



## **A History of the Church at Westville 1862-2012**



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I.

**The Village of Westville: 1831-2012**

**The Founders of Westville**

The unincorporated village of Westville was founded on September 27, 1831 by Aaron Coppock and Samuel Coppock, Jr., Quaker brothers from Butler Township near the village of Winona. The original plat consisted of sections thirty-five and thirty-six of Smith Township. The Coppock brothers, along with Joseph Cobbs and Edward Randolph, added sections one and two of Knox Township to the village limits on October 15, 1835. Samuel Coppock, Jr. died in 1841. A year later, Aaron Coppock left Columbiana County after losing \$10,000 in the disastrous speculation of butter. Aaron Coppock sold his Butler township property and moved to Iowa where he opened a general store. In 1849, Aaron headed west to California as part of the famous California Gold Rush. He died there in 1851.

TOWNSHIP DIAGRAM  
SHOWING  
METHOD OF NUMBERING SECTIONS  
WITH ADJOINING SECTIONS

36	31	32	33	34	35	36	31
80 Ch.	6 Miles - 480 Chains					80 Ch.	80 Ch.
1	6	5	4	3	2	1	6
12	7	8	9	10	11	12	7
13	18	17	16	15	14	13	18
24	19	20	21	22	23	24	19
25	30	29	28	27	26	25	30
36	31	32	33	34	35	36	31
1	6	5	4	3	2	1	6

The Land Ordinance of 1785 established the basis for the Public Land Survey System. Land was to be systematically surveyed into square townships, six miles on a side. Townships were sub-divided into thirty-six sections of one square mile or 640 acres. The map on the left shows the method of numbering sections in adjoining townships. Westville was established on sections thirty-five and thirty-six of Smith Township, with sections one and two of Knox Township added four years later.

Edwin and Barclay Coppock, sons of Samuel Coppock, Jr., initially remained with family and friends in Ohio after their father’s death. Later they settled in Springdale, Iowa where their mother had remarried. In 1857, Edwin and Barclay met John Brown, an ardent abolitionist with Northeast Ohio roots, who arrived in Iowa in preparation for an attack on Harper’s Ferry, Virginia. Two years later, Edwin and Barclay joined Brown’s army of twenty-one men in the attack on the federal arsenal at Harper’s Ferry in an effort to secure weapons for a slave revolt across the South.



*Edwin Coppoc (he dropped the final "k" in his last name) was born in Butler Township in 1835, the same year his father, Samuel Coppock, Jr., added two sections of Knox Township to the village of Westville. When Samuel died in 1841, Edwin went to live on the farm of John Butler on Garfield Road. Butler was a Goshen Township teacher and conductor on the Underground Railroad. It was here that Coppoc's anti-slavery views were solidified. Coppoc was 24 years old when he joined John Brown in his attack on Harper's Ferry. According to some sources, during the raid Edwin took aim at Robert E. Lee through a port-hole at close range. Before Coppoc could take a shot, one of Brown's prisoners caught the rifle. During the ensuing struggle, Lee stepped out of range, and so lived to lead the Confederacy during the Civil War.*



*After his execution in December 1859, the body of Edwin Coppoc was sent to his uncle Joshua in Winona for burial. Coppoc's body was exhumed a few weeks later and brought to Salem. His grave at Hope Cemetery is eight feet deep. To protect the grave from being robbed, the heavy metallic coffin was lowered into a box of two-inch planks on which a two-inch top piece was spiked and secured with irons. Six inches of clay were thrown onto the box, and five boulders, weighing from 400 to 600 pounds, were lowered into the grave. When General Robert E. Lee surrendered to the Union in 1865, Salem residents carried Coppoc's original wooden coffin through the streets while singing the Battle Hymn of the Republic. The tall pointed obelisk of blackened sandstone was created in 1876 by Daniel Howell Hise.*

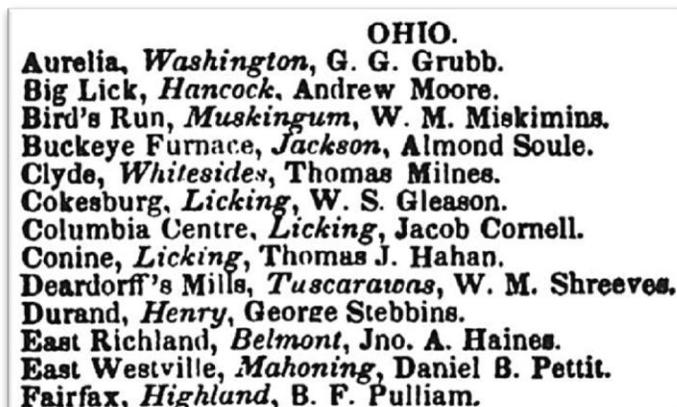
### **Early Growth, Business and Industry**

The early village of Westville was a convenient stage coach stop and trading center. Widely used before the introduction of railroads in the United States, the stagecoach made regular trips between stages or stations, which were rest stops provided for stagecoach travelers. By the 1840s, most of Ohio's stagecoach lines—including those that passed through Westville—were owned by William Neil, a Columbus entrepreneur known as the "Stagecoach King." Neil's huge Columbus farm later became the site of The Ohio State University and the present-day Victorian Village neighborhood.

The stagecoach contributed to Westville's population growth and business boom in the 1830s. By 1840, the population of Westville had grown to 63. The village was soon home to a tannery, ashery, pottery, saw mill, chair factory, wagon shop, post office, two general stores, two blacksmith shops and two hotels. The village even had two physicians in the 1840s—Dr. J.D. Cope, who began practice in Westville in 1843 before moving to Salem two years later, and Dr. William Gray, who practiced medicine in Westville from 1844-1849.

Westville's most prominent businesses were its two hotels—the Temperance House and the Red Hotel. The Temperance House was constructed around 1835 by Samuel Coppock, Jr. on the south side of the main road (Rt. 62). Samuel Cope was the first proprietor of the Temperance House, a large building with both first and second floor porches on the north and east sides. Cope was a strong supporter of temperance, and Westville's "tavern" served only cold water, instead of liquor. By 1863, Emmor and Tamar Cobbs operated their general store from this building. By 1870, the building had fallen into disrepair and earned a reputation as a haunted house. Isaac Oesch moved the building to his North Georgetown farm in that year. The Red Hotel was built around the same year as the Temperance House on the north side of the road. Henry and Ann Bartholomew, its first occupants, operated their general store and provided entertainment from the Red Hotel. The hotel was later owned by Israel and Hannah Morton, Jacob Haldeman, and William Stander. Stander was the last owner of Red Hotel when it was damaged beyond repair in the "great storm of 1856." The property was later purchased by James C. Scott who built a flour mill on the site in 1857.

By 1849, Westville was beginning to be overshadowed by its neighbor to the north, Beloit (then called Smithfield Station). It was in that year that the Pittsburgh, Fort Wayne and Chicago Railroad came to Beloit. Shortly thereafter, Jonathan Stanley built a station house that served as a ticket office, post office, storeroom, and residence.

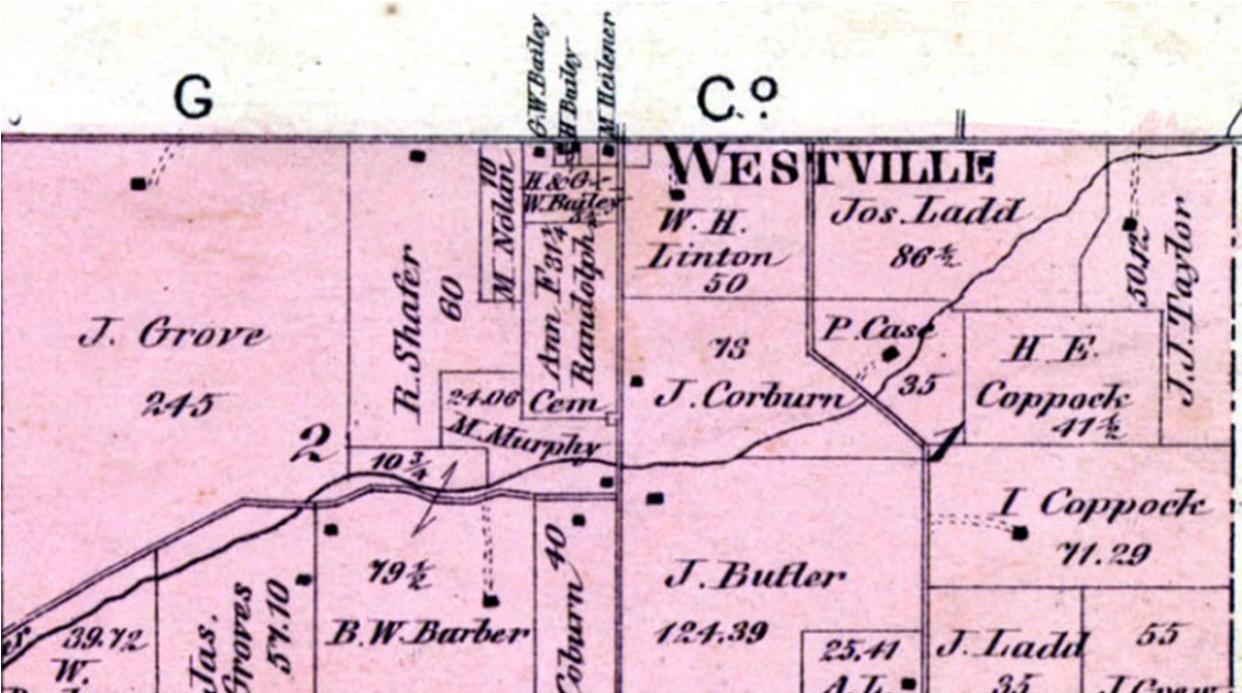


*U.S. Post Office records from 1851 show Daniel Pettit as the postmaster for the "East Westville" Post Office. Jonathan Stanley bought the stock from Pettit in 1852 and moved the post office to Smithfield Station (Beloit).*

**Race and the Color Line in 19<sup>th</sup> Century Westville**

There were few communities in antebellum America as committed to the abolition of slavery as Salem, Ohio and the surrounding villages. Founded in the early years of Ohio statehood by Quakers from New Jersey, the Salem area soon became a safe haven for Quakers from Virginia who were persecuted for their antislavery beliefs. By the 1830s, Salem was also a major pass-through on the Underground Railroad, where escaped slaves found shelter among Salem’s many abolitionist families. Salem was also home to the Western Headquarters of the Anti-Slavery Society, which published the widely-circulated abolitionist newspaper, *The Antislavery Bugle*. The nation’s leading abolitionists, including Frederick Douglass, William Lloyd Garrison, and John Brown made regular visits to Salem.

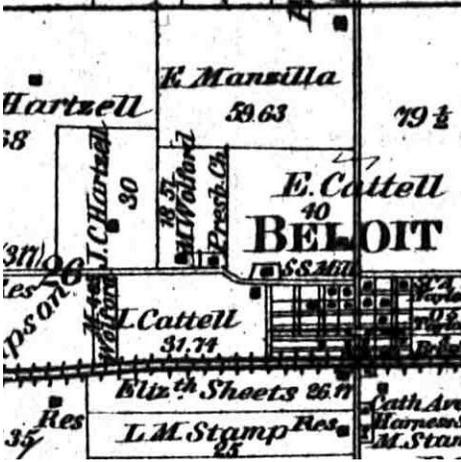
It is therefore no surprise that the early village of Westville, seven miles west of Salem, became the site of a “colored” cemetery — a final resting place for the area’s free African Americans and former slaves. Located on the west side of Cherry Street (Westville Lake Road), the cemetery was established by Micajah Stanley and his wife Unity Coppock Stanley, a relative of Westville founders Aaron and Samuel Coppock, Jr. The first burial was Gilbert Benjamin Hair in 1844 and the last burial was Sarah Towns in 1911. Census records and other historical accounts indicate that the Oliver, Towns and Dunmore families (all related) were the only African-American families living in Westville in the 19<sup>th</sup> century. Others buried in the Westville colored cemetery lived in nearby villages, including the Manzilla family of Beloit.



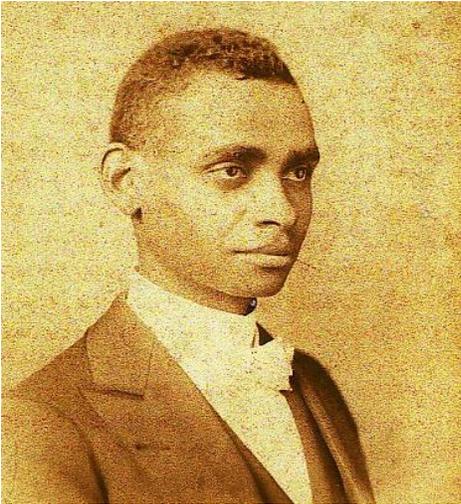
This 1870 map shows the Knox Township sections of Westville. The Westville colored cemetery is labeled “Cem” near the center of the map on the eastern border of section 2, just south of the Ann Randolph property. The cemetery was relocated to Damascus when the city of Alliance created Westville Lake(s) in 1915.



Miles Manzilla is among those buried at the Westville colored cemetery (now located at the Damascus Cemetery on Valley Road). Born into slavery in Virginia, Manzilla came to Ohio in 1805 as a young boy with Quaker settlers Pleasant and Mary Terrell Cobbs. He lived with the Cobbs family until he was twenty-one years old, when he purchased land and established a farm at the southwest corner of present-day Beloit-Snodes Road and Pine Lake Road. Manzilla had nine children with his first wife, Sarah Devore, and two children with his second wife, Anna Maria Cyrus. His grandson, Wayne Manzilla, was the first African-American graduate of Mt. Union College in Alliance.



An 1874 map of Beloit shows the farm of Edward Manzilla (top center) on the land purchased by his father Miles Manzilla in the 1820s. Edward Manzilla was the father of Wayne Manzilla.



Wayne Manzilla attended the Damascus Academy before going on to Mount Union College, where he became the first African-American graduate in 1888. Manzilla became principal of a Dallas high school and later a professor of Mathematics at Langston College in Oklahoma. Manzilla is presumed to have been murdered in 1907, his body found in the Cimmaron River in Oklahoma. Funeral services were held at Beloit Friends Church with Dr. Riker, president of Mt. Union College, delivering the eulogy. Manzilla is buried at Quaker Hill Cemetery in Sebring.



John Dunmore of Westville was a Civil War veteran who fought with the 42<sup>nd</sup> United States Colored Troops, Company K. Dunmore was married to Mary Jane Oliver, daughter of Samuel Oliver.

D. [7-296.]

Page No. 4  
 Supervisor's Dist. No. 8  
 Enumeration Dist. No. 50

Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.  
 Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.  
 Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in Knox Township, in the County of Columbiana, State of © enumerated by me on the 3<sup>rd</sup> day of June, 1880.

21	36 39	Stanley James	14 M 21		1	Coal Miner
22		— Anna	14 F 20	Wife	1	Keeping House
23		— Nora	14 F 3	Daughter		
24	37 40	Blunson John	18 M 30		1	Farmer
25		— Mary	18 F 26	Wife	1	Keeping House
26		— Isabella	18 F 9	Daughter		
27		— George	18 M 2	Son		
28		— Emma	18 F 6	Daughter		
29		— Amos	18 M 5	Son		
30		— Alice	18 F 1	Daughter		
31		Oliver Samuel	18 M 62	Head of Family		Farmer
32	38 41	Eberhart William	14 M 27		1	Coal Miner
33		— Sophia	14 F 27	Wife	1	Keeping House
34		— George	14 M 19	Son		

The 1880 census shows the Oliver/Dunmore family as Westville's only African-American family (as indicated by the letter "B" for Black next the first names). According to the article on next page, the family patriarch, Samuel Oliver, was well respected in the Westville community. Another Oliver family member, Phoebe Oliver, married Randall Towns and resided in Westville until their deaths in the 1920s. Randall's obituary in the Alliance Review described him as "a former slave...maintained a home at Westville...prominent figure among the colored residents of Alliance and vividly recalled the days of slavery before the Civil War."

THE SALEM DAILY NEWS, SALEM, OHIO MARCH 13, 1894.

## TWO DEATHS

Occur Within a Short Time  
at Westville.

**Paralysis and Consumption Claim  
Their Victims.**

Mention was made yesterday in these columns of the deaths of Samuel Oliver and George Dunmore at Westville. The Alliance Review prints further particulars of the sudden deaths which are the more sad because of the afflictions of the family in the past.

At the pretty little town of Westville Samuel Oliver, a highly respected colored man, resided for some sixty years. His was the only family of colored people in that locality, but so well did they stand in the estimation of their white neighbors that they were welcome to mingle with them at all times, and only the kindest and best words were heard concerning them.

Mrs. Oliver died some years ago of their two children. Albert has the greater part of the time resided with his father. Mary Jane, the other child, married John Dunmore, and she and her husband resided upon the same place. After Mrs. Oliver's death the families resided together. Several years ago Mrs. Dunmore died and since then several of their children have passed away.

The elder Mr. Oliver, however, has nearly always been in good health. Last Thursday he attended a funeral at the Westville church. He returned home feeling as well as usual, and after doing the evening chores ate a hearty supper. Soon thereafter he felt a sort of numbness in his left foot. Gradually the feeling crept up the limb, and, scarcely before he could be made aware of its dangerous character,

the paralysis reached his heart, and at 12 o'clock that night he died, aged 74 years, 9 months and 25 days. His son Albert was not at home at the time but was sent for at once.

At the time set for the funeral, 10 o'clock a. m. on Sunday, approached the family began the customary preparation to receive the friends. George Dunmore, aged 22 years, had not been in very good health of late, though his illness was not regarded as at all serious. On Sunday morning he appeared somewhat nervous, however, and calling his father to him, said:

"Father, I should like to go with the friends to the church to attend grandfather's funeral but feel that I am not able. I would rather not remain until the friends gather, and wish you would help me to my room."

His father was surprised but readily assented and at once assisted the son up the stairs. By the time they reached the son's bed he was greatly exhausted and said:

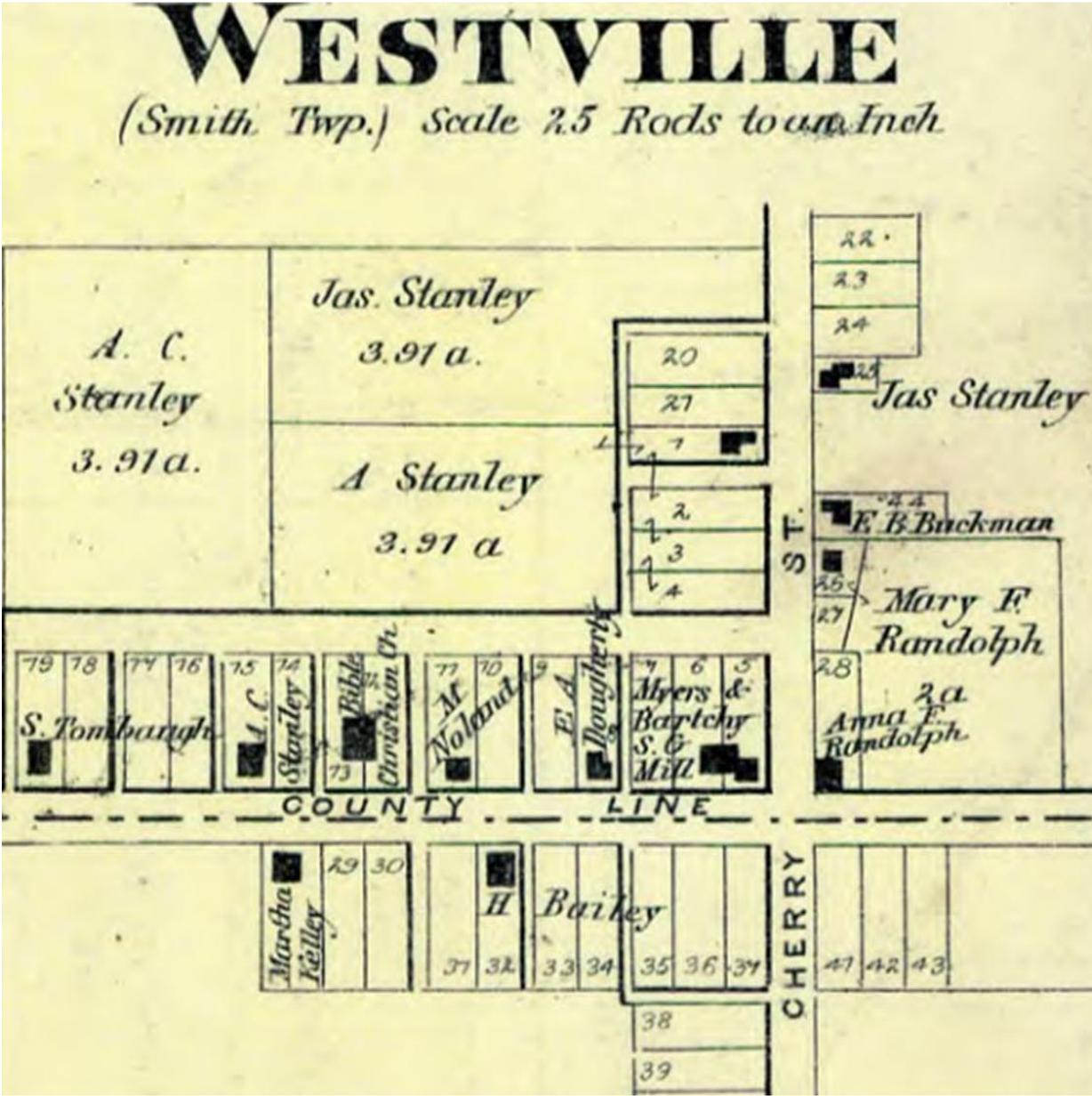
"Lay me down quick."

He was laid down upon the bed by his father and uncle, Frank Dunmore, who had also been called to assist, and in five minutes was a corpse.

There was a very large attendance at the Mr. Oliver funeral on Sunday, and of course all the friends were greatly shocked to learn that his grandson George Dunmore, was also dead.

Great sympathy is felt for John Dunmore, who within five years has lost a wife and six children. The funeral of his son George was held today, Tuesday, at 11 o'clock, at the Westville church.

*Rev. Samuel S. McKown was the minister of the Westville Church when Samuel Oliver and his grandson George passed away in 1894, and presumably officiated at both funerals held at the church.*



Early maps of Westville were typically divided into two parts following the county and township lines. This 1874 map of Westville shows most of the Smith Township sections and part of the Knox Township sections. See the map on page 4 for a detailed Knox Township map. Most of the property in Westville was owned by a handful of families, many of them members of Westville’s founding families, including the Stanleys, Randolphs, and Coppocks. Myers & Bartchy Saw & Grist Mill (lots 5-7) is the only industry shown on the map. The Bible Christian Church (lots 72 and 73) was built in 1867 on land purchased from George W. Bailey.

## **20<sup>th</sup> Century Westville**

Fueled by post-Civil War demand and new technology, the United States was rapidly industrializing by the late 19<sup>th</sup> century. The increased demand for industrial labor in American cities led to massive immigration and rapid urbanization. Industrial pollution and overcrowding made cities undesirable places to live by the turn of the 20<sup>th</sup> century. In the early 20<sup>th</sup> century, progressive city leaders began efforts to improve urban life through city planning, with a focus on the geography of water supplies, sewage disposal and urban transportation.

The village of Westville was seemingly far removed from the ills of urban industrial life in the early 20<sup>th</sup> century. The city of Alliance, however, was a growing industrial city. Alliance's efforts in urban planning permanently altered the landscape of Westville, giving the village its most distinctive feature—Westville Lake(s). In 1915, Alliance enlarged its water supply by purchasing land in Knox Township at Westville and damming streams to create Westville Lake(s). Alliance city ordinance specifies: "The waters of the lake are primarily for the use of the City and the amusement rights are to be exercised only when they do not conflict in any way with the providing of an adequate supply of pure water for the City."

By the 1930s, summer cottages were located at each of the three lakes. By the 1960s, many of these cottages were winterized for year-round living.



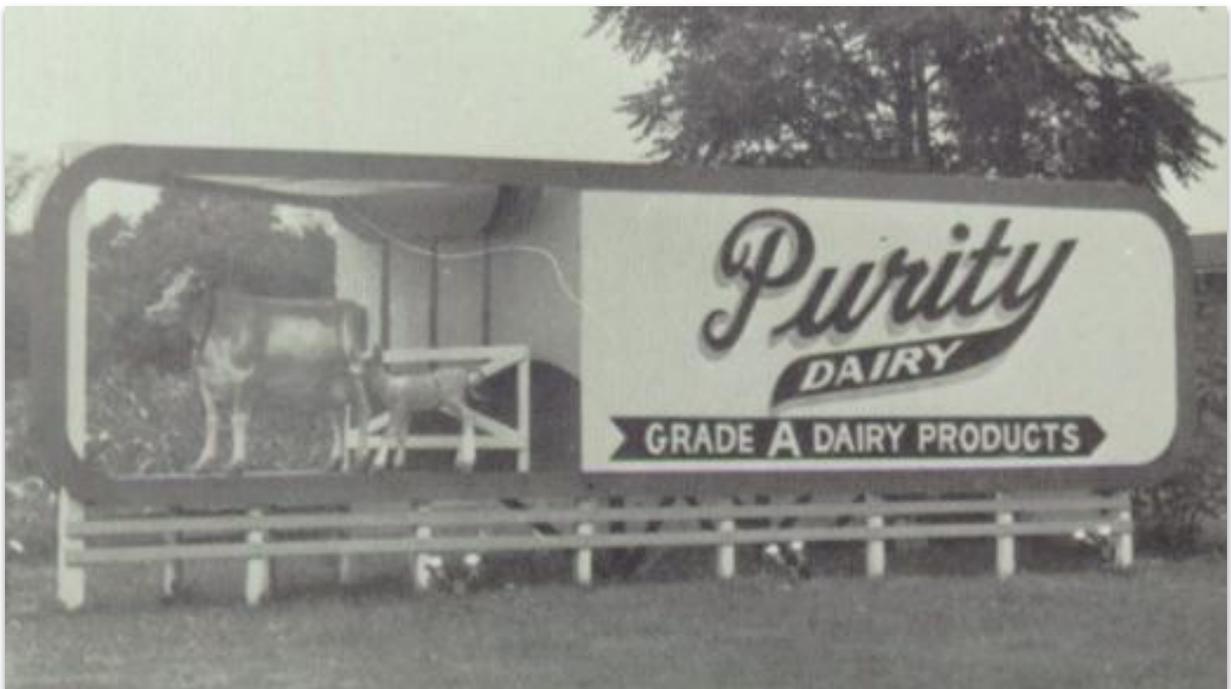
*A modern day photograph looking west from Westville Lake Road. Before the Westville Lake(s) could be completed in 1915, the Westville colored cemetery (located near the portion of the lake shown above—see map on page 4), had to be relocated. Trustees' minutes of the Damascus Friends Church from October 10, 1914 show a provision for "ground in cemetery for removal of bodies in grave yard south of Westville." When the Damascus Friends Church expanded in 2001, the graves from the Westville colored cemetery were reinterred along with the Quaker burial grounds at the Damascus Cemetery on Valley Road.*

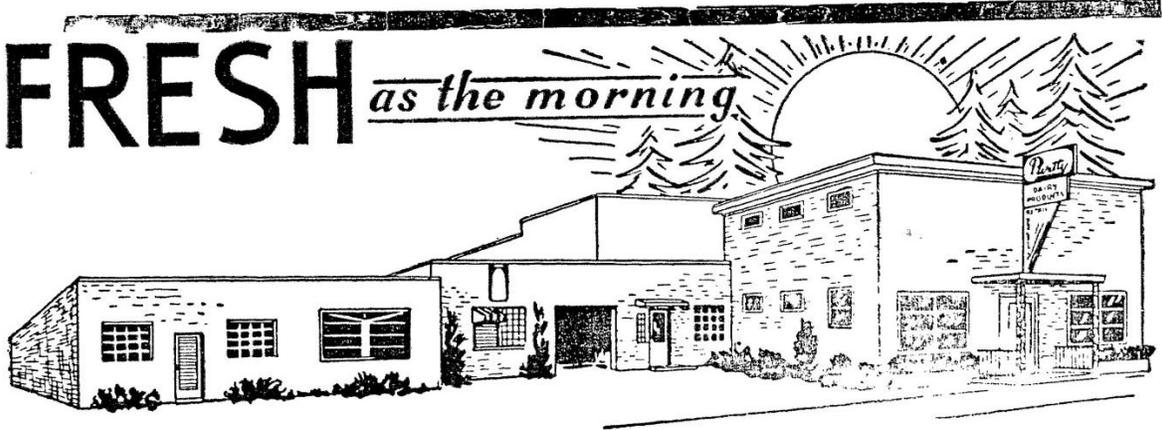


*By the 1920s, the automobile had replaced horse and buggy as the primary means of transportation for Westville residents. The photographs above show the Westville Oil & Gas Station at the corner of Rt. 62 and Westville Lake Road in the early 1930s. Elvina Wuthrick (McCracken) is standing in front of the Dairymens Milk truck in the bottom photograph. The other gas station in Westville was the CE Lawson filling station on the north side of Rt. 62 near Case Road.*



*Purity Dairy began deliveries in Beloit and Sebring in 1923 under the ownership of L.L. Greenawalt. A.N. Morley bought the dairy in 1926 and expanded deliveries to Alliance and Damascus. Orlan C. Denny assumed ownership in 1937, with three employees, seventeen milk producers and three milk routes. The first homogenized milk was made at the dairy in 1938, and the first ice cream made in 1946. The first bulk milk pick-up truck was added in 1955. At its peak in the 1960s (when the photos on this page were taken), Purity Dairy had 70 employees, 82 milk producers, and 30 milk routes.*





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*Tri-City Airport began operations in 1969 under the ownership of C.M. "Jerry" Collins, on land that had previously been used as strip mines. The Collins family made their home in the front (red) building and operated the Tailwinds Restaurant from the same building in the 1980s.*

## II.

### **The Christian Church at Westville: 1834-1931**

#### ***The Second Great Awakening and the Christian Church***

When the Coppocks established Westville in 1831, Ohio was still frontier country, having achieved statehood status just twenty-eight years earlier. The challenges of rugged frontier life encouraged a greater spirit of democracy, egalitarianism and reform among Ohio's early settlers. The Second Great Awakening, an early 19<sup>th</sup> century religious revival, also embraced the democratic spirit of the frontier. Most of the Second Great Awakening's preachers and churches adopted an Arminian theology that rejected the doctrine of election in favor of the more "democratic" beliefs of universal atonement and free will.

Eschewing denominational labels and accompanying creeds, several splinter groups that arose during the Second Great Awakening sought a return to the "simplicity" of early Christianity. The earliest such group was established in 1794 in Virginia by James O'Kelley. Believing the Methodist Episcopal Church was too autocratic, O'Kelley and his "Republican Methodist" followers wanted their frontier churches to be free to deal with local needs and concerns that were different from those of the more established churches. Declaring the Bible as their only guide, they adopted the name "Christian Church."

In 1801, Abner Jones and his followers in Vermont organized the First Free Christian Church, in which Christian character would be the only requirement for membership. Baptist minister Elias Smith later joined Jones, and organized a Christian Church in New Hampshire. A third group, led by Barton W. Stone, left the Presbyterian denomination in Kentucky in 1803, and also adopted the name "Christian." In 1808, Elias Smith began publishing the *Herald of Gospel Liberty*, a newspaper that became a means of drawing the separate Christian movements together. Some historians consider the *Herald* to be the first religious journal published in the United States.

In 1820, these separate Christian movements united to form the "Christian Connection," while continuing to maintain a decentralized form of church government. At its first United General Conference of Christians, the group unanimously affirmed six principles:

- Christ, the only head of the Church.
- The Bible, sufficient rule of faith and practice.
- Christian character, the only measurement for membership.
- The right of private judgment, interpretation of scripture, and liberty of conscience.
- The name "Christian," worthy for Christ's followers.
- Unity of all Christ's followers in behalf of the world.

### ***The Founding of the Bible Christian Church at Westville***

The Christian Church established a presence in Westville in 1834 when Rev. Robert Hawkins, a minister in the Bible Christian Society, traveled once a month from Washington, Pennsylvania (150 miles) to hold services in the homes of Westville residents and in the parlor of the Red Hotel. Churches services were subsequently held in a chair factory across the street from the Red Hotel.

Westville was one of three mission churches established in the Columbiana County area by the Bible Christians. The Bible Christian Church of Elkrum Township (also known as Churchill) was established in 1826. The Bible Christian Church of Middleton, Fairfield Township (also known as Mt. Zion) was organized in 1861 with about twenty members. Several of Westville's early ministers served at one or both of the other Bible Christian churches in the county. Rev. Robert Hawkins, Rev. Thomas Whitacre, Rev. Edward Cameron and Rev. Albert Dunlap served at both Westville and Churchill. Rev. James Weaver and Rev. J.M. Carter served both the Westville Church and Mt. Zion Church, while Rev. Samuel S. McKown, Rev. Daniel V. Hyde and Rev. Andrew Hanger served all three congregations at various times.



*Only this sign and a small cemetery remain on the site of the Bible Christian Church of Elkrum Township. Known as Churchill Church, it was the first mission church planted by the Bible Christian Society in Columbiana County in 1826. Several early Westville ministers were also associated with Churchill. Rev. Samuel S. McKown, who served four different stints as Westville pastor, is buried in the cemetery here. See page 41.*

The Bible Christian Church at Westville was formally organized on October 13, 1862, under the ministry of Rev. Daniel V. Hyde of New Lisbon. Early services were held in a wagon-making shop on the southeast corner of the crossroads (present-day Rt. 62 and Westville Lake Road). The first Sunday school of the church was also organized in 1862 with George W. Cook as superintendent, and Charles Middleton (who later served as pastor) as assistant. Following a revival by a young area minister, Rev. Simeon Newhouse, the wagon shop became too small for the congregation. The Westville church purchased the Friends school house in the eastern part of the village (near the present-day site of Mahoning Valley Manufacturing) and met there until building its first permanent church structure in 1867.

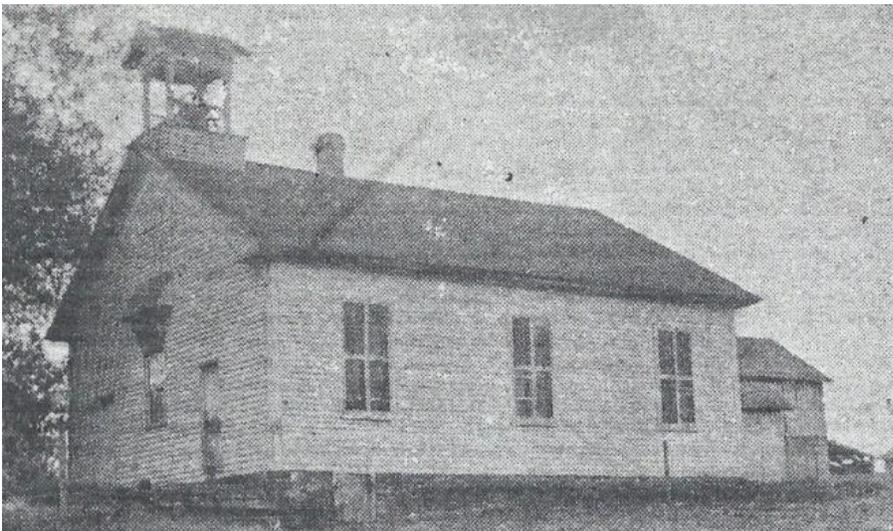
Later accounts record the following words as the founding statement of the Bible Christian Church at Westville: "the name Christian, we take as the name by which we shall designated, being joined together in Christian fellowship, taking the Holy Scriptures as the only rule of faith and practice and Christian character the test of fellowship."



*Rev. Simeon Newhouse's 1862 revival services at Westville are credited with bringing so many people that the church outgrew the wagon shop, and purchased the Friends school house for services. Born in Columbiana County in 1842, Newhouse joined the Christian church at Churchill under the ministry of Rev. Samuel S. McKown. He was ordained to the ministry in 1862 in the Mt. Vernon Christian Conference. He spent forty-two years in ministry including pastorates in Clermont County, Jamestown, Piqua, and Lima, Ohio. In 1907, Newhouse was called to chair the Homiletics and Biblical Literature Department at Defiance College, a position he held until his death in 1918.*

When the Bible Christian at Westville was formally organized in 1862, the nation had been torn apart by the Civil War for eighteen months. The Christian Churches in the north had a long-standing commitment to the antislavery cause and broke fellowship with the southern Christian Churches during the Civil War. The minutes of the Mt. Zion Bible Christian Church in Columbiana County indicate that the church there took an official position on the war (presumably in favor of the Union) in 1864. There are no surviving records that tell us whether Westville took an official position.

One is also left to wonder how Westville church members responded when Confederate General John Hunt Morgan raided Columbiana County on Sunday morning July 26, 1863. At the nearby Bethel Reformed Church, a man riding horseback announced that Morgan was coming. Most of the members at Bethel belonged to the home guard and left to protect their property from the raiders. Only the minister and one couple finished the service at Bethel. Westville's pastor, Rev. Daniel V. Hyde, lived even closer to the action of Morgan's Raid. Hyde's Center Township home north of New Lisbon (see page 40) was only about ten miles from the village of West Point, where Morgan was captured during the Battle of Salineville, the northern most of the Civil War.



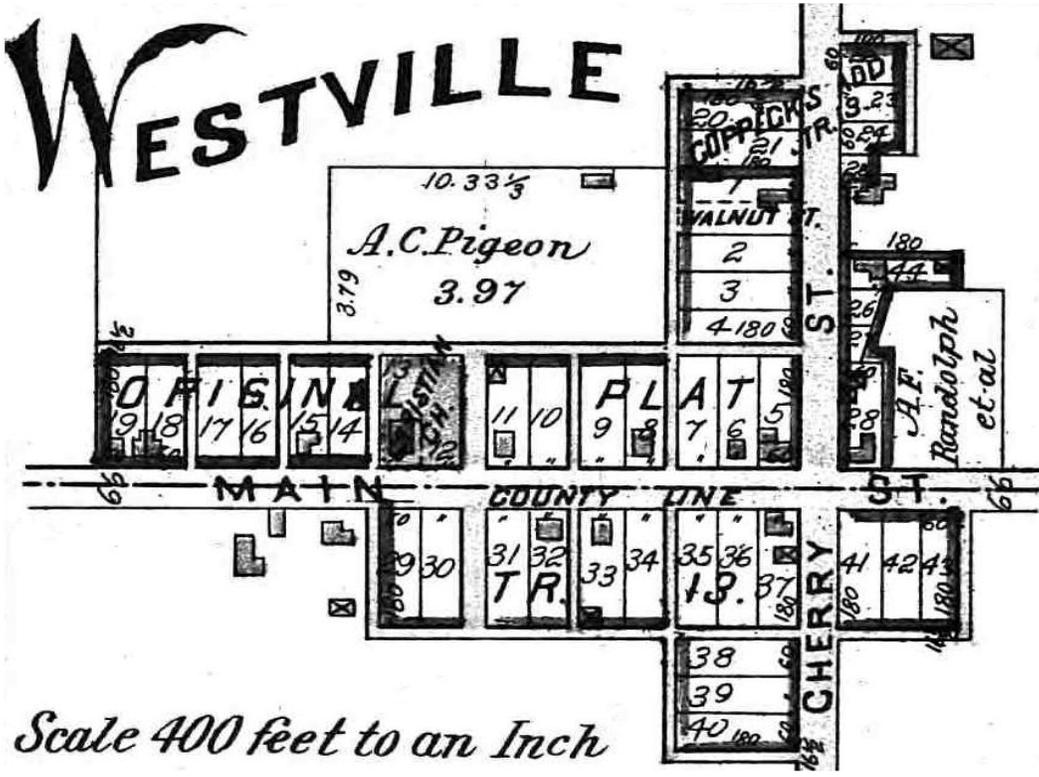
*Constructed in 1867 at a cost of \$1500, this 36 ft. by 40 ft. white frame church served the Westville Church for 94 years. The photograph above shows the church in 1912.*

**The Westville Christian Church in the Late 19<sup>th</sup> and Early 20<sup>th</sup> Centuries**

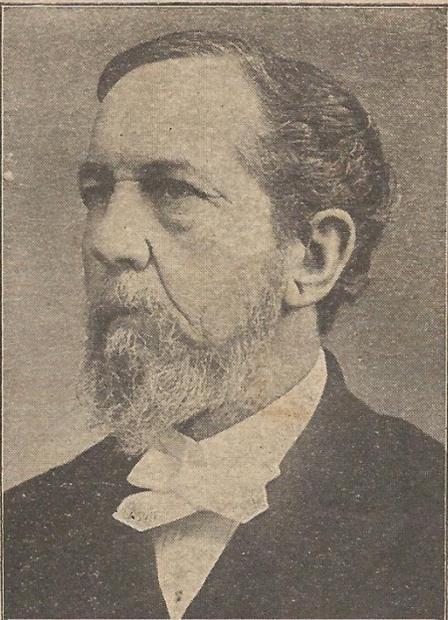
By the middle of the 19<sup>th</sup> Century, the Christian churches had established a more formal denominational structure, with the first Christian General Convention held in 1850. In the same year, the General Convention established Defiance College (originally Defiance Female Seminary). Two years later, the convention cooperated in the founding of Antioch College, one of the nation's first colleges to offer the same curriculum to men and women, and to admit African Americans.

Northern and southern Christian churches suspended fellowship during the Civil War. During Reconstruction, the General Convention of 1874 adopted a Manifesto that stated: "We are ready to form a corporate union with any body of Christians upon the basis of those great doctrines which underlie the religion of Christ ... We are ready to submit all minor matters to ... the individual conscience." However, not until 1890 was the division between the North and the South sufficiently overcome to adopt a plan of union that formed a new General Convention. Throughout the late 19<sup>th</sup> century, leaders of the General Convention moved toward alignment with mainstream Protestant denominations.

During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Westville Christian Church was active in the Mt. Vernon, Ohio Conference of the General Convention of the Christian Church. Somewhere along the way - no records identify precisely when - the Westville Church dropped the word "Bible" from its name, adopting the name Westville Christian Church.



An 1899 map of Westville shows the "Christian Church" on lots 12 and 13. The word "Bible" had apparently been dropped from the name by that year.



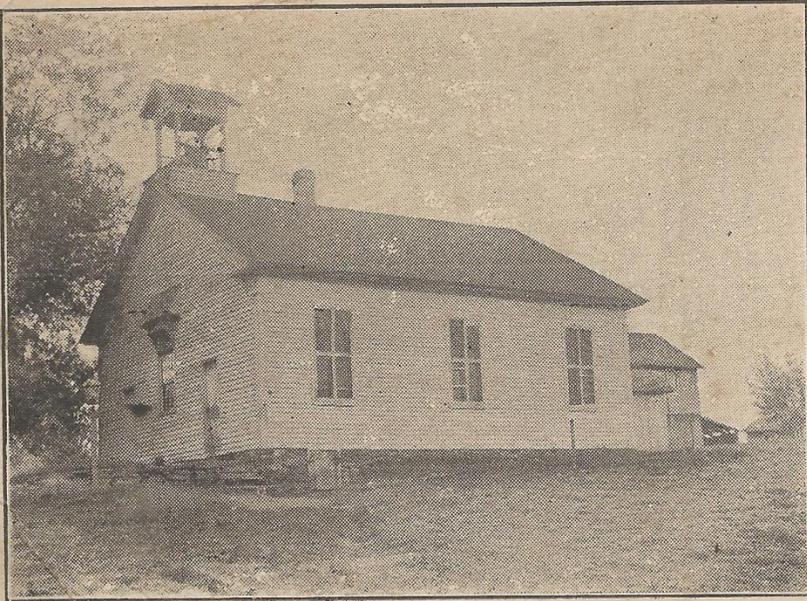
REV. M. CARTER

You are cordially invited  
to attend the  
Fiftieth Anniversary of  
*Westville Christian Church*

Saturday Evening, 7:30  
Sunday at 11:00, A. M. and 2:30 and 7:30 P. M.

October 13, 1912

Basket Dinner



WESTVILLE CHRISTIAN CHURCH

A. D. 1862

OCT. 13TH

A. D. 1912

# BLIZZARD PARALYZES OHIO AND NATION

## CONGRESS SET ON REVAMPING WAR BUREAU

Bill to be introduced in House and Senate as result of Probe into Military Affairs.

BAKER, WILSON OPPOSE Investigating Committee to Study Secretary Overseas Facts.

BY ROY T. ALLEN  
 (Special to The Plain Dealer)



## ALL TRAIN SERVICE IS SUSPENDED; DEATHS AND SUFFERING IN STATE; CLEVELAND FIGHTS FUEL SHORTAGE

Prerogative and Other Big Roads Abandon Western Schedules; Scores Die; 27 Below is Lowest.

CITIES FACE FUEL CRISIS Chicago, Hard Hit, Struggles Under Deluge of Snow; Trade Paralyzed.

Forecast from Agricultural Department  
 The winter weather is in the grip of record breaking cold that is causing deaths by the score, and generally paralyzing all trade activities in the country and leaving state after state to grapple with

### COLD FIGURES

City	Lowest Temperature
Chicago	27
St. Louis	27
St. Paul	27
Minneapolis	27
Des Moines	27
Omaha	27
Lincoln	27
Sioux Falls	27
Denver	27
Portland	27
Seattle	27
San Francisco	27
Los Angeles	27
San Diego	27
Phoenix	27
Albuquerque	27
El Paso	27
Fort Worth	27
Dallas	27
Houston	27
Memphis	27
Indianapolis	27
Cincinnati	27
Columbus	27
Richmond	27
Nashville	27
Knox	27
Chattanooga	27
Atlanta	27
Savannah	27
Mobile	27
Birmingham	27
Montgomery	27
Wichita	27
Topeka	27
Lawrence	27
Overland Park	27
Manhattan	27
Empire State	27
Albany	27
Syracuse	27
Buffalo	27
Rochester	27
Utica	27
Schenectady	27
Watkinsville	27
Albany	27
Schenectady	27
Watkinsville	27

Many Ohio Trains Stalled in Snowdrifts; Temperatures Run From 8 to 20 Degrees Below.

FACTORIES, STORES SHUT Cold Wave Made Worse in Some Quarters by Fuel Shortage.

At the onset of the storm, many of the state's roads were closed, and the country was left to grapple with

12 BELOW ZERO IS FORECAST FOR CITY

## THE HERALD OF GOSPEL LIBERTY FEBRUARY 14, 1918

**Williamsport**—I will try and give you an account of the meeting at Westville, Ohio, that I held for our brother, Rev. J. S. Ehrheart. I left home January 19—that awful day—I never will forget it. Williamsport is one mile from the railroad station and I had to walk and carry two grips as the telephone poles and wires were blown down and across the road, making it impossible for a machine to go. The wind was blowing a gale and mercury had almost lost herself in the jungles of the south, being twenty-two degrees below zero. I froze my neck under my chin and a part of the left side of my face. The train finally arrived. It was nine-thirty a. m. when I left Williamsport and arrived in Washington C. H. at eleven-forty, only seventeen miles away. Left Washington C. H. at four-thirty in the afternoon and stopped two miles south of Madison Mills, and we there became the unwilling guest of a snowdrift for eight long hours—couldn't move forward nor backward until a snowplow came from Columbus and plowed us out—taking three large locomotives to pull our train of five coaches out. At any rate, I reached Westville just twenty-four hours late. Brother Charles Israel in the meantime had sent me a telegram to not try to come, but I passed it on the way somewhere, leaving home before I received it. I began the meeting the following Monday evening and continued it for two weeks, and they were two weeks of storms and snow. Using the Westville church as a center there are within a radius of two and one-half miles twelve other churches and there were two revivals in

progress within two miles of us at the time, making our congregations at times rather small, but God always blesses those who trust Him and do their best and He gave us none precious souls for our hire and the church nine new members. Our good friend and brother pastor, Rev. Ehrheart, came to us the fourth night of the meeting and his big-hearted, unselfish, whole-souled endeavors were a great help. We never met Bro. Ehrheart before, but we had to follow the example of his congregations in giving him our love also. We didn't have to try to love him, he commanded our love by his simple, unpretentious life. In fact, we felt he was more of a father to us than just a brother pastor. The church in Westville, while not large in numbers, is extra large in social relations and brotherly interest. They don't run home as soon as Amen has been said in the benediction, but they stay and get acquainted with one another. We had the pleasure of being in the home of Bro. Ehrheart and meeting his splendid wife and daughter. This meeting and experiences and splendid entertainment by the people and pastor of the Westville church will not soon be forgotten by your humble servant. —W. B. BONHAM, *Pastor of the Christian Church.*



### MT. VERNON CONFERENCE

Any wishing to attend the next annual session of the Mt. Vernon Christian Conference, convening with the Westville Christian Church October 1, 1919, will please write to Mrs. Rachel Herrod or Clyde Baker, of Westville, post-office, Beloit, Ohio, for any information they may want as to coming.

Westville is about seven miles east of Alliance, Ohio, and you can get within one mile of the church by train or interurban, going from Alliance, and people will be met at Beloit, which is one mile from Westville, with autos or other conveyance, if they will call up the residence of I. M. Baker, Bell telephone, Sebring 19 R 2, or Amos Pidgeon, over the Columbian telephone.

JOS. S. EHRHEART.

Ambridge, Pa.

*Isaac Maris Baker and Nettie M. (Cobbs) Baker were long-time faithful members of the Westville Church in the early 20<sup>th</sup> century. Baker was a contractor who moved to Westville from Salem in the 1890s. Nettie, who was twenty years younger than her husband, was a descendent of the Cobbs family, one of Westville's founding families. She taught Sunday school at Westville for over thirty years until her death in 1937. The Baker's son, Clyde, later became a banker and church treasurer for many years.*

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## THE CHRISTIAN ANNUAL

103

### MT. VERNON

(Reported by Secretary Keckley)

Session of 1922—

Session of 1923—

**Officers**—Rev. R. H. Long, Centerburg, Ohio—President.

Rev. J. S. Ehrheart, Ambridge, Pa.—Vice-President.

G. R. Keckley, Vanatta, Ohio—Secretary.

**WESTVILLE**—Rev. J. S. Ehrheart, pastor; Rev. J. S. Ehrheart, Ambridge, Pa., 810 14th St., was pastor last year; Mary E. Everhart, clerk, Beloit, Ohio. Membership, 82. Received last year, 26. Church building valued at \$2,000.00. One-half time preaching. Contributed to pastoral service, \$300.00; Foreign Missions, \$16.40; Home Missions, \$6.30; Education, \$6.12; all other purposes, \$29.26.

**Sunday-school**—Walter Balfour, superintendent, Beloit, Ohio, R. R. 2; Alfred Hopkins, secretary, Salem, Ohio, R. R. 1. Enrollment, 82; average attendance, 50. Contributed to all purposes, \$153.72.



*In 1926, a basement (see lower right photograph) and east entrance (see top photograph) were added to the 1867 church building. Additional improvements, including new flooring and windows, were made in 1931. New pews, which are still used in the present church building, were added as part of a remodeling project in 1943 (see lower left photograph).*



### III.

## **Westville Congregational Christian Church: 1931-1996**

### *The Congregational Churches*

Congregationalism originated in the English Reformation of the late 16<sup>th</sup> and early 17<sup>th</sup> centuries, emphasizing the freedom of local churches from hierarchical control. In America, Congregationalism was established by the New England Puritans, who emphasized the Calvinist doctrines of election and predestination. Jonathan Edwards, whose sermons sparked the First Great Awakening in the 1730s and 1740s, was the most prolific Congregational minister of the 18<sup>th</sup> century. Many New England Congregational Churches were hostile to the early Christian church groups started by Abner Jones and Elias Smith—the churches that eventually formed the Christian Connection and the General Convention of the Christian Church. Congregationalism went on to have a far-reaching influence on American theological and intellectual development, and on efforts for social reform.

Congregationalism came to Ohio in the early 19<sup>th</sup> century by way of the (Connecticut) Western Reserve. Adopting the democratic spirit of the frontier, Congregationalism in Ohio was always better known for its commitment to social reform than Reformed theology. John Brown, the abolitionist who led the attack on Harper's Ferry with the sons of Westville's founder, spent his youth at the First Congregational Church in Hudson, Ohio. Rev. Washington Gladden, who served as pastor of First Congregational Church in Columbus from 1882-1914, was the turn of the century's leading proponent of the social gospel. Rev. Howard Hyde Russell, a Congregational minister from Oberlin, brought his temperance campaign to Westerville, Ohio (not to be confused with Westville) in 1909, where his efforts with the Anti-Saloon League resulted in the prohibition of alcohol through the 18<sup>th</sup> amendment.

In 1871, the establishment of the National Council of Congregational Churches united autonomous churches under a permanent denominational organization. In same year, the National Council issued a "Declaration on the Unity of the Church," criticizing the divided state of American Protestantism, and calling for new ecumenical conversations among churches. Throughout the early 20<sup>th</sup> century, Congregationalists promoted the goals of the ecumenical movement. These ecumenical efforts led Congregational leaders to pursue greater unity with various Protestant groups, and establish a formal organizational union with the General Convention of the Christian Church.

### *Congregational and Christian Churches Unite and Divide*

Despite their theological differences in early years, Congregationalism and the General Convention of the Christian Church shared a common commitment to social reform, congregational polity, and local church autonomy. At a meeting in Seattle, Washington in 1931, the General Council of

Congregational Churches and the General Convention of the Christian Church formally united. Originally using the word "and" between the words "Congregational" and "Christian," the new denomination decided to combine the predecessor churches' identities into one nationally, while local churches remained free to either keep their original names or adopt the denominational label. Accordingly, the Westville Christian Church became the Westville Congregational Christian Church.

On June 25, 1957, after a decade of discussions and court battles, the Congregational Christian Church merged with the Evangelical and Reformed Church (the product of an earlier merger between the Evangelical Church and German Reformed Church) to form the United Church of Christ (UCC). While the majority of Congregational Christian churches joined the new denomination, about 100,000 members rejected the union. Some churches instead joined The National Association of Congregational Christian Churches (NACCC), a body formed in 1955 in response to the pending merger.

Westville Congregational Christian Church voted against joining the new denomination, choosing to remain unaffiliated for five years after the merger. On November 28, 1962, the congregation voted to make a formal application to the Conservative Congregational Christian Conference (4C). The 4C was organized in 1948 by some Congregational Christian churches and ministers who disagreed with what they considered unacceptable liberal theological, moral, and political stances by the majority of the congregations and the national association.



*Portia Burnell, wife of Rev. Rue Burnell, is the teacher on the right in this photograph. The photograph is undated, though the date May 2 is visible on the sign. It is likely May 2, 1948.*

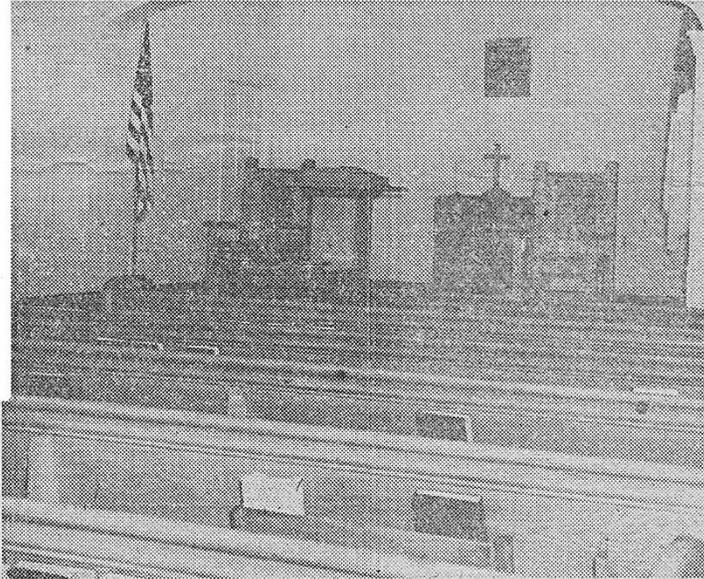
ALLIANCE, OHIO, REVIEW, FRIDAY, JUNE 20, 1947

## Westville Church, Small But Ambitious, Will Dedicate Organ In Sunday Service

The attractive little white Christian Church at Westville, served by Rev. Rue Burnell, will climax an improvement program by dedicating a new organ Sunday night.

With new pews and a chancelery added in recent years, the church owns an attractive interior, as seen in the top picture.

Rev. Burnell is seen in the lower photo beside the Wurlitzer organ that will be dedicated Sunday night.



Situated on a high embankment, the little church with the steeple at Westville is ready to throw open its doors to a new Wurlitzer "20" organ.

Despite a congregation of only 100, the proud people of the Christian Church served by Rev. Rue Burnell have managed to secure this organ through private contributions, trust funds and Sunday collections.

"We were fortunate in obtaining the first organ on the list at the company," Rev. Burnell said with a twinkle in his eye.

The "we" in this case includes a committee composed of Rev. Burnell, Mr. and Mrs. N. W. Barnett and Mr. and Mrs. Clyde Baker. Mrs. Barnett is the church organist.

Five years service is not an especially long time for a pastor to serve his congregation but during this time Rev. Burnell has engaged not only to obtain the new organ but has maneuvered their improvements, including pews and chancelery, in the last three years.

In order to "baptize" the organ and make it a member of the church, a dedication and recital will be held Sunday at the little church in Westville at 8 p. m.

The program will include prayer, organ interludes, solos and the dedicatory ritual. Mrs. Barnett will serve as organist during the recital and Lovena May Burnell, a daughter of Rev. Burnell, will appear as soloist.

Working with Rev. Burnell and the church staff is Sunday School Superintendent Edward Kibler of Beloit.

Rev. Burnell, who has had previous experience in Iowa and has been married 35 years, is a family man. This month he will leave for Deering, New Hampshire, where he will attend a pastors' school. This project is to be financed by the denomination and the local church.



*Vacation Bible School, 1956. Pictured in the photo on the left are (l to r): Mary Beth Jackson, Marie Wuthrick, Rose Trummer, and Virginia Israel Bandy. In the right photo are (l to r): Mrs. Stanley, Elvina McCracken, and Beverly Barnett.*



*Vacation Bible School, June 1957. Identified individuals in the photo on left are: Marilyn McCracken (front left), Don Trummer (rear left, smiling), Maxine Steele (seated to the right of the teacher), Susan Lutsch (rear, standing next to Maxine), and Jill Schaffer (standing far right). Mildred Barnett is the teacher in the photo on the right.*



*The Westville Congregational Christian Church in the 1950s.*

### ***A New Building for the Westville Congregational Christian Church***

The dream of a new church began in the late 1940s and early 1950s with the Rev. Rue Burnell, who saw the need for a new and larger building to replace the aging white frame church. The widening of U.S. Rt. 62 in 1951 brought a check from the state highway department that was used to start a building fund. The original plans called for a colonial-style church building in 1955, but a lack of funds delayed the start of construction. Finally, on October 11, 1959, the cornerstone was laid for a new brick building. A preview morning worship service was held in the unfinished building in July 1960. Regular services in the new church began on Palm Sunday, 1961, with a dedication held May 11, 1961. The west wing of the building, including a fellowship hall and basement Sunday school rooms, was constructed in 1976-1977 by Bandy Construction Company.



March 6, 1959

Dear Members and Friends;

As we grow older we tend to look back on what is past and gone. There are memories of childhood.... courting days....work we have done....places we have been. Memory is a wonderful faculty. Happy is the man or woman who has a life filled with pleasant memories. However, the past, or even the present is not all there is to life. There is also the future.

What is ahead for us?....for our children?... Some of us are on the short end of our life expectancy. We know that we have but a few more years to live. But, we have children and grand-children who will continue the work we have started. What are we going to give them in the way of example?...what kind of a building in which to worship? These are questions we must answer today.

The jet age...the atomic age...the space age. These are terms already used to describe today and tomorrow. There are many interesting and vital material advances which our generation is passing on to tomorrow. Moral integrity is needed along with scientific knowhow. We are handing our children atomic bombs, Intercontinental Ballistic Missiles, satellites,--A whole universe to explore. Are we also giving them high moral standards? Or, are we handing them the wherewithall to blow themselves into oblivion?

A bridge to the future. That is the church... the moral and religious fiber that will build friendship and peace even in an atomic-space age. The church is made up of people, you and me. We need an attractive significant atmosphere in which to worship. Such is the new church building planned for Westville. It is our bridge to the future for the boys and girls, the young people of the Westville area. We must cross it together.

*Rolland C. Smith*  
The Minister of the  
CHURCH AT WESTVILLE



*Groundbreaking for the new church building was held on August 16, 1959, as church members stood around painted lines that marked the outline of the new church. Left to right in the lower photo are: Clyde Baker, Edward Knight, Jim Kasso, Galen Beck, Hoy Smith, Orvey Sanor, Rev. Rolland Smith, and Sammy Smith (in front).*





*Cornerstone laying ceremonies for the new church building were held on Homecoming Sunday, October 11, 1959. Pictured above are (l to r): Rev. Rolland C. Smith, pastor; Rev. Lewis Gilbert, Assistant Superintendent of the Ohio Conference of the Congregational Christian Church; and Orvey Sanor, one of the oldest members of the church.*





*The top photo shows the removal of the church bell from the 1867 church building. The church bell itself has a long history, having stood in five different spots. Originally located at the Damascus Academy, the bell was moved to the Westville Church in 1885. It stood atop the old church until 1961, when it was relocated to the roof above the entrance of the new building. (See photograph below). When the west wing was constructed in 1976, a bell tower was built in the north yard. Today, the old bell stands in front of the original main entrance to the building.*



*Gene Schaffer (left) and Hugh and Elvina McCracken stand in front of the main entrance to the newly completed church building. The church bell, shown here above the doors, now stands directly in front of the original main entrance.*



*The 1867 white frame church was razed in 1961, following the completion of the new brick building. The large green home on the right in the top photograph was the home of Clyde M. Baker, longtime church treasurer. (See pages 21, 29, and 34). In the early 1980s, Baker's home became the parsonage of the Westville Baptist Church, a Southern Baptist mission church that met in the adjacent home.*



THE CENTENNIAL OBSERVANCE  
and ANNUAL HOMECOMING of the  
**Westville Congregational  
Christian Church**

October 14, 1962

RAYMOND BIDDLE, Minister

Organized as the Bible Christian Church  
October 13, 1862



Present Church Formally Dedicated  
May 21, 1961

“The Glory of the Lord shall endure forever:  
The Lord shall rejoice in his work”.



*The final bank note for the new building, in the amount of \$15,000, was burned during a ceremony on November 29, 1964. Pictured above are (l to r): Virginia Fryfogle, treasurer; Rev. Raymond Biddle, pastor; William Stockburger, moderator; and Clyde Baker, former treasurer.*



## **Lightning Bolt Hits Church At Westville**

WESTVILLE — A bolt of lightning struck and damaged part of the Westville Congregational Christian Church yesterday during a thunderstorm which lasted several hours.

At approximately 2:30 p. m. a bolt of lightning struck the church spire which holds the cross and split the spire. It also gouged a hole in the roof.

Rev. Raymond Biddle, pastor of the church, said there was no fire. There was no estimate damage caused by the lightning.

*Following a lightning strike in July 1971, the cross and spire (dedicated in memory of Rev. Rue Burnell) were replaced.*



*A groundbreaking service for the new west wing (fellowship hall) was held on October 23, 1976. Pictured above are: Rev. Raymond Biddle (front, left); back row (l to r): Holly Stockburger Woolf, Steve Woolf, Vi Stockburger; front (l to r): Gene Oesch, Bill Iddings, William Stockburger, Gene Schaffer, Dick Schaffer, and Hugh McCracken.*





*The west wing fellowship hall and Sunday school rooms were formally dedicated on June 26, 1977. Eldon Bandy (right), general contractor, presented the keys to William Stockburger, church moderator.*





*In 1994, a major renovation of the church sanctuary was completed, largely with volunteer labor from church trustees and members. The dual-pulpit style platform was replaced with a center pulpit, and the pews angled toward the center. The choir left was moved to the center of the platform, making room for the piano on the opposite side of the organ. New green carpet replaced the aisle runner, and the pews were padded to match the carpet.*



## IV.

### **Ministers of the Westville Church: 1862-2012**

#### ***Early Ministers of the Bible Christian Society Mission Point at Westville***

Ministers of the Bible Christian Society began holding services in Westville in 1834. Rev. Robert Hawkins was the first to hold services, traveling 150 miles from Washington, Pennsylvania once a month. Other ministers who provided pulpit supply prior to the church's formal organization were Rev. Andrew Hanger, Rev. Teegarden, and Rev. Thomas Whitacre. A 1931 newspaper article in the *Mahoning Dispatch* gives the following anecdotes about Rev. Hanger and Rev. Whitacre:

Rev. Andrew Hanger was a young man during his work at Westville, a fiery speaker and orator, his challenge by the Presbyterian Church pastor to debate having been mentioned in a former article. His wife was an Alliance girl.

It is related of Rev. Thomas Whitacre, one of the early pastors of the church, that he always began his sermons with the same words, never varying, these being "Dear brothers and sisters and fellow travelers to the bar of God, before whom we must all appear." He was a most conscientious man and often, it is said, when his words seemed to fall short of the effect desired, he would take his seat and burst into tears.

#### ***Church Ministers Since 1862***

Since the formal organization of the Westville Church in 1862, twenty-three different men have served as pastor. Of those twenty-three, six served at least two separate stints as pastor, with one minister, Rev. Samuel S. McKown, serving four different times.

A few of the early church ministers were related to each other. Rev. Albert Dunlap was married to Martha McKown, a sister of Rev. Samuel McKown. Rev. Joseph Ehrheart's mother was of the "Main" family, a relative of Rev. Silas Main.

For most of the church's history, the pastors were part-time, itinerant ministers who often served multiple congregations. Few of the early ministers lived in Westville, and some traveled great distances (by horse and buggy) in the early years. Many Westville pastors worked secular jobs as well. Rev. James Harrier, for example, also worked in agriculture and held a few patents. Rev. James Weaver was a teacher, and later served as President of Ohio Valley Business College. Rev. Rue Burnell was a teacher at Beechwood School, later assistant business manager of Mt. Union College, and in his final years, a milk distributor. Rev. Russell Myers was the first full-time pastor at Westville, beginning in 1956.

The longest serving pastor in Westville history is the church's current pastor, Rev. Rod Doran, 1984-present.

The following men have served as pastor of the Westville Church:

Rev. Daniel V. Hyde	1862-1865	Rev. Charles Garman	1904-1905
Rev. Samuel S. McKown	1865-1869	Rev. Squire A. Caris	1905-1909
Rev. Charles Middleton	1869-1870	Rev. J.M. Carter	1909-1914
Rev. Daniel V. Hyde	1870-1871	Rev. Joseph S. Ehrheart	1914-1923
Rev. Edward Cameron	1871-1872	Rev. Howard E. Truitt	1923-1924
Rev. James H. Harrier	1872-1876	Rev. F.B. Richey	1924-1926
Rev. Samuel S. McKown	1876-1877	Rev. Joseph S. Ehrheart	1926-1937
Rev. Edward Cameron	1877-1879	Rev. Lowell Bennett	1937-1941
Rev. Albert Dunlap	1879-1881	Rev. Rue Burnell	1941-1951
Rev. Samuel S. McKown	1881-1885	Rev. Russell Heestand	1951-1956
Rev. James H. Weaver	1885-1890	Rev. Russell Myers	1956-1958
Rev. J.M. Carter	1890-1891	Rev. Rolland C. Smith	1958-1961
Rev. Samuel S. McKown	1891-1899	Rev. Raymond Biddle	1961-1976
Rev. Silas S. Main	1899-1900	Rev. Peter S. Mathewson	1976-1984
Rev. Lewis W. Newton	1900-1903	Rev. Rod Doran	1984-
Rev. James H. Weaver	1903-1904		

**Rev. Daniel V. Hyde - 1862-1865, 1870-1871**

RESIDENCE.	NAME.	AGE 1st July, 1863.	WHITE OR COLORED.	PROFESSION, OCCUPATION, OR TRADE.
Columbiana County	14 Hepler Henry	36	"	Sheriff
"	15 Hepler Horace P.	43	"	Shoe Merchant
"	16 Washings Isaac B.	36	"	Farmer
"	17 Heise Jacob	38	"	"
"	18 Wolloway Jacob	41	"	Laborer
"	19 Hyde Daniel V.	39	"	Minister
New Lisbon	20 Henderson Daniel	35	"	Farmer

Rev. Daniel V. Hyde was among those men subject to military draft during the Civil War, his name appearing on Line 19 of this record of all men in Columbiana County subject to the draft. There are no records to suggest that Hyde was drafted or that he served in the war.

SCHEDULE 1.—Inhabitants in Center Township, in the County of Polk, State of Ohio, enumerated by me on the 1 day of June, 1870.  
 Post Office: New Lisbon Wm Miller Asst Marshal

3	DESCRIPTION.			7	VALUE OF REAL ESTATE OWNED.		10
	4	5	6		8	9	
The name of every person whose place of abode on the first day of June, 1870, was in this family.	Age at last birth-day, if under 15 years, give months in fraction, thus, 11-.	Sex—Male (M.) Female (F.)	Color—White (W.), Black (B.), Chinese (C.), Other (O.)	Profession, Occupation, or Trade of each person, male or female.	Value of Real Estate	Value of Personal Estate	Place of Birth, naming State or Territory of U. S.; or the Country, if of foreign birth.
Hyde Daniel	49	M	W	Minister	1500	300	New Jersey
— Ruth	42	F	W	Keeping House			Penn
— William	19	M	W	School Teacher			..
— Rosa	14	F	W	At Home			Ohio

The 1870 census shows Daniel Hyde, 44, living with his wife Ruth, son William and daughter Rosa in Center Township. In the same year, Hyde's daughter, Clara, married David H. Hillman, a Civil War veteran of the 78th Regiment, Ohio Volunteer Infantry. On the map below, Hyde's home is shown in the upper left-hand corner.



***Rev. Samuel S. McKown – 1865-1869, 1876-1877, 1881-1885, 1891-1899***

George W. Kunkle's *Mahoning Dispatch* article from 1931 gives this character sketch of Rev. Samuel McKown:

Rev. S.S. McKown, in his ministry was a great joker, full of wit and humor, seldom preaching a sermon without causing a laugh or smile on the part of his congregation. Some regarded this as a type of insincerity of faith, yet at his death he left practically all his estate to the church and its work. During the building of the church in 1867, he donated all his services, driving from his home, then at Guilford, Columbiana County, regularly to fill his appointment.



*Rev. Samuel S. McKown served four separate terms as pastor of the Westville Church. He is buried in the Churchill Cemetery in Columbiana County on the former site of the Bible Christian Church of Elkrun Township, where he also served as pastor. See page 16.*

***Rev. Charles Middleton – 1869-1870***

Rev. Middleton (also spelled “Middletown” in some sources) was the assistant superintendent of the Sunday school when the church was organized in 1862. He later served briefly as pastor, and is described in the same newspaper article cited above in the following way:

Rev. Charles Middleton was of a very liberal disposition and two or three times crippled himself financially contributed to the gospel work. Late in life, he united with the Friends church, where he continued until his death.

**Rev. Edward Cameron - 1871-1872, 1877-1879**

Rev. Edward Cameron was born in Salem in 1838, the son of Josiah and Hannah Cameron. Rev. Cameron married Elizabeth Elliott, a daughter of John and Mariah Elliott. He moved to Kansas after leaving Westville and settled in Chase County where he bought eighty acres of land. In 1884, he assisted in the organization of the Kansas Christian College in Lincoln, Kansas and was connected with that institution for twenty years, two years of which he served as president. Rev. Cameron's first wife died in 1883, and in 1889, he married Mariah (Danby) Wilson. He had two children from each marriage. He moved to Butler County, Kansas in 1889 and held several pastorates there. He claimed that when he did his first preaching in Butler County that it was in the real wild and woolly west. The young men came to church with their revolvers buckled on, and almost every man brought a dog with him, and the women brought their babies.

**Rev. James H. Harrier - 1872-1876**

# UNITED STATES PATENT OFFICE.

JAMES H. HARRIER, OF NORTH INDUSTRY, OHIO.

## METHOD OF SLAKING LIME.

**SPECIFICATION forming part of Letters Patent No. 680,246, dated August 13, 1901.**

Application filed September 14, 1900. Serial No. 30,053. (No specimens.)

*To all whom it may concern:*

Be it known that I, JAMES H. HARRIER, a citizen of the United States, residing in North Industry, in the county of Stark and State of  
5 Ohio, have discovered and invented a new and useful Improvement in the Art of Slaking Lime to Produce Fertilizing-Lime, of which the following is a specification.

*Rev. James Harrier was 33 years old when assumed the pastorate at Westville. In the 1880 census, Harrier is listed as a minister, and living with his wife Nancy and two daughters in Pike Township, Stark County, Ohio. In addition to ministry work, Rev. Harrier was also a farmer and inventor. The record above shows his 1901 patent for a new method of slaking lime.*

**Rev. Albert Dunlap - 1879-1881**

Originally from Portage County, Rev. Albert Dunlap served both Westville and Churchill Christian Church in Columbiana County before moving to Columbus. An article in the *Columbus Citizen*, dated February 2, 1905, has the following story about the death of Martha McKown Dunlap:

**MINISTER'S WIFE DEAD**

After a year's suffering with cancer, Mrs. Dunlap, wife of the Rev. Albert Dunlap, died Wednesday at 5:40 p.m. at her home, 144 West Fourth Avenue. Mr. Dunlap was formerly pastor of the First Christian church in this city, but has lately been in charge of a church in Summerford. Mrs. Dunlap leaves besides her husband, four children: Chas. Dudley Dunlap, Mrs. Claude Brewer, Mrs. R. W. Lambard and Mrs. D. G. Lamb, all of this city.

**Dunkel Adam, of Albert & Dunkel, h  
215 Sycamore  
Dunlap Rev Albert, 105 W. 4th av  
Dunlap Chas, student, 105 W. 4th av  
Dunlap Emma, 105 W. 4th av  
Dunlap Fred, student, rms 55 W. King  
av  
Dunlap James, packer 117 N. High, h  
35 E. Goodale  
Dunlap John H, lab, bds 105 W. Rich  
Dunlap Jno J, salesman Souder, Bright  
& Bro, 272 N. 17th  
Dunlap Oliver P, carp, 398 W. 3d av**

*A 1906 Columbus City Directory shows Rev. Albert Dunlap living with his son Charles and Emma Dunlap (relationship unknown) at 105 W. Fourth Avenue, directly across the street from the original Columbus North High School, in the present-day Victorian Village neighborhood.*

**Rev. James H. Weaver - 1885-1890, 1903-1904**

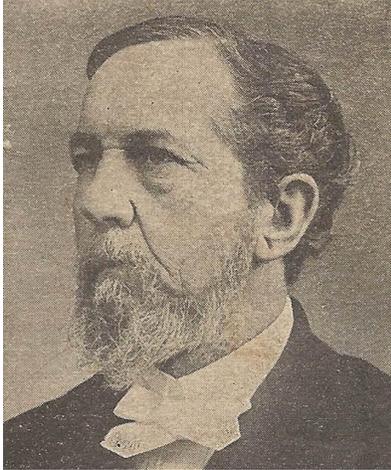
**EAST LIVERPOOL DIRECTORY.**

**389**

Weaver Clifford B, bkkpr National Biscuit Co, h 756 Florida av, Chester W Va.  
Weaver Edward B (Leith), decorator, h 283 W 3d.  
**WEAVER FRANK T** (Abbie), Sec and Bus Mngr Ohio Valley Business College and Mason Color Co, h 364 Ida.  
Weaver Goldie M, bds 216 Pennsylvania av.  
Weaver Harry D (Mariah), dipper, h 186 Avondale, Bell phone 802.  
Weaver Homer A (Goldie P), tool dresser, bds 135 Pennsylvania av, E E.  
Weaver Howard E teacher, bds 130 Oak.  
**WEAVER JAMES H** (Hannah T). Pres Ohio Valley Business College and The Mason Color Co, h 130 Oak.  
Weaver Jessie M, bds 186 Avondale.

*Rev. James H. Weaver, a graduate of Mt. Union College, served as a minister in the Christian Church for nearly 50 years. He also worked in education for 58 years, most of those years as a teacher in Carroll County. This 1906 East Liverpool City Directory shows Weaver as the President of the Ohio Valley Business College and Mason Color Company.*

**Rev. J.M. Carter – 1890-1891, 1909-1914**



*During Rev. J.M. Carter's second term as pastor, the Westville Christian Church celebrated its 50<sup>th</sup> Anniversary, October 13, 1912. (See page 19.) Carter also served as pastor the Mt. Zion Bible Christian Church in Columbiana County.*

**Rev. Silas S. Main – 1899-1900**

Rev. Silas Stinzel Main was born in 1867 in Scioto County, Ohio. He married Jane A. 'Jennie' Maddox in 1888. Main lived in New Brighton, Beaver County, Pennsylvania in 1900. By 1920, he had remarried and moved to Lansing City, Ingham County, Michigan. An undated baccalaureate sermon titled "A Man's Market Value" is attributed to Rev. Main.

**Rev. Lewis W. Newton –1900-1903**

428 (12)

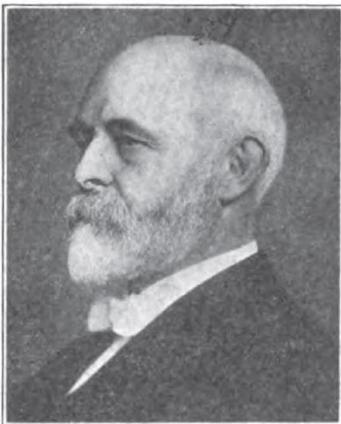
THE HERALD OF GOSPEL LIBERTY

APRIL 8, 1915

**A COMBINATION OF DIVINE AND HUMAN POWER**

*The Philadelphia Tabernacle a Flame of Light—Fearlessly Mr. Sunday Fired the Gospel Gun—He Loads, not With Browning or Shakespeare, but With the Word—Knowing One Thing—A Savior for the Sinner—Hard Headed and Tender Hearted. The Word not Void.*

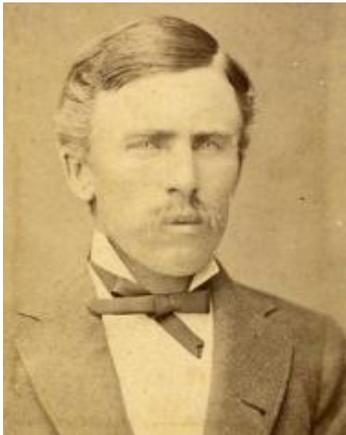
**BY REV. LEWIS W. NEWTON, EAST ORANGE, NEW JERSEY**



**Rev. L. W. Newton**

*Rev. Lewis W. Newton wrote the article above praising the work of traveling evangelist Bill Sunday during his Philadelphia revivals. Newton's article appeared in the April 8, 1915 printing of the Herald of Gospel Liberty, the newsletter of the General Convention of the Christian Church.*

**Rev. Squire A. Caris -1905-1909**



*Rev. Squire A. Caris was born in Lincoln Township, Morrow County, Ohio in 1851. At age 16, he began teaching in his home district. In 1881, Caris was ordained into ministry in the Christian Church, at first on a part time basis. During his ministry, Rev. Caris served many village and rural churches, including Somerford, Vienna, Plattsburg, Watkins, Raymond, Williamsport, Clarksburg, Wilson's Chapel, Enon, Resaca and Westville, all of Ohio, and Ashton, Illinois. While serving churches in Central Ohio, he was active in the work of the Ohio Central Christian Conference and served as secretary of that body for many years. Caris was active in the temperance movement throughout his life.*



*After retiring from full time ministry, Rev. Squire Caris (front row, left) purchased a home in Defiance, Ohio to live near his son Albert G. (back row, center). Albert was a professor and President of Defiance College, and later a statistician for the Ohio Department of Insurance. In 1937, Squire and his wife, Sophronia, moved to Columbus to live with their sons Albert and Percy (back row, left), a professor at The Ohio State University. Squire Caris died in 1940. The Caris's Neil Avenue home in Columbus, in the present-day Victorian Village neighborhood, was once part of the farm of William Neil, the man whose stagecoach lines traveled through Westville in the 1830s and 1840s.*



REV. S. A. CARIS

**REV. S. A. CARIS**

S. A. Caris is one of the loyal ministers of the Christian church. Entered the ministry in 1879. Was ordained two years later. Was a member of the Ohio Central Conference till September, 1909, when he moved his membership to the Northern Illinois Conference.

When he joined the Ohio Central Conference, Rev. A. W. Coan was its honored president. He was succeeded by Rev. C. A. Williams. Nearly all of his ministerial work has been within the bounds of his home conference until within the last five years. For three of those years he labored within the bounds of the Ohio Mt. Vernon Conference and has now entered upon his second year at Washington Grove church in Northern Illinois.

He could always be depended upon in his conference work and never missed an

entire session in the thirty years of his membership with it.

He originated the plan known as "*Busy Workers*" for the help of weak churches within the conference, which plan proved a great success and he was considered as at the head of this work for nine years.

He was secretary of his conference for six years.

The first twelve years of his ministerial work were coupled with teaching, since which time he has devoted himself entirely to the work of the ministry, holding pastoral relations with several of Central Ohio's best churches. Such as South Vienna, Williamsport, Clarksburg, Raymond, Woodstock, Watkins, Summerford, Resacca, and several others in pastoral relations with these. His longest pastorate being with Watkins, which covered a period of ten years.

He is thoroughly convinced that the ministry is his calling in life, and although not a great preacher he is willing and ready to make great sacrifice for the church. He and his wife are both life members of the Ohio State Christian Association and upon moving to Illinois he joined the *Evangelistic Association* of that state.

He has several times been a delegate to the Quadrennial Convention, and was privileged to attend at Haverhill, Mass., and at New Market, Canada.

His family consists of wife and three sons. The oldest, a minister and teacher at Defiance, Ohio; the second a graduate of Defiance and teacher in Lenox College, Hopkinton, Iowa, the youngest a student in the preparatory of the college at Defiance. His wife is a sister of Rev. W. A. Warner of Higginsport, Ohio, and is a loyal, earnest co-worker with her husband in every good purpose. He is a loyal supporter of our publications—takes the papers and tries to get as many others as possible to take them.

He hopes to be able to do much good yet in life and desires to die in the harness.

*Rev. Joseph S. Ehrheart - 1914-1923, 1926-1937*

FEBRUARY 7, 1918

THE HERALD OF GOSPEL LIBERTY  
PENNSYLVANIA

*Ambridge, Jan. 29*—I have just closed a two-weeks' meeting at our Westville, Ohio, church last Sunday evening. We had a splendid meeting, taking into consideration the weather and other conditions. Using the Westville church as a center, there are within a radius of two and one-half miles, twelve churches, ours being the thirteenth and smallest, besides being in a Quaker neighborhood and two revivals in progress within two miles of us. We had with us Rev. W. B. Bonham, pastor of the Williamsport, Ohio, Christian church, as our evangelist. Our crowds were small on account of the stormy weather, as it has been almost a continuous blizzard, yet nine precious souls accepted Christ as their Savior and united with the church. The church was revived and we believe seed has been sown in this little community that will later bear fruit. Our meeting closed with a good interest and we believe the last meeting was the best, as it seemed we had the best of the wine served at the last of the feast. We are very glad that in selecting an evangelist that we decided to get Rev. Bonham. We do not believe we could have secured any better. He is a good, earnest worker, his sermons are impressive and plain, he preaches the plain gospel truth that without repentance and regeneration one cannot be saved. One thing we love him so much for is his fearlessness of his assertions and he hits sin of all kinds and hits them hard. He also is fine in leading singing and as a singing evangelist. We also wish to recommend him as a good preacher and any one wishing to secure an evangelist or a pastor cannot make a mistake in securing Rev. Bonham.—J. S. EHRHEART, *Pastor Christian church, Westville, Ohio.*

*Rev. Joseph S. Ehrheart was born in Pennsylvania in 1861. During his first pastorate at Westville, he also served as pastor of the Christian Church at East Middleton. The Ladies' Missionary Society at the Westville Church was named in honor of Rev. Ehrheart's wife, Elizabeth. He died in 1942 in Coshocton, Ohio at age 81.*

*In the article on the left, Rev. Ehrheart gives an account of the revival service held by Rev. W.B. Bonham at the Westville Church during the winter storm of 1918. For Rev. Bonham's account of the event, see page 20.*

Rev. F.B. Richey - 1924-1926

## PENNSYLVANIA

*Springboro*—The Christian Church here has not fully recovered from the shock received by the resignation of its pastor, Rev. F. B. Richey. "Though cast down we are not forsaken" and believe the good Lord in answer to our petition will supply us a leader. Rev. and Mrs. Richey left March 1 for their new field of labor, Danville, Ohio. While we deeply regret their leaving, we congratulate the Danville Church in securing a pastor of wide experience, a spiritual, eloquent, and forceful preacher. His sermons have been a spiritual feast and we realize we have been led to higher ground. Sunday evening he preached his farewell sermon to a full house. The M. E. and Baptist ministers gave up their appointments, thus manifesting a kindly spirit of Christian brotherhood. Sunday morning following Sunday-school, a consecration service was held at which time thirteen children were consecrated, three of whom united with the church. Seven have united with the church during the month of February without any special meetings. Mrs. Richey has been our efficient Sunday-school superintendent, also the superintendent of our Junior Christian Endeavor. She will be greatly missed in these organizations as well as in the missionary society. She has been a faithful worker in all the departments of the church. The church presented Rev. and Mrs. Richey with a liberal cash gift. Mr. and Mrs. H. P. Fuller made a gift of \$500 to the church endowment fund. Members of the church have subscribed \$780 to the Defiance College Endowment Fund. The Sunday-school class of Loyal Women, with Mrs. Webb as president, is full of enthusiasm and activity along different lines of work. Our missionary society, under the efficient leadership of Dr. M. J. Chapman, is planning to increase its membership and has set for a goal the raising of \$100 for missions, aside from dues. A farewell party was held at the home of Mr. and Mrs. H. P. Fuller, February 20, which was a pleasant social gathering and largely attended. The funeral of Miss Clara Puricker was held at the church Sunday, February 29, Rev. Richey officiating. Clara has served as Sunday-school superintendent several successive terms. She was a bright, capable girl, possessing qualities for leadership seldom found.—MRS. ADA BENTLEY, Clerk.



REV. F. B. RICHEY

*Before coming to Westville, Rev. F.B. Richey pastored churches in Centerburg, Ohio, Springboro, Pennsylvania and Danville, Ohio. In the article on the left, the clerk of the Springboro Christian Church tells of the disappointment felt when Rev. Richey resigned there in 1920. Published in the Herald of Gospel Liberty, March 11, 1920.*

**Rev. Rue Burnell – 1941-1951**



**Rev. Rue Burnell**

Rev Rue Burnell 60 pastor of the Christian Church at Westville and formerly of Columbiana, died Wednesday in his home at Alliance Death was attributed to injuries suffered in a traffic accident April 27 near Westville

A native of Dundas, Ill., Rev Burnell came to Ohio from Iowa in 1930 He also held pastorates at Gambier and Dayton before serving in Columbiana

He leaves his widow Mrs Portia Burnell three sons Romane Burnell, Glaucus Burnell and Roger Burnell and three daughters Mrs Geraldine Brotsman Mrs Coyla Swallen and Mrs Lorena Campbell

The body was taken to the Myers Funeral home in Alliance

*Rev. Rue Burnell, a native of Dundas, Illinois was ordained in 1915, and served previous pastorates in Nebraska and Iowa before coming to Ohio. In addition to ministry work, Rev. Burnell was a teacher at Beechwood School, college administrator at Mt. Union, and a milk distributor. His wife, Portia, was the daughter of Dr. Oliver Barr Whitaker, president of Union Christian College in Indiana, where she earned a degree in music.*



*Rue Burnell (far left) was a teacher at Beechwood School when this photograph was taken in 1931.*

August 18, 1951

The Church at Westville

My Dear Friends,

I want to say just a few things to you. First I want to say again to you that I have deeply loved you and loved working with you.

I have but little time left in this earthly house. With Paul "The time of my departure is at hand." This is a perfectly natural thing, however, just as natural as birth. I am glad that I can step into the beyond with such happy memories on my mind.

You have a rich field of opportunity in which to work. Let us all try to understand that life's abiding values are in the things of the spirit, that God is love, that Christ, our Saviour, is the perfect picture of God." He that has seen me has seen the Father".

You have in Russell and Catherine two devout and consecrated fellow-workers to carry on with you.

I have long dreamed of some added equipment to enable us to serve better the host of children, especially, whom it is our privilege and responsibility to serve. I shall not be able to see this accomplished, but must leave it with you. If, as you consider it, it may be of any help or inspiration, I have left with Romane, some drawings I'd be glad for you look at.

My family and I have wished we could express our appreciation of the ~~gener~~ generous way you have helped us in these recent months.

May God, abundantly bless you and guide you as you go forward.

"I know him in whom I have believed, and I am persuaded that he is able to keep that which I have entrusted unto him"

" The grace of our Lord Jesus Christ be ~~wh~~ with you."

" I, who am about to live," bid you, good morning, through his grace and in his name.

Rue Burnell

*During his milk delivery route on April 27, 1951, Rev. Burnell was involved in an accident about a mile west of Westville. By August of the same year, Rev. Burnell recognized that he would not recover from the injuries sustained in the accident. In the letter above, dated August 18, 1951, Burnell wrote to encourage the church to carry on the work of ministry after he was gone. He died on September 26, 1951. It was Rev. Burnell who first had the vision for a new church building. The cross and spire on the present church building were dedicated to his memory.*

***Rev. Russell Heestand - 1951-1956***

Rev. Russell Heestand assumed the pastorate of the Westville Church after the death of Rev. Burnell (see reference to Russell in the letter on the previous page). Heestand had previously served as the Sunday school superintendent and provided pulpit supply in Rev. Burnell's absence. Rev. Heestand attended Cleveland Bible Institute and was the last part-time minister of the church.

***Rev. Russell Myers - 1956-1958***



*Rev. Russell Myers was the first full-time pastor of the Westville Church. Myers had previously served as pastor of Minnehaha Congregational Church in Minnesota from 1945-1951, before leaving the pulpit to enter social work. It was during his tenure at Westville that the Congregational Christian Churches and Evangelical and Reformed Churches merged to create the United Church of Christ. (See page 24). Westville voted to remain unaffiliated after the merger. Myers left in 1958 to assume the pastorate of Buckland United Church of Christ in Northwest Ohio.*



*The coming of the first full time pastor made it necessary to acquire a parsonage. In June 1956, the church used \$8,000 from the building fund to purchase this house just east of the church. The old parsonage garage still stands in the back of the church parking lot.*

**Rev. Rolland C. Smith – 1958-1961**



*A Beloit native, Rev. Rolland C. Smith was a descendent of the Cobbs family (one of the first Quaker families in the area) on his mother's side. He graduated from Beloit High School and received his Th.B. from Cleveland Bible College. He was ordained in 1951 at the Ohio Yearly Meeting of the Friends Church. Rev. Smith served for twelve years as a missionary to the Indians of Canada, where he organized the Northland Indian Mission. In the top left photograph, Rev. Smith is standing at the pulpit in the old church sanctuary. In the top right photograph, Rev. Smith (right) is talking with Roger Cameron. The building program began for the construction of the new church during Rev. Smith's term as pastor.*



*Rev. Raymond Biddle - 1961-1976*

## **Rev. Biddle Accepts Call At Westville**



**REV. RAYMOND BIDDLE**

Rev. Raymond Biddle, who has been serving in Rutland, Meigs County, Ohio, has been called to the pastorate of Westville Congregational Christian Church. This was announced today by Dean Heestand, a deacon of the church.

The Rev. and Mrs. Biddle have served churches in Ohio and Michigan and for the last 12 years have been at the church at Rutland.

Earlier in their ministry, they served three years in the Hawaiian Islands in the city of Hilo.

The new minister will succeed Rev. Roland Smith who resigned to accept a pastorate at Cairo June 1. Rev. Biddle will begin his ministry at Westville Sunday, Aug. 20.

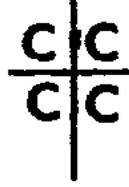
### **Have Two Children**

Rev. Biddle received his formal training for the ministry in the Eastern Baptist Seminary of Philadelphia and the Los Angeles Theological Seminary. Mrs. Biddle is a graduate nurse of Riverside Hospital, Toledo.

The Biddles have two sons, Allen, a senior in Cedarville College, Cedarville, Ohio, where he is preparing for the ministry and Calvin who will enter West Branch High School this fall as a sophomore.

*A number of changes occurred at the Westville Church during the ministry of Rev. Raymond Biddle. The Church celebrated its 100<sup>th</sup> anniversary in 1962 and voted to join the Conservative Congregational Christian Conference in the same year. Groundbreaking for the west wing was held in October 1976 at the end of Rev. Biddle's pastorate at Westville.*

# WHAT'S IN A NAME?



## **1. CONSERVATIVE.**

The Conservative Congregational Christian Conference begins with a conservative, evangelical, Biblical stand. We are clear on basic Bible truths.

## **2. CONGREGATIONAL.**

We are autonomous in local church government, under the Lordship of Christ, Who exercises His authority in the local church by the Holy Spirit through the Scriptures.

## **3. CHRISTIAN.**

We are churches of born-again believers who are loyal to New Testament principles and the Lordship of Christ.

## **4. CONFERENCE.**

We believe in a voluntary bond between like-minded churches for fellowship.

Our name stands for who we are, it may also stand for what you believe.

## **The Westville Congregational Christian Church.**

Raymond Biddle, Minister.  
**U.S. 62, AT WESTVILLE**



*In March 1967, after receiving an estimate of the cost to repair the parsonage, it was decided to build a new parsonage instead. Rev. Biddle and his wife, Rowena, moved from the old parsonage to a cabin at Westville Lake while usable material was salvaged from the old house. In June, the old parsonage was burned by the Beloit Fire Department. The Biddles lived in a mobile home on the front lawn until the parsonage was finished in October 1967. The bank loan of \$12,000 was paid in full in August 1970.*



*Pictured above at the newly-completed parsonage in 1967 are (l to r): Glenwood Sanor, George Heston, Hugh McCracken, William Stockburger, and Rev. Raymond Biddle.*

# Westville Congregational Christian Church

18110 HARRISBURG WESTVILLE ROAD

Beloit, Ohio 44609

RAYMOND BIDDLE, Minister  
(216) 938-6397

CHURCH TELEPHONE  
(216) 938-6201

June 22, 1976

Westville Congregational  
Christian Church  
Beloit, Ohio.

Dear friends:

For several years we have been mindful that the day of our retirement from the full-time pastorate was drawing near. Next month I will reach my 69th birth-day and that means I will be looking toward my 70's.

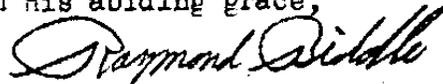
The out-reach of the church will be even greater, I believe, in the years ahead and especially through the addition to be built. That out-reach will be more fully realized through a younger man.

We are asking that the church accept our resignation at the July business meeting with it to become effective by Sept. 30 of this year.

Our present thinking is that we will move possibly to the area of one of our sons. And; Lord willing, I will serve in whatever part-time ministry the Lord may provide.

To us the Lord has been amazing through these years of this pastorate. The years have been tremendous for us personally and we will retire with regret but mindful of His direction.

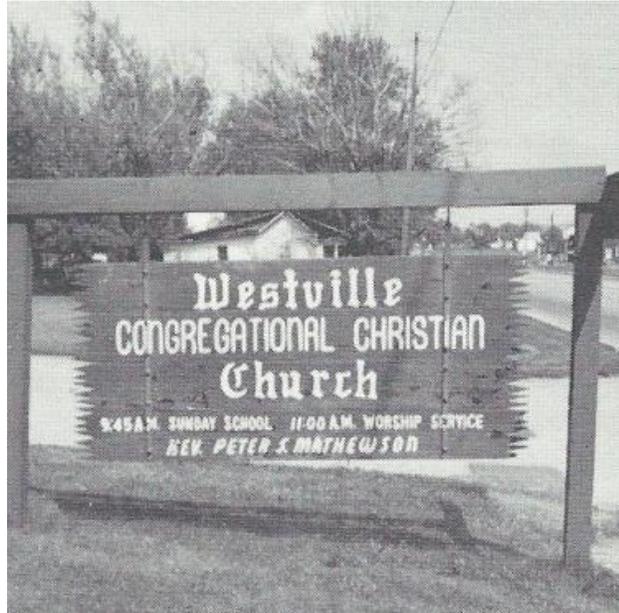
In His abiding grace,



Minister

*After leaving Westville, largely due to the poor health of his wife, Rowena, Rev. Biddle moved to Birmingham, Alabama. Rowena Biddle died in 1981. Rev. Biddle remarried in 1988 and moved back to Ohio with his wife, Agnes. Although he retired from full-time ministry in 1976, Rev. Biddle continued in ministry on a part time basis for more than two decades after his retirement, preaching in Baptist churches well into his 90s. He died in 2001 at age 94.*

***Rev. Peter S. Mathewson – 1976-1984***

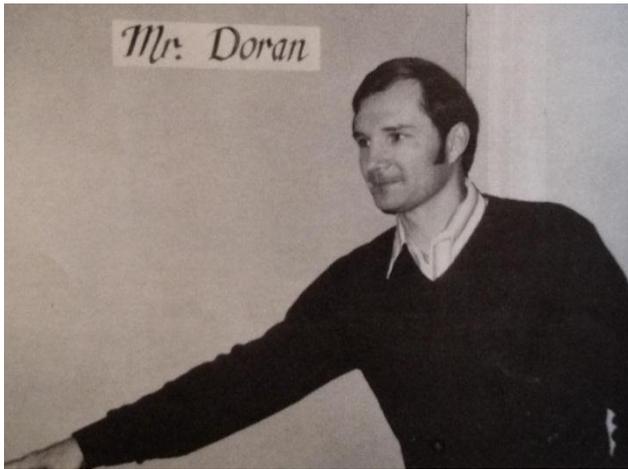


*A graduate of Lancaster Bible College, Rev. Peter S. Mathewson served as pastor of Stanwood Community Church for four years before assuming the pastorate at Westville in 1976. After leaving Westville in 1984, Rev. Mathewson became pastor of Community Christian Church in Columbus. He later served at East Livingston Baptist Church in Reynoldsburg, Ohio. As of 2012, Rev. Mathewson is the only living former Westville pastor. He presently serves as pastor of Baskerville Presbyterian Church in Coshocton County, Ohio.*



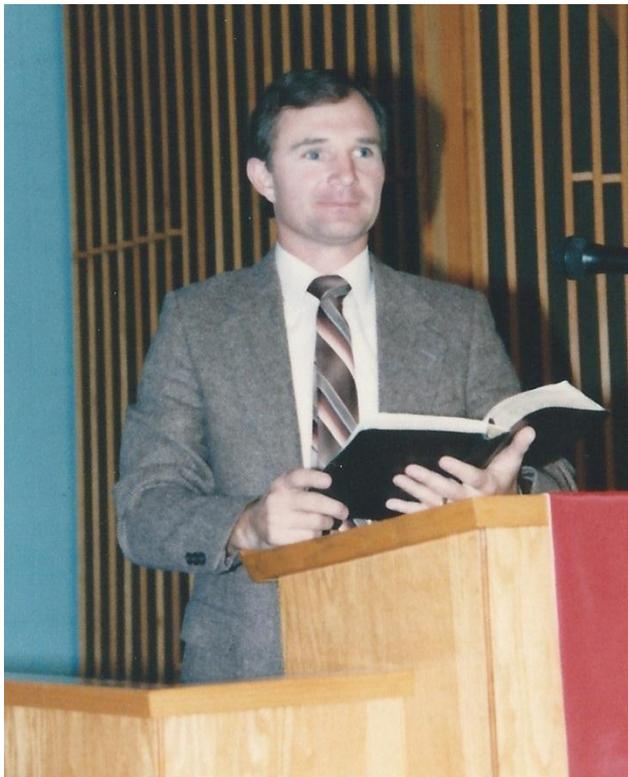
*The west wing addition was completed in 1977. At the dedication ceremony are (l to r): Rev. Rolland and Thelma Smith, Rev. Raymond and Rowena Biddle, and Rev. Peter and Sandy Mathewson.*

**Rev. Rod Doran - 1984-Present**



**ROD DORAN**  
**Vice-Principal**  
**American Government**  
**Ohio History**  
**P.E.**  
**Coach**

*From 1978-1983, Rod Doran was a teacher, administrator, and coach at Real Life Christian Academy in Salem, Ohio. He taught Bible, Government, History, and Physical Education, as well as serving as Vice-Principal, and coach of the basketball, soccer, volleyball, and softball teams. The 1982-83 edition of Pathways, the Real Life yearbook (shown above), was dedicated to his work at the school.*



*An Air Force veteran of the Vietnam War and graduate of Washington Bible College and Trinity Theological Seminary, Rev. Rod Doran previously served as pastor of the Chestnut Grove Bible Church in Keedysville, Maryland, and as interim pastor of Westwood Baptist Church in Zanesville, Ohio. Prior to serving as pastor at Westville, he taught the adult Sunday school class and served as youth director there. He continued to serve as youth director for the first twelve years of his pastorate, until the hiring of the first full-time youth pastor in 1996.*



*The following caption appeared in a 1984 church brochure: "The Pastor is not without the support of his loving wife, Eileen, also a Washington Bible College graduate, who teaches Sunday School, does some secretarial work, and accompanies her husband on visitation. The Doran children, Brian (age 9) and Matthew (age 7), are learning to be PK's (Preacher's Kids) and West Branch Warriors all at the same time!"*



*In 2009, Pastor Rod and Eileen Doran celebrated 25 years of ministry at Community Bible Church. In honor of their service, church members collected funds to send the Dorans on a trip of their choice. They chose a trip to Ireland in Summer 2009. The longest-serving pastor in church history, Pastor Rod teaches an adult Sunday School class and preaches on Sunday mornings, Sunday evenings, and Wednesday evenings. His teaching style is expository, book by book in both the Old and New Testaments. He and his wife Eileen have two adult sons, one daughter-in-law, and four grandchildren as of 2012.*

## V.

### **Community Bible Church: 1996-2012**

#### ***From Westville Congregational Christian Church to Community Bible Church***

By the 1990s, the Westville Church had little formal relations with the Conservative Congregational Christian Conference (4C).

In 1995, church deacons proposed a change in the church name to better reflect the present identity of the church. A number of reasons were cited for the change in name, including doctrinal differences with various churches that had the name Congregational or Christian in their title. The change was also, in part, a reclaiming of the church heritage by adding the word “Bible” back into the name.

The original proposal asked the congregation to adopt the name Westville Bible Church. Two meetings were held in January 1996 to discuss the proposed change. Some members expressed apprehension about the name change, and suggested adding the word “community.” Others felt the name “Westville Community Bible Church” was too cumbersome, but were concerned about dropping the word “Westville” from the title. At the suggestion of William Stockburger, the proposal was revised to adopt the name “Community Bible Church.” The revised proposal was approved by a unanimous vote. The following Sunday, Pastor Rod Doran’s sermon, *What’s In a Name?* outlined the biblical meaning of each of the three words in the new church name.

The 1990s brought other changes to the Community Bible Church. In 1995, six acres of land between the church parking lot and Tri-City Airport were acquired for parking lot expansion. A pavilion and playground were added to the land in 2003. In 1996, forty years after the hiring of the first full-time pastor, the church called its first full-time youth pastor, Jim Olinger, a recent graduate of Cedarville University. Aaron and Sarah Walker have served as the youth directors since 1999.

#### ***Community Bible Church: The 21<sup>st</sup> Century***

The need for further seating in the sanctuary, a larger fellowship hall, first-floor restrooms, and a larger youth room, led to a major expansion project in 2003. At a cost of \$600,000, the project was completed in 2004 and entirely paid off in 2010. In 2008, the church acquired the vacant house immediately west of the church. The house was subsequently sold and relocated by the buyer to the hill west of the Tri-City Airport. The adjacent land was used to provide additional parking for the newly-expanded church.

In 2008, the congregation voted to officially withdraw its membership in the 4C—largely a formality at that point, as the church had not provided financial support or engaged in association activities for many years. Today, the Community Bible Church is an entirely independent, non-denominational, evangelical church that continues its long legacy of expository Bible teaching.

In 2011, Community Bible Church established its first website: [www.thecommunitybiblechurch.org](http://www.thecommunitybiblechurch.org).



*Groundbreaking for the 2003 expansion project was held on April 27. Breaking ground on the northside addition in the photograph above are (l to r): Derek Fountain, Elvina McCracken, William Stockburger, Cody Criss, and Pastor Rod Doran.*





*In 2003, a southside addition was constructed on the same spot as the original 1867 white frame church, forty two years after the old church was razed. The foundation of the original building was uncovered during the construction of the new basement youth room. Several members present at the 2003 groundbreaking ceremony had worshipped in the old church.*





*The mortgage on the 2003-2004 expansion project was paid off in 2010. At the mortgage burning ceremony below are the members of the expansion project committee (l to r): Frank Shagnot, Cathy Kimes (Treasurer), Pete Fountain, Brian Boehm, Chris Nelson, Larry Zielke, and Pastor Rod Doran. The table shown in the photograph was the communion table from the original church building. See page 22.*



# Religion

www.the-review.com • Saturday/Sunday, October 6-7, 2012

## Community Bible to celebrate 150 years

By RUTH LANG  
The Review

Community Bible Church, 18146 U.S. Route 62 in Westville, plans to celebrate a milestone anniversary in a big way.

The church, celebrating 150 years, will hold a community carnival Oct. 13 and special Sunday services Oct. 14, which will feature a video history, coordinated by Eileen Doran and Glen Evert, and the presentation of a plaque engraved with the names of all the church pastors. Dinner will follow services on Sunday.

The Rev. Rod Doran said carnival plans are to feature the unicycle club, carnival games, pony rides and a wiener roast. "It's mostly designed for a fun thing," he said.

"We figured none of us would be around for the 200th, so we'd do it up good," said Anniversary Committee member Lynnette Israel. Other committee members are Eileen Doran, youth directors Aaron and Sarah Walker, Barb Suter, and Larry and Jan Zielke.

"For me, it's the change that we've seen in people's lives and the missionaries that we've been able to send out from our church," Rev. Doran said of the milestone.

He said the nondenominational church started out meeting in a chair factory, then a hotel, a wagon shop, an old Friends school building,



Review Photo/Gayle Agnew

then finally the old building, built in 1867. Doran pointed out the foundation for the old church is still visible on the grounds.

Over the years, "It's gone through a lot of changes, and a lot of name changes," he said, noting early names included Bible Christian Church (1862) and Westville Congregational Christian Church (1931). The current name was established in 1996 "because the name was too long and nobody knew what it was. We wanted a name that better identified us as what we are."

Doran said the sanctuary was built in 1960, followed more than a decade later by the fellowship hall in 1976 and a more recent expansion in 2003, when a new entrance and fellowship halls were added.

Doran, who has nearly 30 years as a pastor under his

belt, said he thinks God has blessed the church for its dedicated focus on preaching and teaching of the word of God.

"We are primarily focused on Bible teaching, but of course, we do have a lot of other ministries. We're a very big missions-minded church," he said. "I would describe us as a very close-knit, caring group of people, and we do encompass quite an area."

He said the church is averaging approximately 200 in Sunday morning attendance.

Services include 9:15 a.m. Sunday school, 10:30 a.m. and 7 p.m. Sunday worship, and Wednesday evening Bible study and prayer at 7 p.m. Youth and children's programs are also available. For more information, visit <http://www.thecommunitybiblechurch.org/>.

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**LEFT:** The Rev. Rod Doran, pastor of Community Bible Church in Westville, stands outside the church, where the 150th anniversary banner is displayed. The Anniversary Committee is planning a celebratory carnival Oct. 13 and special service Oct. 14 to commemorate the milestone anniversary.