erected, the Methodist Church offered the use of their building to the Pataskala Presbyterian Church. "This invitation," recalled Rev. Howe, "was thankfully accepted, and as we wished to use it but once in two weeks, it fully met our wants."

The Church appointed Jesse Horn, Timothy H. Cooley, and Joseph Atkinson to the building committee in February 1869. A lot was purchased from Mr. Jacob Joseph for \$650. The new building was to be of brick, 40 by 60 feet, and the estimated cost was around \$5,000. This is our present location and sanctuary.

The History of Licking County 1881 records that: "A subscription paper was circulated in the congregation, and the pastor visited Granville, where he was kindly received, and obtained from the good people one hundred and forty five dollars for this project. Samuel S. Dobbin, the first elder of this church, who has for the last seventeen years been living in Illinois, also assisted us in this important crisis to the amount of one hundred dollars. Our sister congregation in Jersey also gave a helping hand. Six hundred dollars was given as a grant from the Presbyterian Church erection committee to be paid when that sum would pay the last dollar due for the building. That sum was paid and the congregation worshiped in their new house the first Sabbath in September 1870. The building and lot cost not far from seven thousand dollars."

On Oct. 13, 1870, the Pataskala Presbyterian Church was dedicated to God with appropriate services. The Rev. Daniel Tenny, of Newark, preached the sermon from Haggai 2:9: "The glory of this latter house shall be greater than the former."

A bell was ordered, and arrived on March 22, 1873. It weighed 1,240 pounds and had to be hoisted by hand up the 55-foot tower where it has been ever since.

The church's long time pastor Timothy W. Howe had to retire in January 1876, because of his health. He

gave 37 years of dedicated service to our church. According to his personal diary, Rev. Howe, “Married 415 couples, buried 588 persons. My salary from the beginning was \$ 400 per annum, never more, never less.”

Succeeding Rev. Howe was the Rev. T. S. Bailey (Feb. 16, 1876). When Rev. Bailey was elected as the new pastor a subscription was circulated among the congregation to raise the Pastor Fund to a salary, and to pay his other expenses. Rev. Bailey was a veteran of the Civil War and had lost one arm before arriving in Pataskala. His contribution rests in the fact that he inaugurated a systematic plan for giving. It was very successful in increasing the monthly contributions more than “three-fold.” Also during this time a religious revival spread through the church and 35 people joined. Attendance increased both in the Sunday school and Sunday morning services. By April of 1877, the church had 160 members and 125 enrolled in Sunday school.

On Oct. 25, 1877, Rev. Bailey submitted his letter of resignation because of bad health. He was going to pastor church in a healthier climate. Session and the congregation voted to not sustain his request and asked that he remain with a lessening of labors to regain his health. Remaining only seven more months, he resigned

on May 4, 1878. When he left, the church had 170 members and 135 in Sunday school.

The Rev. C. H. Purmont came next as a pulpit stated supply, staying but a short time. His salary as temporary supply was “\$1,000 per year”. In November of his first year, the Session passed a motion encouraging the female members of the church to participate in its religious and social meetings. This was during the women’s suffrage movement that spread throughout the nation.

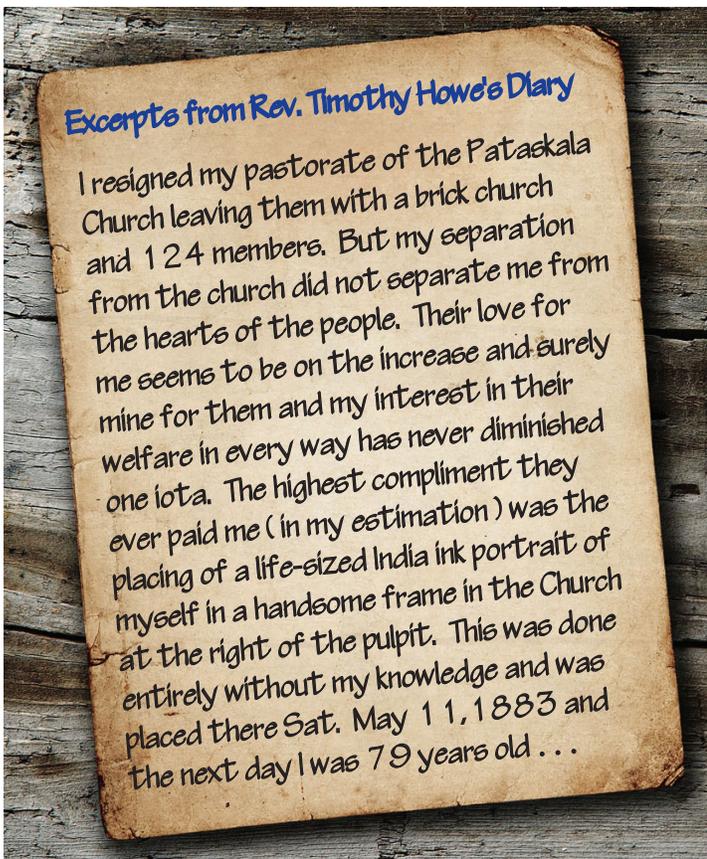
Some important and lively topics were discussed then. At the congregational meeting of Jan. 10, 1879, a motion was “made and sustained that the Session approve the resolutions of the General Assembly on promiscuous dancing and appointed a committee to draft resolutions prohibiting its practice by any member of this church and the same to be read publicly from the pulpit”.

The first recorded person from our church to commit his life to full-time Christian service was D. R. Thompson on April 4, 1879. The church had 202 members and 168 in Sunday school that year. On Aug. 4, 1879, Rev. Thomas H. Kohr was installed as pastor. Earlier in August the session voted that the Sunday school support itself. In September, session approved the election of a Deacon Board consisting of two men and two women.

During the 1880s, accurate records of attendance were kept, including a roll of members absent from communion services. Most of the Session meetings were concerned with financial grants, gifts to charities, and appointment of representatives to Presbytery and Synod meetings. At some of the meetings the only things recorded are the roll of elders and approval of the previous minutes. By this time, the record indicates that a total of 570 individuals had been members of the church.

Rev. Kohr presented his resignation in March 1889 leaving to live with the people of the Westerville Presbyterian Church. It is noted with distinction that his wife was especially helpful in young people’s work and music.

The next call was presented to the Rev. J. R. Hill at a salary of \$800. Rev. Hill seems to be the first pastor to use our church-owned home, called the manse. Session’s role, as the church record makes evident, was one of a court within the community. Whenever members violated the rights or property of others in the community, the church Session stepped in to investigate. Action of the church often resulted in members being denied communion, which was considered a fate worse



than death or excommunication.

The Rev. Wyley of the Jersey Presbyterian Church moderated the Session meeting of Jan. 10, 1891. Rev. Wyley was present since Pastor Hill was under investigation by Presbytery. In a letter written into the record and at the direction of the session, the following was said about Rev. Hill: "I have had full and free conference with the Rev. James R. Hill on the specific and peculiar doctrines of our Calvinistic system as taught in the Confession of Faith and find myself in agreement with his views and methods of enforcing them. I see no good reason why they should be challenged in the Presbyterian Church." — W. E. Moose

Rev. Hill remained the pastor of this congregation until March 19, 1891. The next succeeding pastor, Rev. W. F. Layport, began his ministry on Oct. 31, 1891. While he was conducting revival services, a committee was appointed to purchase 100 badly needed hymn books. The committee chose Living Hymns for use in Sunday school and other church services. One of the "other" services included Christian Endeavor -- a youth organization which met to sing and listen to addresses. Rev. Layport resigned June 24, 1903, but called a special congregational meeting to receive nominations for a new pastor. The only nomination made was for Rev. S. M. F. Nesbitt of Frazeyburg. The vote was unanimous. The Elders and Trustees signed the call offering Rev. Nesbitt \$750 per year and free use of the manse during his time as pastor.

When the new pastor arrived, "the spiritual condition of the church and other matters was discussed and a revision of the roll of membership made." The roll stood at 175 members, and due to the spiritual condition, special revival meetings were held in October. The revival spirit continued for the next few years. In December of 1904, the congregation was divided into prayer meeting groups. At these "Cottage Prayer Meetings" individuals were "made the special subject of prayer that they

might be brought to a saving knowledge of the Saviour". In October 1906, session "decided to unite with other churches of the village in a special series of revival services." This resulted in the first instance of ecumenism, although relations with the neighboring Methodists were long standing.

In 1909, George J. C. Smith was employed as the choir director at \$1 per week. Our choir traded music with the choir at Hilliard Presbyterian Church to reduce the expense to either congregation.

The next pastor was David Kerr, who came from the Dayton Memorial Church. The church gave him a \$1,200 salary and use of the manse with utilities paid.

Mrs. Kerr was active and musically inclined. She is credited with starting the F & F Bible Class.

Prior to Dec. 11, 1911, communion was taken from a common cup and loaf. Since then, it has been observed individually.

We purchased the south property from the heirs of Martha V. Joseph for \$4,000 on Oct. 14, 1913, and sold the manse (192 Main St.) to Mrs. T. W. Van Dorn for \$2,250. After

serving the church for three years, Rev. Kerr resigned in December 1913.

Rev. Joseph Williamson came next on April 30, 1914. The Installation Service was conducted by Presbytery with Rev. J. W. Boyer, from Outville Presbyterian, who "delivered an able sermon on the deity [divinity] of Jesus Christ, the Head of the Church."

It was 1914 when Miss Alice Whitehead resigned as the church organist, being replaced by Mrs. Lillian Smith. This first mention of an organist occurs in the record before the purchase of our present organ, suggesting that we had some kind of organ beforehand. In the brief annual report of that year, we find that there were 278 members; \$150 went to Foreign and Home Missions, and \$50 each to certain colleges.

In January of 1916, a congregational meeting was held after the midweek prayer meeting. "The purpose of



*Early members of the church pose outside the front entry in this undated photo.*

the meeting was to discuss the selling a portion of the south side of the church lot” as the church was in debt to the amount of \$800. The property was sold and not re-purchased until 1974 for \$33,000. It is the present site of the south rental property. In the April meeting, the choir director George Smith was given an additional dollar a week, raising his salary to \$2 per Sunday.

In February 1917, the church decided to remodel the basement of the sanctuary. The new basement was dedicated in March of 1918, with all but \$45 of the debt paid. The Trustees secured a special loan to furnish the basement with needed items.

Session met in March of 1920 and “decided that permission be granted to the Berean Class...to solicit the membership of the congregation towards a fund to purchase a pipe organ for the Church”. A used Estee Organ was purchased at a cost of \$3,000. Lillian Smith was made the new organist on April 4, 1920.

Expecting to pay the next pastor \$1,800 per year, the Rev. F. G. Schloter came in December 1921 from New Castle, Pennsylvania at a salary of \$1,650 and a one week summer vacation. Use of the manse was free, updated with an indoor bathroom by the F & F Class, and a new “Bell Telephone” installed, service free of charge to the pastor. The church budget exceeded \$7,000.

In 1923, the roll was reviewed and 62 members were suspended because of non-attendance, Membership total was established at 265. A plan for reviewing the suspen-

sions was allowed and was discussed for nearly two years.

At one time our church had a loan from the Board of Church Erection of the denomination. We believe this was used to renovate the sanctuary and the basement.



*In 1920, the Bereans purchased a pipe organ for the Church for \$3,000. Ninety-two years later, the same organ still fills the sanctuary with glorious music during Sunday worship services.*

In 1924, the church participated in funding a home for the aged in Sidney, Ohio. The Trustees expanded their board to six in 1925. During these years the church had a strong Anti-Saloon League interest, and speakers were invited to the pulpit and to meet with church organizations.

Rev. Schloter resigned in July 1927, becoming effective at the end of August. An invitation was extended to the Methodist Episcopal Congregation in December that year to worship with us while repairing their building. Since our church was without a pastor,

Rev. Fetch of the Methodist Church preached the evening services.

During the pastorate of Rev. Robert W. Howes (Feb. 6, 1928 – Aug. 31, 1939), the Session met together in the Session room before the service and marched into the sanctuary, sitting in the front rows. Use of regular church bulletins began at this time.



*Women's Berean Fellowship in the early 1930s.*

During the congregational meeting of 1928, a report was given about the stucco/stone facing done to the church exterior. The work was done by prisoners from the Ohio State Penitentiary, and completed in the fall of 1929. A special week of dedication services was conducted from December 1st through the 8th. Dr. W. O. Thompson, President Emeritus of The Ohio

State University and former Moderator of the General Assembly, was the guest speaker at the 10:30 a.m. Preparation Service. At the 2:30 p.m. Dedicatory Service, the Rev. Edwin Swinburne of the M. E. Church of Pataskala read from Scripture, and former pastor, Dr. S. M. F. Nesbitt of Wooster preached on the subject of "The Church".

The Rev. Howes' pastorate ended on Aug. 31, 1939. His successor was Rev. Richard L. Korthcamp, who came in September 1939 and resigned on Aug. 31, 1947. Rev. Charles Haddock followed, serving the congregation from May 6, 1948, to Feb. 28, 1950. The Rev. Charles E. Nash came to be the pastor on Oct. 20, 1950.

On Jan. 6, 1955, our church voted to affiliate with the Newark Area Council of Churches, but in a special meeting of March 6, they rescinded this action because of the liberal leanings of that church body.

Congregational receipts for the year 1955 looked like this: \$119 went to General Missions, \$7,401 went to pay expenses, \$1,235 was raised for special receipts, and \$1,825 was given for benevolence projects. The average attendance was 68, with a total membership of 226.

In February of 1955, a new Session record book was purchased at a cost of nearly \$30. Our church also sponsored the Boy Scout and Cub Scout programs of the community. A homecoming Sunday was set for that October. Pastor Nash retired June 30, 1956.

The next pastor, John W. Sloat, came on July 7, 1957. He was given a salary of \$4,000. The first mimeograph was secured and the practice of printing bulletins

for the worship services began. This year, dancing was permitted in the basement of the church for the recreation of the Westminster Fellowship. This is also the year that the Board of Deaconesses was formed: Marjorie Rensch for a two-year term and Martha Tykodi for a one-year term. Up to this time the Board had been composed of men only.

The first Policy Statement on the use of the building was issued in February 1958 and later made available to members in printed form. Pack #167 was the first Girl Scout Troop to use the church. They met in the basement on Monday afternoons. At the congregational meeting in December, the church appointed a building committee to explore possibilities for expansion.

As a result of the national denomination merger in January 1959, the name of the church was changed to the First United Presbyterian Church of Pataskala. In March, the Session recommended remodeling the church, using the existing manse for space, and constructing or purchasing a new manse.

The 40-foot x 60-foot educational building was temporarily set aside. A new manse was built on the corner of Wood Street and Atkinson Street at a cost of \$18,000. Later that year, Elizabeth M. Wilson became a missionary to Egypt, the first foreign missionary from our church.

Outdoor Vespers were canceled during the summer of 1960 due to the lack of grass from construction of the new educational wing. It was dedicated on April 3, 1960, and by Oct. 17, 1960, the dedication service for the remodeled chancel was held.



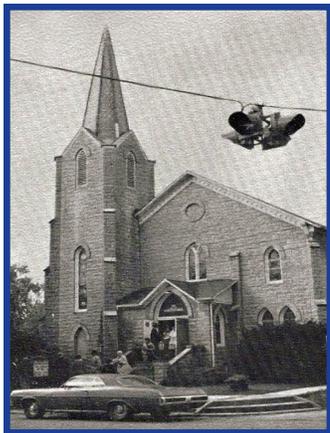
*1958 Children's Christmas Pageant.*



*Sunday School is in session in this photo dated 1960.*

Rev. Grant Mason served as the moderator of the Oct. 1, 1961 Congregational Meeting to elect a new pastor. The candidate was Rev. Donald Moffett of Salida, Colorado. He was given a \$4,800 salary, \$400 car allowance, and all moving expenses and utilities paid.

On Oct. 27, 1963, the congregation met to consider its future expansion. The Building Committee recommended that the new facility include rooms for Church School, a nursery, toilets, adequate fellowship, and parking needs to fulfill its mission to the growing community. A financial campaign began in the spring of 1964 to raise funds for the new educational wing.



*First Presby circa 1978.*

The membership was 289. The Annual Report of 1963 shows that \$11,802 was given for General Expenses, \$922 to Sunday School, \$1,102 from the Women's Association, \$292 from other organizations, special receipts of \$1,825, and Benevolence gifts of \$2,611.

The Session proposed to the congregation that there be "One Board of Deacons consisting of...6 men and 6 women". The change in by-laws was passed by the congregation in January 1966. In April of that year, the Building Committee reported on the bids received for the educational wing. "The low bid of over \$109,000 was well over our estimated cost, but after consultation with the bidder and several changes", the cost was reduced to about \$95,000.

That same month, Rev. Moffett announced that he was a candidate of a church in Richland, Michigan. In May the church voted to receive Rev. Moffett's request to leave. By September, the nominating committee presented Rev. William N. C. Curtis to the congregation, and he was unanimously called.

In 1967, "a motion was made...condemning the gambling so prevalent in the various fairs...in Licking County, and...encouraging the Southwest Licking County Ministerial Association in the constant fight against such gambling. This motion was seconded and passed."

In a congregational meeting of May 1967 the church rejected an offer to purchase the property north of Atkinson Street for a parking lot. The price of \$7,000 was

too high.

The bid of \$71,400 was passed to construct the educational wing. \$30,000 was available at the time, so the church borrowed \$45,000 to begin construction. The dedication of the new educational wing was held on Nov. 23, 1969.

On April 5, 1970, Rev. Curtis was voted as the new pastor of the First Presbyterian Church of Moundsville, West Virginia. He left in July. The Rev. Russell Gilmore served as stated supply for nearly 1.5 years. He was respected and loved as he labored with our congregation. It must be noted that he donated the water cooler in lieu of receiving a salary.

The Women's Association raised \$1,900 to furnish the kitchen in September 1971. On April 16, 1972, the Rev. L. Dudley Field III was called by the congregation to be the next pastor. The terms were a salary of \$8,000, car allowance of \$600, and utility allowance of \$300. Under his ministry the church purchased the north property for \$58,000. As recorded in the minutes of Jan. 30, 1983, only \$23,000 was borrowed at 13 percent interest for 10 years. The pastoral relationship between Rev. Field and the church was dissolved on June 26, 1983. He has the honored distinction of writing the church's history in 1979. This present work is an abridged version for the 175th celebration of our church.

Dr. Robert Armstrong was called as interim on July 17, 1983, and served until Rev. Charles K. Brown was installed on Oct. 14, 1984. A corporate meeting was called in November "for the purpose of renaming the church to conform with the new constitution of the Presbyterian Church U.S.A." There were 285 members on the roll and a budget of \$71,234 in January 1985.



*Members of the congregation celebrate the sesquicentennial in style — 1830s style.*



*As part of the 1991 Founders Day celebration, a copper cross was installed atop the bell tower.*

During 1985, Rev. Brown began the restructuring of the Boards that continued for several years. The minutes of July 8, 1986, mention the formation of a planning committee for the sesquicentennial celebration and the location of the 7th and 8th graders' time capsule "one hole-digger length west of the first pilaster north of the furnace room behind the education wing... not to be opened before June 15, 2011." The north property was paid off on Sept. 28, 1991.

A copper cross was added to the peak of the bell tower as part of an \$11,170 renovation of the church's slate tile roof. The cross was installed and dedicated as part of a special Founders Day celebration on Nov. 9, 1991, featuring

the glorious hymn "Lift High the Cross." Rev. Brown presented a letter of resignation on Jan 31, 1993.

Rev. Donald Swift became the interim pastor on May 1, 1993, at half-time salary. There were 211 members on the roll. He reaffirmed that the "Pastor and congregation share faith in Christ as personal savior in total life style." The dedication of the new elevator was held on Jan. 9, 1994.

The ordination and installation of Rev. Fred Garry was celebrated on Aug. 14, 1994. The Rev. Robin Obetz served a one year internship here from Sept. 5, 1995, to June 5, 1996. After the restoration of the organ, it was rededicated on Founders Day 1997. The cost was \$46,100. Pastoral relationship was dissolved between the church and Rev. Garry on Aug. 26, 1998.

The church extended a call to Rev. Judith Birdsall as interim minister on Oct. 13, 1998. In February 1999, the roll listed 183 active members. The Rev. Dennis R. Witt was called on Jan. 30, 2000, and began his ministry on March 1, 2000.

In late 2002, the Bereans requested that Session purchase new pew cushions or pad the pews. At the December 2002

Session meeting, the Elders formed a committee to look into the matter. By the following March, the committee had a company lined up for restoring and padding the pews. The Bereans, with the help of the Christmas Cookie Committee, established a pew renovation fund with \$3,000. By April of 2004, the pew fund reached \$12,690 with pledges near \$20,000. The pews were removed in August, and Session set the dedication date on Founders Day 2004. The total cost of the project was just over \$30,000.

The kitchen and Fellowship Hall were renovated together. The project began in May 2007 with the formation of the Kitchen Committee. Both renovations were completed and dedicated with a dinner on Feb. 10, 2008. To expand our educational space for children, the basement was refinished and dedicated the "Diane Kasler Activity Center" on May 31, 2009. Due to plumbing problems, our main bathrooms were remodeled in the midst of the basement renovation project.

At the present, the church continues under the leadership of Rev. Dennis Witt, celebrating a new milestone in its long history. Our congregation remains dedicated to maintaining the Gospel witness in the Pataskala community for the next 175 years. Let Founders Day remind us of our past and our dedication to witness the Gospel of Jesus Christ. The Clerk of Session in 1996 said, "One of the aims of Founders Day is for the healing of old wounds." Let all that we do be done for the Glory of God.

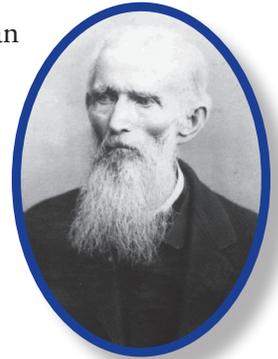
*— Jim Boggs, Clerk of Session 2012*



*The future of First Presbyterian...*

# Historical Timeline

**Nov. 11, 1837** First Presbyterian Church of Pataskala began as “South Fork Presbyterian Church” with 19 dedicated Christians meeting for worship together. Those who gathered were: Hall and Eliza Robertson; William and Christiana Baird; Isaac and Jane Condit; Orson and Harriet Smith; Samuel S. and Peabody Atkinson; John Frayzier; James C. Condit; Joseph and Margery Baird; and Mrs. Rebecca Niblow. They met in various places after that, most often in a schoolhouse along what is now Route 16. They elected Timothy Howe as their first minister. For 11 years, services were held in the old United Brethren House in Etna.



*Rev. Timothy W. Howe*

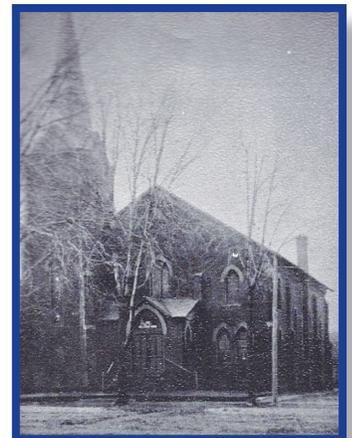
**1838–1876** Rev. Timothy W. Howe serves as Minister.

**In 1852...** The “Gravel Bank Church,” costing \$800 to construct, was completed, near the creek and across from where the Pataskala Cemetery is now located. As this structure deteriorated, the congregation began to formulate plans for a new sanctuary up on the main road.

**In 1864...** A request from the South Fork congregation was sent to the Presbytery of Newark to change the name to “Pataskala Presbyterian Church.” Permission was granted.

**In 1869...** The building committee purchased a lot for \$650 from Mr. Jacob Joseph. The new building was to be constructed of brick, 40 by 60 feet, for an estimated cost of around \$5,000.

**Oct. 13, 1870** The Pataskala Presbyterian Church was dedicated to God with appropriate services. The Rev. Daniel Tenny (of Newark) preached from the text of Haggai 2:9, “The glory of this latter house shall be greater than the former.” The celebration carried over into November and the anniversary parallels what is now called on church calendars *Reformation Sunday*.



*First Presby circa 1870.*

**In 1873...** A Steeple Bell is ordered and arrives on March 22, 1873. It weighed 1,240 pounds and was hoisted by hand and tackle, inch-by-inch, up the 55-foot tower where it still rings today.

**In 1876...** Rev. Timothy W. Howe retires after 37 years.

**1876 – 1878** Rev. T.S. Bailey serves as Minister.

**1878 – 1879** Rev. C. H. Purmont, St.S., serves as Minister.

**In 1879...** The church had 202 members.

**1879 – 1887** Rev. Thomas H. Kohr serves as Minister.

**1887 – 1891** Rev. James R. Hill serves as Minister.

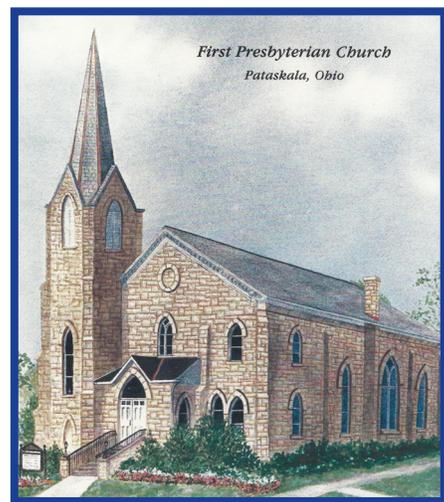


*An early Sunday School class.*

- 1891 – 1903** Rev. W. F. Layport serves as Minister.
- 1903 – 1910** Rev. S. F. M. Nesbitt serves as Minister.
- In 1904...** The congregation was divided into districts for “Cottage Prayer Meetings.”
- 1910 – 1913** Rev. David Kerr serves as Minister.
- In 1911...** The first individual communal service was observed. Prior to this, the Sacrament was taken from a common cup and loaf of bread passed through the pews.
- In 1913...** The church purchased from the heirs of Martha V. Joseph a property south of the church for \$4,000 on Oct. 14, 1913, and sold the existing manse to Mrs. T.W. Van Dorn for \$2,250 (192 S. Main Street).
- 1914 – 1921** Rev. Joseph B. Williamson serves as Minister.
- In 1917...** The Sanctuary Basement was remodeled for Sunday School Rooms and Social Hall.
- 1922 – 1927** Rev. F. G. Schloter serves as Minister.
- In 1922...** The Church was remodeled to accommodate the pipe organ purchased by the Berean Sunday School Class. The organ is still in use today.
- 1928 – 1939** Rev. Robert W. Howes serves as Minister.
- In 1929...** The stone façade was added to the church exterior.
- Nov. 14, 1937** The 100th Anniversary is celebrated with a congregational dinner.
- 1939 – 1947** Rev. Richard L. Korthcamp serves as Minister.
- 1948 – 1950** Rev. Charles W. Haddock serves as Minister.
- 1950 – 1956** Rev. Charles E. Nash serves as Minister.
- In 1953...** The Morning Bible Study Group began.
- In 1955...** There were 220 members with a total annual church budget of \$6,960.
- 1956 – 1957** Rev. Lee O. Scott, St.S., serves as Minister.
- 1957 – 1961** Rev. John W. Sloat serves as Minister.



*Photo of the “Young Men’s Sunday School” class.*



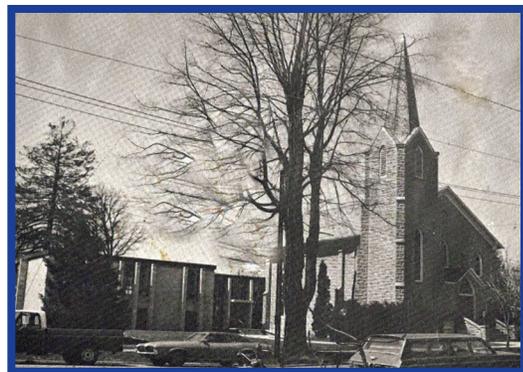
*Drawing of church building, depicting the beautiful stone façade, by Sally (Smith) Seiberling, 1987.*

**In 1957...**

Rev. Sloat obtained the first mimeograph machine to begin printing Worship Service Bulletins; the Board of Deaconesses was formed; and dancing was permitted for the first time for the youth fellowship.

**In 1959...**

A new manse was built directly behind the Church at a cost of \$18,000. The old manse was redecorated for use by the church school and as a meeting place for small committee and board meetings. The Rev. John Sloat was the first to live in the new manse.



*First Presby circa late 1960s, featuring the addition of the education wing.*

**In 1960...**

The pulpit and lectern were remodeled and dedicated on Oct. 17, 1960. Average Sunday School attendance was 100.

**1961 – 1966**

Rev. Donald Moffett serves as Minister.

**1966 – 1970**

Rev. William N.C. Curtis serves as Minister.

**In 1967...**

The bid of \$71,400 was passed to construct the education wing of the Church; there was \$30,000 available at the time, so \$45,000 was to be borrowed to finance construction of the present wing of the church.

**In 1969...**

A Dedication of the new building/educational wing and social hall was held on Nov. 23, 1969; the Chancel and Choir Loft were also remodeled. Dora Lee Askoff became the first woman to serve as an elder.

**1971 – 1972**

Dr. Russell Gilmore serves as Interim Minister.

**In 1971...**

The kitchen was completed.

**1972 – 1983**

Rev. L. Dudley Field, III, serves as Minister.

**1983 – 1984**

Dr. Robert J. Armstrong serves as Interim Minister.

**1984 – 1993**

Rev. Charles R. Brown serves as Minister.

**November 1987**

First Presbyterian Church celebrates its 150th Anniversary with a month of activities. Congregation members dress in period costumes; The Rev. Charles Brown arrives at church on horseback.



*Members of the congregation and the Rev. Charlie Brown (on horseback) pose outside the church as part of the 150th Anniversary Celebration in 1987.*

**In 1987...**

The church purchases its first computer (ATT PC6300) with 256-640 KB system memory and a 5.5-inch floppy disk drive for \$1,946 (more than \$4,000 in 2012 dollars).

**In 1990...**

The church has 211 active members; 31 on the Baptized Roll and average Sunday worship attendance is 91.

**Nov. 9, 1991**

A copper cross was added to the peak of the bell tower as part of an \$11,170 renovation of the church's slate tile roof. The cross was installed and dedicated as part of a special Founders Day service on Nov. 9, 1991, that aptly featured the glorious hymn "Lift High the Cross."

**In 1993...**

Handicap lift elevator installed.

**1993 – 1994**

Dr. Donald Swift serves as Interim Minister.

**In 1994...**

New heating and air-conditioning was installed throughout the building.

**1994 – 1998**

Rev. Frederick G. Garry serves as Minister.

**In 1996...**

The pipe organ was completely renovated.

**1998 – 2000**

Rev. Judith Birdsall serves as Interim Minister.

**2000 – Present**

Rev. Dennis R. Witt serves as Minister.

**In 2002...**

The Children's Nursery was renovated; and extensive renovations were completed in the bell tower and balcony with a tremendous amount of volunteer labor.

**In 2003...**

Replaced all 40 year-old windows in the education wing with double insulated panels; four stained glass window panels were renovated; "Christmas Star" window donated; new video recording system was added; and Ramsey Memorial Flag Pole installed.

**In 2004...**

Our original curved-oak pews were refinished and padded; sanctuary flooring was repaired and refinished.

**In 2006...**

Main entry and new education wing ceiling lights were replaced.

**In 2007...**

A new walkway was installed with a handicap accessible ramp; and the kitchen underwent a \$60,000 renovation project.

**In 2009...**

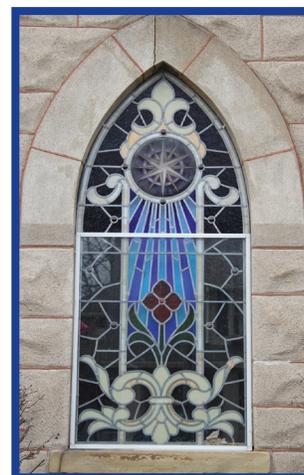
The Diane Kasler Activity Center (basement activity area) underwent a \$23,000 renovation; and the Memorial Gardens (Jacob Mauger Eagle Scout Project) underwent a \$3,700 improvement.

**In 2010...**

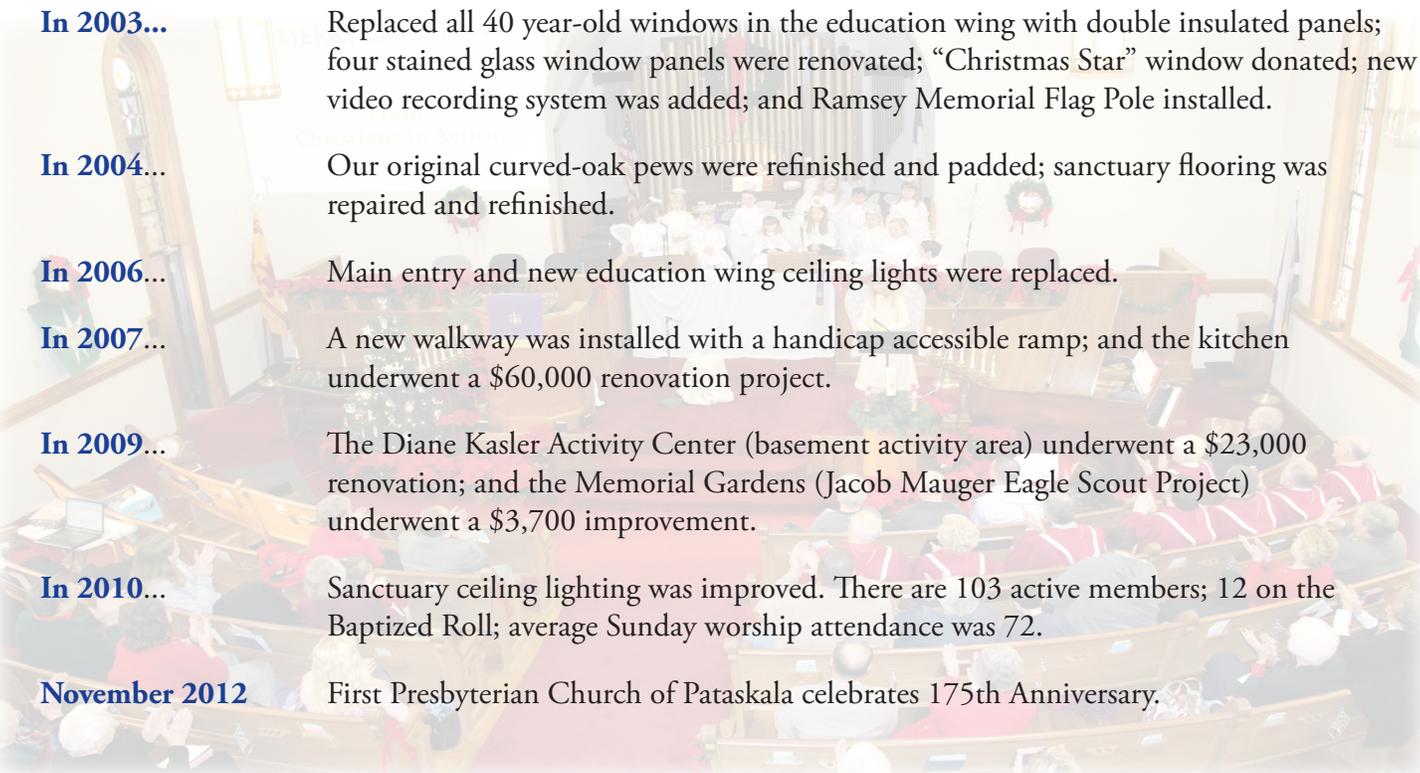
Sanctuary ceiling lighting was improved. There are 103 active members; 12 on the Baptized Roll; average Sunday worship attendance was 72.

**November 2012**

First Presbyterian Church of Pataskala celebrates 175th Anniversary.



*The "Christmas Star" window, visible from Main Street, was installed in 2003.*



***"The testimonies of the ages remind us; those who have sacrificed to preserve and proclaim the gospel, who have built the visible Kirk and those who built this house of worship."***

# Ministerial Roll Call

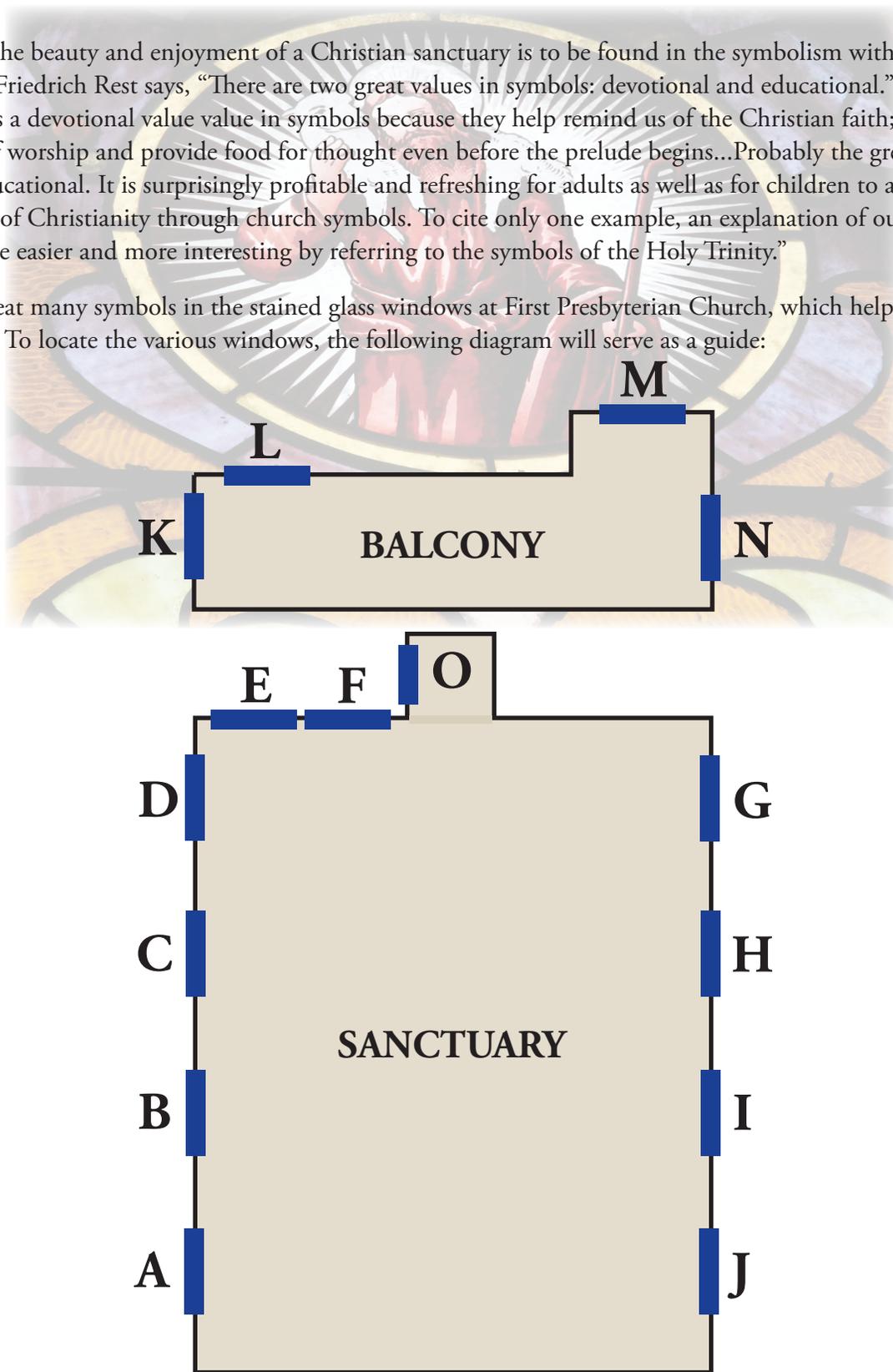
<u>NAME</u>	<u>START DATE</u>	<u>END DATE</u>
Rev. Timothy W. Howe	Oct. 14, 1837	Jan. 1, 1876
Rev. T. S. Bailey	Feb. 16, 1876	May 4, 1878
Rev. C. H. Purmont, SS	August 1878	Spring 1879
Rev. Thomas H. Kohr	August 1879	March 3, 1887
Rev. James R. Hill	May 1887	March 19, 1891
Rev. W. F. Layport	October 1891	June 24, 1903
Rev. S. F. M. Nesbitt	August 1903	October 1910
Rev. David Kerr	October 1910	Dec. 28, 1913
Rev. Joseph B. Williamson	April 30, 1914	Aug. 31, 1921
Rev. F. G. Schloter	Jan. 22, 1922	Aug. 31, 1927
Rev. Robert W. Howes	Feb. 6, 1928	Aug. 31, 1939
Rev. Richard L. Korthcamp	September 1939	Aug. 30, 1947
Rev. Charles W. Haddock	May 6, 1948	Feb. 28, 1950
Rev. Charles E. Nash	Oct. 20, 1950	June 30, 1956
Rev. Lee O. Scott, SS	August 1956	June 1957
Rev. John W. Sloat	Aug. 7, 1957	June 18, 1961
Rev. Donald Moffett	Oct. 15, 1961	June 12, 1966
Rev. William N.C. Curtis	Nov. 6, 1966	July 19, 1970
Dr. Russell Gilmore, Interim	Jan. 1, 1971	June 25, 1972
Rev. L. Dudley Field, III	July 2, 1972	July 31, 1983
Dr. Robert J. Armstrong, Interim	Aug. 1, 1983	Aug. 1, 1984
Rev. Charles R. Brown	Sept. 14, 1984	Feb. 1, 1993
Dr. Donald Swift, Interim	May 2, 1993	July 31, 1994
Rev. Fred Garry	Aug. 14, 1994	Aug. 31, 1998
Rev. Judith Birdsall, Interim	Nov. 29, 1998	Feb. 28, 2000
Rev. Dennis R. Witt	March 1, 2000	Present

# Stained Glass Windows

Excerpts from *Christian Symbolism in the First United Presbyterian Church*, The Rev. John W. Sloat, 1960.

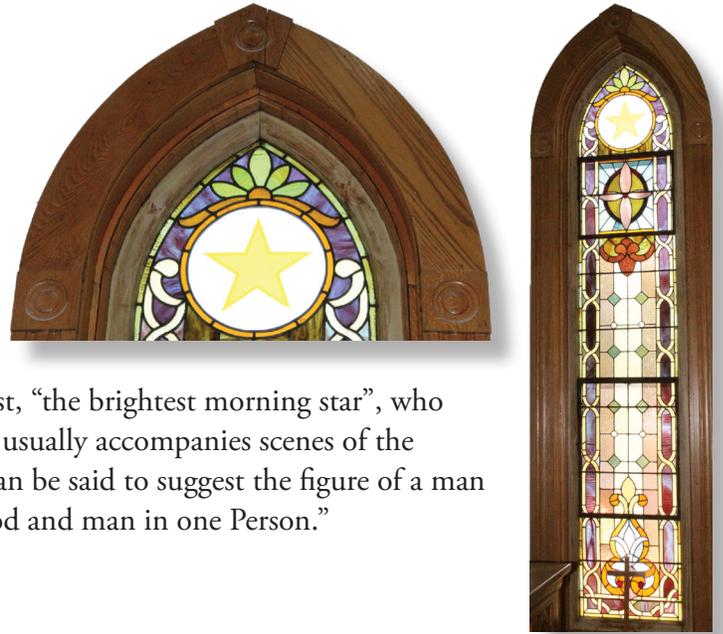
Part of the beauty and enjoyment of a Christian sanctuary is to be found in the symbolism with which it is filled. Friedrich Rest says, “There are two great values in symbols: devotional and educational.” We say that there is a devotional value value in symbols because they help remind us of the Christian faith; they create an atmosphere of worship and provide food for thought even before the prelude begins...Probably the greatest value of symbols is educational. It is surprisingly profitable and refreshing for adults as well as for children to approach the cardinal ideas of Christianity through church symbols. To cite only one example, an explanation of our belief in the Trinity is made easier and more interesting by referring to the symbols of the Holy Trinity.”

There are a great many symbols in the stained glass windows at First Presbyterian Church, which help to beautify our sanctuary. To locate the various windows, the following diagram will serve as a guide:



## A. The Five-Pointed Star

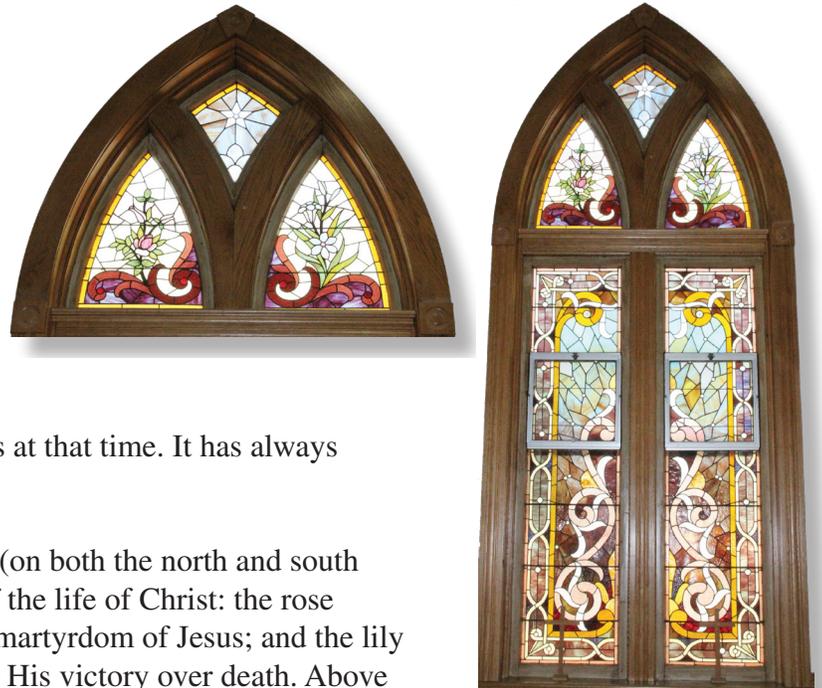
The five-pointed star is symbolic of Epiphany, or the manifested nature of God. In Matthew 2:2, it is recorded that the wise man came from the east and asked, “Where is he who has been born king of the Jews? For we have seen his star in the east, and have come to worship him.”



The five-pointed star is the star “out of Jacob”, Jesus Christ, “the brightest morning star”, who manifested himself to the Gentiles. The five-pointed star usually accompanies scenes of the nativity. With a liberal use of the imagination, this star can be said to suggest the figure of a man (with head, two arms, and two legs) who is both “true God and man in one Person.”

## B. The Rose and the Lily

The Rose, among the ancient Romans, was the symbol of victory, pride and triumphant love. In Christian symbolism, the red rose is the symbol of martyrdom. In general it is the symbol of Messianic hope. There is a conventionalized Christmas Rose on all of the pew ends, reminding us of the Nativity of our Lord.



The Lily is a symbol of Easter because it blooms at that time. It has always represented purity.

These two flowers together in the same window (on both the north and south walls of the church) tell of the entire meaning of the life of Christ: the rose telling of the Messianic hope, the birth, and the martyrdom of Jesus; and the lily reminding us of His triumphant resurrection and His victory over death. Above them is the star of the Nativity, symbolizing the coming to earth of Christ for this purpose of redemption.

## C. Shock of Wheat

Wheat is used to suggest the bounty of the earth, and also the human nature of Jesus Christ, who is the Bread of the World. In this reference it is also suggestive of one of the Communion elements.



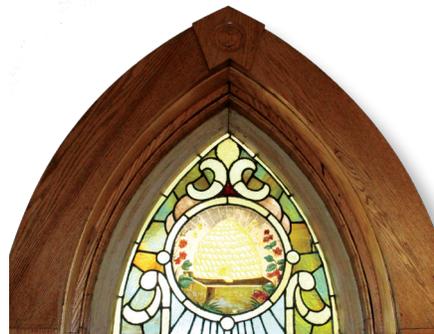
## D. Dove with Nimbus

The Dove is the symbol of peace and purity. The most important use of the dove in Christian art is as a symbol of the Holy Ghost. It is first seen descending from Heaven during the baptism of Christ. The nimbus or halo, is indicative of divinity, since it is one of the members of the Trinity. This is a descending dove, representing the gift of the Holy Spirit to believers.



## E. Beehive

The Beehive represents a picture of many bees working together, each in its own capacity, for the benefit of the entire group. This symbol is the most modern of all symbols of the Christian Church.



## F. Sower

The Sower reminds one of the parable of the soils, told by Jesus. The seed is the Word of God, and the different types of soil represent the different degrees of receptivity on the part of the hearer.



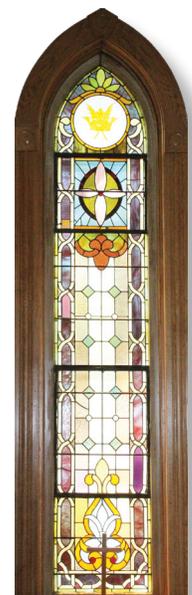
## G. Three Angels

The word “angel” means messenger, and wings are symbols of divine mission. Three Angels may refer to the Trinity, or may have reference to the three orders of the angelic host: First hierarchy - seraphim, cherubim, thrones; Second hierarchy - dominations, virtues, powers; Third hierarchy - principdoms, archangels, angels.



## H. Crown and Palm

The Crown represents Jesus as Lord and King. Among Romans, the Palm Branch was traditionally the symbol of victory. Together, they mean the triumph of Christ the King, and the reward of a faithful Christian life — “an unfading crown of glory.”



## I. See Window B

### J. Dove with Branch

The Dove with an olive leaf in its mouth refers to the story of the flood, and symbolizes the deluge, victory, and expectation of new life. It may be said to mean deliverance from the hardships of life and peaceful life with God in the world to come.



### K. Lamb with Banner

Out of the Hebrew sacrificial system, the Christian Church took the Lamb as the symbol of Jesus Christ. John the Baptist said, “Behold, the Lamb of God.” The lamb in this window is carrying a resurrection banner — a white pennant with two tails, representing the two natures of Christ. On the banner is a cross, and it is attached to a staff which is topped by a cross. The banner on the cruciform staff represents the Lamb of God dying on the cross to save the world.



### L. Chalice with IHS

The Chalice is the most important symbol for the sacrament of Holy Communion. It is the type of cup from which Christ and the disciples drank at the Last Supper. The letters “IHS” are the first three letters of the word “Jesus” in Greek.



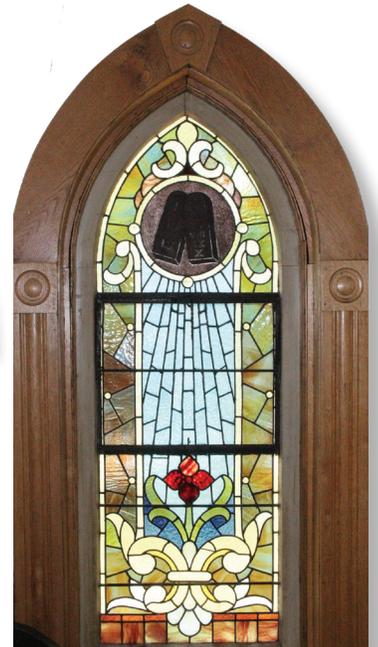
## M. The Good Shepherd

The one symbol which most members of the church have probably missed seeing is in the tower window, half hidden by the ceiling in the tower. It is a picture of Christ bearing a lamb on his shoulders, and is a symbol of the Good Shepherd, who came to seek and to save the lost. He is carrying a shepherd's crook, which represents the scepter of his kind of kingship.



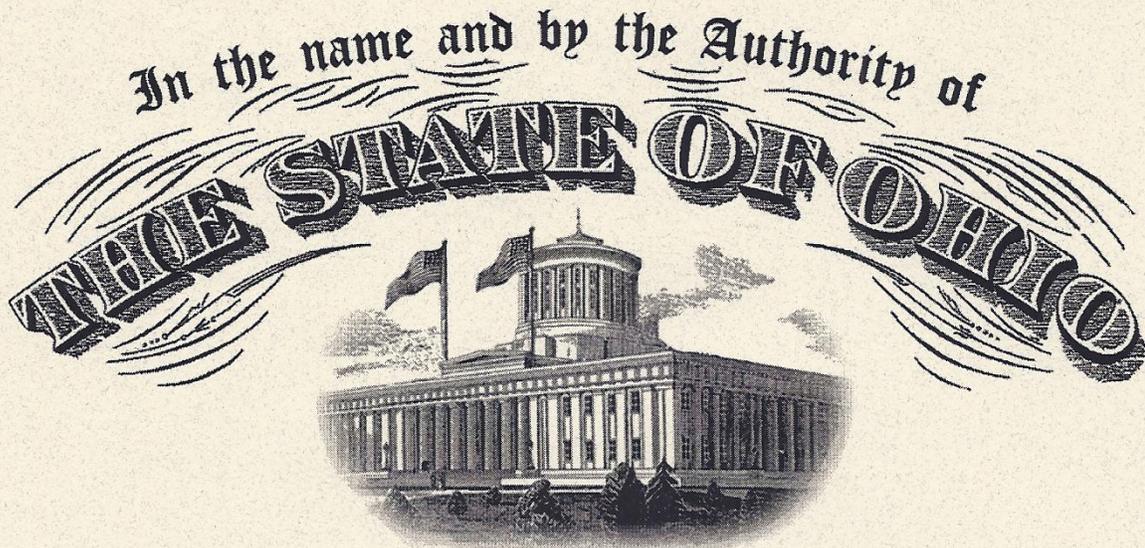
## N. Two Tables of the Law

The Two Tables of the Law symbolize the Ten Commandments, the fundamental moral law for both Jews and Christians. They are divided three and seven because the first three refer directly to God, and man's relation to him, while the final seven control man's conduct toward man.



## O. See Window C

# Governor's Proclamation



*John R. Kasich*

*Governor of Ohio*

*hereby officially recognizes*

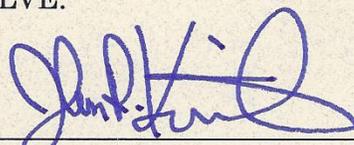
## FIRST PRESBYTERIAN CHURCH ON YOUR 175<sup>TH</sup> ANNIVERSARY

Karen and I extend our warmest greetings to the pastors, members, and friends of First Presbyterian Church in Pataskala, Ohio on the occasion of 175<sup>th</sup> Anniversary.

Ohio's churches have traditionally been the bedrock of our society. I am humbled by the church's daily work, which is an ongoing testament to believers' faith in God and commitment to His work.

I commend the members of the First Presbyterian congregation for your faith and for the work you do to make Ohio stronger.

ON THIS FOURTH DAY OF  
NOVEMBER, TWO THOUSAND  
TWELVE.



John R. Kasich  
Governor

# Clan Names and Tartans

*of families connected to First Presbyterian*



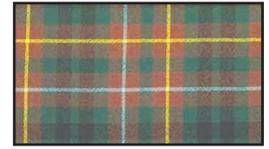
Baird

Bowie



Boyd

Buchanan



Campbell

Crawford



Douglas

Fletcher



Fraser

Galloway



Gordon

Johnston



Kennedy

McLeod



McDonald

McGregor



McIntosh

Morrison



Ramsey

Smith



# A Hymn of Praise

*Written by Hugh J. Hughes for the dedication of the Pataskala First Presbyterian Church*

Dear Old First Church — Beloved by all,  
For deeds done in His name,  
Responding nobly to His call,  
Throughout the years the same;  
Her past achievements we adore,  
And for her future ask  
That God will bless her as of yore  
With strength for every task.

Dear Old First Church — Thy saints in Heav'n  
Rejoice with us today  
And glory in what thou hast given  
To help us on our way;  
Oh! Thou the leader of our host,  
Accept the praise we bring.  
And keep us always at our post,  
And to thy precepts cling.

Dear Old First Church — Lead on, lead on  
To greater heights for God,  
Cease not thy work, though we be gone  
And sleep beneath the sod;  
Thy King is Jesus and He lives  
To bless and prosper thee;  
Dear Old First Church we pledge anew  
Our service full and free.



# Acknowledgements

*Thanks to the following people who helped to plan and compile the 175th booklet:*

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Christina Wandersleben

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Marjorie Rensch

Sally Seiberling

Rev. Dennis Witt

*The 175th Anniversary Committee extends its heartfelt thanks to Judy Baird and The Baird Family, who were instrumental in providing guidance and key insights into preparations for the 175th Anniversary celebration.*

*The Committee is also grateful for the many individuals not listed above who provided numerous suggestions, background materials and historical documents. Due to space constraints, not everything could be included in this document; however, other Anniversary displays will feature items of our history. Any oversights or omissions were not intentional.*



*Capital City Pipes & Drums leads the 2011 Founders Day Parade.*

1837



2012

## A Scottish Blessing

**“If after Kirk ye bide a wee,  
There’s some wad like to speak to ye.**

**If after Kirk ye rise and flee  
We’ll all seem cauld and still to ye.**

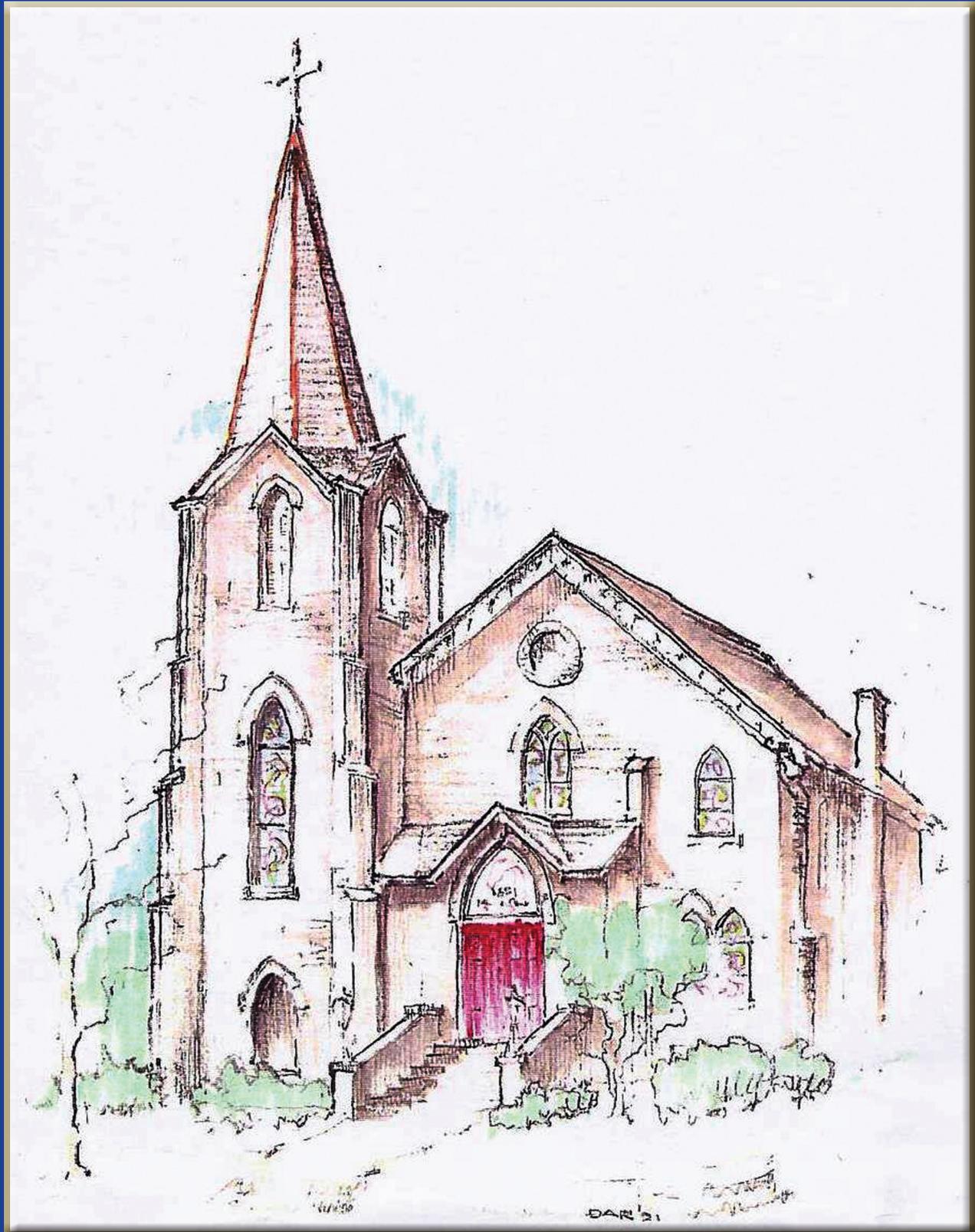
**The one that’s in the seat we’ ye  
Is stranger here than ye, maybe.**

**All here have got their fears and cares,**

**Add ye your soul unto our prayers,**

**Be ye our angel unawares.”**

*First Presbyterian Church, Pataskala  
Celebrating 175 Years — 1837-2012*



*“One generation shall praise thy works to another, and shall declare thy mighty acts.”*

*— Psalm 145:4*