

# Churches of Jefferson County

**By: Jo Burford - 1990**

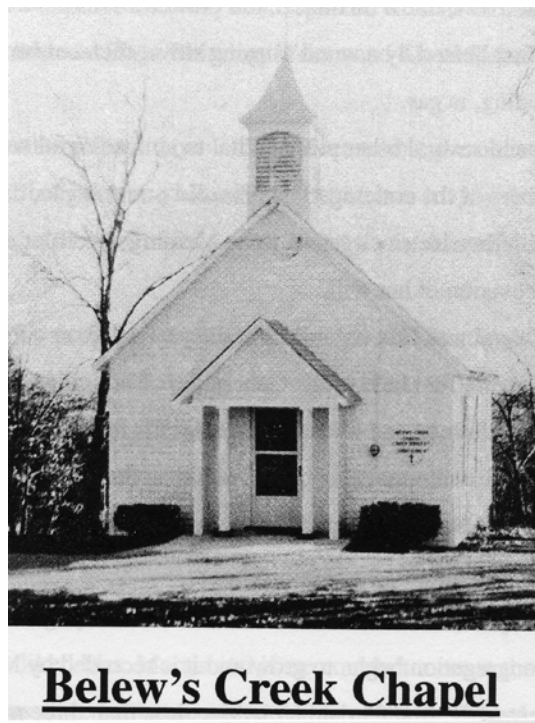
Prepared for this site by Blaine Olson

The original book may be viewed at the DeSoto Library

## **TABLE OF CONTENTS** (note: page numbers may not be accurate due to internet formatting)

Belew's Creek Chapel.....	1
Bethlehem Baptist Church.....	9
DeSoto Christian Church.....	13
First Baptist Church of DeSoto.....	17
First Christian Church of Festus.....	21
First Christian Church of Hematite.....	25
First Church of God of DeSoto.....	29
First Presbyterian Church of Festus.....	31
First United Methodist Church of DeSoto.....	35
Flucum German Methodist.....	39
Glade Chapel Church.....	43
Grace Presbyterian Church.....	47
Herculaneum United Methodist Church.....	49
Hillsboro United Methodist Church.....	53
Hope United Church of Christ.....	57
Immaculate Conception Church of Maxville-Arnold.....	61
Immanuel Lutheran Church.....	65
Methodist Episcopal Church South.....	69
Mount Olive United Methodist Church.....	73
Oakland Baptist Church.....	77
Pilgrim's Rest Baptist Church.....	81
Plattin United Methodist Church.....	85
Sacred Heart Catholic Church.....	89
Sandy Creek Baptist Church.....	93

St. Andrew's United Methodist Church.....	97
St. John's Lutheran Church of Arnold.....	101
St. Joseph Catholic Church of Kimmswick.....	105
St. Rose of Lima Catholic Church of DeSoto.....	109
Trinity Episcopal Church of DeSoto.....	113



When the old church bell in the steeple of Belew's Creek Chapel on Hillsboro-House Springs Road rings each Sunday morning, people for miles around hear and heed its welcome invitation. Those who accept are not always members but people from several denominations who either live in the area or perhaps, are just passing through. They come from the surrounding hills and valleys, over narrow gravel or blacktopped roads to the small country church to hear the word of God and worship together.

This small white church by the side of the road nestles among the shady oak and hickory trees that tower above it. From there it sends out a welcome of warmth and nostalgia of another era, another time and other congregation. It is a house of faith, inspiration, hope and comfort to all who enter.

A visitor most always returns for as long a period as he or she remains in the community for one is charmed by the decor of the early 1900's which has been updated for modern use but still retains the look of the past century.

Belew's Creek Chapel (often referred to as the Chapel of the Wildwood) is lighted by old wall-hanging kerosene lamps, now electrified and a charming chandelier of the same design. The hand made wood pews, glowing with the satiny richness of old polished walnut were made at the time the church was built. Now, due a memorial, red pew cushions have been added.

The Chapel was first heated by a wood-burning stove, then converted to oil and the present day system of heating, is gas.

The altar, lectern and several other pieces, vital to a meaningful worship service, are handmade by local members of the congregation. The old pump organ, damaged by vandalism in 1962, is now replaced with the electric organ of Rose Meininger, former church organist for many years, by special provision of her will.

Belew's Creek Chapel was first organized in the year 1912, as a Presbyterian Denomination. Meetings were first held in the General Store building and Post Office, located on the northeast corner of Goldman and Hillsboro Roads. Eleven Charter members were present that 8th day in October, 1912, and according to Mrs. Charles Steidel, one of the Charter members, they were Amy and Roscoe Elstrot, Mrs. Sarah Dickemann, Katherine and Bertha, Mrs. A. Blumenthal, Mrs. Kate Heiland and Mrs. Steidel, who was past ninety-eight years old when she gave this account.

But the church congregation began to grow and it is recorded by Mrs. Steidel that eighty-three persons were present at the first Christmas service, less than three months later.

Joe Bechler recalled attending services in the old store building but this was a form of Sunday School service and early in the year of 1913, the construction of a new church building was begun at its present location. One and one-half acres of ground was donated by Charles and Jennie Steidel.

A Fredericktown contractor was hired to design and draw up plans for the new church and the men in the community, along with the men who were members of Belew's Creek Church either donated their talents and labor or worked at greatly reduced pay rates. Edward Dickemann, Charles Steidel, John Groswiler and Walter Elstrot were among the builders of the church, which was ready for services by summer of 1914.

But as time went on, tragic things happened to the Belew's Creek Community, according to Mrs. Steidel. One-year, fire is said to have destroyed all of the buildings of the southeast corner of the Belew's Creek Community but by some miracle, the Chapel was spared. Next, came World War I

and the depression, which thinned the population of the community as people were compelled to leave and search for work in nearby cities where there were industries. As the congregation dwindled, it became increasingly difficult to attract ministers for a preaching service but due to the efforts of such members as Mrs. Irene Morris, who worked tirelessly with the children, Sunday School continued active.

Among those young people who have since grown up to become well known and respected citizens of this area were: Edwin Evans, Dale Elstrot, Donald and Elvin Reissing, Wilma and Lloyd Reissing and Grace and John Nixon.

Carl Morris remembers those days - "Sure, I remember the old store building and the Post Office," he told us, "but I don't recall attending church in it. My dad, Hugh Morris owned the old store building and quite a bit of land around it. I do recall attending church in the present building though."

Among those young people who attended Mrs. Morris' Sunday School class was a brother and sister-Lloyd and Wilma Reissing. Lloyd now lives in Hillsboro. "I must have been around twelve," he told us, "when I attended Mrs. Morris Sunday School class. My parents belonged to a church up near Antonio and we didn't get to church very often because of the distance. So, Wilma and I joined eight or ten other kids of the community and we all walked five or six miles on each Sunday to sit in Mrs. Morris' Sunday School class. She was just wonderful. We read from the bible, sang hymns and read and discussed our Sunday School lesson. We all wanted to go because we liked Mrs. Morris and if we couldn't meet at the church, for any reason, Mrs. Morris would take us all to her home and we'd have Sunday School there. She was a wonderful woman."

This was the era of Missionary Supply Ministers, where one circuit minister served four "sister churches" each month; preaching at a different church each Sunday. Belew's Creek Chapel shared it's minister with the sister churches of Cedar Hill, Hillsboro and Horine and the ministers of that day, walked the circuit, often traveling as much as eighteen miles in one day.

While preaching service was held only once each month, Sunday School was held each Sunday morning and members traveled by horseback, by wagon or buggy and many even walked as far as the distant side of Lake Tishomingo.

In 1915, the Steidels had presented another one-half acre plot of ground to the church. This was on the south side of the Hillsboro-House Springs Road and was to be used as a cemetery. On our visit to the church, we walked through this shaded, well-kept cemetery, which is almost three-quarters of a century old. Grandpa Eisenhower was the first to be laid to rest there and the graying aged headstones, together with the old fashioned flowers to be found growing there are mute testimony to its

ageless beauty and tranquility.

Roscoe Elstrot was one of those early members of the Chapel. He is now eighty-eight years old and quite ill. Mrs. Louis Thebeau, one of his daughters, now lives in Hillsboro and is a member of the Horine Presbyterian Church.

"I used to visit Belew's Creek Church when I visited relatives in that area," she told us, "My grandmother, Mrs. Jennie Steidel was Sunday School Superintendent there for many years and is now buried in the little cemetery across the road from the church. She lived to be almost ninety-eight, I believe."

During its tenure, Belew's Creek Chapel has witnessed many events in the lives of its people - shy young brides and bridegrooms, repeating their vows before the altar, baptizing of infants and new members and home comings and bountiful basket dinners beneath the giant oak and hickories. Amelia Elstrot is said to have been the first of the young brides to have been wed in the chapel.

Dale Elstrot and his wife live in DeSoto, Mo. where Dale serves on the local Police force. His mother and dad were Walter and Julia Elstrot and his grandmother was Mrs. Jennie Steidel. Mrs. Dale Elstrot spoke of visiting relatives in the community and of attending church with them occasionally. "But we never lived in the area after Dale and I married," she said, "and one sort of loses track of people."

In 1936, the loyal congregation of the Chapel was reorganized and Daniel Moore, a young Seminarian, served as the pastor of Belew's Creek Church, along with its three sister churches. He was greatly appreciated and loved but when he had completed his work at the Seminary, he was called as a permanent minister to Green Ridge Church in Pacific, Mo.

Ruth Hemme of DeSoto, another granddaughter of Mrs. Steidels, was happy to talk of the days when she had attended church in the small Chapel. "We lived in Horine and attended church there mostly but sometimes, we would attend church at Belew's Creek also and I remember the Reverend Daniel Moore." "When we were kids, Dan Moore lived in our home during the summer while he was attending Seminary in St. Louis in the winter. Dan was a wonderful person and we all loved him."

Mrs. Hemme went on to say, "My grandfather was a millwright. Grandfather Steidel owned and operated Byrnesville Mill and also owned much of the land around it. Our house was large and it was no problem having an extra person or two other than family. While he was attending Seminary, Brother Moore preached on different Sundays, of course at Belew's Creek, Horine, Hillsboro and Cedar Hill Presbyterian Churches. I suppose it was through his Cedar Hill Mission that he met this

lovely girl, Ada Brachman and they were married and afterward move to Pacific, Mo."

Upon his leaving, the small church was once again, left without a minister and the struggle to hold together began all over again but worse was yet to come. The Second World War with its demands for all out effort affected the whole community and along with it-the church.

Services continued to be held intermittently as speakers could be secured and for several years the Reverend Daniel and Mrs. Moore made an annual pilgrimage to Belew's Creek to hold communion service in the Chapel. When World Wide Communion Service was instituted, the service was held on the designated Sunday so that Belew's Creek congregation might participate in the "round the world communion of Christians everywhere." This practice continued until 1954-55 and drew members, former members, friends and relatives from far and wide for this special communion service.

Some years after his move to Pacific, Mo, word was received by his friends of Belew's Creek Chapel, of the Reverend Moore's death. "This was a great loss to all who knew him," Mrs. Hemme said. "Our family still feels his loss."

The years between 1955 and 1960 were almost silent years for the small church but during this time, the Steidels, Bechlers, Eisenhauers and Elstrots, plus a few faithful others, continued to care for the property devotedly. Such things as paying the insurance, making necessary repairs, cleaning the building and mowing the grass on both the church and cemetery grounds, were shared by a loyal few. Occasionally, the Chapel was used for funeral services but only when the weather permitted.

Through the years the door of the chapel was left unlocked so that members and friends might enter at any time for contemplation, meditation and spiritual uplifting. It has truly been a church where people found a meeting place with God.

Since 1962, however, it has been necessary to keep the doors of the Chapel locked, due to vandalism occurring that year.

In 1974, the Chapel separated from the Presbyterian Church to become a non-denominational church since the Presbytery could no longer supply Presbyterian ministers for even one Sunday a month services. At this time there were still twenty-six faithful members of that early church. The records of the transfer stated: "The new church will be Community in form but will be associated with the Missouri Association of Christian Churches. The Church will now receive transfers from all denominations."

After the separation, an Administrative Board of five Executive members and three Elders were formed and several ministers served at different times. Among these were — James H. Kennedy, Don Burt, John Mancine and Malcom Martin. In 1975, Alvin Droege came as pastor with the Reverend Rueben Lindquist, as his substitute. Apparently, the Rev. Droege was in ill health at the time he accepted the pastorate for he died soon after and the Reverend Lindquist, a retired missionary, became pastor and

continues to fill Belew's Creek Chapel pulpit at this time.

In 1976, a trailer was purchased for use as an Educational Building and Fellowship Hall and is stationed on the West Side of the church.

In 1980, one and forty-hundredths acres of land adjoining the Chapel site was purchased and a well was drilled on this acreage. After that, improvements were made from time to time, such as, indoor plumbing, storm sashes and screens for doors and windows, air-conditioning, carpeting and pew cushions.

All this and more has been done, however, without overshadowing, in any way, the nostalgic charm of the early decor of Belew's Creek Chapel. Memorial gifts have also been in keeping with this, such as the brass candlesticks, the collection plates, and the dossal curtain, the communion table Bible and the beautiful wood cross that stands behind the pulpit. Both the cross and table are made by hand and given by a member of the congregation.

The atmosphere is one of faith and love -a fabulous heritage of the people of Belew's Creek Community - the proven contribution of Presbyterians - "holding fast that which is good," under great odds.

#### ADDITIONAL INFORMATION OF BELEW'S CREEK CHAPEL

Belew's Creek Chapel first belonged to the Iron Mountain Presbytery. In 1962, members got the St. Louis Presbytery to acknowledge ownership. Taken from the Church Records— Transfer of St. Louis Presbytery——

Due to human frailty between (Nov. 1960-March 1962) the church almost passed into the hands of a different denomination.

The Deed to the Belew's Creek Chapel property was transmitted to the Board of Church Extension of St. Louis of the Presbytery of St. Louis of the United Presbyterian Church in the United States of America, on May 12, 1962.

Pews were handmade in the year the church was built. The pulpit, lectern, cross and communion table are all hand-made.

Communion Table	MEMORIAL AND GIFTS SINCE 1962
Wooden Cross Brass	Dossal Curtain
Candlesticks Brass	Communion Table
Collection Plates	Bible
Cushions for Pews	Air Conditioning System
	Storm Sashes and Window Screens

1976—Educational Building was bought



## **Bethlehem Baptist Church**

A recently completed survey of more than 30 years research by three University of Missouri Sociologist informs us that the "rural church in Missouri is doing fine."

The survey, led by Ed Hassinger, assisted by John Holik and Ken Benson, was begun in 1952 in sample townships of less than 2500 people and survey results show that while there has been a decline in the number of farms, schools and businesses in rural communities, the rural church continues to remain stable.

"It is important to the community," Hassinger says, "for sometimes, it is the only active organization in some communities."



As I read this, I easily identified with their finding for I had just returned from a visit to the Bethlehem Baptist Church on Highway Y in Jefferson County. This small white frame church which sits beside a well-kept aged cemetery at the top of a long hill, is a remarkable example of what one was led to believe by the survey. Both the cemetery and the church structure tell a tale of loving hands that have cared for them through the years and continue to care. For, at this time, an expansion program is in progress, due to a recent bequest of one of the deceased members.

According to an authentic report of Missouri Baptist, found in the Library of William Jewell College, Liberty, Missouri, the Bethlehem Baptist Church was organized in 1829.

Records are sketchy for the next few years and there is no mention of a meeting house being built except to tell us that "the first house of worship was a log building that stood about 300 yards down the hill, northeast of the present building" and the date, 1851, is mentioned. Records do tell us however, that this site was dedicated to the church by Reverend James Williams, who was the founder of the church and also its first pastor. He Was assisted in the founding of it by Elder Lewis Williams.

About 1902, the record states that this building was moved to its present site and in 1934, active members of the church started a movement to improve and redecorate the building.

Bethlehem Church was affiliated with Franklin County until the organization of the Jefferson County Association of Baptist Churches in 1853, where this church united with other Baptists Churches of the county in forming the Association, which was organized October 8, 1853.

The first of the Association meetings was held at Bethlehem and the forming of this Association is heralded as perhaps the most noted event in the history of the church because, "it resulted in a great awakening of the church and the conversion of many souls."

Almost one year later, September 9, 1854, when the Association met for the second time, the meeting was again held at Bethlehem Baptist, and also, in four other years after that —1876, 1893, 1898 and in 1913.

I recently visited with Ada Brauch, a long time member of Bethlehem Church and we sat at her kitchen table and poured over an old church record book, dating from 1864 to 1930. The book had been found in an old abandoned log building, which had once been someone's home. The pages were fragile and yellowed by age. Much of the wording had grown outdated but the meaning remained clear. Quoting from the timeworn pages, we read, "Saturday, before the fourth Sabbath in January 1867 and on account of inclemencies of the weather, there was a scarce any in attendance and nothing of a business character was done," J. P. Lollar, Clerk.

A January 1875 note read, "Total cost of building \$578.05.

March 1915 — No services due to small pox.

August 1919 — Clerk read a communication from Mount Hermon church, requesting that the pastor and deacons from Mount Hermon Church be sent to Bethlehem Church to set in council of the ordination of Harry Bruns. And in 1923, we found recorded "A colored women, Eliza Wilson, died, November 2, 1923."

Later that afternoon, Ada and I drove over to the Bethlehem Church and she told me many things about it that had been told to her by older members. She also told me about the beautiful Trophy Case that stands prominently in the foyer of the small church and how it came to be there. And as Ada talked, I was reminded of how the rural church often does act as a Community Center (as Mr. Hassinger had stated in the results of the survey.)

"Mr. Alfred Davis, who is retired and does woodworking as a hobby, made this Trophy Display Case in memory of his daughter, Mary Clifton," Ada told me. "The Church sponsors a softball team that plays against other church teams in Jefferson County Baptist Association. We have pretty much a winning team and Mary was their coach for awhile before her death. So was Jim Ownes, another of our young people, before the accident that took his life. So, Mr. Davis made this beautiful case to hold all the trophies our young people have won, in memory of Mary and Jim. Another of our daughters, Kathy Brauch LeVall, was coaching the year we won the Sportsmanship Trophy," she smiled. "We're really proud of that." She went on to tell me that Dale Huskey, Sunday School Secretary and Trustee of both church and cemetery helped to organize the league.

The church is truly a congenial mixture of the old and new, for Ada next called my attention to an old exposed part of the original floor. Carpeting has been laid on the aisle between the pews but other parts of the floor are time worn and reeking with history and footprints of former congregations.

"I suppose someday, it must be replaced with a new floor," Ada said, "but somehow, we want to hold on to this part of our heritage."

Pointing to a large beautiful painting behind the baptistery, Ada told me, "This painting was done by one of our members, Stella Miller." Then she led the way to the Sunday School rooms which had added so much to the church and was the major building project of the church to date. Ada said, "But just recently we have been blessed with a gift of money, and you must see what is being done."

I followed her downstairs to the basement where a new modern kitchen is being installed to replace the old outdated one. "Here," she said happily, "we can serve dinners and hold many moneymaking affairs to help carry on the work of our church and keep it self-supporting." This renovation is being paid for by a memorial gift of the Drennen family who was farmers in this community. When the last of the brothers, Ray, died last year, it was learned that he had bequeathed several thousand dollars to the Bethlehem Church. It was

decided to renovate the kitchen and dedicate it to the memory of the Drennen family.

In the early pioneer years all events and happenings were influenced by crude pioneer conditions. Most churches, as well as homes, were built of logs through the combined efforts of neighbors and those near the church location. Back then, log rolling, house raisings and barn raisings were all community affairs and along with the work, the people experienced and enjoyed a special kind of fellowship.

The same spirit prevails in the Bethlehem Baptist Church today, where the Sunday Bulletin is painstakingly printed by hand and folks meet on Wednesday evenings for a prayer service and reach out to each other in Christian fellowship.

Their present minister is the Reverend Jim Owens and Reverend Chauncy Clay, a black minister, serves as a substitute at times. "Both men are truly dedicated Christians," Ada told me. "We feel we are blest by their service to Bethlehem Church."

After leaving the church and peaceful tree bordered cemetery, we stopped for a short visit with Mrs. Jim Wilson, another long time member. "Jim and I were married November 1, 1919," she told me, "and two years later, we joined Bethlehem Church. Jim served as Sunday School Superintendent for more than 60 years. Our two children grew up in this church since we were farmers and always lived in this area. The church has always been very dear to us and we are happy to know of the new improvements."



**DeSoto Christian Church**

In the month of February 1982, The DeSoto Christian Church Undenominational at Third and Boyd Streets in DeSoto will have celebrated 25 years of Christian service at that location. But many years before the first service in that location, members of this faith were attending services in a small brick building on North Third Street and even before that several members and their ancestors were part of the congregation of Fairview Christian Church in Festus.

Mrs. Joe (Edith) Wilkinson remembers this well and she told of the days she and her brothers and sisters; together with their parents, attended services in the small brick church, near the top of Third Street hill, known as the Christian Church (Apostles of Christ).

Her father, William Henry Hamilton, had first been an Elder in the Festus Fairview Christian Church but in 1896, after the death of his first wife, he remarried and made his home in Golman, Missouri until 1912. There were nine children and after the father's death in 1920, Mrs. Hamilton settled the family in a home on the East Side of town in DeSoto; after first trying to find work and relocate in St. Louis.

During this time the mother and her children were members of the First Christian Church on North Third Street. Edith Wilkinson was baptized in that church in 1920.

This was a small brick building which had first been a schoolhouse. It had been the property of S. W. Crawford and was deeded to R. N. Denholm, first Superintendent of the church in 1890. Mr. Denholm had also come to DeSoto from the Festus Fairview Church, apparently to help establish the First Christian Church of DeSoto.

Other member's names appearing on the Deed were C. M. O'Connell, Johnson Dearing, Alfred Shearlock, and John Dunaway. These all were Trustees of that First Christian Church of DeSoto which was established October 1, 1890 but old records show that two years before, In 1888, services were being held in the K. P. Hall in DeSoto and that Brother Hoffman was baptizing people who united with the Christian faith in that same year. This was revealed in a Record book of the Church which was dated 1906.

Another present member of the Church who was also a former member of the First Christian Church on North Third Street explained to me that the old records were very sketchy and there didn't seem to be many accurate accounts left. As so often happens, memories of various persons are not always recalled in the same way but one thing each person remembers is that the Sunday School always had played a major role in the early church. There seems to have been a class for each age group and these classes sometimes were more responsible for deep thinking and meditation than was the sermon later delivered from the pulpit.

However, in the ensuing years, the congregation dwindled down, with some members uniting with other denominations, some moving away, etc. and in the early 1950's, the membership was considerably smaller. It had been established as a self-governing church and the Elders and Deacons, with the help of the

congregation continued to practice this method but at this time, there appears to have been some dissention among members for some pulled away from the church and began holding meetings in other places; referring to themselves at this time as undenominational.

In commemoration of the first twenty years as the DeSoto Christian Church Undenominational, published as an Anniversary Booklet, we quote, "The DeSoto Christian Church Undenominational began when a group of people including Elders and Deacons of Fairview (Festus) Church met at the Bert McGuire residence on February 3, 1957 and made plans for future meetings. On February 10, 1957, a meeting was held at the K. P. Hall and plans followed for preaching services, forty-three were present. Mr. Gahr agreed to devote his time to the church for a period of three months so that the church might be able to afford a minister by May 5th of that year...." (unquote)

The introduction goes on to say that the congregation had saved \$800 and had received a \$700 donation from the Greater St. Louis Men's Fellowship, which made possible the purchase of a building and the present one at Third and Boyd Streets was bought with a down payment of \$1,500. This building was formerly the home of the Friedens German Evangelical Church but now is the home of the DeSoto Christian Church Undenominational. Their first minister, coming in 1958, was Loyal Gallaher, a graduate of St. Louis Christian College. He served two years and was followed by several other well-qualified ministers and during those first twenty years, many things were accomplished. The sanctuary was enlarged and eight new classrooms and a baptistery were added as well as was also a bus ministry. A full basement was dug and finished, a furnace was installed, a kitchen and dining room were added and the windows were all reworked. When this was completed, red carpeting was installed to cover the entire floor of the sanctuary and cushions were made for the pews to match the carpeting.

The beautiful old bell that had summoned people to the First Christian Church on the Third Street hill was brought down and installed in the belfry of the DeSoto Christian Church Undenominational at Third and Boyd Streets. The bell had been given by James Dorean, as a memorial to his mother in 1936. Old records found verified it had been bought from the St. Louis Bell Factory for \$228.83.

After the division of the congregation of the First Christian Church the small church building near the top of North Third Street was sold and the proceeds from the sale of it were donated to Orchard Crest Camp (a Christian Family church camp) near Fredericktown and what remained of the original congregation found church homes with other denominations or with the DeSoto Christian Church Undenominational; having put whatever differences there might have been in the past aside as they were united once again in their mutual love for God and His Son Jesus Christ.



## **First Baptist Church of DeSoto**

Buelah Spiedel furnished much of the information used in this article. She is a lifetime member of First Baptist Church of DeSoto, and both she and her husband were workers in the church. She served as secretary for many years.

Jefferson County was organized in 1818 when the territory was under French and Spanish rule and predominately Catholic. Only a few people of Protestant denomination dared to venture into the territory to preach a non-Catholic religion.

The first were reportedly Baptists. But although a few Baptists gained foothold enough to establish churches, (the Sandy Creek Baptists in 1824), it was not until almost 50 years after the forming of Jefferson County that the First Baptist Church of DeSoto, Mo., was established in 1867.

In the 100th Anniversary Booklet, compiled in 1967, we learn that in the spring or summer of 1867, "a few faithful Baptists under the leadership of the Rev. John Powell and the Rev. J. P. Cape felt the need of an organization and seeing the prospects of a growing city, organized the First Baptist Church of DeSoto."

Only 14 people met for worship in an old school building at the corner of Second and Stone streets. They became charter members. Several first names are missing but as recorded, they are: Mr. and Mrs. Powell, Mrs. Mary Foster, Mrs. Lucy Spiller, Mrs. Chas. Nelson, Mrs. Gorham and Mrs. Craft. Mrs. Gorham was the first Sunday school superintendent and served in that capacity for several years.

The Rev. John Powell was called as first pastor and served for a number of years. He was followed by the Rev. Paul Weber of St. Louis, during whose pastorate the first meetinghouse was completed on Second and Stone in 1877.

In 1884, when the Rev. George Steele became full-time pastor of the church, the membership was only 26. The town of DeSoto depended chiefly upon the railroad for its existence and growth, and it was due to a railroad strike in 1886 that many members of the church had to leave the city. The pastor, the Rev. Steele, resigned, and church services were discontinued for some time.

At that time W. L. Boyer was secretary of the State Mission Board. Under his leadership, the church was revived in 1887 and began to grow again. During 1893, the membership was 125, which included 29 baptisms and 10 members by letter. About this same time, a new sanctuary was completed at the corner of Fourth and Boyd streets. The church became a member of the St. Louis Baptist Association in the year 1900. Average attendance was 65 and the church boasted 150 members.

A look at the records of the church, which seem to have been conscientiously kept, reveals that the membership of both church and Sunday school continued to grow, and for each successive year, from 50 to 80 plus baptisms were recorded.

In 1920 the First Baptist Church of DeSoto became a member of the Jefferson County Baptist Association, and in 1921, the church membership was listed at 551, with 201 as Sunday school average. The Rev. A. T. Wilkenson was pastor during this period.

As stated in the Dedication Service bulletin, "the story of the First Baptist Church of DeSoto is symbolized in its buildings set in the hills of the growing city of DeSoto where stricken hearts sought a better way of life...."

It was only seven years later on Nov. 6, 1927, that the new three-story Educational building was opened, with 335 present in Sunday school and 618 church members present for worship. The total value of church property at that time was listed as \$17,500, and the Rev. C. N. Murphy was pastor.

In 1929, a Baptist Young Peoples Union was formed with 63 members, and a few years later in 1935, a "Victory Club" was organized for the purpose of retiring the debt on the educational building. For this, the members agreed to an assessment of \$1 per month above their regular offering.

In 1922, the parsonage was located on the Ferd Schmitz Sr. property, which had been bought by the church some years before with \$2,500 borrowed from a local bank. In 1937, this parsonage, plus \$2,500, was traded for a more suitable one at 711 Rock Road.

The balance of the debt of \$10,365 on the educational building was paid and the note was burned at the church with great celebration on Aug. 14, 1938.

Over the years, many things have added to the beauty of the church, among them a new organ, indoor and outdoor chimes and additional property for a new building to be used as a sanctuary, obtained during the pastorate of E. A. Forderhase in March 1951. The sanctuary was completed and first used on

Aug. 3, 1952.

Later that same month, on Aug. 26 and 27, the First Baptist Church of DeSoto was host to the Jefferson County Baptist Association meeting. A pageant depicting 100 years of Baptist history was presented in the new sanctuary to an estimated 800 people.

Under Pastor Emery, who followed the Rev. Forderhase in 1954, the debt on the new sanctuary was paid off in 1956, far ahead of the scheduled date of 1967. A mortgage burning and dedication service was held on Oct. 21, 1956.

Aside from expanding materially, the ministers and members of the First Baptist Church of DeSoto, were reaching out with evangelistic services. In July 1957 a Vacation Bible School for black children was held in the Langston Schoolhouse, with many volunteer workers.

And in September 1957, the church again borrowed money (\$50,000) for a new educational building. The grand opening was held on Jan. 19, 1958. This building added 10,000 square feet of floor space, including a church office, four assembly rooms and classrooms, making a total of more than 30,000 square feet of floor space in all church buildings.

On May 17, 1964, plans were made and money borrowed for construction of a new mission building on 10 acres of ground that had been purchased in 1963 from Walther's Park. On Nov. 22, 1964 services began there with a full-time preaching service.

The present minister, the Rev. Rick Ferguson, is the great grandson of one of the founders of this same Baptist church—the Rev. James P. Cape, who was born in Washington County on Nov. 21, 1825. The elder Cape was educated in a log schoolhouse and his playmates were the Indians. It is said of him, "For 45 years he was a sincere, zealous, active minister of the Gospel and many hundreds of souls have been made to see the light under his careful direction."

The Rev. Ferguson received his appointment to the First Baptist Church of De Soto in February 1984. He grew up in Rush Tower and says he visited the De Soto church a number of times during his youth and met some of the members. He and his wife, Kathy, are the parents of a son, 5-year-old Brett and a 10-month-old daughter Katie.

The Rev. Ferguson says he was surprised upon receiving the appointment and realizes he will be treading in "big footsteps," but admits he is thrilled to be called to the pulpit of a church that his great grandfather Cape helped to found.

"Besides," he says, "the people of First Baptist Church are wonderful to work with."





## **The First Christian Church of Festus**

Most early churches founded in Jefferson County were generally Catholic, Baptist, Methodist and a little later, Presbyterian. It was not until the year 1882 that 12 people of the Christian faith migrated to the Festus-Crystal City area and began holding services in the old McNutt Schoolhouse. They were members of the old Libertyville Christian Church from a small community south of Farmington.

Meetings were later held in the Public School building and also in the home of one of its members, William B. Kenner. Eventually, plans were made to build a church for the Christian denomination.

Alfred F. Sherlock donated one-half acre of land on which the church still stands (although a different building now). Stone for the foundation was donated by William B. Kenner and Miss Anna Kenner. And Miss Carrie Swink collected several hundred dollars by soliciting subscriptions. The First Christian Church of Festus was ready of occupation in 1883.

As recorded in the 100th Anniversary Book, compiled in 1982 by Betty French and Lois Reed. "The Disciples of Christ, or Christians, originated in the great wave of religious awakening, which swept over the country near the beginning of the 19th century."

It is recorded that in Kentucky and Pennsylvania, Barton W. Stone and Thomas and Alexander Campbell all began preaching the doctrines of the Christian Church (Disciples of Christ) about the same time.

At first, the followers of this faith were called "Cambellites" or "Stonites" by outsiders. But these names did not discourage the believers. Who's purpose was to- "heal the divisions in the religious world and establish the common basis of Christian union."

The Bible was their only creed; and the distinctive features of the church were the doctrines of baptism by immersion and partaking of communion every Saturday.

The Rev. G. A. Hoffman organized the First Christian Church in Festus in 1883. Charter members were: M. Kenner, Mr. and Mrs. P. A. Swink, Mr. and Mrs. J. E. Swink, Mrs. Sarah McNutt, Mr. R. G. Madison, Mr. Pete Gatherable, Mr. and Mrs. Alfred Sherlock, Mrs. Lida Drake and Miss Ella Drake.

The church membership grew even though the early members adhered strictly to their teachings that "those who could not get along with others or failed to attend services for "breaking of the bread," or as regular members expressed it, "did not walk in the light," would be called upon to repent for neglect and wrongdoing. If they failed to publicly declare their wrong and promise to do better in the future and to participate in the "breaking of the bread," they were to be withdrawn from the church, according to the Minutes Book of 1882.

On May 6, 1885, a Ladies Aide was formed in the church. This organization helped tremendously in defraying the church debt. The Sunday school also presented programs to help; the average Sunday school attendance in 1886 was 96.

In the spring of 1888, the Gamel family donated a section of land to the church for the first cemetery in Festus in honor of their two sons who were killed in the Civil War. This plot of ground was fenced and is now a landmark.

Early in the year 1908, the first church burned. Plans were immediately begun for a new church building, which was ready for occupation in 1911. The Rev. James Todd of St. Louis is given credit for getting the church back to work by holding a rally from July 18 to 30. All services are said to have been well attended.

Everyone helped, it is said. The men of the church did repairs. The women held ice cream socials on the church lawn each summer. In addition to ice cream, sandwiches, pies, cakes, potato salad and cold drinks were also sold and the money received was delegated to the Church Repair Fund.

L. Morris, who came in 1925. After a number of helpful changes, he resigned in 1972, and the "Depression years" found the First Christian Church, along with many others, suffering. One minister is said to have served part time for only the "free will" offering.

Mrs. Ida Sherlock was the only remaining charter member when the First Christian Church of Festus celebrated its 50th Anniversary on October 8, 1933.

Outstanding pieces of art, made by some of the members, add to the interest and beauty of the church. One of these is a picture of Christ, made of knife scratches on a plate of copper, by Lee Dorr in memory of his wife. Others are two beautiful artificially stained glass wall panels - made and presented by

Herbert Jackson, a long-time member.

A church library was added in 1946 and the women's J.O.Y. Class was formed. A new constitution and bylaws were written in 1952, and a new Educational Building was finished and dedicated. A new parsonage was bought at 116 Ozark Drive, and the old one was converted to classrooms and church offices.

On May 2, 1959, Mrs. Lydia Sandmeier donated 120 acres of land on the Castor River near Fredricktown to District 10 Christian Churches for a Camp site, which they named Orchardcrest. Men of the First Christian Church of Festus donated labor to develop the grounds and build cabins for retreats.

A one-half block of property for a new church was obtained with the purchase of the Temerato and later the Oberle property. The church linked itself with Christian churches throughout the world in a 24-hour prayer vigil, which began in 1960 and continues to be an annual event.

Eventually, the congregation and its needs outgrew the stone church built in 1911, and it was razed on Sept. 19, 1969, to make way for the multi-purpose building, which was completed in April 1970. Both a large and small stone were saved from the old church and placed in the new one with a special commemoration service. A new baptistery was installed to the right of the pulpit as one enters the sanctuary. The organ and choir loft are at the left, and behind each of these are banked both artificial and living plants.

Above the communion table is suspended a large sculpture cross, titled, "The Word." It was designed by DeVere Schoop of Kirkwood to be used as the Focal Point for the Prayer Chapel during the Regional Assembly. This is the only cross of its type and construction in the world, depicting scenes from both sides of the sanctuary. It was dedicated in the First Christian Church under the direction of the Rev. Brace Patton, May 20, 1979.

As impressive as all of the beautiful and meaningful acquisitions, are more special to the church is the knowledge that two of its own young men have entered the ministry. Keith Edward Clark and Theodore Coleman were both ordained in special services in 1981, and both return every now and then to bring their own and God's message to the congregation of the Christian Church of Festus.

All sorts of memories are recorded in the 100th Anniversary Booklet compiled by Betty French and Lois Reid, and more information on the growth of the church may be located there.



## **First Christian Church of Hematite**

In 1968, the First Christian church of Hematite celebrated its 100th Anniversary by publishing a book prepared by some of its members.

The church members chose as their theme song - "The Church in the Wildwood" but they changed one word, to read thus: "There's a church in the valley by the wildwood, No lovelier spot in the dale; No place is so dear to my childhood, Than the little white church in the vale."

The word "white" was chosen to describe the church, replacing the original word, "brown."

As one follows the long lines of believers through the pages of this book, of the first 100 years of the church, this would seem to be true.

In the mid- 1800' s, a religious reformation of the church was taking place in Europe. The church had

been divided into many sects, each with its own man-made creed. Religious leaders felt that the purpose of Christ could be fulfilled only if unity existed among these divisions.

Among these leaders was a Presbyterian preacher in Scotland named Alexander Campbell. He felt that this unity could be accomplished only by re-establishing the Apostolic Church as it was in the Day of Pentecost at Jerusalem.

Campbell is credited with bringing this idea to America in 1808. The Restoration movement took root in the eastern part of the United States and after the Civil War, spread to the south.

Samuel Lee, another leader, accepted this religion and became a Christian minister in Kentucky. He is said to have discovered the need for the gospel of Christ in the Jefferson County community, while visiting relatives in Victoria. He held a series of meetings and because they were successful, he organized the First Christian Church of today.

The church members met in Victoria until the meetings were moved to the old log schoolhouse on the Uncle Joe Null farm in Hematite. The meetings were held there for the next three years.

In 1871, John Wesley Null Sr., and his wife, Ellen Stroup Null, donated the land and the materials with which to build a church and a cemetery.

Null's grandson, aided by a team of oxen hauled large stones from the farm for the foundation, massive trees were felled by other church members and hauled to a DeSoto sawmill, where they were finished into lumber for the church.

William Henry Dodson, great-grandfather of some present-day member of the First Christian Church of Hematite, put the first shingle on the roof of the building. Aunt Susan Ogle donated the bell and the Communion table. All of the other furnishings were made by hand.

In 1949 when a basement was added to the church, the excavation revealed the underside of the floor. "The size and length of those beams was unbelievable," one worker said. "They were walnut, with the bright fresh look of new timber and they reached the entire length of the building."

A total of three additions were added to the original building over the years, as church membership increased. The south wing was built in 1924 to house the Primary Department. The annex on the east was added, in 1979, to furnish classrooms for intermediate and senior groups. The basement, which had been constructed under the wing and the auditorium, was also finished, supplying room for a large kitchen, dining and recreation area.

The main building was remodeled to provide more seating space by removing a partition between the auditorium and hall. The front was extended adding a small reception hall, a library, and a passageway to the basement.

The belfry with its tall spire, and cross was placed on top of the building. Mr. and Mrs. E. Simcock donated the cross in memory of Reverend W. B. Blakemore, pastor of the church for 21 years. The ceiling of the auditorium was lowered and oaken beams were added, improving both the acoustics and the beauty of the hall.

The third addition to the church was made in 1957. This included a nursery, two additional classrooms and a Baptistery. Before this time the Joachim Creek, flowing in back of the church —and during inclement weather Baptisteries of other Christian Churches in the area — served as the Baptistery.

When the draperies behind the rostrum were drawn, paintings on the walls surrounding the Baptistery were revealed. They were painted by the retired artist, Ludwig Melzner. They depict the baptism of John the Baptist by Jesus on the bank of the river Jordan.

Upon completion of these painting, Melzner, at the age of 82, confessed to Christ and became the first person to be baptized in the new Baptistery. He now "lies beside his wife; near the church he had learned to love and done so much to beautify."

In 1962, the plain glass windows in the auditorium and eastern classrooms were replaced with beautiful stained glass ones, and with these major changes, the congregation was quite happy for the next several years.

The Reverend William Jewell Jones served as pastor from 1947 to 1972. He and his wife, Virginia, were devoted to the ministry and worked tirelessly in the church.

Upon Jewell's retirement, an interim minister, the Reverend Burris Thomas, of St. Louis, served the church until the First Christian Church called (as full-time pastor) the Reverend Daniel Packard. On March 13, 1974, one week before the church burned to the ground and everything was destroyed.

The congregation was now faced with two monumental tasks—one of achieving unity and the other of rebuilding a church. During this time services were again held in the schoolhouse until another church was built.

Mr. and Mrs. Jethro Williams, who have both been members of the Hematite Christian Church for approximately 45 years, talked about that time.

Mr. Williams is an Elder and currently Sunday School Superintendent. His great uncle, Isham B. Dodson served the church as pastor in 1892. Mrs. Williams has been a Deaconess and Bible teacher and both have worked with young people over many years. They were especially active in building and maintaining Orchard Crest, the Christian Church Camp.

"Reverend Thomas held our church together at that time," Mrs. Williams said. "He seemed to understand the problems we faced, even more that we did."

"He came to us at a time when members were trying to decide on a location for the new church and his clear thinking helped our members to decide," Mr. Williams added.

Mr. and Mrs. D. L. Jarvis donated the property that had been willed to them by Mr. Jarvis' late father, D. O. Jarvis, to the church. Construction went forward and the new church building was dedicated April 4, 1976.

The Reverend Daniel (Dan) Packard preached the first sermon in the new church and served for the next seven years as the minister. Reverend Thomas then returned to served as Interim pastor until June 1980, when the present pastor Reverend Larry Ross, was called.

"The church continues to grow," Pastor Ross explained. "Last year our church was listed in the top 169 of over 3000 Christian Churches, for church growth. It was also listed as the sixth fastest growing Christian church of its size in the state in the last five years.

"Two years ago," he continued, "we added a second morning service. There is now an early Worship service at 8 a.m. and a second service at 10:40 a.m."

Pastor Ross called attention to the Baptistery. The outstanding scenic beauty of the rural countryside is depicted here in the paintings of local artist, Victor Whiteside. In memory of the late Clarence Taylor, Whiteside was commissioned, by the Taylor family, to paint the Baptistery background murals. Pastor Ross says he feel these painting add much beauty and meaning to the Baptistery.

In 1982, another building expansion program was launched. An additional 2,800-sq. ft. of floor space was added at the cost of \$155,000. The building which was completed in 1983, provided ten new classrooms, and room for other necessary programs.

"For instance," Pastor Ross explained, "more than 200 persons can now be seated comfortably for church dinners."

"Church membership has increased from 144 to 290," he continued, "and worship attendance is usually from 80 to 150 person,"



## Hematite Christian Church



## First Church of God of De Soto

The First Church of God of De Soto, Missouri began with the distribution of religious literature and Gospel Trumpets by Mrs. Susan Mallicot. During the period between the 1890's and 1900's three separate Prayer and Study Groups held regular meetings in the De Soto area. One of these met in De Soto, one in the Victoria-Hematite area and one at Vineland.

Shortly after 1898, meetings were held in De Soto in a vacant store building on the corner of Pratt and Blow Streets.

In 1906, a Sunday School was started by James Clemens and about the same time, regular prayer



meetings were also held for the next couple of years, at which time Clemens became a minister for the Gospel (1908) and in 1910, became Pastor of the De Soto Group.

The need for a building of their own in which to worship was strongly felt and during that year the sum of \$350 was raised and used to purchase a frame house at the corner of East Miller and Blow Streets. This was soon remodeled into an acceptable house of worship.

Additional lots were purchased in 1929. These were on West Mineral and Third Streets. Immediately, a basement structure was built on these lots and this was used for both Church Services and Sunday School until the year 1941.

The Reverend C. E. Cox came to pastor the First Church of God in De Soto, in 1940 and it was during his pastorate of four years (1940-1944) that the upper part of the beautiful church was built. This was not an easy task for this was a time of stress, due to World War n and an extreme shortage of both manpower and building materials was felt. Some expressed the opinion that this was extremely bad timing but this did not stop the building progress once the project was begun. Many of the men of the church, as well as the Reverend Cox, donated their spare time to the building of it. Even holidays were ignored, as the men of the First Church of God banded together, enduring hardships and self-denial in order to help with the building of a suitable house of Worship for fellow members of their congregation.

Through their consecrated effort, the church was completed and on May 7, 1944, was dedicated in a Special Ceremony with Dr. Earl Martin of the Mother Church of Andersen, Ind. as guest speaker.

From time to time since then, redecorating, additional improvement and remodeling have been done and today it stands as one of the most beautiful and inspirational churches in the Jefferson County community.

The Motto used by the present minister, The Reverend Gene Moses and the members of the congregation of the First Church of God of De Soto is: "We've come this far by Faith— FORWARD, EVER FORWARD!"



## **First Presbyterian Church of Festus**

A number of our early Protestant Churches had their beginning in "brush arbor" meetings and outdoor "camp meetings." The first is said to have been held in Logan County, Kentucky in 1796. This resulted in a Spiritual awakening of the pioneer people, pushing their way into the new Missouri Territory and from this the custom of Annual Camp Meeting grew. They served as a unifying force in the new territory of Missouri and helped to bind the early settlers together in a common cause.

The Presbyterians came to Missouri as a result of a request made to the Presbyterian Church in Connecticut for Bibles and a minister to organize a Presbyterian Church in the new territory. Salmon Giddings and Timothy Flint were sent to evangelize Missouri and from this movement grew the Cumberland Presbyterians, who adopted the Camp meeting and Circuit systems of the Methodist Church already established in Missouri.

As I review the beginnings of these early churches throughout the county, I am incessantly aware of the consecrated efforts of the meager groups of people who felt such a deep need of worshipping together that they met in each others' homes to hold prayer services, read the Bible together and sometimes, even conduct Sunday Schools which later grew to become churches.

The First Presbyterian Church of Festus was one of these and while, of necessity, the location of the church building is not the same, the church has continued to be active and an inspiration to the people of Festus since 1872.

About the year 1870, a Sunday School was started in a little log schoolhouse, known as the Hawkwood School by David Stewart, the first school superintendent.

After the McNutt Schoolhouse was built on Telegraph Road between Festus and Pevely, the Sunday

School was moved there. In the early days a telegraph line along this road connected the city of St. Louis and the village of Ste. Genevieve.

Fifteen persons were present at the meeting which was the beginning of the establishment of the First Presbyterian Church of Festus. They are the Charter members who petitioned the Presbytery of St. Louis U. S. to organize them into a church. Their petition was granted and they were accordingly organized on the 21st of April 1872 by the Rev. John N. Gilbreath. Mr. George McNutt, having been previously ordained, was installed as Ruling Elder over the Church and it was given the name of Joachim Presbyterian Church. Services continued to be held in the McNutt Schoolhouse once a month by Rev. H. A. Booth and ten members were added. The small Sunday School also continued to grow.

A revival meeting was held between McNutt Schoolhouse and Pevely in 1876 and forty-five persons united with the Church at this time. Twenty-eight of these were from Pevely area.

A young man, J. Addison Smith, who had just been ordained by the Presbytery of St. Louis, was made "stated Supply" minister in 1882 and he held services in McNutt Schoolhouse until a church was built in Festus. He also served the Mispah and Des Peres Churches of St. Louis County, riding horseback from one Church to another in order to accomplish this.

During the next two years the towns of both Festus and Crystal City grew rapidly due to the Plate Glass Industry of Crystal City and a stronger need for a Church in the close neighborhood town of Festus encouraged the members to go forward with plans to build their own Church.

One member, R. C. Moore, donated a lot on the corner of North Adams and Fifth (where the footbridge now crosses the Frisco Railroad tracks) and fund raising began. By 1884, the church was dedicated and free of debt. One of the elders, Mr. J. M. Bailey brought a large square stone from his farm at Bailey Station, to be used as a step at the front door since the ground was level and this was "Church Home" for Festus Presbyterians until 1902.

In the early 1900s, Jefferson County was changing rapidly and one of the things that attributed most to this was the incursion of the Railroads. Occasionally the 'right of way' for a railroad must of necessity pass directly through someone's home or through a school or a church, which is exactly what happened to the Presbyterian Church on North Adams and Fifth Streets. \$2,500 was paid by the Frisco Railway Company for the property and the pews were moved to a room across the street where services were held for some time.

After almost two years, it became known that the Northern Methodist Church building at the corner of Second and Mill Streets was for sale, due to so many of the members having moved from Festus and the Trustees of the First Presbyterian Church bought the building for \$1,500, remodeled it, added a Sunday

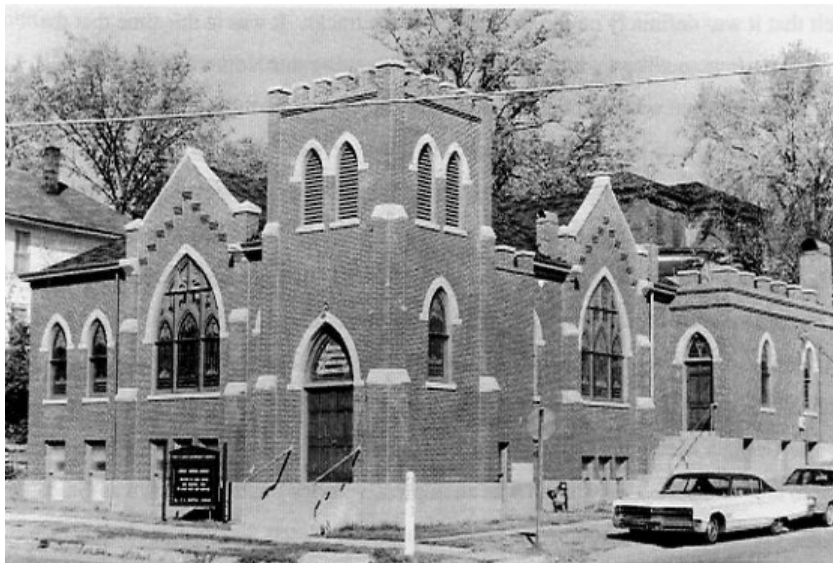
School room, a kitchen and new pews and in 1904, the Presbyterians again had their own Church in which to worship.

Seventy-six years later, this beautiful white frame church with its distinct architecture of that day, complete with stained art glass windows and tall pointed belfry, continues to serve as a place of worship for the Presbyterian congregation of Festus.

In 1906, the name of the Church was changed from Joachim Presbyterian Church to the First Presbyterian Church of Festus during the pastorate of Dr. C. H. Talbot.

The large stone which had been the doorstep of the first church, was moved to the new church and cut to form two lower steps in front of the church.

In 1929, twenty-six of the members were transferred to The Grace Presbyterian Church in Crystal City since a number of the members lived in Crystal City and up until that time there had been no Presbyterian Church in that city. This will be spoken of more fully later in the series.



## **The First United Methodist Church of DeSoto**

The First United Methodist Church of De Soto was formerly called the Boyd Street Methodist Church, due to its location on Second and Boyd Streets. It was organized as a result of the merger of two branches of Methodism in De Soto at that time—the German Methodist and the English Methodist.

In 1844-45 when a division of the Methodists took place in Jefferson County because of a difference in feelings regarding slavery, among the members, the original Methodist Church became non-existent and many members joined the Methodist Church South.

In 1858, the First Methodist Episcopal Church (now known as the First United Methodist Church) was organized with services being held in a building on the corner of East Main and Kelly Streets, now the site of the Duffner Ice Plant.

When the institution of slavery which had caused the division of the Methodist in 1844-45, was no longer a problem and the clouds of war between the north and south had passed over, the Methodist religion experienced a surge of new life throughout Jefferson County and Methodist Churches were established in a number of other communities, i.e. Festus, Mount Zion, Mt. Carmel, etc.

By spring of 1886, however, membership of the De Soto Methodist Church had declined drastically, due to a number of things. For one thing, the building was in very bad condition and some felt that it was definitely on the wrong side of the tracks. It was at this time that the Reverend Crow was sent "to set himself to the task of setting this House of God in order." Under his ministry, attendance was built up with a series of Revivals and the church struggled on for a while.

Then in 1898 the old church caught fire and burned to the ground and the cause of the fire was never determined. For a while worship services were held in the K. P. Hall and later, in the Y. M. C. A. building until the old Congregational Church Building which stood on the site of the present church was put up for sale. The land was bought by the Methodist and in 1915-16 the beautiful edifice of the First Methodist Church was built and dedicated. This was the church of the English speaking Methodist.

The German Methodist Church had its beginning among the German speaking people of the DeSoto area in 1868. This Church was an impressive brick building, known as Grace Methodist, which stood on the corner of Second and Kelly Streets.

In 1925, the congregations of First Methodist and Grace Methodist merged and thereafter held their services in the First Methodist Church and the Grace Methodist Church Building was sold to the Lutheran congregation, who occupied and used it until 1974, when the new Lutheran Church was built on Boyd Street Road.

As in almost all churches, there are people of exceptional talents of various kinds, who find self-expression and joy in using these talents in Christian service. Joseph Bakewell, Sr. of the First United Methodist Church was one of these. Joe Bakewell was a carpenter of talent and exceptional ability. He designed and built the Baptismal Fount, the Pulpit, the Communion Table and other necessary and decorative items so vital to a house of worship. In addition, he also designed and built the cabinets for the kitchen. Some of these, he contributed while other things were made for other members of the congregations by requests.

Throughout the entire church building are beautiful stained glass windows, most of which were given

as memorials for former members.

The magnificent art glass window dominating the front or Boyd Street side of the Church was presented by The Grand Army of the Republic which is composed of men who served in the Union Forces of the Civil War, as a memorial "to all who had given their lives to the Nation" in that war, in a special Dedication Ceremony at the Church.

These stained or art glass windows are relics of an almost lost art. The various pieces which make up a design must be carefully "leaded in" and there are now so few persons who are knowledgeable in the art of doing this that the cost of art glass windows now, is almost prohibitive.

However, from time to time, one may become damaged, by weather, carelessness on the part of someone or perhaps even just age, and because the window in the First United Methodist Church could never be replace as they now are, the congregation of this church felt it necessary to have the window re-leaded and a protective glaze applied over the surface. This was completed in the year 1972, at a tremendous cost because it was considered vital to the preservation of them.

First United Methodist Church is a "Supply Church." Their Pastor also serves the German Flucom Methodist Church and the Mount Olive Methodist Churches also on designated Sundays.

Note 2010: *(The German Flucom Methodist Church has its own pastor to hold services there. The other two churches still share the same pastor.)*



## **Flucom German Methodist**

The Flucom German Methodist Church, located on a country road southeast of De Soto, Missouri, is one of the most unique and interesting churches in the county. It stands as a constant reminder to people of this modern generation, that the many things we take for granted, were not present in the lives of our pioneer ancestors but that religion held a place of priority in their lives even though they experienced many hardships.

Entering the small church is like "stepping back one hundred years", someone has said and certainly we found this to be true. Antique bracket lamps on the walls are oil burning for there is no electricity. A reed organ, pumped by the foot of the player, wheezes out accompaniment for the old familiar hymns that are sung by the congregation and an old fashioned wood-burning stove warms the sanctuary when heat is necessary and prohibits services from being held in severely cold weather. The Church is immaculately clean. Rest room is a small building out back. The building is painted white and Gothic clear-paned windows look out over a tranquil countryside, even though the panes are now beginning to show the dimness of age.

But long before you have noted all of these things, your eye caught the name in large clear lettering as you enter -DUETSCHER METHODISTEN KIRCHE (German Methodist Church.) and if it happens to be the Christmas Season, you will note, as you seat yourself in one of the sturdy hand-made walnut pews, a Christmas scene, used as a sort of reredos each Christmas Season. Above the scene, reads a sentence painted in ornate lettering by a long-ago German pastor --SIEH DAS IST GOTTES LAMM (Behold the Lamb of God.) Beneath it is a cross and crown.

But there is something else — a very vital something! There is dedication, love and unity of a people to a church, who remember their German pioneer ancestors who struggled to leave to those coming after, this rich heritage.

Flucom Church was built in 1889. It had formerly been the Oakville Methodist Church, which had to be moved when the Missouri-Illinois Railway was built from Valles Mines and the Oakville Church was found to be on the right-of-way. Members who are descendent of some of the early families, cast about for a new location on which their church could be built. Jacob and Pauline Schmidt donated the acre of ground on which the church now stands and later on, also gave half an acre for the cemetery which joins the church grounds. The trustees of the church (all members of the pioneer families) were the Schmidt, Halter, and Klienschmidt families. Who with other interested people of the area, set about building and establishing a church for German Methodists of that community.

They also set up a Perpetual Care Cemetery Fund with the generous contributions of relatives who are descendents of the people who are buried there. The church is also maintained and cared for by these

same people and the ones who are fortunate enough to participate in services held there two to three Sundays a month except in extremely cold weather. It is served by a Supply Minister of the First United Methodist Church of De Soto.

The last service of the year to be held in the small church, due to the weather, is usually in late November and someone has written of one of their Yuletide services when he had attended, and we quote: "The candles are lighted and fragrance of pine and cedar fill the little country church which has been lovingly decorated for the Christmas season. But this is a different kind of service in a truly unique church. To begin with, the date on the calendar is only November 26 — a little early for the Yuletide celebration! But the winter will keep the small, intensely loyal congregation from meeting in the sanctuary, which is heated only by an old fashioned wood stove, until sometime in March.

Attending the church is a little like entering a time machine and stepping back a hundred years. Gothic windows have no stained glass but clear glass panes reveal their age by the slightly distorted views of the wintry landscape which they afford. It intensifies the feeling that you are in another century....." (Unquote)

This small church is a living memorial to the past but it is more, for it serves as a reminder to us -- that the simple virtues and abiding faith of that early age can still hold relevance for us in our time. These are the fundamental things upon which this wonderful country was built.



## **Glade Chapel Church**

It was first known as New Harmony Baptist Church. Quoting from an old church record book,



dating from 1897, we read "June 2, 1883, New Harmony Church met and appointed Brothers Martin Huskey, John Baker and Thomason Brown to aid them in selecting a building site for a church house, free for all protestant denominations when not used by the Baptist. On August 4, 1883, they decided to build on Fenton Road, 5 1/2 miles from Hillsboro on land donated by Mr. Henry Brady."

I spoke to Carl Morris, a member of Glade Chapel for more than sixty years about this and he agreed that this was correct. He also said, "Before that time, I've been told that members met in a house three or four miles north and a little to the west of Hillsboro and this was known as "the Medley House."

"That was before my time, "Mr. Morris told me," but I did attend Glade Chapel, as a boy. In fact, the church is located on a 3-acre plot of the old Brady Farm, which my father also, once owned."

For years, the small church, known as New Harmony Baptist served the people of the community. It is now non-denominational; open to all protestant denominations but it began as Baptist and much of the membership continues to be Baptist.

Again quoting, this time from the History of Jefferson County Baptist, 1897-1979, we are told - (quote) "It has been said that the churches that came into being in the first 29 years of the Jefferson County Baptist Associational History, were the seedbeds that generated an ever enlarging Baptist constituency and an ever enlarging service in the Master's name."

Continuing on, we read, (quote) "although the shadows of war were gathering over the nation, the work of the Baptist in the Jefferson County Baptist Association did not cease until hostilities began. From 1853 to 1861, six churches were actually organized with the bounds of the Association. After the civil war really began, only two churches were organized. They were Oakland and New Harmony Baptist Churches.

Here, there is a discrepancy in the information of the location, as this source states, the church was 2 1/2 miles north of Hillsboro and lists the names of minister<sup>^</sup> who took part in its organization as: Reverend Wm. Bolli, and Reverend Hundson Hensley. This same account clearly states that "the church later met at a schoolhouse on Belews Creek and in 1853 appointed the aforementioned committee of 3 to decide on a location. It said, "the site for the location chosen for the new building was on Fenton Road, 5 1/2 miles from Hillsboro on a parcel of land given by Henry Brady." Here, a building was constructed under the direction of John C. Harrington and in 1885, the church began holding services in this new building.

This building is still in use and although no record could be found as to when the name was changed, it is now known as Glade Chapel. It sits high on a hill, overlooking one of the most splendorous views in all of Jefferson County. To the back of it, is the well kept cemetery, with its gray weathered tombstones, bearing the names of some of the ministers who have served the church over the years. The

Reverend Hamrick lies there, along with members of other well-known families of the community.

The church structure has not been changed, altered or expanded, except to lay new flooring and add paneling partway on the wall. No pews are visible, in their place are round backed straight wooden chairs. Other furnishings include an upright piano, a hand built altar and rostrum and a small wood burning stove, with a tall stovepipe, which heats the small church on cold wintry days. In summer, cardboard fans, depicting the church in the midst of autumn splendor, are passed around for a cooling system.

I talked to Mr. and Mrs. Dave Cavanaugh about their association with the church. David has attended Glade Chapel since he was a small boy. He and his wife were married in the Chapel and David continues to be custodian of the church and cemetery.

Dave told of his sister, Kathleen Cavanaugh Brotherton, attending the Chapel when she was about 9 years old. The attendance had dwindled down until only three persons were regular. It was next to impossible to continue to try to conduct services and the minister, deeply disturbed over the situation, asked the small girl, "Where would you go to church if we closed?" Kathleen replied, "No place, I guess."

Reverend Perkins' next remark was, "Well, then, we'd better keep holding church services here, don't you think?"

Someone must have done a lot of talking for the church attendance is said to have begun to increase and services continued to be held once each month. The Reverend Perkins continued to drive over from St. Clair to conduct services at 2 p.m. and the congregation increased to its present one from 30 to 35 people.

When his age forced him to retire, after 33 years, the Reverend Hamrick filled the pulpit for the next 17 years. At this time, services are conducted by Paul Ziebal, a Lay minister, who lives at Lake Tishamingo and teaches in the Hillsboro School District.

"It's just as though this church is meant to be," Dave Cavanaugh told me, with pride in his voice. "Like I've always been told, you just can't tell God, No!"

So the well kept cemetery and the neat little church, known as Glade Chapel, will continue its long reign of religious service to the people of the community and to other, who have moved away, but like to return each first Sunday of the month, to gather with both old and new friends. Could be, they long to hear the Word of God in an old familiar place and enjoy fellowshiping with other, who are also, like-minded.



## **Grace Presbyterian Church**

With the discovery of tremendous outcroppings of silica or "glass sandstone" in the area of what is now Crystal City, men knowledgeable in the mining and processing of this sand for the manufacture of plate glass, came from England, bringing workers with them to organize a glass factory. They and their families made up a congregation of Episcopalians known as St. John's Mission. The Company allowed them to use the company hall for the purpose of holding services from 1879 to early in the 1890's,

In 1891 a new church was built by the company and it was known as the Grace Episcopal Church. It was not until 1895 that the Pittsburgh Plate Glass Company acquired the factory and all real estate of the Crystal Plate company, including the beautiful Gothic-styled church and Episcopal services continued for a while.

As always, some members are more prominent in the leadership of the church than others and the three most prominent men as leaders in the church are also important to the small glass factory were: Matthew Elliot, Assistant Superintendent of Crystal Plate Glass Company who designed the church using the plan of his old church in England. E. A. Hitchcock designed and supervised the planting of the park or church grounds on which the church is built and George F. Neal commissioned and installed the large stained glass window in the Chancel of the Sanctuary after the death of his wife, son and daughter.

Except for the addition of another wing, the beautiful church stands just as it was built in the large landscaped park which is carefully maintained.

The first baptism in the Grace Episcopal Church was that of the infant Bransby Houghton on March 6, 1892.

In 1926, the Pittsburgh Glass Company offered the used of the property for religious purpose to other

denominations who would need and use/ it for that purpose. The Episcopal Church membership had gradually dwindled until it no longer was considered to be commendable to continue as it was. The Presbyterians of the community gladly accepted and the Grace Presbyterian church was organized.

The first membership was made up of 25 to 28 members by transfer from the First Presbyterian Church of Festus, 14 by letter from other churches and 2 by profession of faith.

On June 15, 1926, the Reverend W. O. Davis accepted a call of ministry to the Grace Presbyterian Church of Crystal City and he stayed on as Pastor of the church for the succeeding twenty-four years.

At this time the property still belonged to the company but in 1948 this was changed when the property was deeded to the congregation of Grace Presbyterian Church with the stipulation that if said property should no longer be desired for religious purposes, the title of it should revert to The St. Louis Presbyterian (now the Presbytery of S. E. Missouri). This property, as deeded, contains the following real estate: The church building and the Northwest corner of the church park in 1948, the Manse on Mississippi Ave. was deeded in February 1951: The Northeast corners of the park in 1959 and the south half in April of 1959.

An educational wing was added to the north side of the church in 1951 and at the suggestion of Mrs. William Dorsey, it was appropriately named the fellowship hall. Through the years it has certainly been just that. Since that time other extensive remodeling has been done from time to time, both inside and out. In 1960, the Sanctuary was enlarged and the Nqrthex was added. Additional inside remodeling during 1974-75 created badly needed classrooms, a modern kitchen, a church library, and a nursery and improved restrooms.

It stands today—one of the most beautiful and inspiring churches in Jefferson County; thanks to the concern and generosity of the Pittsburgh Plate Glass company, whose leaders cared about their people.



## **Herculaneum United Methodist Church**

The Herculaneum United Methodist Church at 200 North Main Street in Herculaneum was not built until 1916 but we felt it should be included in the Historic Churches of the county because of its interesting history. It is located on a high bluff overlooking the Mississippi River and is said to have been built on or very near the spot where the first Protestant sermon was preached in Jefferson County by an itinerant Methodist Minister in 1798. A bronze marker on the front lawn of the church verifies this. The minister's name was John Clarke and some still question whether he was Methodist or Baptist but at least one historian states that at the time this first sermon was preached, he was Methodist and later, turned Baptist because he preferred submersion baptism.

There is also controversy regarding the exact spot and whether the sermon was preached from a boat anchored at the edge of the Mississippi or from a large flat rock near the shore when the river was low.

We drove up to the church one day and were met by Mrs. Jean Porchey, Church Historian and Ms. Mary Boyer, acting secretary. Ms. Porchey recalled early church services which she had attended with her parents (as a child) long before the present church was built. She told of services being held in a huge tent set up below the hill. Hard boards formed seats and the floor was covered with a thick layer of straw. The minister was very strict and would not even allow coughing during the service. (Have you ever tried holding back a cough during a meeting?)

But strict as it was, Ms. Porchey says, it was during one of these "tent meetings" that her parents and other families dedicated their lives to God and from this group of dedicated people, the Herculaneum Methodist Church was organized as a Unit of the Farmington-St. Louis Conference. Reverend C. C. Berry was appointed to serve the church but they had no building or even land on which to build a place of worship. St. Joe Lead, a growing industry in Herculaneum at that time, solved this problem by donating land for the building of a church and offered the use of the company laboratory in which services might be held until the church was completed. The congregation, however, soon outgrew this room and moved to the K. P. Hall.

Once a place on which to build was assured, labor began. Men of the church with some professional help labored long hours and women of the church took on the responsibility of collecting money with which to pay the preacher.

According to old, she says, certain ladies of the church, would select one day each month to go from house to house collecting. In most cases, they would find the women of the households waiting for them with their money in their apron pockets. And if we think our preachers of today have a hard time

meeting expenses, note some of the things listed in Ms. Porchey's old records.

- 1.) Contributions were asked for Minister's wearing apparel.
- 2.) Various Socials were held each month, also Silver teas. These were mostly held on member's lawns. At one Ice Cream and Strawberry festival, they made \$27.35. Cake was \$0.05 a slice, ice cream \$0.10 a dish. One Silver Tea brought \$17.70.
- 3.) Woman's Missionary pledged \$0.25 per member toward the Arcadia Building Fund.
- 4.) A bill was paid to Ms. Porchey's mother (Mrs. Peters) in the amount of \$12.00 for the following - 1 range, 1 gasoline stove, 1 extension table, 1 library table and 1 sideboard.
- 5.) Donation of \$1.00 was paid to the repair fund on the parsonage and a committee was appointed to decide on the best use of the \$1.00.
- 6.) Three months of meetings were called off due to influenza epidemic.

The minister received \$75.00 per month, Bishop -\$1.00 and Conference fees was \$6.00, with Foreign Missions receiving \$2.00.

The first church building was of stucco with plain glass windows. In 1962, the entrance was lowered and the outside of the building was covered with brick facing. The clear glass windows have been replaced from time to time with beautiful stained glass ones, presented as memorials to former members and a "cry room" has been added as a convenience to parents with children.

As one steps into the sanctuary of the Herculaneum United Methodist Church, a feeling of sacred solemnity is experienced. While the furnishing and accessories were not bought or installed at the time the church was built, everything has been used with the utmost good taste. The pulpit, Bishop's Chair and Clergy Chair were donated to the church by Bishop Holt and member' of St. John's Methodist Church in St. Louis, when it was being renovated. Beautiful red carpeting now cover<sup>5</sup> the original pine flooring and at the same time, silences the footsteps of the every-growing congregation.

Beautiful things have been written about this church and one of the most beautiful I have read is the following -(and I quote)

"AS A LIGHTHOUSE GUIDING THE NAVIGATORS AT NIGHT, SO STAND THE UNITED METHODIST CHURCH OF HERCULANEUM ON A HILL OVERLOOKING THE FATHER OF WATERS. SINCE 1916, IT HAS BEEN SENDING OUT THE LIGHT OF THE GOSPEL AND THE SAVING GRACE OF JESUS CHRIST TO THE CITIZENS OF HERCULANEUM AND ADJOINING

TERRITORY-A LIVING TRIBUTE TO THE SMALL GROUP OF DEDICATED CHRISTIANS WHO FIRST ATTENDED CHURCH SERVICES IN A TENT, WITH STRAW COVERING THE BARE FLOOR, SINGING HYMNS AND EAGERLY LISTENING TO THE WORK OF GOD THE "SADDLE BAG PARSONS" AND "WALKING PREACHERS" WERE EVEN MORE EAGER TO BRING TO THEM."



## **Hillsboro United Methodist Church**

From the notebook of one who remembers and had foresight to record it. "In the early 1900s, Hillsboro was a village of about 200 persons. The courthouse with hitching rail for teams of horses and mules was the center of the business district. Besides the jail with its high iron fence, were large piles of rocks, to be pounded into smaller rocks by the prisoners and used for building roads and walks around county buildings."

There were "twos" of a number of things. There were two hotels with livery stables, two saloons, two general stores, two printing offices and a two-room schoolhouse. But the town of Hillsboro had only one church for those desiring to worship God.

This small log church, on the old Potosi Road west of Hillsboro, was the center of religious activity for all Protestant denominations. It had two exits but no basement and the floors were bare. Coal oil lamps lighted it and a wood-burning stove tried hopelessly to warm it in winter. A large bell rang to summon folks to services. It tolled woefully for funerals and chimed with gladness for weddings and christenings. The church was built soon after Hillsboro became the county seat in 1839.

The Rev. James J. Wilson is known to have held services there in 1866. He later converted the church to a residence, which has since been torn down.

No one seems to know how long the community was without a church after that but Jefferson County Land Records show that land—on which the present church stands at 4th and Hickory Streets—was deeded by Samuel E. Reppy and wife, Rachel on March 30, 1870.

It was for the purpose of building a Union Church, where each of four denominations—North and South Methodist, Presbyterian and Baptist would each hold services once each month. If there were five Sundays in the month, the church would also be available to another denomination.

Trustees were named for each denomination and subscriptions to the building fund in any amount, were requested.

On March 31, a notice was posted, "All those who subscribe to the Union Church will be requested to pay the full amount by April 15, so hurry and get our money together." The notice was signed: Sullivan Frazier, collector of church funds.

The contract for building was awarded to Charles Hemme and Charles Wingler, to be finished in the summer, for \$1,600.

The corner stone was laid on May 13, 1870, with ministers of all four denominations participating.

The completed church was to be dedicated Sept. 5, 1870, with most of the ministers taking part in the dedication. The congregation sang "Beautiful River," the choir sang "Joy to the World" and "Wake, the Song of Jubilee" and then, Rev. Darnell delivered a surprising message.

"It has been assigned to me the important duty of dedicating this house of worship," he began, "but before this can be done, this building must be paid for. There remains an unpaid balance of \$925.05."

He made a stirring appeal to the congregation, the "hat was passed" and members dug deep in their pockets. The faithful collected \$80.25 more than was needed. The church was then dedicated to the glory of God and services closed with the singing of the doxology.

The next day's issue of the local newspaper read: "This church, one of the finest in the county, is built compactly and of good material. A 250-pound bell is suspended in the cupola and a beautiful chandelier hangs from the ceiling. Carpeting is laid in the aisles and around the pulpit, which is handmade and beautifully carved by Mr. Hemme, as are the two tall lamp stands for either side of it." These are still in use today.

As time went on, the ceiling and walls of the sanctuary were darkened by the wood burning stoves. The floors were so cold in the winter that elderly folks are said to have carried hot bricks wrapped in



newspaper to warm their feet.

In 1931 the east wing was added and in the early 1940s the clear glass windows were replaced by stained art glass. The windows were a gift from Col. Joseph E. Vollmar, to be used as memorial windows, for a donation of \$100 to the church fund for each window.

Circumstances forced Northern Methodists to withdraw, and their share was bought by the Baptists, who then held two services per month. The Southern Methodists and Presbyterian's attempted to unite as a community church with one pastor. It did satisfy a need but was frowned upon and dissolved by the Rev. Clarence Burton, the district superintendent.

In 1953, the Baptists sold their interests to the Methodists and Presbyterian's and built the First Baptist Church in Hillsboro. The Presbyterians and Methodists continue sharing the church for six years, at which time the Presbyterians felt strong enough to build their own church, which they did in south Hillsboro. The membership of the Methodists soon doubled under the leadership of the Rev. Glen Mangum, and they have been able to carry on since that time.

Membership is approximately 260; Sunday School attendance, around 50 and approximately 80 people attend worship.

Over the years, electricity has replaced the coal oil lamps, and wood-burning stoves have been replaced by a furnace. The old pump organ no longer wheezes out the melody of hymns. In its place is a well tuned piano and there is carpeting and other necessary accoutrements adding to the beauty and usefulness of the church.

The Rev. Jimmy Coats is the present pastor, coming from the Bourbon United Methodist Church, where he served for seven and one-half years. Rev. Coats, his wife, Evelyn Eaton Coats and their adopted sons, Jody 4, and Rodney, 7, find their new church home interesting and full of challenge. Mrs. Coats said, and already feels at home in their new church community.

A new church building is in the future, however, Mrs. Coats said. The church has purchased six acres of land, facing Hwy. B for the future building of the Hillsboro United Methodist Church. The stained-glass windows of the present church are a part of the new building plans.



## **Hope United Church of Christ**

The Hope United Church of Christ on the corner of Third and Easton Streets in De Soto was formed August 15, 1947 by merger of two local churches — The Frieden Evangelical Church at Boyd and Third Streets and The Evangelical Congregational Church at Third and Easton.

The Frieden Evangelical Church had been organized in March 1884 with the enrollment of twelve members. A committee was appointed to secure a building site and donations for a house of worship. A lot was purchased on Third and Pratt Streets and the first edifice dedicated August 31, 1884. This building was used until April 1893 when it was struck by lightning and destroyed. A new church was built and dedicated the same year near Third and Boyd Streets, where it is still located.

The First Congregational Church of De Soto was organized on July 5, 1881 when twenty-three Christian Brethren, believers in the tenets of Congregationalism, met at the home of Robert Coxwell and after prayerfully considering the step, organized the First Congregational Church of De Soto, with twenty-three charter members.

They first held services in the Rathburn Hall on Easton Street but on June 12, 1882, a Building Committee was appointed and steps taken to erect a church building on the corner of Second and Boyd streets. First services were held there October 29, 1882. Remodeling was done on the building in 1889.

In 1897, additional accommodations were considered but it was decided they would not be practicable and instead, the building was sold to the First Methodist Church congregation and a new site purchased at the corner of Third and Easton Streets for the building of a new Congregational Evangelical Church at the corner of Third and Easton Streets in De Soto, Mo.

The membership at that time was about 100 with an active Sunday School, Women's Missionary

Society and A King's Daughter Group and an active Christian Endeavor Society.

The cornerstone for the new building was laid on November 29, 1899 and the first service was held in the church on June 17, 1900.

The story of The Hope United Church of De Soto begins with the merger of these uniting of the congregations of these two early churches in August 1947. At this historic meeting, the leaders of both congregations met in the old "school house" of Friedens Church on the corner of Third and Boyd Streets. Believing in the mutual advantage in the service of Christ the Lord, these leaders voted unanimously to begin working together as a United Church. A decision was made to retain the church at Third and Easton and to rename it the Hope United Church of Christ.

It had stood quite some time without use or care. Actually, it had been twelve years since its sanctuary had been filled with the singing of hymns or the resounding joyousness of people praying together and due to this vacancy and neglect, much work must be done before it would be ready for a new congregation.

As always in a case of this kind, members of the combined church began the work of restoration; beginning with the church grounds. When this job had been accomplished, work began on the inside of the church building. A series of "work nights" was employed and these lasted until the Sanctuary was completely renovated. It was ready for the joint worship service on Palm Sunday, March 21, 1948.

Since that time Hope United Church of Christ has steadily moved forward. In more recent years, a basement has been dug under the sanctuary for classrooms and a kitchen and Fellowship Hall. The members work together, basing their spiritual fellowship with each other upon their beliefs in the Holy Scriptures as found in both the Old and New Testaments. They believe that the Bible is inspired by the Work of God and that it contains all that we need to know about God and His Son, Jesus Christ and while they adhere to certain doctrinal standards, at the same time, they allow full liberty to the individual conscience.

Digging the basement was found to be a tremendous undertaking for the ground beneath the church was found to be almost solid rock. In fact, on the corner directly under the sanctuary had to be left since blasting was apt to damage the church. As the pastor and members agreed-"This indeed, is a church that seems to have been built upon a rock."

1981 and 1982 will be the 100th Anniversary of Hope United Church of Christ in that the combined ministries of the Friedens Evangelical and Evangelical Congregational Churches merged to become One United church believing (that in this way) they would be better able to impart their spiritual service to the people of De Soto and surrounding communities.



## **The Immaculate Conception Church of Maxville-Arnold**

Missouri had only recently acquired statehood and already there were rumblings of a war between the north and south over the issue of slavery.

Jefferson County had been formed just three years before (1818) from parts of both St. Louis and Ste. Genevieve Counties. The First County seat was at Herculaneum but was moved to Montecello (now Hillsboro) in 1840. And at this same time another memorable event was taking place in Catholic History, near the Meramec River. Catholic services were being held and masses offered in the homes of the settlers by visiting priests from the St. Louis community across the river. But the Immaculate Conception Catholic Church was soon to be built.

In 1840-there were no concrete highways or glittering steel tracks crossing the length and breadth of the land, no aircraft soaring overhead or modern bridge spanning the Meramec River and certainly no towering church steeple crowning the brow of a nearby hill, sending out its invitation to the scattered inhabitants to "come and worship."

The town of Maxville was yet to be formed and Arnold was not even a dream of the future. Jefferson County was of primeval forests-dark-and almost impenetrable. Two trails, barely paths, led

through the underbrush; one to the west and the other, eastward and south toward Ste. Genevieve.

Over these rough trails hand-made wagons, drawn by patient oxen made their toilsome noisy way pulling heavy loads of ore and timber. Neighbors were few and far between but a future center of Catholicism was in the making.

The early settlers of this community were mainly of German descent. They were extremely hard workers, devoting hours and hours of laborious time to clearing the land and cultivating it in order to grow food for family and stock. They faced hard times and struggles but they remembered how to live.

It is often said, "that one who works with the soil is very close to God, for he is always conscious of his dependability upon the elements for his livelihood." So it is only natural then that these stalwart German pioneers could not find total religious fulfillment in the intermittent visits from priest of the neighboring areas. These visits really only intensified the desire for their own permanent church and the result was - The Immaculate Conception Catholic Church.

In the year 1839, the Reverend Father Joseph Fischer, assistant pastor of the St. Louis Cathedral, crossed the Meramec River to look after the spiritual needs of these staunch German settlers. On one of his trips, in April of the same year, he bought 160 acres of land in his own name and 40 acres of the land cleared for the purpose of inducing Catholic families to build a log church, which they eagerly set about doing.

Father Fischer also believed to have offered Mass in one of the homes in 1840 and this is said to have been the first Catholic Mass to have been offered in Jefferson County.

According to old records, 14 families formed the first Parish in 1840 and it was established under the name of "Immaculate Conception Catholic Church of Jefferson County," being at that time the only Catholic Church in this county. In some of the old records, it is also referred to as "Immaculate Conception Catholic Church at the Meramec," "from a creek that flows near by" and also the church at Pomme (a French word meaning apple) Creek."

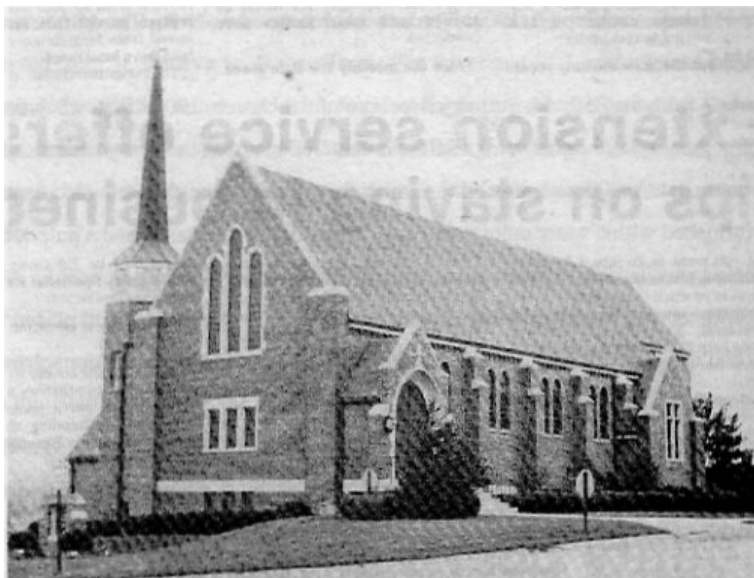
Although this church is most often referred to as "Immaculate Conception Catholic Church of Maxville", we had some small difficulty in establishing just where Maxville was located. The town, which lies along Highway 141, was named for Max Stengel who established the first business house there. The Post Office was established in 1873 when the total population was about 100. The town was incorporated in 1847 and was on the major traffic route from Lemay's Ferry crossing the Meramec to Hillsboro which was completed in 1867. It was used by stagecoaches as a main route of travel in the county.

The first church, a log building was 24 x 30 ft. It served the Catholic Community of Maxville for nine years. Later, it was used as a parochial residence when a new stone edifice (50-x 30-ft.) was built under Father Gebbard's ministry. This church served the ever-growing German Catholic congregation for the next

forty years. It was not until 1895 that the present brick church was built. It is much larger, being 110 ft. long and 40 ft. wide. The inside height is 34 ft. and the height of the steeple is 121 ft. By 1874, the church had 585 members and it has grown steadily since.

It is a beautiful religious edifice both inside and out and is furnished with proper and adequate plumbing, heating, lighting, carpeting and pews as well as other religious aspects and accoutrements, such as: The Blessed Virgin's Altar, High Altar, and St. Joseph's Altar, Stained glass windows throughout the sanctuary, and pictures and statues of The Holy Family and Saints.

Its presence has long been one of inspiration and comfort to the descendents of the early settlers of the community of Maxville Arnold-Beck area.



## **Immanuel Lutheran Church**

Only a few Lutheran families had settled in the Twin City area in the late 1880s but carefully kept records reveal that they were led by Western District Pastors and Concordia Seminary students to begin conducting divine services in a rented church building, in 1891. Rev. C. C. Schmidt, D. D., president of the Mission Board of Western District officiated.

Now, little more than 90 years later, these twelve families have grown into a membership of more than 600 persons.

Their first resident pastor was Rev. A. F. Neundort, ordained and installed Sept. 6, 1891. During his pastorate, this very small group in number but super-large in faith and prayer, bought a piece of ground on

North Adams, near Fifth St. in Festus and thereon, erected a frame building, 25 x 40 ft, built at the cost of \$800. This church was dedicated Feb. 28, 1892. Other records state that Immanuel Lutheran Church was organized as a congregation on Sept. 4, 1892. A Reed organ was purchased at that same time and served the church until 1928.

After ten years, the property was sold to the Frisco Railroad for \$2,115. A balance of \$575, due on a loan from the Church Extension fund of the Synod was repaid from this amount.

A new church site (50 x 150 ft.) was then purchased from Mrs. Christina Armbruster for \$202.50 and a frame building, again, 25 x 40 ft., was built. The cost at that time, was \$1,285 and this church was dedicated Sept. 6, 1903. The new church stood on North Third St. between N. Adams and Brierton Lane.

Reading from the 25th Anniversary Brochure of the church, 1903-1928, we quote: "the church is of gothic Style; the chancel 6 x 10 ft., is centered between the vestry on the right and a storeroom on the left. \$300 was allowed to furnish the interior of the church with a beautiful alter, now furnished with a water color painted of "Christ In Gethsemane" and a pulpit, both white enameled, costing \$65 together; also, straight backed benches were purchased. A small church bell was secured from the Lutheran congregation at Pilot Knob, Mo., and placed in a neat little belfry and this bell still beckons the worshippers to repair to God's house for spiritual comfort and strength."

In another paragraph, one reads, "This neat little church house was dedicated to the service of the Triune God on Sunday, Sept. 6, 1903. Rev. H. H. Wallner of Zion Lutheran Church at Jarvis, offered the dedicatory prayer and preached the German dedicatory sermon on Rev. 7:9-17. Candidate F. T. Schroeder was ordained and installed as pastor of the Festus, Bonne Terre and Rat River congregations.

Electric lights were installed in the church in the year 1905 and the straight-backed benches were replaced at Easter, 1922, by modern Ash wood church pews, "which comfortably seat 176 adults." These were a gift of the Ladies Aid Society, who also contributed other improvements. Fifteen years before, a Baptismal Font had replaced the old Baptismal table, and again quoting: "all of these things give our house of worship a neater and more inviting appearance."

In 1915, under Pastor J. Frenz, two lots, to the east of the church building were purchased and a frame schoolroom, 6 x 40 ft. was built as an annex to the church. The windows from the east wall were placed in the west wall of the school and two sliding doors were hung into the wall between church and school, thus, taking care of overflow crowds at divine worship. A hot air furnace was installed in the basement of the school to heat both church and school. Later, a city water line was installed to supply water fountain and basin.

A house on the lot farthest east of the church was converted into the parsonage. Total cost of the two

lots, school and parsonage was approximately \$2,500 and quoting: "A great part of this amount was a loan by the Church Extension Fund of Synod and this is a great blessing for needy congregations,"

The church experienced both good times and bad in the early years of trying to become established and one of the bad times was in the years 1910 and 1911, when the church stood vacant much of the time. Pastorates were of short duration and the small congregation was mostly served from St. Genevieve, Boone Terre, Flat River and St. Louis. Some of the record state "Extended vacancies rather worked much hard for during these, the zeal for God's house, and interest in the same were dampened. Some members grew lax and indifferent; some drifted into sectarian churches and thus, were lost to our dear Lutheran church and to true Lutheranism....."

But as the writer says, "God ever and ever again, send sunshine after the gloom and rain and the true Christians among them were never forsaken and the spiritual growth of the little church ever increased.

In the 1940's, however, the church grew rapidly. After being closed for several years, the Christian Day School was reopened in the fall of 1948 and by 1952, the vacated nave of the old church building was converted into classrooms for the approximately 40 pupils who had enrolled. Plans were being made to convert the entire old church building into an educational building.

It had been clearly understood by the late 1940s that a larger church was needed since there were, at that time, more than 400 communicants, so a building program was begun in April, 1947. Four lots were purchased in the new Crystal Sub-division and after they were paid for the building fund began to grow. An architectural firm of Froese, Maack and Becker was engaged to draw up plans for a new church building and after a few changes, these were accepted in 1951.

Financing was done by each member signing a three-year pledge, totaling \$48,000. Much of the work was done by members donating their time and labor.

Groundbreaking ceremonies were Sunday, July 27, 1952 and Cornerstone lying, Oct. 12, 1952. Special services were conducted by Rev. W. Dierking, Circuit Pastor of DeSoto.

The procurement of a pipe organ was a joyous occasion for as one said, "the Lutheran Church is a singing Church," and the cost of the organ was included in the overall cost of the church. The project was also aided by a gift of \$1,500 by the Fellowship Club.

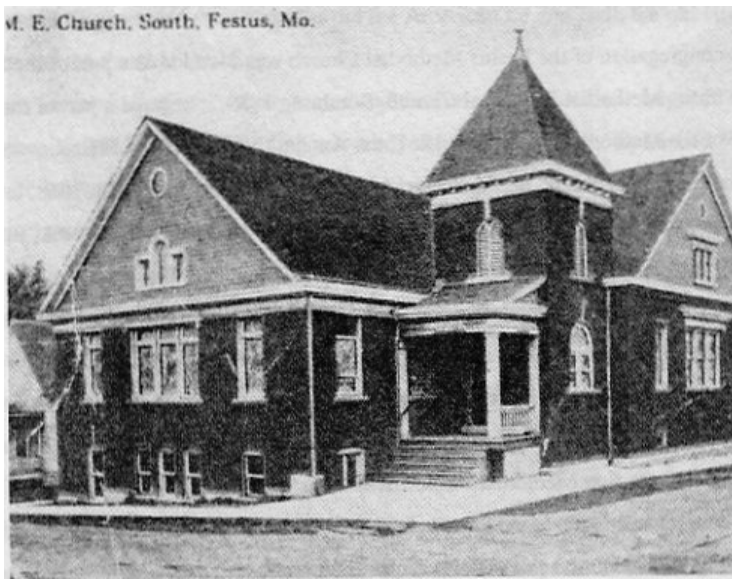
Sunday School children saved more than \$800 dollars to purchase the three stained glass window in the chancel, portraying the Father, the Son and the Holy Ghost.

The ladies contributed \$2,000 toward the furnishing for the nave, and the chancel. They also made "altar paramount in the liturgical colors, along with the fair linens." All organizations of the church assisted in many ways, and as noted: "the Lord has been with us and blessed the workers."



Many good and faithful pastors have served the Immanuel Lutheran Church of Crystal City and Festus over the more than 90 years since its organization in 1891 but it is not possible to mention even the name of each, due to space. The present pastor, however, is the Rev. Gene A. Wyssman, who was installed June 7, 1981 and who, with the church, extends an invitation to all who so desire, to worship with them at Sunday services 8 a.m. and 10:30 a.m.

In July of 1984, the Immanuel Lutheran Church-Missouri Synod, Crystal City held the first service in its Mission in the Olympian Village area. This Mission is the result of a task force study by the above church to determine the need of a Lutheran Church, Missouri Synod Mission in the Olympian Village area, a spokesman said, "Pastor Wyssman conducted the first services, with 53 in attendance."



## **Methodist Episcopal Church South**

In the latter part of the 19th Century, both the Baptists and Methodist were making great strides in their efforts to bring protestant religion to Jefferson County and other parts west of the Mississippi River.

Up to this time the territory had been predominantly Catholic. But all territorial settlers could not accept the doctrines of the Catholic church and because of this, small groups formed the habit of meeting in the pioneer cabins or the school house to give thanks for their blessings and to entreat the help of God in their difficult lives. Often a house of worship could not be built for a number of years, due to the small membership and financial circumstances.

But this did not discourage these early Christians who understood hard times and difficulties

and faced up to them.

From an old church register, we learn that six people met and organized the First Methodist Church of Festus, in 1886. These six persons were: J. O. Johnson, Mrs. Henry Strattman, Mrs. Henderson Hill, Mrs. S. T. Waggener, James Ogles and Mrs. Emma Ogle. They were received into the church by pastors, J. A. Carter and S. W. Emory of nearby circuits. Plattin, Hematite and De Soto all established Methodist churches prior to this (Plattin as early as 1840) and it had served the group of Festus Methodists and helped to establish the first Methodist church there. The first pastor assigned to the church was the Rev. J. Stephans -1891-

The congregation of the Festus Methodist Church was founded as a part of the St. Louis Conference of the Methodist Episcopal Church, South. In 1939, it became a part of the St. Louis Conference of the Methodist Church, hi 1961, the Annual Conferences of Missouri were realigned and the Festus church became a part of the St. Louis Conference, hi 1968, it became a part of the United Methodist Church, according to research by Mary Ellen Hancock, Local Church Chairman, Bicentennial Com.

At the time of their organization, the Festus Methodist met in the old Presbyterian Church building, on the corner of North Adams St. at the Frisco Railroad.

Sometime, during the next two years, a lot was purchased by three Methodist families --the Waggeners, the Brickeys and Charles P. Lee, at the corner of Grand and North Second St. It was on this lot that the first Methodist Church, a small white frame structure, was built in 1889.

The congregation grew steadily and in June 1907, the cornerstone was laid for a larger church building, to accommodate it. This second church building was a larger and more modern one of red brick. It was built on the same site as the earlier church had been and the overall cost was \$8,000. The sanctuary was equipped with a fine organ (for those days). It was supplied with air, by means of a pump, operated by a handle on one side of the organ. Mr. F. W. Brickey was Sunday School Superintendent and under his leadership, with the additional classrooms, the Sunday School flourished.

Seventeen years of service of this church passed, but on the morning of January 27,1924, the building was almost totally destroyed by fire. The account is that as Pastor H. E. Ryan was praying, one of the members, Mary Ann Blunt, arriving late, discovered the church to be on fire. From the rear of the church, she is said to have alerted the congregation and all left the building in an orderly manner, safely. Nothing was saved, however, other than the stained glass windows, the pews and the fixtures.

According to an account by Howard C. Litton, local historian, the fire occurred during a period of several disastrous fires in the area, one of which destroyed the old Festus High School building. The consensus was that these two fires convinced the citizens of Festus, of the necessity of a water system,

which was installed soon after. Estimated damage to the church building was \$40,000, while the property was insured for only \$20,000.

The following June 24, 1924, ground was broken for the third Festus Methodist Church building. In the interim, people of the two towns of Festus and Crystal City, were very supportive and church services continued to be held in several places. Grace Presbyterian Church, Crystal City, opened their doors, as did the American Legion Hall, the old High School gymnasium and the Panchot Building.

Plans for rebuilding were implemented and the cornerstone was laid August 28, 1924. On November 27, 1925, the new building was ready and was consecrated by Bishop W. F. Brickey, who had served as Sunday School Superintendent since 1889.

The church, modern in every aspect, was built at a cost of \$60,000. Including the sanctuary, balcony and Sunday school rooms at the rear of the sanctuary, the seating capacity was 450 people. The basement contained a Sunday School Assembly room, classrooms and a kitchen, while a third floor was turned over entirely to classrooms.

Mr. Litten's account states that in the first eleven months of the Rev. E. L. Broyles' (who had been sent to Festus due to his reputation as a church builder by the Bishop) ministry, more than \$24,000 was raised and 110 new members were added to the church roll. The minister gave credit to the loyal support of the officials and all of the members of the church but much credit was indeed, given to the Rev. Broyles for his ability and leadership.

The congregation continued to grow and in 1959, during the ministry of Rev. L. L. Johnston, plans for an Educational Building were begun. Funds were pledged and the building was completed and consecrated on April 23, 1961. The Rev. Johnston, having been transferred, returned for the Consecration service.

According to research by Mrs. Hancock, the church's present site was acquired in 1888. Since that time, four additional lots adjacent to the church were added. The lots to the south, which have become the church's parking lot were bought from Miller Theater, Inc., March 3, 1954 and from Joe Harris, May 3, 1955. The lot to the west of the church was purchased from Charles Voght on March 4, 1962. A house, on the 4th lot that was bought, next to the church, was used as a parsonage until March 15, 1950, when the home of R. S. England, on West Main St. in Festus was bought for this purpose.

For years, the black Methodist congregation were member of St. John's Methodist Church of Festus (a part of the Central East Conference of the Central Jurisdiction).

It was located on Harrison St. at S. Adams. Its founding date is unknown but in 1966, while Rev. Brewer was pastor, it was decided that St. John's Methodist and First Methodist merge to become one congregation. The St. John's Church building was then sold.

In 1973, remodeling on the sanctuary of the church was begun, which included new pipes and stops on the organ. It also included the construction of a narthex at the cost of \$135,000. It was completed and consecrated on September 9, 1973. A part of the narthex is a large memorial stained glass window given by Mrs. Pflager of Sulphur Springs, Mo. in memory of her husband, Henry.

Over the years, many fine ministers have brought their services and inspiration to the First United Methodist Church of Festus. At the same time, many well qualified Sunday School teachers, choir directors and members, organist, pianist, youth club leaders and men's and women's club leaders, while others have been loyal Christian contributors in many other ways. Ways, that have pushed forward the constantly increasing growth and Christian principles of the First United Methodist Church of Festus, which began in the last century with only six faithful Methodist, determined to build their own church.

The present pastors are: the Rev. Phillip M. Niblack and the Rev. James A. Sanderson. This year (1984) Festus United Methodist Church joins Methodist Churches throughout the United States in the celebration of the introduction of Methodism into America, 200 years ago. It is indeed, a time for Methodists to celebrate in the Bicentennial of Methodism.



**Mount Olive United Methodist Church**

Mount Olive United Methodist Church on R.R. #3, DeSoto, has a present membership of only 28 but as one member says, "We're not big in number, but a lot can be done when people band together for a common cause." For members of Mount Olive, that cause is to worship in the church that was built by their ancestors in the mid-1800's.

The earliest record book found so far begins with the pastorate of A. J. Green in 1884. But old-timers remember their parents and grandparents telling of a church that was there long before then—a time when a circuit preacher traveled to the area. Preaching and singing services were held and a basket dinner was spread on the ground under big shade trees and shared by everyone.

Many of the present members bear the same surname as the founders who built the small church at a cost of \$200, verified by one of the members who had seen an old purchase bill.

Mrs. Irene Armbruster of R.R. #3 told of her parents, Mr. and Mrs. N. B. Whaley, moving their membership to Mount Olive in 1900. "And at that time," she added, "I've been told it was a well-established church." Down through the years, members of both the Whaley and Armbruster families have retained their membership there.

Mr. and Mrs. Howard Donnell are said to have given the land on which the church stands and across the road, land for the well-kept cemetery is said to have been donated by the Addis family. The cemetery is believed to be even older than the church, because tall, aged tombstones in the graveyard bear dates of greater antiquity than has been found among church records and memories. A number of the original founders of the church lie buried there in the shadows of the oldest cedars.

"Why," the reporter asked one, whose ancestors were among these founders, "was it named MOUNT OLIVE?"

"You've been there," she answered, "and you must feel as I do that the location had much to do with it."

R.R. #3 is a country road that leads from De Soto on the north, eventually climbs to the top of the long hill where the church now stands; then continues to ramble down the south side of the same hill to the village of Valles Mines.

"I can imagine," the church member continued, "our long-ago kinsmen riding horseback or driving the family team of horses, hitched to a wagon or buggy, up that long hill, as the driver kept coaxing them to keep climbing. Then upon reaching the top and knowing why they were there, they thought of the sacred Mount of Olives and decided that to be the right name for their church."

In those beginning years, money for necessary things for the church was often raised by giving socials and pie and box suppers. But the story goes that one of the members, Mrs. Laura Hardin, had her own

idea. Near the turn of the century the church was in dire need of seats for its congregation and Mrs. Hardin proceeded to hitch her horses to the family buggy, then drove to each home in the community, offering to pay .35 cents for each chair anyone would see her for the church. It is said she returned to the church with enough chairs to seat the congregation. These have since been replaced by sturdy pews, but some of the chairs are still in use.

Mrs. George (Lillian) Yeager, 1014 South Second St., DeSoto, shared beautiful memories of stories of the church told to her by her mother, Mrs. Ross Shannon.

"My family has always felt close to Mount Olive Church, though I was never a member," Lillian says. "My mother's parents, Samuel Pipkin McMullin and his wife, Josephine, were among early members and my great grandparents, Samuel W. and wife, Dorothea Ann, (as she was called by her family) brought a small walnut table from her home and for more than 100 years this small square table stood in the same place in the church and was used only as a communion table."

After his retirement, George and Lillian Yeager returned to live in the old family home in De Soto, where Lillian had been born. Sometime after their return, they decided to replace the square walnut table with a standard communion table of a size and excellence better suited to the present needs of the church.

"We wanted to do this, "Lillian told me, " in memory of great-grandmother Ann for her many years of service as communion steward. We also gave it in memory of my mother and father, who had met at a box supper given to raise money for the church."

"My mother said she had worn her favorite black voile and had tucked a sprig of orange blossoms in her beautiful, dark curly hair. She had also decorated her box beautifully, as was the custom, and filled it with fried chicken and other goodies. The bidding started and soon it was plain to all, that father planned to buy her box, so other young men started bidding against him. The bids reach an unusually high price until others dropped bidding and let father have it. From then on my father and mother were sweethearts and ultimately, husband and wife."

Mount Olive Church takes pride in its long heritage. Such names as Hasse, Watt, Hardin, Armbruster, Edwards, Addis, Whaley, McFarland, Moore, McMullin, etc. have long stood for respect and dignity in the community. Many of these same names will be found on the aging tombstones in the old-fashioned graveyard across the road.

The first church was lighted by kerosene lamps attached to the walls and ceiling, and the sanctuary was heated by wood burning stove. An old time pump organ wheezed out the melody to hymns. In the time, these things were replaced by electric lights, a furnace and a piano, and a number of other things given as

memorials to loved ones.

Mount Olive United Methodist Church is now affiliated with the First United Methodist Church in De Soto. It is served by the present pastor of the First United Methodist, the Rev. Nancye Dunlap, on the 1st and 3rd Sunday of each month. On other Sundays the pulpit is filled by Lay speakers from St. Louis or elsewhere. But there is always a church service for this small number of worshippers, who cling to the proud heritage of their ancestors, at Mount Olive Methodist Church.



## **Oakland Baptist Church**

The Oakland Baptist Church, a well built and equally well-cared for brick structure, stands on a grassy plot of ground at Highway H and Mammoth Road, a few miles west of De Soto, Missouri. This however, has not always been the church's home. This building is quite new, having been built in 1975. But long before then the congregation of Oakland Baptist Church had established a 'meeting place' on Mammoth Road about a mile down the road towards Big River. For more than one hundred years the faithful Baptist of that locale attended services there to receive the spiritual help so important to them and to each of us.

Mrs. Hearst Kingsland, a teacher and local news writer, was historian of the Oakland Baptist Church for many years. She was also church secretary and clerk for more than forty years. In 1961 she prepared a booklet commemorating the 100th anniversary of the church and in it, she tells of interesting events in the organization and growth of it.

The earliest records of the church were lost in the fire that destroyed the first old 'schoolhouse church' she relates, but the date of the earliest establishment of the Oakland Baptist Church has been satisfactorily

agree upon as the year 1861.

It is believed that members of pioneer families of the area, bearing such familiar family names as Vivrette, Hubbard, Craig, Evans, Dealing and I'm sure a number of others, first held services in the old one room Mammoth schoolhouse. School went on as usual on weekdays and church was held in the same room on Sundays. This practice was continued until 1891, when the first Oakland Baptist Church was built. This too, was a one-room building, which continued to remain a part of the church when it was enlarged later on.

It was no easy job to transport the necessary lumber and other material with which to build a church in those days. Supplies must be hauled by wagon many miles over stump filled roads that had been hacked through dense forests. Mrs. Kingsland related this event as told to her: Early one chilly, rain drenched morning, according to Frank Perkins, one of the drivers, nine men hitched their teams to empty wagons and drove to Bane and Casey's sawmill in Washington County to buy lumber and other building material with which to build the church. This was a distance of 30-35 miles and their plan was to reach the mill, load the wagons, get a few hours sleep and start the return trip by daylight next morning. But they hadn't counted on the weather, which during the night, turned extremely cold.

Over the surface of the ground a crust of ice had frozen, making the return trip hazardous and difficult. All day long the drivers inched their way over the glassy road, sliding from rut to rut as they shouted encouragement to their skittish mules and horses. Then just as the first shades of night began to fall, they reached the building site and unloaded the material. Construction on the church began the next day.

Pursuing the history of this church is much like reading a work of historical fiction as we find so many of the same names moving in and out through all the pages of their records and learn that so many of the descendants of these Charter members and pioneer builders are among the present membership. Their children, grandchildren and great-grandchildren are carrying on the work, as did their ancestors-active in both the physical and spiritual life of the church today.

The sons and grandsons of some have gone on to procure the necessary education to become ministers and song leaders; still others fill valuable places in the church as teachers, clerks, board members and wherever needed.

The old cemetery records date from 1906 to reveal some interesting information, i.e. Cemetery lots were engaged at the cost of \$1 per year and often this price was paid for in labor.

It was not until the pastorate of the Reverend Clyde Wideman (1946-47) that electric lights were installed in the church and in the next few years a basement was built under the old church house, land was purchased for a parsonage, a bus was bought to transport people to Sunday School and church and Sunday School enrollment had passed the 100 mark.



One of the carpenters who helped to build the first church house was the Reverend Tom Hill, who was also pastor of the church from July 1912 to August 1914 and again was called to be its pastor from August 1924 to June 1926, although it was customary at that time to call a minister for only one year at a time.

The records of 1914 show that a motion was made and carried to pay the minister a salary of \$8 per month and subscriptions were solicited for this payment. Of course that meant for only one day since preaching services were held only once each month. An interesting note in the minutes of August 1915 meeting stated: "After an interesting sermon was preached on sin, the church proceeded to do business."

The Reverend E. J. Eaves was pastor at the time the minister salary was set at \$8 per month and later on at a meeting of April 2nd, 1922, it is stated: "The treasurer read the average salary that had been paid to the pastor and Brother E. J. Eaves reduced his salary to \$4 per trip, for four years back." In October, 1922, after a sermon preached by the Reverend A. J. Johnson, of Festus a young man of the church, Orville Kay, volunteered for the ministry and that same afternoon an offering of \$237 dollars was raised to help pay Orville's way to school to begin preparation for this work.

In 1954, when the Reverend Asa P. Hamrick was pastor, plans were made to begin work on a new addition to the church and when implemented, most of the work was done by volunteer labor of the members. This church building served the congregation well for many years but during this time a motion was also made and passed that bids for church property on Highway H be made. This was the Zufall property of 15 acres where Oakland Baptist Church now stands. In due time the old church property was sold and is now used as a dwelling.

In 1961-64 the church gave permission to the Jefferson County Court to build a 40-foot roadway across the church property and close the old road around the parsonage grounds to eliminate its hazardous entrance to Highway H. It was staked out by R. R. Byron, .Hearst Kingsland and Clifton Sheldon. The construction of the parsonage was done by Don Wideman, who had also drawn up the plans for it.

On July 1, 1973, Ray Schillinger of DeSoto was called to serve as interim pastor and then as the regular pastor in 1974. It was during his pastorate that plans for building a new church on the parsonage grounds on Mammoth Road and Highway H were initiated and implemented. Since the Reverend Schillinger owned his own home in the area he chose not to use the parsonage. Instead, it was rented to someone else and the money received for rent was placed in the building fund.

The building site was dedicated in a special ceremony September 14, 1975 and a sign especially designed by Jerry Huskey was set up, proclaiming the site to be the future home of the Oakland Baptist Church.

The church was built largely by volunteer labor of its members with the exception of special work,

i.e. brick laying, electrical work and plumbing, which were necessarily contracted. As days passed the church grew steadily due greatly to the dedicated volunteer labor and leadership of builders with a single purpose found in Verse I of Psalm 127 — "Except the Lord built the house, they labor in vain that built it;"

And with forward look, they continued to do the work of the Lord in the Oakland community, choosing as their guide the Third Chapter of Philippians Verse 14— "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Another interesting method of contribution our historian tells us was an "Egg day observance". Since almost every family owned a flock of chickens, each family was asked to set aside one Sunday in either March or April on which all the eggs laid by his or her hens would be sold and proceeds from these eggs would be sent as a contribution to the Old Folks Baptist Home at Ironton, Missouri.

The first written record of the church that could be found was dated August 12, 1911 (50 years after its tentatively established organization) but at least two persons are known to have joined the church before then—one in 1904 and another in 1905. The church has remained firm and active—holding revivals from time to time, spreading the gospel and bringing in new members, as well as retaining much of the original membership.



### **Pilgrim's Rest Baptist Church**

When they first settled in our country, many of our ancestors realized they could not live their lives

where there was nothing to satisfy the deep spiritual inner need they felt. Due to this, small churches often sprang up in the most isolated places. But even before the churches, Christian people met in their homes to worship and to plan eventually to build their own meeting houses.

And so it was that seven people, believing in the promises of God and in themselves, led by Jacob Judspeth and James Williams, founded the Pilgrim's Rest Baptist Church on Dry Creek at Ware on Nov. 11, 1854.

No record is found that tells where the seven met, and only the names of three people who were among them are mentioned. But they most surely met in one of the homes, and a few important things that did transpire were passed down. For one thing, we are told that Brother William McKay, known to us as "Uncle Billy," was chosen as their first minister.

We are also told that they adopted eleven "Articles of Faith," which explained clearly and in simple language the beliefs of the Baptist Religion. The 10 Rules of Decorum they adopted made clear the conduct expected of each member and of the church as a unit. The first article calls for church services at least once each month. It is presumed that these meetings were held in the homes for the first three years, since the year 1857 is the first mention of the building of a church. Even then, different sources do not agree on the kind of a building nor the exact spot where it was built.

From "The History of Jefferson County Baptist, 1798-1949, we quote: "The memberships in a neat frame building valued at \$800 erected in 1857. For some years the church stood in the cemetery but was later moved to its present location." The above was written in the year 1948.

In conversations with "old timers" and also in a History of Pilgrim's Rest, compiled by Mrs. Sam (Gertrude) Pierce, we have a different version. Both Mr. and Mrs. Pierce, now 81 years old, are life-long members of Pilgrim's Rest.

"Legend has it," Mrs. Pierce says, "that the first church was a small log building, built in 1857, up the road some distance from where this building (1948) now stands. How long the first church was used, is not known, but sometime later the necessity arose and a building was erected in what is now a part of our cemetery."

So this indicates that the neat, frame church, mentioned before, was to the first Pilgrim's Rest (then called Ware) church, built in 1857. One authority tells of a veteran member, Uncle Jim Haley Couch, who, when he knew the church was to be moved, requested that he be laid to rest in the cemetery, in the exact same spot where his favorite seat in the church had always been so this, too, indicates that the first church was moved, probably to make room for additional cemetery use.

Mrs. Pierce's account goes on to say, "this church was built around 1896 by Millard Huskey and

John Pierce." The record continues to say that "in 1908, a granitoid porch was built by James and Louis Harrington at the cost of \$14.85." No one seemed to know what a "granitoid" porch was, but the men were awarded a card of thanks by the church. That same year, it is stated that a well was drilled.

The first record of a Sunday offering was entered Sept. 11, 1911. Up to that time the church was furnished by solicitations.

On December 13, 1913, Brother George Elders donated additional land for a cemetery and a committee was appointed to care for the interests of "The City of the Dead." Pilgrim's Rest Cemetery seems always to have been well cared for.

The church voted on Feb. 3, 1903, to have the Church Discipline read every month for four months and thereafter once every three months. First record of a Mission pledge was Sept. 1, 1906, for \$10.

Ministers' salaries were notoriously low. The Rev. A. G. Medley is said to have served for \$35 a year and the Rev. E. J. Eaves for \$6 per month. Services were held only once a month, but this consisted of a business meeting, preaching, and Saturday afternoon and evening and Sunday morning and evening preaching services. Most of the time these ministers would have to leave their homes on Saturday morning, then walk or ride horseback to the community where the services were to be held, and there live among the people until the following Monday morning. They were known as circuit riders.

"Many fine ministers have been called to preach at Pilgrim's Rest," Mrs. Pierce says, "and each did the special work that he found to do at the a time, aside from preaching. Each performed his mission as he saw it and most of them worked for a minimum salary. A minister may only have remained a short time, but each left his indelible mark or service imprinted on the church and the community," she continued.

To mention a few of the accomplishments: Under the leadership of Rev. Johnnie Williams, twice a month services were begun. Activities at the Bates Creek Baptist Camp were first participated in during the ministries of the Rev. T. H. Hackley and Rev. A. A. Braungard.

Also during the Rev. Braungard's ministry, a basement was put under the church and a furnace was installed. The church began holding full-time services during the ministry of Brother Charles Thomas, when Brother Thomas promised to preach every Sunday "whether he was paid or not."

Pilgrim's Rest has been host church to the Jefferson County Baptist Association seven different times -in 1880, 1889, 1900, 1909, 1917, 1934 and 1948.

Children's Day and Memorial Day were first celebrated on the first Sunday of June 1916, with all day services. "Homecoming Day" originated from this.

In August 1957, the site for a new church building was staked off and approved. Many fine donations were made by the church and the community and the church edifice was completed and dedicated on May 15,

1960. The Rev. Clyde Spurgin was minister during the building project, which also included a new parsonage. He was called to another pastorate soon after and the Rev. Van Fowler was first to occupy the new parsonage in March 1968.

In addition to Sunday morning Worship Service and Sunday School, the church conducts a Sunday Evening Training Union and Worship Service, Wednesday Prayer Service and a number of other fine programs.

The Rev. Ted Wilkins has been pastor of the church since 1980. "The membership, at the time," he says, "is around 220, with the attendance at both Sunday School and Worship Service, averaging around 75 each."



## **Platin United Methodist Church**

Several weeks ago we visited with Mr. and Mrs. George Reid in their farm home on the Platin. The warm October day was flamboyant with the colorful foliage of autumn. As we looked out over the Platin hills and valleys from a spot on the Reid's front lawn, my thoughts turned back in memory to the mid-1800's and I felt I could understand why this valley was chosen by the Scotch-Irish families of that day the McCormacks, Stricklands, Donnells, Charles, Boyces', McMullens and others, as a place to settle down and build permanent homes in a new country. The soil was rich and productive, water was plentiful and the entire valley was imbued with beauty and peacefulness.

Peter Patrick McCormack, a canny Irish Methodist was probably the most memorable of these early settlers. He had soldiered in the Revolutionary War and had lived in both South Carolina and Kentucky before

immigrating to Missouri to settle near Platin Creek in the year 1802 and soon after that (it is believed) held services or "preachins", as they were then called, in his home. He was said to have been "a shouting Methodist" and a devout Christian and one whose home was always open but if for some reason services could not be held in the McCormack home, they were held in the home of some other frontier family in the valley—the McMullin, Donnell, Strickland, etc.

These home services continued until sometime in the mid-1830s when evidence found in the old church records, indicates that a Platin Methodist Episcopal Church South was established in the Platin area and refers to the construction of a church building around 1837.

However, according to the first official evidence found, it was actually, on June 10, 1842 that James and Margaret McCormack sold to the Platin M. E. Church South, two acres of land situated in the N. W. 1/4 of the N. E. 1/4 of Section 6, Township 39, Range 5, East.

The first Board of Trustees was made up of men related by either blood or marriage with the exception of W. G. Walker, the minister. Those first members were: James McCormack, John T. McMullin, James R. England, Joseph I. McMullin, Enoch McCormack, James Donnell, James McCormack (nephew of the first named James McCormack) and Wm. G. Walker, who was an ancestor of Mrs. Mitchell McCormack, who continues to be a resident of the Platin community.

Verification of this was the Deed which was found recorded in Book F, Page 343 in the Land Records of Jefferson County on May 11, 1843.

The first Platin Methodist Church building was dedicated on March 16, 1845 under the direction of the Reverend Benjamin J. Love, who chose as his text for the sermon; Geneses 28, verse 11: Isaac's charge to his son Jacob -to go to the house of his mother's father and take for his wife, one of the daughters of Laban, the brother of his mother, Rebecca and as Jacob journeyed, "he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow and lay down in that place to sleep."

This church building served the Methodist of the Platin Community well until 1920, at which time the Platin and the Charter Methodist churches merged and new church building was erected in 1921-22, on a tract of land that had been given for that purpose by Peter McCormack and DeWitt C. McCormack in 1891. A parsonage had been built on the land soon after that date.

The original church building was sold in 1923, to E. B. Finney for the sum of \$200. The present building (1922-26) was financed by local subscriptions, headed by generous contributions in the form of memorials for Thomas L. Dowell, Catherine Charles and Samuel Boyce, plus a loan of \$750 from the Methodist Church Board of Extension. This debt was retired from the Platin Methodist Church and the church was dedicated in 1926.

It was during the ministry of the Reverend E. S. Tetley that the present church building was erected, using

both hired and donated local labor.

From its beginning the Platin Methodist Church had been a "charge" on the Platin Circuit. The other churches sharing this charge were: Rush Tower, Danby and Mount Olive/Valles Mines Methodist churches. Services were held in each church once each month, with Mount Olive having a morning service and Valles Mines, and afternoon service on the same Sunday, with the same minister officiating. This schedule was followed until 1955, when the present schedule of a service each Sunday was implemented at the Plating Church and at this time the Wesley United Methodist church is the only other church to share the same pastor with the Platin Methodist church.

Through the years the Sunday School has been the lifeblood of the Platin United Methodist Church, my informant tells me and certainly has been found to be true of most Protestant churches.

A description of that first early Platin Methodist church was found in an account of prepared for publication by Earl E. McClain Arizona. Earl's grandfather, Jeremiah McClain had come to the Platin Valley with Peter McCormack and both men had settled there and raise families. Earl grew up in the Platin area in the late 1890s and early 1900s and his memories of the time he spent there are interesting and colorful, as we quote from his account. "In the Platin area where I was born," Earl writes, "everyone who went to church at all, went to the old Platin Methodist. The first settlers were Scotch-Irish Protestants —Presbyterian, Methodist and Baptist. Since Methodists out-numbered the others by two to one, they (the Methodist) built the first church on the Platin. Built in 1837, it served the community for almost a hundred years. It had to have been a sturdy building for it is still standing and is owned by Sylvan and Isabelle Finney, who have made it their home for many years and continue to live there at this time."

"As a church," McClain wrote, "it was a rather ordinary one—about 40 ft. long, 30 ft. wide and 14 ft. high to the ceiling inside. It was heated in the winter by a great stove and had three large windows on each of the long sides. The first to arrive for church service was obligated to get the fire started."

"The church was well lighted," he continues, "for night services, we used ordinary kerosene lamps; usually 4 to 6 of these, seemingly doing the job well. At the front there was an alcove where the pulpit stood on a slightly elevated deck. The seats were of wood, actually handmade benches with a back. These were about 12 ft. long and could be moved out of doors for Camp meetings."

There was a six-foot aisle down the center of the church between them which led from the door to the pulpit.

"In the northern corner," Earl continues, "we had an organ and two pews set lengthwise for the choir. On the opposite side, there were several other pews for the "Amen" corner. Here the elderly men sat and said, "Amen," loudly, when the preacher said something they particularly agreed with. The men and boys sat together

on the East Side of the church and women and girls on the West Side.

The walls of the church were papered and when the roof leaked (and it did, sometimes,) the water would run down and stain the paper, making streaks down the wall. The pews and interior woodwork were painted with a reddish mahogany stain and varnish. The outside of the church was painted white and the roof was shingled."

Music was often "frowned upon" in some of the early Protestant churches and McClain told of one preacher who served the Platting church in 1902. This minister was a fine violinist, but was accused instead, of being a "fiddle player" and since fiddling was associated with dancing and dancing was frowned upon, this minister did not stay long in the Plattin area.

Then, there was the story that was told of old Uncle Will McCormack and his objection to the purchase of an organ for the church. The story goes that Uncle Will objected strongly to buying "that their airgan" and when the congregation decided unanimously to overrule his wishes and went on to buy the organ; Uncle Will stalked out and never once set foot inside the church again.

But those were good days and the church stood firm and continued to grow and a new cemetery was also established and the old churchyard cemetery was abandoned. It is overgrown now but can still be seen near the Finney home. In a quiet time and with a little imagination, one can still hear the snorting and stomping of the horses, in their restlessness at being tied to the wrought iron fence which surrounds it as they wait for their owners to be finished with church and loose them to return home.

While on another hill, a short distance away, the huge old church bell (transported with love and care from the Charter church, at the time of merging) reels out a welcome over the beautiful Platting hills and valleys and the wide parking lot beside the newer white-steepled church, fills with a new, present day congregation in rubber tired autos, coming in the same spirit as did their forefather of old, to receive the comfort and joy they find in the Worship service of the Plattin United Methodist Church as they listen to God's Word.





## **Sacred Heart Catholic Church**

FESTUS--A short time ago, as we were driving into Festus, we topped a long hill just south of the town and there-spanning the distance and obstacles of the town's streets and buildings that lay between us-the Sacred Heart Catholic Church could be plainly seen in all of its beauty and splendor.

It stands as a symbol of Christian Catholicism, which can be seen as a shining, welcoming beacon from several viewpoints, as one approaches the boundaries of the town.

The city of Festus, being in such close proximity of the city of Crystal, known world wide for the immense deposits of famed Silica or glass sand, discovered there, was established shortly after the "New Detroit" (later Crystal City) was founded. No drinking was allowed closer than one mile to the outlying limits of the town of Crystal City and Festus is believed to have been founded to "take care of this disagreeable problem."

It was founded in 1878 by W. J. Adams and was first called, "Tanglefoot" because of the thick tangle of underbrush that one must walk through to reach the drinking spots and often, after much imbibing at the saloon, one's feet became easily tangled as he returned home.

Later, it became known as "Limitville," since a mile was the limit and still later, the name was changed to Festus with at least two choices of origin in name there.

One was to honor a St. Louis banker, Festus J. Wade and the other was that an itinerant preacher who happened to stop in the town, opened his bible and blindly pointed to the name Festus in the Book of Acts. There

may be other origins but whatever? The name Festus remained and the city was incorporated in 1888 and grew to be one of the largest towns in the county in those early years.

Jules Aubuchon, one of the first residents of Festus, lived there before it acquired its present name. He settled there at 25 years of age, in the year 1880 (seven years before the charter was granted.) At different times in his life he had loved talking about those early days when he helped to build the town. "I was a carpenter, by trade; I built or helped to build a number of the well-known structures in this town and one of these was the Sacred Heart Catholic Church.

It was just about the largest building in the town at that time and was located across the street from the present Convent building of Sacred Heart School."

Aubuchon said that the high ceilings and archways were a challenge since they were an entirely different type of construction to the kind of buildings they were used to doing but that he and his men learned by trial and error and got through them.

The first church building was frame and painted white but in the year 1887, the congregation decided to build a larger and more lasting edifice of brick.

A story in the "Old News Democrat" however, tells of catholic services being held in the town of Festus long before that time-even as far back as 1880 and that a priest came up the Mississippi River from Ste. Genevieve Parish, by boat, to celebrate the first Mass for Festus Catholics long before any kind of church was built. These masses were celebrated in the homes and according to the records of one member, Mrs. Kate Baker, they were mostly held in the old Behring House.

Church records verify that Father McNamee of the St. Rose of Lima Catholic Church in DeSoto periodically visited the Festus Catholics to celebrate Mass before he founded the church in 1877. The church was blessed in October 1880 and the first pastor to be sent was Father J. H. May. Father Godell succeeded Father May and served the next several years. The first Confirmation Class was performed by Bishop Ryan in 1880.

The church continued to grow under the administration and service of a number of other priest who came to serve its congregation in the next several years but the history of the parish is symbolic in the hearts and minds of the Sacred Heart parishioners with the forty years of dedicated Christian service that Father Holtschneider brought to it.

Father Holtschneider dedicated himself to great leadership in the church and also, in the community. He came to Sacred Heart Church at a time when forests must be cleared in order that towns might built; when there was no modern institutions of learning and necessary to the health and happiness of the people of the County.

He loved his people and instituted many ingenious and excellent customs to them. One of these was the Parish Picnic, which was held annually. This presented to the parishioners a beautiful way to share gifts,

fellowship, service and spiritual experiences with each other. At the same time the treasury profited greatly because of it. The time of his death in July 1944, the News-Democrat referred to Father as "a pastor who had a great soul" and "would be a great loss to his people."

And now, in 1981, the Sacred Heart parishioners continue to think back on the blessed ministry of Father Holtschneider, who walked among the people of the parish and the community with a sensitive discernment of their needs, both spiritual and physical and they are grateful and better citizens for having known him.

Sacred Heart Catholic Church of Festus continues to grow and will always, because of its meaning and ministry to its people.



## **Sandy Creek Baptist Church**

Sandy Creek Baptist Church on Goldman-Sandy road was organized in 1824. It is not only the oldest Protestant church in Jefferson County; it is also the only church of any denomination in the county to have served its congregation continuously for so long a time.

Mrs. Marvin Hensley has been church historian of Sandy Baptist for many years and she has carefully kept clippings, notes, mementos and pictures of each interesting and eventful activity that has been a part of the church-life at Sandy church. We enjoyed a delightful visit with Mrs. Hensley at her home in Horine and found her enthusiasm to be contagious. Scrapbooks and record books were spread over the dining table and Mrs. Hensley had a ready answer for every question asked.

Among other things she recalled for us was that her late husband's great grandparents were charter member of Sandy Baptist but that neither she or her late husband had become members until 1923. Mrs. Hensley has the distinction of having been a member for 57 years (longer than anyone else in the church at this time.)

In those early years, Mrs. Hensley says, preachers blazed their way through the deep forests, searching out paths barely discernable to find scattered farm homes where a few people could be gathered to listen while he talked of God.

Thomas Donahue was one of these men. He was a preacher at the old Bethel Church near Jackson, Missouri and it is told of him that he would start out on foot, Bible in hand and rifle on shoulder to walk until he came to a home or settlement, where hopefully, he could spend the night with a pioneer family. Word would be sent out "there was a preacher in the area" and all the settlers around there would gather in that home for a service. He is said to have walked sixty-five miles from Perryville, to preach at Sandy Creek Baptist on Sunday mornings and Donohue is credited with the organization of this church in 1824.

The first building, a log cabin, built at the cost of \$200 is said to have been built by members of seven pioneer families who come to Missouri in covered wagons from Virginia and North Carolina and settled in the Sandy Creek area. When the congregation outgrew this small church, a frame building was constructed in 1843 at the cost of \$600. In 1878, a brick building was built of hand-made brick, made from clay that was quarried from a clay mine across the road from the church. The men of the church made the brick, Ms. Hensley says, and then built the church. Although the brick could not be considered truly professional they were quite durable and lasted for more than 100 years for even after the present brick church was built in 1964, the older building has been used for classrooms.

"In those early years," Mrs. Hensley recalls, "the church administrative board and especially the minister, was very strict and quite a lot of 'de-churching' went on. If a member took a drink of an alcoholic beverage, went dancing, or various other things, such as using profanity or being absent from church without good reason, he was called before the Board and required to apologize. If he refused to do this he was not allowed to retain his membership in the church. But when he apologized and promised to refrain from doing it again, he was permitted to return to church. It was quite embarrassing to that particular member who had 'slipped' and his family and thankfully this practice has since been discontinued."

Our informant told of a big Revival that was held (when she was very young) in the middle of the winter and forty new members were added to the church on "professional faith". Having no Baptistry in the church and immersion being a part of their doctrine, baptism was performed in a near-by creek. A hole had to be chopped in the ice on the creek's surface for this and the women were baptized one Sunday and the men, the next, since there were so many. Dressing rooms were formed by holding up blankets which they could get behind to change from

their cold wet garments to warm dry ones. I jokingly asked Ms. Hensley how many had died from exposure and she quickly answered, "Not a one. My mother-in-law was one of them."

Many people were influential in the steady existence and growth of Sandy Baptist but few more so than the Reverend Clyde Hamrick, former Co. Superintendent of Public Schools in Jefferson County. Reverend Hamrick was pastor of Sandy Creek Baptist Church for seventeen years and was instrumental in establishing a Mission Church at Jefferson Heights. Many Jefferson Countians will remember Brother Hamrick as a "man of vision and action." He would accept no salary the first year and at his request, the sum of \$20 per week he was due to receive, was sent to Hannibal LaGrange College for a Scholarship fund for Sandy Baptist Church. He was responsible for 'church signs' being put up at all intersections of roads in the county and early in 1948, he proposed screens to separate the classrooms. The material was bought and paid for by the church and reverend Hamrick made the screens and set them in place.

In 1848, he still refused to accept a salary which had been increased to \$25 per week and request instead, that it be put into a pastorium. This was later applied toward the purchase of the Sandy Public School Building. In 1949 a bus was purchased under his ministry, to transport people to Sandy church from the Antonia and Four Ridge Road areas. Mrs. Hensley said that being County School Superintendent; Brother Hamrick could easily see where the needs were. "For several years, we had buses bringing more and more people down to Sandy Church, until we were fairly bursting at the seams." she laughed, for in 1951, a second bus had been bought and put into use.

During his ministry, Reverend Hamrick as Public School Superintendent was also working for consolidation of schools in the county and when Sandy Public School became consolidated, Hamrick bought the school building for \$1000 from the school district and gave it to Sandy Baptist Church to be used for Sunday School classes. His salary was raised to \$55.00 in 1950 and he resigned in 1963. During his ministry, one hundred and fifty-one members were added by baptism to Sandy Baptist church.



## **St. Andrew's United Methodist Church**

One look at St. Andrew's United Methodist Church on Rock Road in De Soto, Missouri is apt to cause one to exclaim "What could be historic about a church of such modern design?"

But this church has an interesting history and its beginning is truly relevant to the early Methodist religion and ministry in Jefferson County.

The church was known only as the Methodist Episcopal Church until 1844, when due to a lack of unity between the northern and southern sympathizers regarding slavery, there was a division of the membership which the General Conference in New York agreed to as a peaceable division of the Methodist church. At the next Annual Convention (1845), which met in Louisville, Kentucky, the delegates chose the name Methodist Episcopal Church South.

However, according to old records, Methodism had found its way to the small hamlet of DeSoto long before 1874 or even before 1850, the year in which the forerunner of St. Andrew's is said to have been organized.

It was an itinerant Methodist preacher, named John Travis who invaded Missouri Territory with his armor of Methodism in the year 1807. Tramping by foot and occasionally riding horseback, fording streams and rivers, he forged ahead with a purpose— "to carry the Methodist religion to all settlements west of the Mississippi River at that time."

In those early years, meetings were first held in the homes of dedicated followers who believed so strongly in this doctrine. Often, there were no more than five or six people present but they continued to meet faithfully and in 1853 were able to build a church. This very first Methodist church of DeSoto was built on the corner of Second and Easton Streets. It was a small white frame building with a tall, imposing steeple above the front entrance and was known simply as the Methodist Church.

During the Civil War, the area around DeSoto became a battleground and the small church building was used by the United States Government, as a hospital for the wounded soldiers. When hostilities had ceased, the

building was sold to the Presbyterians who were just then beginning to organize in the county.

Due to this, the Methodist congregation in DeSoto just sort of fell apart and during the years between 1866 and '73, the few followers of Methodism in DeSoto were served irregularly by the Plattin or Hematite preachers in the respective homes of the handful of faithful followers.

In 1873, a Protracted Meeting was held in a house on the corner of Stone and Second Streets and according to early records, the Reverend J. F. Russell preached a "powerful message" and when the revival was over a Class of five dedicated members was formed, who set about to "establish a Methodist church in the town of DeSoto once again." Meetings were held in the homes of members for the next six years.

In 1885, during the ministry of Reverend A. J. Green, a small brick church was built on the corner of Fourth and Mineral to serve the Methodist of DeSoto, which it did for the next twenty-one years. This was the first Methodist church to be built solely for that purpose in DeSoto.

But the congregation grew, as the town grew and by 1899, the need for a larger place of Worship was needed and plans were begun to build a larger church on the same location. Donations in amounts from \$.04 to \$50.00 were given and the cornerstone for the new church was laid in 1900.

The building was of native stone, quarried from the old stone quarry at Donnelly and Rock Road, with much of the labor done by the men of the church, while the women furnished hot coffee, sandwiches, pie and cake.

Exquisite and meaningful stained glass windows were used throughout the church and its Gothic design made it one of the most beautiful churches in the county.

But tragedy fell and after more than fifty years of service, the church building was completely destroyed by fire of undetermined origin. In the early hours of a dark, bitterly cold February morning (1952), the fire swept down like a demon, destroying everything in its path-the beautiful art glass window, massive pipe organ, electric chimes, three pianos and pews, records and dedicated work of several generations.

Services were carried on in an annex and plans began for the building of another church when news came that both the pastor, Reverend Stacy Riddick and his wife, Margaret had been killed in an auto accident while attending General Conference in California. This left the Fourth Street Methodists without both a church and a leader.

In 1953, the Reverend George Sparling was sent to fill the vacancy and as early as January, everyone in the church knew George Sparling planned to make sure a new church would be built. Six months later, plans were presented to build at an estimated cost of \$125,000. The old location was no longer suitable and property on Rock Road was purchased for an additional \$11,000. Construction began in February 1953 and when more money was needed "to finish and furnish our new church," people dug a little deeper into their pockets and the results are this beautiful worshipful St. Andrew's United Methodist Church on 1004 Rock Road, De Soto, Missouri.

A new name obviously must be chosen and a former minister of a Methodist Church, Dr. Arthur Halter, suggested it be named after the beloved disciple, St. Andrew as an example of humility and suffering.

The church was consecrated in a special service on February 12, 1956. The resident Bishop, Ivan Lee Holt and District Superintendent Dr. Roy Brown were the speakers. On October 12, 1958, it was dedicated by Bishop Eugene M. F. Frank.



## **St. John's Lutheran Church of Arnold**

We took the old LeMay Ferry Road and drove through the shadowy old covered bridge that spanned Sandy Creek, to find ourselves on a narrow black topped road that led through beautiful farmland and hill country. This was the same road (our map told us) that had been used by stagecoaches in those early days and for the transportation of lead and produce that was ferried across the Meremac River. The road was completed in 1867 and was a direct route from LeMay's Ferry to Hillsboro. It was also a whole after noon's dusty expedition to get from one place to another.

The Seckman, Goldman and Antonio Hills along the route must have been a real challenge for any driver. Today, the road is blacktopped but it is still narrow; the hills remain and so do the curves and to these another challenge has been added—that of meeting another driver who is more familiar with the hills and curves and therefore, traveling at a greater speed.



But if the road and landscape are challenging, they also bring an awareness of how this country used to be as far back as 1843. At that time, the land was a wilderness and the few scattered settlers were mostly hardy German people, working long strenuous hours to clear the land and establish homes for themselves and their families in this new country of promise.

While many of the German settlers of the Arnold-Maxville-Beck area were Catholic, a number of them were of Lutheran faith and they began to feel a great need for a permanent house in which they could worship.

As was the custom in those days before the building of churches, families occasionally met together in one member's home, to listen to a visiting Lutheran minister talk to them about God in their native German language.

There is the story that in 1846, an attempt was made to build a log church but due to the absence of the pastor who was to officiate at the ground breaking ceremony, the plan failed.

However, this disappointment did not discourage them and learning of the Evangelical Lutheran Synod of Missouri, Ohio and other states which had just been organized the year 1847, a dozen or so families-many of whose descendents continued as members of St. John's today, sent a delegation to meet with Dr. C. F. W. Walther, the great Lutheran Leader (President) in St. Louis. With Dr. Walther's help, services were begun and on June 4, 1848, J. Michael Johannes was installed as first pastor of St. John's Lutheran Church.

A log church and parsonage were built, with the first church building being built a little east of what is today the new cemetery entrance. A total of six pastors served in the first quarter century and their duties, in addition to their preaching, included teaching the parochial school which the congregation had established at the beginning.

The church also served other Lutheran settlements near Pevely and Hillsboro. The Pevely group remained a part of St. John's until they were able to establish their own church in 1873 and become the Immanuel Lutheran Church. By the end of the first century, St. John's membership had grown to almost two hundred.

The next pastor, Reverend Peter Weseloh, served the church for twenty-eight years, the longest pastorate in St. John's history. The original log church was renovated and enlarged in 1882 and in 1888, a log school building was constructed.

Several tracts of land were also added to the original two acres of which the first church was built. By 1897, the congregation had acquired the land now occupied by the old teacherage, the older parsonage and the two cemeteries and the congregation had grown steadily to almost three hundred.

It was not until 1904 that Pastor Weseloh's active ministry ended. The pulpit was then filled by the Reverend F. C. Mueller and for the first time in the history of the church, the English language was used in some of the services of St. John's Lutheran Church.

From a humble beginning, once the roots of St. John's Lutheran Church of Arnold had been planted

firmly, the church began to grow and it has continued to grow steadily ever since.

In 1907, a two-story frame structure was built for a parsonage and in more recent years, has been serving as a teacher and youth center. The year 1910 saw the old school building replaced by a larger frame building which was used until 1950. Additional property was acquired in 1923 and it is on this ground that the present church now stands. As the third quarter century ended, the congregation had grown to four hundred.

As time passed the population of the Arnold Community kept increasing and the size of the congregation of St. John's Lutheran kept increasing also and the Good Shepherd Lutheran Church was established as a "daughter congregation" of St. John's in order to alleviate this problem.

Their first service was conducted on October 3, 1969 and the church just as the Mother Church also does, continues to grow steadily, due to great part, to the inhabitants of St. Louis relocating in the near-by Arnold area.

In the early history of the church, the parochial school was taught by the pastor but as the congregation of both the church and the student body grew steadily, this became far too great a burden on the pastor and in 1943, Mr. Roland Pflantz was called as the first permanent teacher.

The growth of St. John's Lutheran Church and school has been phenomenal since that time, due in great part to the unprecedented growth of northern Jefferson County. A new brick school with four classrooms and full basement was built in 1950 and also, a new brick parsonage. The faculty of the school was increased to seven and assistant pastors were secured to help with the worship services. At this time the congregation has increased to one thousand four hundred persons.

The year 1929 marked the building of the beautiful, worshipful edifice of brick, with towering steeple and stained art glass windows. It had been built with much love and dedication and sacrifice on the part of all members of the congregation. The church was dedicated on September 22, 1929.

Four years later, by some quirk of fate, U.S. Highway was rerouted. This left this beautiful church facing in the "wrong direction" some might say but "not so," according to the conclusive notes that are expressed in the back of their Church Anniversary Book published in 1979, for here we find and hereby quote: ".....Many things have changed since that time fifty years ago, but thanks be to God, some things never change. Here at St. John's, His word is still taught in its Truth and Purity, and the Sacraments are offered to those who come.

The steeple still points heavenward and the bells ring out to the Glory of God and call His people to worship. The organ plays sweet melodies unto the Lord. Surely we can say, "God is in this place and has dwelt among his people".....(unquote)



## **St Joseph Catholic Church of Kimmswick**

St. Joseph's Catholic Parish of Kimmswick had its beginning in March 1874 and like a number of other early churches in the county began as a 'Mission Church' and persistently pressed on to become an established church with a resident pastor some 34 years later in 1905.

Kimmswick, a river town, is one of the oldest settlements in Missouri. During its early history there were many fierce skirmishes with the Indians who looked upon the riverfront territory as their own homeland and were set against the invasion of it by white men. This passed only after the pioneers of Kimmswick had to flee to St. Louis to avoid an Indian attack and returned to find their village in a state of total destruction. But the Indians were gone and the settlers began rebuilding again and by the early 1870's, Kimmswick was a bustling town of activity.

The town was found by Theodore Kimm and had been laid out in an orderly fashion. Kimm built a number of houses and sold them on trust deeds. He also sold lots on which others might build their own homes. They also could establish their own places of business. There was the Post Office, built and maintained by Mr. Kimm, a general store by Fred Luechtemyer, a flouring mill by Henry Nagle, the Dozier Iron and Bloom Forge, a Brewery and some floral establishments.

On May 4, 1876, St. Joseph's Parish acquired four lots for the building of a church when indenture was made by and between Theodore Kimm and Archbishop Peter Richard Kenrick. In June, the first church was erected on ground then known as Sylvan Heights. The following year in May of 1877, the church was blessed by Vicar General Henry Muehlsaipen. From that time until 1880, the Franciscan Fathers were in charge of the parish and from 1880 to 1883 diocesan priests or the Vicar

General visited the parish twice a month. Then followed a period when the parish seems to have been served only by occasional visits from priests serving other parishes. In 1893, Father F. Ruesse from Sts. Peter and Paul Parish in St. Louis visited St. Joseph's once a month and from 1894 to 1905 priests from Maxville, the present city of Arnold were in charge and ministered to the spiritual needs of the Kimmswick Parish people.

In "A History of Our Parish" of the Seventy-fifth Anniversary Book published in 1980, (quote) "It was a joyful day when Archbishop Kain appointed Father Edmund Salland as the first resident Pastor on October 3, 1905." (Unquote) Father Salland was ordained in 1900 by Bishop George Montgomery of Los Angeles in the absence of Archbishop Kain. He had formerly been stationed at Holy Ghost Parish in St. Louis before his appointment to St. Joseph's where he remained for the next twenty-two years. During his time of service there, he built a convent, school and rectory. He was a devoted and dedicated pastor and in the year 1927, the present church was built under his ministry but he was transferred to the neighboring parish of Maxville-Arnold before its dedication.

It is interesting to note that the brick contractor for the construction of Kimmswick's beautiful church was the present pastor's grandfather (Joseph Tiefenbrunn) and his two sons-Joseph Jr. and Ray Tiefenbrunn.

The first rectory was built in 1906 and the school in 1909. Lay teachers staffed the school in its earliest days. As stated in the history of the church, there is no record of when the Ursuline Sisters (who served the school until 1941) took charge as teachers. The Dominican Sisters were next and served until 1946, when a new Order of Social Workers known as Christ the King Sisters, took over. They were in charge of the school until the School Sisters of Notre Dame took over August 16, 1949. These have remained and continue to serve the parish at this time.

The original Sisters lived on the second floor of the present Convent and taught in two large classrooms on the first floor. The first and second grades were held in the old frame church building which had to be heated with a coal-burning stove. The teachers were janitors, as well as housekeepers, along with their teaching. Thirteen families made up the enrollment when the school first opened. Ten of these were German, two were Irish and one was French.

It is always heartbreaking to learn that fire has destroyed a church or even parts of one but St. Joseph's experienced this tragedy on the morning of February 7, 1958. According to witnesses, the fire started on the Epistle Side of the church behind the altar. There was extensive smoke and heat damage to statues, pews, floors and other accoutrements. It happened at a time when the school children were at breakfast and was discovered by one of the Sisters who was returning to the church to prepare for the Holy Childhood Ceremony. A series of disasters followed as a result of the fire, such as burst water

pipes, tainted water and even an explosion in the furnace.

But all passes and today, St. Joseph's Catholic Church of Kimmswick stands as beautiful memorial and constant reminder of the love and dedication of both priests and parishioners who pressed onward in spite of setbacks numerous times in the life of the church, when they might have given up. They have never stood still but instead have pushed forward with new zeal and determination each time the church has faced a seemingly impossible hardship, to become stronger and more dedicated in their love for God and for each other.

The year 1980 marked seventy-five years of Christian Catholic service to the river town of Kimmswick.



## **St. Rose of Lima Catholic Church of De Soto**

In the early 1850s De Soto was a small village with a population of approximately 200 inhabitants and was already known as the "Queen City of the Hills." But in the next five to ten years, although not considered a "boom" town, the population of De Soto increased and the town grew and developed steadily. It also acquired another name "The Fountain City" due to the large number of Artesian wells of pure sparkling water that had been discovered within its boundaries.

But most vital to its growth were the shiny steel rails of the St. Louis Iron Mountain & Southern Railroad, built in 1857 from St. Louis to Iron Mountain and a little later to Little Rock, Arkansas. These tracks were laid to pass directly through the center of the town. A little to the north in the valley of the Joachim Creek,

Machine Shops were also established, employing 800 hands and in the next few years the population increased to over 6000.

Most of the laborers for the Railroad were Irish Catholic who, having no parish of their own, were grateful for the visits (to the work camps) of Father James Fox of the Old Mines Parish and Father Lewis Tucker of the Fredericktown Parish. On these visits, Holy Masses were offered in the home of Anthony Francy, 107 East Kelly and perhaps the homes of others from time to time.

Christmas of 1863 is a memorable day for the Catholic people of De Soto, for on that long ago day, Thomas C. Fletcher and Louis J. Rankin, two men who had much to do with the development of the town of De Soto, donated to Archbishop Kendrick of St. Louis -4 lots in Block 33 of the original town to be used as a site for the 1st Catholic Church in the town of DeSoto.

Construction began almost immediately (early in 1864) on a frame building "36 ft. long and 24 ft. wide. The first religious service to be held in the new church was the offering of Holy Mass in either May or June of 1864. The Reverend Father Fox traveled from the Old Mines parish, probably on horseback, to perform the service.

The first Resident Pastor was Father Patrick Healy, who came in 1870 but remained only a few months. He was followed by the Reverend Father Thomas Manning, who also stayed only a short time. The Reverend Father Wm. Jaegering followed Father Manning in this ministry and remained two years before being transferred to St. Louis. During his pastorate, 4 additional lots to the north of the parish property were added, the church structure was enlarged by 20 ft. in length and a choir loft was added, along with a few other minor but necessary things.

After Father Jaegering's transfer in 1873, the Reverend Father J. McNamee was sent to the DeSoto Catholic Parish where he remained for the next eight years. He was followed in the autumn of 1881 by the Reverend Father Cornelius O'Leary and Father O'Leary is credited with the building of the present beautiful stone church edifice which stands at 3rd and Miller Sts.

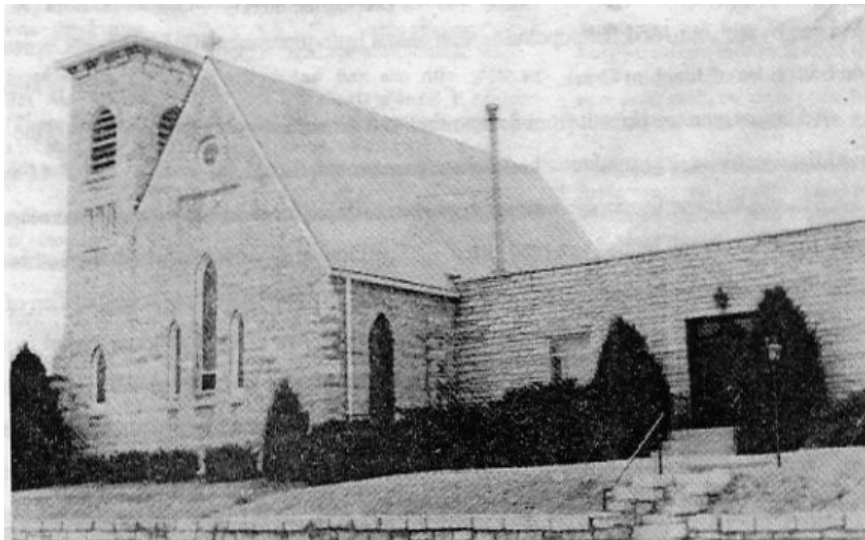
On June 21st 1885, the new Catholic Church was dedicated in honor of St. Rose of Lima and the older building was used as classrooms, for by then a Parochial School had been established and has long been of great value to both the church and community.

From time to time there have been changes and in 1898, the present entrance to the front of the church was built. This was a major project since the whole structure is built of native stone, quarried from the town's old rock quarry, formerly located at Rock Road and Donnelly. The new entrance was built at the cost of \$1,331.50 (a minimal cost now but phenomenal at that time). Work was also done soon after to complete the tower and to add a Sanctuary and Sacristy. The interior of the church was painted; ceiling was canvassed, new pews and electric lights installed; also a new pipe organ and two new bronze bells. The total weight of these

bells is 1,602 lbs and the height of the church tower is 110 ft. with the cross at the top measuring 6 ft. 6 in.

Four stained glass windows were placed in the south side of the church by Father Noonan and three members and from time to time other plain glass windows have been replaced by stained glass.

St. Rose of Lima Catholic Church serves as a nucleus of Catholicism in the vicinity-branching out with its school and organizations into the religious, social, community and civic life of De Soto, too.



## **Trinity Episcopal Church of DeSoto**

The Trinity Episcopal Church of De Soto, at Third and Miller streets, is one of the most beautiful Churches in Jefferson County. It cannot be classed as one of the larger churches and has experienced many setbacks but it has survived in the same location for more than 100 years, due to the love and dedication of its faithful members to a united purpose.

Its beginning is attributed to a man named Reuben Burroughs who brought his family to settle in this vicinity in the fall of 1866, shortly after the close of the Civil War, Burroughs wrote of this time in 1872 and he related in his writing that up until that time he and his family were all Presbyterians but his wife and his daughters were so satisfied with the superior claims of this church that he joyfully accepted them also.

In mid-winter of that year, Bishop Hawkes visited the village and held, what is believed to have been, the first Episcopal Church service and confirmation ever held in DeSoto. He also advised that the members should begin a lay reading program at once. This was established as he had been advised and has continued ever since.

Sunday School was begun on the next Whitsun Day with six scholars which had increased to eighty-five by 1872. An average of sixty in attendance could usually be counted on. Communicants quadrupled and as many as 20 occasionally partook of communion.

The Village of De Soto was not large when Trinity Episcopal Church began there and certainly, it was not old. The town was laid out in 1857 by Thomas C. Fletcher and Louis J. Rankin and by the year 1861 the population was only a little more than 200 inhabitants, spread out on both sides of Joachim Creek.

Additions were made to it from time to time but growth came very slowly and by the close of the Civil War, its population had not increased much more.



This might have discouraged some people but certainly, it didn't discourage Burroughs. He was 'Tired' by a book he had just read-titled ~ "The Pioneer Church," in which the author, Reverend Montgomery Schulyer, wrote inspiringly of the forming of a Mission by Laymen of the Episcopal faith.

Mr. Burroughs was so inspired by what Reverend Schuyler had written that he felt strongly, in his heart that the Trinity Episcopal Church, once started in DeSoto, would survive. And he was right! It did survive and grow!

After his visit in mid-winter of 1866 to begin this very worthy work, Bishop Hawkes of the Episcopal Diocese died in 1868. But before his death, he asked Reverend O. H. Staples, then living and officiating in St. Charles, to visit De Soto and other towns along the St. Louis-Iron Mountain Railroad, which would include: Arcadia, fronton, Victoria, Hematite and Irondale, for the purpose of organizing an Iron Mountain Railroad Mission.

Services would be held in the different churches of the Mission on alternate Sundays of each month. This was accomplished and on January 1869, the Reverend Staples moved from St. Charles to De Soto to devote full time to this worthwhile work.

It was at this time that Trinity Parish of De Soto was organized and admitted to the Convention of the Protestant Episcopal Church Diocese of Missouri on May 24, 1871. A report of this event by the Reverend Staples shows thirty communicants and an enrollment of eighty in the Sunday School. He also stated that plans to build their own church in De Soto were already started. Two lots on which a church could be built had been bought for the sum of \$200 and \$800 had been subscribed for that purpose. Altogether, a total of \$1,000 had been raised.

A simple frame building would have been within their means but local stone was so plentiful and although more costly, was far more durable and would require less upkeep and for these reasons it was chosen. The cornerstone was laid July 24, 1871 in a special ceremony by the Bishop of the Diocese and stone blocks for the building were quarried from the rock quarry at Donnelly and Rock Road. Mr. Edwin Boyne, grandfather of Mrs. Estelle Skinner, a life-long member of the church, hauled these huge heavy blocks in his flat bed wagon, pulled by his team of plodding oxen.

This is the original Trinity Episcopal Church (but with additions) which stands on the corner of Third and Miller Streets today. It was built at a cost of \$3,000 and all but \$500 of this amount was raised within the parish.

The building (as described) is 50 ft. 8 in. in the clear by 40 ft. 8 in. with walls 12 ft. and a ridge 31-ft. high. All of the furnishings are either memorials or outright gifts of parishioners, friends or relatives or perhaps, are purchased with money that the women of the church have raised with dinners, bazaars, etc.

The stained glass windows, throughout the church are especially beautiful and the floral design

from a number of these was copied by a present member, Ms. Louise Van Nice. The designs were then transferred on cloth and worked in needlepoint to complete the back and seat of both the Bishop's and Clergymen's chairs and also, the seven kneeling cushions used at the altar rail. The needlepoint was worked by Ms. Van Nice, Mrs. Crawford, Fahy, Marshall and Schlotterbeck.

Through all trials, the members of Trinity have banded together and clung to this church with a resolute, uncompromising devotion to it. Now, I can more clearly understand the answer one member gave me when I invited her to meet with us in the church of which I am a member, anytime their congregation was with a pastor. Her soft, assured reply was: "No thank you. We always hold services whether we have a pastor or not."

## INDEX OF NAMES

**(note: page numbers may not be accurate due to web formatting)**

Adams, W. J., 89  
Addis, 74-75  
Armbruster, Christina, 65  
Armbruster, Irene, 73  
Armbruster, 65, 73, 75  
Aubachon, Jules\*\*\*\*\*  
Bailey, J.M., 32,115  
Baker, John, 43  
Baker, Kate, 90  
Bakewell, Joseph Sr., 36,115  
Bechler, Joe, 2,115  
Bechlers, 5,115  
Benson, Ken, 9, 115  
Berry, C.C. (Rev.), 115  
Bickley, W. F. (Bishop)\*\*\*\*\*  
Blakemore, W. B. (Rev.), 115  
Blumenthal, A. (Mrs.), 2,115  
Bolh, William (Rev.)\*\*\*\*\*  
Booth, H. A. (Rev.), 32,115  
Boyce, Samuel, 86,115  
Boyces, 85  
Boyer,W. L., 18,115  
Boyne, Edwin, 114-115  
Brady, Henry, 43-44  
Brauch, Ada, 10,115  
Braungard, A. A. (Rev.), 83  
Brewer, (Rev.), 71,115  
Brickey, F. W., 70-71  
Brickeys, (Family)\*\*\*\*\*

Brochman, Ada\*\*\*\*\*  
 Brotherton, Kathleen Cavanaugh, 44  
 Brown, Roy (Dr.), 99,115  
 Brown, Thomason, 43  
 Broyles, E. L. (Rev.), 71,115  
 Bruns, Harry, 10,115  
 Burroughs, Reuben, 113  
 Burt, Don,5,115  
 Burton, Larence (Rev.)\*\*\*\*\*  
 Byron, R. R., 79  
 Campbell, Alexander, 22,25  
 Campbell, Thomas, 115  
 Cape, J.P. (Rev.), 17  
 Carter, J. A. (Rev.)\*\*\*\*\*  
 Cavanaugh, Dave, 44-45  
 Charles, Catherine, 86,115  
 Charles, 2, 54, 70-71, 83, 85-86,114-115  
 Clark, Keith Edward, 24,115  
 Clarke, John, 49,115  
 Clay, Chauncy (Rev.), 115  
 Clemmens, James, 29,115  
 Clerk, J.P. LoUar, 10,115  
 Clifton, Mary, 11,115

Coats, Evelyn Eaton, 55  
 Coats, Jimmy (Rev.), 55  
 Coats, Jody\*\*\*\*\*  
 Coats, Rodney\*\*\*\*\*  
 Coleman, Theodore, 24,115  
 Couch, Jim Haley, 82,115  
 Cox, C. E. (Rev.), 115  
 Craft, (Mrs.), 18,115  
 Craig, 77,115  
 Crawford, (Mrs.), 115  
 Crawford, S.W., 14,115  
 Crow, (Rev.)\*\*\*\*\*  
 Darnell, (Rev.), 54  
 Davis, Alfred, 11,115  
 Davis, W. O. (Rev.)\*\*\*\*\*  
 Dealing, 14, 77,115  
 Dearing, Johnson, 14,115  
 Denholm, R.N., 14  
 Dickemann, Edward, 2  
 Dickemann, Sara\*\*\*\*\*  
 Dierking, W. (Rev.), 67  
 Dodson, Isham B., 27  
 Dodson, William Henry, 26  
 Donahue, Thomas, 94  
 Donnell, Howard (Mr. & Mrs.), 73

Donnell, James, 86  
 Donnells, 85  
 Dorean, James, 15  
 Dorr, Lee, 23  
 Dorsey, William (Mrs.), 48  
 Dowell, Thomas L., 86  
 Drake, Ella, 22  
 Drake, Lida, 22  
 Drennen, Ray (Family)\*\*\*\*\*  
 Droege, Alvin, 5  
 Dunaway, John, 14  
 Dunlap, Nancye (Rev.), 75  
 Eaves, E. J. (Rev.), 82  
 Edwards,, 75  
 Eisenhower, Grandpa, 3  
 Eishauers\*\*\*\*\*  
 Elders, George (Rev.)\*\*\*\*\*  
 Elliot, Matthew, 47  
 Elstrot, Amelia, 4  
 Elstrot, Amy\*\*\*\*\*  
 Elstrot, Dale, 3-4  
 Elstrot, Julia, 4  
 Elstrot, Roscoe, 2-3  
 Elstrot, Walter, 2  
 Elstrots, 5  
 Emery, Pastor, 19  
 Emory, S. W. (Rev.)\*\*\*\*\*  
 England, James R., 86  
 England, R. S., 71  
 Evans, 3,77  
 Evans, Edwin, 3  
 Fahy, (Mrs.)\*\*\*\*\*  
 Ferguson, Kathy\*\*\*\*\*  
 Finney, E. B., 86  
 Finney, Isabelle, 87  
 Finney, Sylvan\*\*\*\*\*  
 Fischer, Joseph (Rev. Father)\*\*\*\*\*  
 Flantz, Roland\*\*\*\*\*  
 Fletcher, Thomas C., 110,114  
 Flint, Timothy, 31  
 Forderhase, E. A., 19  
 Forderhase, (Rev.), 19  
 Foster, Mary, 17  
 Fowler, Van (Rev.), 83  
 Fox, James (Father), 109  
 Francy, Anthony, 109  
 Frank, Eugene M. F. (Bishop), 99  
 Frazier, Sullivan, 54  
 French, Betty, 21,24  
 Gahr, Mr., 14  
 Gallaher, Loyal, 15  
 Gamil, (Family), 22  
 Gatherable, Pete, 22  
 Gebbard's, (Father), 63  
 Giddings, Salmon, 31  
 Gilbreath, John N. (Rev.), 32

Godell, (Father), 90  
 Gorham, (Mrs.), 18  
 Green, A. J. (Rev.)\*\*\*\*\*  
 Groswiler, John, 2  
 Hackley, T. H. (Rev.), 83  
 Halter, Arthur (Dr.), 99  
 Halter, (Family)\*\*\*\*\*  
 Hamcock, Mary Ellen\*\*\*\*\*  
 Hamilton, William Henry, 13  
 Hamrick, Asa P. (Rev.)\*\*\*\*\*  
 Hamrick, Clyde (Rev.)\*\*\*\*\*  
 Hamrick, (Rev.)\*\*\*\*\*  
 Hancock, (Mrs.), 71  
 Hardin, 74-75  
 Hardin, Laura, 74  
 Harrington, James\*\*\*\*\*  
 Harrington, John C., 44  
 Harrington, Louis, 82  
 Harris, Joe, 71  
 Hasse,, 75  
 Hassinger, 9,11  
 Hassinger, Ed, 9  
 Hawkes, (Bishop), 113-114  
 Healy, Patrick (Father), 110  
 Heiland, Kate, 2  
 Hemme, 4-5,54  
 Hemme, Charles, 54  
 Hemme, Ruth, 4

Hensley, Hundson (Rev.)\*\*\*\*\*  
 Hensley, Marvin, 93  
 Hensley, (Mrs.), 93-95  
 Hill, Henderson (Mrs.), 69  
 Hill, Tom (Rev.)\*\*\*\*\*  
 Hitchcock, E. A., 47  
 Hoffman, Brother, 14  
 Holik, John, 9  
 Holt, (Bishop), 51  
 Holt, Ivan Lee (Bishop), 99  
 Holtschneider, (Father), 90-91  
 Houghton, Bransby, 48  
 Hubbard,, 77  
 Huskey, Dale, 11  
 Huskey, Jerry, 79  
 Huskey, Martin, 43  
 Huskey, Millard, 82  
 Jackson, Herbert, 23  
 Jaegering, William (Father)\*\*\*\*\*  
 Jarvis, D. L. (Mr. & Mrs.), 27  
 Johannes, J. Michael, 102  
 Johnson, A. J. (Rev.)\*\*\*\*\*  
 Johnson, J. O., 69  
 Johnston, L. L. (Rev.), 71

Jones, Virginia\*\*\*\*\*  
 Jones, William Jewell (Rev.)\*\*\*\*\*  
 Judspeth, Jacob, 81  
 Kain, (Archbishop), 106  
 Kay, Qrville, 79  
 Kendrick, (Archbishop), 110  
 Kennedy, James H., 5  
 Kenner, Ann\*\*\*\*\*  
 Kenner, M., 22  
 Kenner, William B., 21  
 Kenrick, Peter Richard (Archbishop), 106  
 Kimm, Theodore, 105-106  
 Kingland, Hearn\*\*\*\*\*  
 Kingsland, Hearst (Mrs.), 77  
 Klienschmidt, (Family)\*\*\*\*\*  
 Lavall, Kathy (Brauch)\*\*\*\*\*  
 Lee, Charles P. (Family)\*\*\*\*\*  
 Lee, Samuel (Rev.)\*\*\*\*\*  
 Lindquist, Rueben (Rev.)\*\*\*\*\*  
 Litten,, 71  
 Litton, Howard C., 70  
 Love, Benjamine J. (Rev.)\*\*\*\*\*  
 Luechtemyer, Fred, 105  
 Madison, R. G., 22  
 Mallicot, Susan, 29  
 Mancine, John, 5  
 Mangum, Glen (Rev.), 55  
 Manning, Thomas (Father), 110  
 Marshall, (Mrs.)\*\*\*\*\*  
 Martin, Earl (Dr.), 30  
 Martin, Malcom, 5  
 May, J. H. (Father), 90  
 McClain, Earl E., 87  
 McClain, Jeremiah, 87  
 McCormack, DeWitt C., 86  
 McCormack, Enoch, 86  
 McCormack, James, 86  
 McCormack, Margaret, 86  
 McCormack, Mitchell (Mrs.), 86  
 McCormack, Patrick, 85  
 McCormack, Peter, 86-87  
 McCormack, Will, 88  
 McCormacks,, 85  
 McFarland, 75  
 McGuire, Bert, 14  
 McKay, William (Rev.)\*\*\*\*\*  
 McMuUens,, 85  
 McMullin, 74-75, 85-86  
 McMullin, Dorothea Ann\*\*\*\*\*  
 McMullin, Josephine\*\*\*\*\*  
 McMullin, Samuel Pipkin, 74  
 McMullin, Samuel W. \*\*\*\*\*  
 McNamee, (Father), 90  
 McNamee, J. (Father), 110  
 McNutt, George, 32  
 McNutt, Sarah, 22

Medley, A. G. (Rev.), 82 , W  
 Meininger, Rose, 2  
 Melzner, Ludwig, 27  
 Miller, Stella, 11  
 Montgomery, George (Bishop), 106  
 Moore, 4-5, 32,75  
 Moore, Daniel, 4  
 Moore, Daniel (Rev.)\*\*\*\*\*  
 Moore, (Mrs.), 5  
 Moore, R. C., 32  
 Morris, B. L. (Rev.)\*\*\*\*\*  
 Morris, Carl, 3, 43  
 Morris, Hugh, 3  
 Morris, Irene, 2  
 Moses, Gene (Rev.)\*\*\*\*\*  
 Muehlsapen, Henry (General)\*\*\*\*\*  
 Mueller, F. C. (Rev.)\*\*\*\*\*  
 Murphy, C. N. (Rev.), 18  
 Nagle, Henry, 105  
 Neal, George F., 47  
 Nelson, Chas (Mrs.), 17  
 Neundort, A. F. (Rev.), 65  
 Niblack, Phillip M. (Rev.), 72  
 Nixon, Grace\*\*\*\*\*  
 Nixon, John, 3  
 Noonan, (Father), 110  
 Null, Ellen Stroupe, 26  
 Null, Joe, 26  
 Null, John Wesley Sr., 26  
 O'Connell, C.M., 14  
 O'Leary, Cornelius (Father), 110  
 Ogle, Susan, 26  
 Ogles, Emma\*\*\*\*\*  
 Ogles, James, 69  
 Owens, Jim (Rev.)\*\*\*\*\*  
 Owens, Jim, 11  
 Packard, Daniel (Rev.)\*\*\*\*\*  
 Patton, Bruce (Rev.), 23  
 Perkins, Frank, 78  
 Perkins, (Rev.)\*\*\*\*\*  
 Peters, (Mrs.), 50  
 Pflager, Henry\*\*\*\*\*  
 Pflager, (Mrs.), 72  
 Pierce, John, 82  
 Pierce, (Mrs.), 82-83  
 Pierce, Sam (Gertrude) (Mrs.)\*\*\*\*\*  
 Porchey, Jean, 49  
 Porchey's, (Ms.), 50  
 Powell, John (Rev.), 17-18  
 Powell,(Mr. &Mrs.)\*\*\*\*\*  
 Rankin, Louis . \*\*\*\*\*  
 Reed, Lois, 21  
 Reid, George (Mrs.), 85  
 Reid, Lois, 24  
 Reissing, Donald\*\*\*\*\*  
 Reissing, Elvin, 3

Reissing, Lloyd, 3  
 Reissing, Wilma, 3  
 Renez, J. F. (Rev.)\*\*\*\*\*  
 Reppy, Rachel\*\*\*\*\*  
 Reppy, Samuel E., 54  
 Rodick, Margaret\*\*\*\*\*  
 Rodick, Stacy R (Rev.)\*\*\*\*\*  
 Ross, Larry (Rev.)\*\*\*\*\*  
 Ruesse, F. (Father), 106  
 Russel, J. F. (Rev.)\*\*\*\*\*  
 Ryan, (Bishop), 90  
 Ryan, H. E. (Rev.)\*\*\*\*\*  
 Salland, Edmund (Father), 106  
 Sanderson, James A. (Rev.), 72  
 Sandmeier, Lydia, 23  
 Sawmill, Bane\*\*\*\*\*  
 Sawmill, Casey\*\*\*\*\*  
 Schillinger, Ray (Rev.)\*\*\*\*\*  
 Schlotterbeck, (Mrs.)\*\*\*\*\*  
 Schmidt, C. C. (Rev. D.D.), 65  
 Schmidt, Jacob\*\*\*\*\*  
 Schmidt, PauUne, 40  
 Schmitz, Ferd (Sr.), 19  
 Schroeder, F. T., 66  
 Schulyer, Montgomery (Rev.)\*\*\*\*\*  
 Schuyler, (Rev.)\*\*\*\*\*  
 Shannon, Ross (Mrs.), 74  
 Shearlock, Alfred, 14  
 Sheldon, Clifton, 79  
 Sherlock, Alfred, 22  
 Sherlock, Alfred (Mr. & Mrs.), 22  
 Sherlock, Ida, 23  
 Simcock, E., 26  
 Skinner, Estelle, 114  
 Smith, Addison J., 32  
 Sparling, George Rev.\*\*\*\*\*  
 Speidel, Beulah\*\*\*\*\*  
 Spiller, Lucy, 17  
 Spurgin, Clyde (Rev.), 83  
 Staples, O. H. (Rev.)\*\*\*\*\* '  
 Steele, George (Rev.), 18  
 Steidel, Charles, 2  
 Steidel, Charles (Mrs.), 2  
 Steidel, Jennie, 2,4  
 Steidels, 3-5  
 Stengel, Max, 62  
 Stephens, J. (Rev.), 69  
 Stewart, David, 32  
 Stone, Barton W., 21  
 Strattman, Henry (Mrs.), 69  
 Stricklands,, 85  
 Swink, Carrie, 21  
 Swink, J. E. (Mr. & Mrs.), 22  
 Swink, P. A. (Mr. & Mrs.), 22  
 Talbot, C. H. (Dr.), 33  
 Taylor, Clarence, 28



Tethey, E. S. (Rev.)\*\*\*\*\*  
 Thebeau, Louis (Mrs.), 3  
 Thomas, Charles (Rev.)\*\*\*\*\*  
 Tiefenbrumn, Joseph, 106  
 Tiefenbrumn, Joseph Jr. \*\*\*\*\*  
 Tiefenbrumn, Ray, 106  
 Todd, James (Rev.), 22  
 Travis, John, 97  
 Tucker, Lewis (Father), 109  
 VanNice, Louise\*\*\*\*\*  
 Vivrette, 77  
 Voght, Charles, 71  
 Vollar, Joseph E. (Col.)\*\*\*\*\*  
 Wade, Festus J., 90  
 Waggener, S. T. (Mrs.), 69  
 Waggeners, (Family)\*\*\*\*\*  
 Walker, W. G. (Rev.)\*\*\*\*\*  
 Wallner, H. H. (Rev.), 66  
 Walther, C.F.W. (Dr.), 102  
 Watt, 75  
 Weber, Paul (Rev.), 18  
 Weseloh, Peter (Rev.)\*\*\*\*\* /  
 Weseloh, (Rev.)\*\*\*\*\*  
 Whaley, 73,75  
 Whaley, N. B. (Mr. & Mrs.), 73  
 Whiteside, Victor, 28  
 Wideman, Clyde (Rev.)\*\*\*\*\*  
 Wideman, Don, 79  
 Wilkenson, A. T., 18  
 Wilkinson, Ted(Rev.),83  
 Wilkinson, Edith, 13  
 Wilkinson, Joe \*\*\*\*\*  
 Williams, James, 10, 81  
 Williams, James (Rev.)\*\*\*\*\*  
 Williams, Jethro (Mr. & Mrs.), 27  
 Williams, Johnnie (Rev.), 83  
 Williams, Lewis (Elder), 10  
 Wilson, Eliza, 10  
 Wilson, Jim, 12  
 Wingler, Charles, 54  
 Wyssman, Gene A. (Rev.), 68  
 Yeager, George Lillian, 74  
 Yeager, Lillian, 74  
 Ziebal, Paul, 45