

Through the Years
1804 - 1954
OUR 150th ANNIVERSARY

First Presbyterian Church
Hubbard, Ohio

Reverend John Calvin Little, Pastor

Foreword

Much of the history of the early activities of the Hubbard Presbyterian Church is buried with the Scotch-Irish pioneers who established it. Local church records, prior to 1871, have been lost, and church history must be laboriously pieced together from scattered documents relating to the South-eastern section of the Western Reserve. Fortunately, the story of the stern and determined peoples making the migration during the early 17th Century, following persecution by the English kings, first from the borderlands of England and Scotland to Ulster in Northern Ireland, and thence to New England, notably Connecticut, is an important part in the history of the struggle for independence of the American Colonies.

The Scotch-Irish Presbyterians, fierce in their adherence to the Calvinistic doctrines, made more determined to pursue their own religious and economic way by persecution and adversity, were in the front ranks of the soldiers of the Revolution. Presbyterians served in all grades from simple private to general, and even to signer of the Declaration of Independence. Following the war, an unusual treaty by which the state of Connecticut retained its ownership to a section of land offered a welcome challenge for the Presbyterians to leave their Puritan neighbors and push off through the forest to the Western Reserve. The route of the survey parties prior to 1800 was through the Mohawk Valley of New York, thence by way of the Great Lakes. The later pioneers used the trails through the Penn's Colony, over the mountains to the junction of the Allegheny and Monongahela, and up the Beaver River to the rolling hills of Ohio. Over this route from Middletown, Connecticut, came Samuel Tylee, agent of Nehemiah Hubbard, who arrived on September 1, 1801. A short time later, Mrs. Tylee was persuaded to come to this wild country only by a gift of one hundred (100) acres of land south of the present village.

In 1804 the First Presbyterian Society was organized, and a log Meeting House was erected on the site of what is now known as the Old North Cemetery. In the years that have followed, people from many countries of Europe, embracing the Calvinistic Creed, have added their strength and zeal to the Church.

History
OF
FIRST PRESBYTERIAN CHURCH
Hubbard, Ohio

Life in the early pioneer days of the little hamlet of Hubbard was closely associated with the Church. The township was heavily wooded, and the settlers were hard pressed to open up the land to their normal pursuits of agriculture. Sawmills had to be erected, millstones sawn for grinding grain, and tanneries and carding mills set up for fashioning clothing and harness. With a background of religious zeal, the Church naturally became the center around which revolved the political and social life of the community. It was this bond that held them together for protection against the common hazards of the wilderness, sickness, wild beasts and insects, and even the want of the bare necessities of life. Church services afforded a meeting place for the exchange of information and conferences for mutual aid and protection. Indians, though mostly indolent and friendly, remained in the region of this church until 1811.

The names of a few early members have survived. Samuel Tylee and his family, with his brother, Sylvester Tylee, along with William Clingan, Thomas McMurray, William Porterfield, John Jewell, Charles Stewart, Robert Love, Thomas Roberts and Festus Giddings, were probably among those who built that first log church. Sylvester Tylee, Jewell and Love were elected the first elders. It is reasonable to suppose that in the early days, formal preaching services were infrequent due to lack of ordained ministers. Records do indicate that regular services were held, however, as the members were well trained in the Worship of Prayer and the reading of The Word.

Hubbard is in the area of the original Redstone Presbytery, established from the General Presbytery founded by Francis Makemie in 1705 or 1706.

Redstone embraced all Presbyterians west of Laurel Ridge, between Lake Erie and the Kanawha River, and "west to the setting sun." Later divisions of Redstone would place Hubbard Church, at its organization in 1804, in the Presbytery of Erie, which included sections of western Pennsylvania as well as Ohio. Further divisions associate our Church in the Hartford Presbytery (1808), including all of the Western Reserve, the name being changed in 1834 to Beaver. Again in 1839, Hubbard was relocated by the Synod of Pittsburgh in New Lisbon Presbytery. In 1870, by call from the Synod of Cleveland, Hubbard became a part of Mahoning Presbytery.

Many a lay preacher took the paths through the woods to serve our Church and nearby communities in western Pennsylvania. Ordained ministers would "ride circuit" and visit Hubbard Presbyterians, baptizing their children, marrying their sons and daughters, and burying their dead, many of whom lie buried in the churchyard around the old log church. For over fifty-seven (57) years the Reverend James Satterfield ministered to the spiritual needs of the Churches of this Presbytery. No doubt Reverend William Wick, an itinerant minister of Erie Presbytery, made frequent visits here, as surely did Reverends McCready, McDermott, Rockwell and later, Reverend Buell Love, grandson of a founder of the Church.

Early in the century, the log church was replaced with a frame edifice, likely on a site acquired by the trustees of the First Presbyterian Society from Timothy and Rhoda Roberts on February 15, 1828, the original deed for which is still among our Church records. Then, in 1857, on land donated by Maria A. Clingan and Eliza Hager, daughters of Samuel Tylee, while Hubbard was still a crossroads with but a few dwellings and stores, the Church was built on its present site. Remodeled in 1891 and again in 1923 when the colored glass windows were discarded, the structure still bears much of the New England influence seen in hundreds of churches of the Western Reserve.

After 1857, the next fifteen years saw a big change in the village, with the striking of coal to the east and northwest of the township. Houses were put up in haste, narrow streets were laid out, and soon nearly two thousand inhabitants were counted. In 1861 came the War Between the States, and many a son of the Church was called to arms in the volunteer regiments recruited in the township. Robert Porterfield, superintendent of the Sunday School, was appointed to enroll recruits. Noah J. Pound enlisted in the 105th Ohio Volunteer Infantry, John Bell in the 84th. To the 171st Ohio Infantry went William Porterfield and his brother, James, Hugh H. Love, Jr., Samuel H. Tylee, James A. McCreary, Hewitt H. Clingan, Lorenz Clingan, Daniel Murphy, and Robert H. Jewell. Milton Mathews

enrolled in the 19th Ohio Volunteer Infantry, and Calvin N. Clingan served almost four years with this regiment, participating in almost every major engagement of the war except Shiloh. Another boy, Lyman Tylee, was killed at Stone River.

A few families of our present membership can claim direct descent from the original founders of our Church (1804). Others have direct blood relationship to the eighty-three (83) members of the roll of 1874, which is the oldest it was our privilege to examine. A third class of unusual interest is a group of names which appear in the records of the Church for over one hundred years, representing members who seemingly have no descendants on the present membership roll.

In the first class are the descendants of Samuel Tylee and William Clingan. Mrs. Grace Abrams is a great granddaughter of both Tylee and Clingan, and the late Earl Stewart, Lawrence and Leonard Stewart, and Mrs. Lorena Young are great, great grandchildren of both of these pioneers. Mrs. Claire C. Booth, Mrs. Helen Wohlgamuth, and Mrs. Dorothy Langle are great, great grandchildren of William Clingan. Their grandfather, Calvin N. Clingan, served fifty (50) years as a ruling elder until his death in 1925, and thirty-two (32) years as clerk of the session.

J. E. Roberts, Mrs. Margaret Whitelock and Mrs. Mae Ditmansen, along with other members of the Roberts family, are direct descendants of Thomas and Timohty Roberts (Robards), the former being a trustee of the Church in 1828.

The second group joins present member families to the roll of 1874, and includes Mrs. Lenore Butler, Miss Irene Kashner and Mrs. Laverne Wilson, descendants of Samuel and Sarah Murphy, Samuel serving as ruling elder in 1871; Samuel N. Kerr and Mrs. Virginia Ballenger from Ruling Elder Samuel L. Kerr, from 1871 to 1900; Mrs. Maud Kerrigan and her children, Mrs. Mary McClelland, Mrs. Sarah Straitiff, and Myron Kerrigan descendant from Myron and Mary Ann Jackson enrolled in 1878. Earl Pettitt and his brother, Henry, are the sons of the late Dennick Pettitt, who was an early member (1876) and served many years as elder until his death in 1948. Mrs. Mayme Crooks is a niece of Mrs. Samuel Q. March, whose husband was elder and treasurer of the congregation for many years. Mrs. Effie Thomas is a niece of Albert Allen, who sang in the choir for many years after the turn of the century.

The third group includes names of long-time members remembered in the Church today. Elder William Porterfield, grandson of a founder, was ruling elder for sixty-two (62) years until his death in 1933. J. Willard Fox was clerk of the session from 1873 until 1893, an elder until his death in 1900. The McGaugheys, Halls and McMurrays were kinfolk of Miss Emily McMurray, who although now a resident of California, is a staunch adherent of the Church. This group also includes Elders George H. Stewart, Benjamin F. Mayers, and Hewitt H. Clingan, the Jacksons, McKelveys, Jewells, Mathews, Moores, Burnetts and Gardners.

Session records show eighty-three (83) members in 1874, an increase to one hundred four (104) in 1878. In March, 1881, a narrative was adopted expressing "Thanks to God for His Mercy during the past Church year, when not a single member, old or young, had died. There had been little sickness, and peace and prosperity had prevailed throughout the year."

During the early years of the Church, suspensions and dismissals were frequent, arising from non-attendance, non-payment of dues, and from "dissolute living." In 1885, Miss Marie Hulbert, sister of Mrs. Abrams, began a long career as Church organist, terminating only with her death in 1912. The next year saw an increase of twenty-six (26) members. Many times the session was required to adjudicate complaints of members against fellow members, and in one case during that period a serious disagreement between pastor and session on doctrine led to a dissolution of the pastorate. On April 9, 1893, session was asked by the W. C. T. U. to use unfermented wine on Communion occasions. At the turn of the century, average attendance at the morning worship was one hundred and ten (110); evening, forty-one (41), with a membership of one hundred and thirty-eight (138). Considerable interest was shown at this time in young people's work and Christian Endeavor, as well as Sunday School class organization, but the report to Presbytery indicated "no unusual interest in spiritual things." Choir troubles arose, and some of the patriarchs took a hand at unraveling the difficulties created by the addition of young people to the established choir. In 1903, the choir was given authority to choose its own officers, and even select its own anthems

for morning service. An event of a few years later was the dissolution by Presbytery of the "Ladies Industrial Society as being productive of strife and dissension."

At this period the Church seemed to be well stabilized and functioned in a normal and sedate manner under the guidance of our more mature elders, William Porterfield, C. N. Clingan, Dennick Pettitt, Carl Abrams and Earl Stewart, until the impact of World War I.

In 1917, when our nation became involved in the world conflict which had then seen three (3) years of war, the young men of the church were called to arms. Among these were Raymond Bond, Alfred and Fred Button, Scott Moore, J. Eugene Roberts, Lawrence M. Stewart, J. Leonard Stewart, William F. Davies and Raymond Schottenberg. After the war, there was an influx of veterans who together with the aforementioned, took active parts in congregational affairs. Among these were James Barclay, Lee Birkenmyer, Howard G. Boren, Paul L. Booth, A. R. Frye, Don Henry, A. A. Steinbeck, Abraham Sechler, E. E. Whitelock, Glen R. Davies, Howard T. Ditmansen and Howard Thomas. Many other veterans through wife or child were associated with the congregation. Rev. Dr. Hazlett also served the Armed Forces as chaplain.

During World War II (1941-45) from our enlarged congregation, eighty (80) boys and three (3) girls were enlisted in the Armed Forces of the nation. Two (2) young men, Howard G. Born, Jr., and Walter Forth made the supreme sacrifice.

Records disclose that the Sunday School was active in the congregations as early as 1817 in Redstone and Erie Presbyteries, but known as Bible and Morals Schools. We find no records of such a school in our Church other than that mentioned above when Mr. Robert Porterfield was superintendent during the War of 1861-65. Mr. Samuel N. Kerr was Sunday School superintendent about 1923, followed in this office by Mr. Charles H. Anderson.

Paul L. Booth, superintendent for five (5) years (1925-1930) was succeeded by Howard Thomas. Roy E. Ferguson, Wilbur Simpson, George Guides, James Barclay, Don Henry, Wilbur Kyle and Ernest Edge have more recently been superintendents. At the time of her retirement in 1943, Mrs. Dale Jacobs had been teacher of the beginners' class in the Sunday School for more than thirty-three (33) years. Mrs. Andrew Mores is now in her fourth decade as teacher of boys. Their influence upon the small ones of the congregation was such that it can be traced directly into the Communicant Classes and the roll of the congregation in later years. Many other teachers share with Mrs. Jacobs and Mrs. Mores the credit for the knowledge of the Bible now found in the congregation. The Sunday School has had as many as twenty-two (22) classes at one time, with a probable maximum attendance of two hundred twenty (220). At present the Sabbath School follows the new curriculum in rooms that are well equipped with modern school furniture.

In 1928, with Dr. Hazel as pastor, the report of the Annual Congregational Meeting discloses the membership as 303 with the following organizations reporting : Mission Fund, Building Fund, Sunday School, Men's Club, Young Women's Missionary Society, Westminster Guild, Women's Missionary Society, Philathea Class, Young People's Christian Endeavor, and Junior Endeavor.

David H. Young, a member of this Church, became a candidate for the ministry in 1942 and was ordained June 6, 1944.

In the same year, the note and mortgage for which payment the congregation had been pledged, was fully paid and the mortgage burned the 16th day of April. F. M. Stevenson, S. N. Kerr, Dr. W. H. Button, P. A. Jackson and D. L. Windsor constituted the committee which was in charge of the remodeling which occurred in 1923.

In 1946, this Church contributed \$3,168.00 to the Restoration Fund of the Presbyterian Church in the U. S. A., for restoration of churches and schools following the war period. Mr. Ray Ballenger was chairman of the local work and Paul L. Booth was chairman of this work for Mahoning Presbytery which raised a total of \$225,000.00. Mr. Robert A. Fulton is currently serving Mahoning Presbytery as chairman of the National Building Fund Campaign.

It seems our Church was never in a position to acquire a musical instrument of greater ability than a piano until an electric organ was purchased in 1949 through donations by various members of the congregation as a result of a meeting sponsored September 21, 1947. With the added incentive of an organ, electric chimes were added and the choir became robed in 1949.

Conforming to the practice of other churches in the denomination, a Women's Society with five (5) Circles was organized in 1951.

The various bequests by which funds were left subject to the control of the trustees of the Church, were consolidated into one account which now exists as a trust fund of this Church and is administered under an agreement between the trustees and The Dollar Savings and Trust Company of Youngstown, Ohio. Some of the former members of the congregation have perpetuated their giving to the Church through their donations. This trust fund now has a principal of approximately \$10,000.00.

Prior to 1946, all elders were elected to serve for life. The records disclose the following in this category : Sylvester Tylee, Robert Love, John Jewell, founders; Samuel Murphy, J. W. Fox, William H. Porterfield, Calvin N. Clingan, Samuel L. Kerr, George H. Stewart, S. Q. March, John H. Anderson, Dennis W. Pettitt, Benjamin F. Mayers, Earl S. Stewart, Roy M. Trigg, John Williams, Carl H. Abrams, Hewitt H. Clingan, Fred Wheeler and Andrew P. Moyers.

Since 1946 the following have served as elders and are not eligible to succeed themselves as rotating elders : Ira Carter, Ray Ballenger, Paul L. Booth, Frank M. Stevenson, Oscar Mitchell, William Linsley, Abraham Sechler, Keith Burnett, George Guidosh, Clifford Harmon, Earl Pettitt, William W. White, Wilbur D. Kyle, O. H. McClelland, Robert Noderer, Al Zoller, Howard Thomas and Walter Holt.

In 1803, The Reverend William Wick performed the marriage ceremony for William Clingan, Jr., and Lydia Roberts and signed the certification recorded in Trumbull County Court House, it being one of his known fifty-five marriage services. See Volume 1, Trumbull County Records.

The Reverend James Satterfield was pastor of this congregation from 1812 to April 6, 1831, as well as Brookfield and Moorfield (Hickory).

First Presbyterian Church of Hubbard starts its 151st year with a membership of 470, under the pastorate of The Reverend John Calvin Little, who was called by the congregation in the spring of 1954. Through the untiring efforts of the present board of trustees, with the help of the Women's Association, Wilda Davis Class, and the Hazlett Memorial Class, the Manse was completely renovated to receive the pastor and his family. This short history of the Church would not be complete without the mention of the many members, both men and women, who served the congregation in temporal and spiritual capacities : members of the session, board of trustees, the deacons, teachers and officers of the Sunday School, the Men's Club, the Women's Association, and officers of the congregation. Mention is made in the minutes of the session of the splendid work of the many who served as financial secretaries and treasurers, directors of the canvass and those whose labor and gifts have added to the beauty and dignity of the sanctuary.

LAWRENCE M. STEWART,
PAUL L. BOOTH,
MRS. MARY McCLELLAND,
Historical Committee

Pastors from 1804 to 1954

The thanks, prayers and gratitude of our present and past congregations are herein expressed to the following pastors, who serve and have served this Church since 1804 :

The Rev. J. C. Little-----	1954
The Rev. A. C. Walter-----	1946-1953
The Rev. P. T. Gerrard-----	1935-1946
The Rev. C. G. Hazlett, D. D.-----	1926-1935
The Rev. J. O. Miller-----	1922-1926
The Rev. G. B. Booth, D. D.-----	1918-1922
The Rev. W. C. Ferver-----	1911-1917
The Rev. A. Long, D. D.-----	1904-1911
The Rev. R. E. Pugh-----	1899-1904
The Rev. H. Cooper-----	1896-1898
The Rev. A. D. Collins-----	1891-1895
The Rev. B. A. Watson-----	1887-1889
The Rev. J. H. Clarke-----	1886-1887
The Rev. D. V. Mays-----	1885-1886
The Rev. H. H. Frye-----	-1885
The Rev. C. J. Forsythe-----	1884-1885
The Rev. J. H. Wright-----	1873-1884
The Rev. G. Rice-----	1871-1873

The years in which the following pastors served are not available :

The Rev. B. Love-----	
The Rev. McDermott-----	
The Rev. W. Wick-----	
The Rev. A. McCready-----	
The Rev. W. G. March-----	
The Rev. Lyons-----	
The Rev. Rockwell-----	
The Rev. J. Anderson-----	
The Rev. J. Satterfield-----	1812-1831

180th ANNIVERSARY
180 Years of Serving God and Mankind
Founded in 1804