## RIVERSIDE CHURCH HISTORY

## 1842 - 1978

1842	Kellogg (	Chapel						
1849	Asbury N	Asbury Methodist Episcopal Church						
1893	Marble Cliff Methodist Episcopal Church							
1938	Riverside Methodist Church							
1968	Riverside	Riverside United Methodist Church						
	1842	Tremont and Lane Avenues						
	1849	Scioto River Road and Lane Avenue						
	1917	2701 Zollinger Road						

## Columbus, Ohio

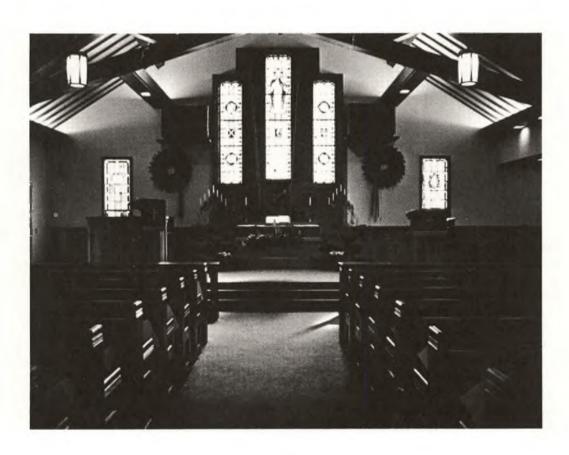
"Look to the rock from whence you were hewn, and to the quarry from which you were digged."

... Isaiah 51:1

October 1978



Riverside United Methodist Church 1978



"Riverside's beautiful sanctuary, open always for those who wish to enter"



## E. James Dickey

#### **FOREWORD**

When I first heard about coming to Riverside Church, I thought that I was stepping into a relatively new congregation similar to others in the Upper Arlington area. Not long after arrival, however, I discovered that this was not only the oldest church within this suburb of Columbus, but also one of the longest surviving congregations in Central Ohio — dating as far back as 1842. Then, to discover that there were direct descendants of one of those first founders still in the congregation through the Lakin family was an added delight.

All of this prompted me to approach the Council on Ministries at their first long-range planning session and suggest uncovering the history of Riverside Church in a formalized way. Although the idea of delving into

the past seemed strange at first to a "now" oriented generation, it did not take long for the seed to germinate and start shooting upward toward fruition.

The main reason behind the transformation that took place in this whole process was in the person of Mrs. Helen Evans. When she agreed to look into the matter at one of those early planning sessions with the Council on Ministries and ultimately accepted the challenge to head up the project, there was no doubt in the minds of anyone that what we ultimately would receive would be none other than a flower of the rarest beauty. Not a single person can begin to comprehend the hours upon hours that she has put into this project, and no one can begin to thank her for her devotion to the task at hand. Truly, it has been a labor of love unto perfection. Of course, there were moments when she felt that she might be inadequate for the great task, but that all the more demonstrated the high standard of excellence which she had set for herself and is to all of us. The work will speak for itself at this point and will be a living legacy for generations to come.

Probably most important of all is the fact that Riverside Church has been fraught with a history that often has been rocky and arid. Moreover, the people themselves are highly skilled and most creative but in a very independent way. Individuality, therefore, often is valued and preserved above the common interest. To take that raw data and put it in a positive and hopeful framework without losing touch with reality is most difficult to say the least. Helen Evans has accomplished this incredible feat with ease and warmth of spirit, which is at the essence of her character. The exuberance and joy which she brings even to the most strenuous situation is apparent in all that she does.

As a result, this work in itself has become a turning point in the history of Riverside Church. As implied throughout these pages, whenever the people turned inward upon themselves and looked outward from a selfish standpoint, divisiveness and loss occured. When the church reached beyond itself to serve the needs of others, however, people pulled together and the congregation flourished. To identify that dynamic and put it on paper in a picturesque fashion, as Helen Evans superbly has accomplished, points the direction to an even more fruitful future.

After all is said and done, what better could come of a history than this?

E. James Dickey Senior Minister

#### **PREFACE**



"... If I could only remember who I am!" cries the victim of amnesia. He has lost his memory, therefore, he does not know his life story. That is, he does not know who he is. Since his past is lost, he does not know how to begin anew.

When a person thinks about problems before him, he recalls from his memory past experiences relevant to his present situation. If he has no memory, he is like a child — for one characteristic of childhood is that there are few experiences on which to draw. The child has not yet learned fully to use his past for meeting his present crises. As he matures, he learns that the past is valuable to him in solving new problems.

Mrs. John B. Evans When we face a crucial situation, we "stop and think." An important historian of our time has said that one cannot think unless he is aware of past experiences. "Knowing yourself means knowing what you can do; and since nobody knows what he can do until he tries, the only clue about what man can do is what man has done."

If we do know the past, we will better understand not only the present moment but also the possibilities open to us in the future. If we do not know the past — and the church is our past as Christians — we are like that victim of amnesia. Not knowing where we have come from, we do not know how to go on from here.

Heritage is the church. The church has been given to us by God. To appreciate this gift, we must know better what it is — and one way of learning what it is, is to study its life story.

As we recognize the existence of one hundred and thirty-six years of our church, we must pause to indulge both retrospectively and with consecration. One cannot overmagnify the value of surveying with frequency things past. To deem history unnecessary is to lend credence to the disconsolate assertion of the German philosopher Hegel that people and governments never learn anything from history or act on principles deduced from it. The truth is that those who ignore the lessons history teaches are doomed to repeat the mistakes of the past.

History has the capacity to teach wisdom. As Sir Walter Raleigh noted 350 years ago, "We may gather out of history a policy no less wise than eternal." Commenting on this concept, the British historian James Anthony Froude observed:

"History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity."

The church's past helps it to understand itself now, and the church's heritage will surely enrich and stimulate us to deeper commitment and a more profound service. Preparation of this history has made us more conscious of the need for accurate and perpetual records in all of the church's programs.

With a little imagaination, mixed with facts of reality, one can "see" the History of Riverside unfold, beginning with those few pioneer families of the 1800s, peaking its membership to date in 1970, from the crude log cabin structure to the limestone Gothic church of today with its beautiful sanctuary graced with the story of Christ revealed in magnificent stained glass windows, and its educational and office facilities housed in buildings complimenting the original architecture, from itinerant circuit preachers sharing various charges to four full-time ministers, and then to one, through congregations dangerously split, literally endangering the existence of Riverside over social doctrines, ecclesiastical assignments, economic policies, those controversial matters for which a simple answer is difficult to find, surfacing problems difficult to solve — indeed this story could well be titled "The Birth, Rise, Decline, and Resurrection of Riverside!"

A review of the charts, maps, tables provided herein graphically shows Riverside's history. The most significant achievement of which Riverside can thrust its head high in pride is its 136 years of continuous service to the same community, a feat difficult if not impossible to match.

Hopefully this collection of facts and figures and commentaries will be the start of the recorded History of Riverside, to be continued from this time forward, so that those who come after us will better see their church in action.

The editor wishes to acknowledge the contributions of Ben Williams, Ned Laylin, Bud Savage, Barbara Byrd, Mary Allen, Judy Edwards, Maxine Boehnker, Jo Gantt, Betty Lakin Love, and the continual assistance of Dr. John Reed, Curator, and Mrs. Francis Harter of the United Methodist Archives Center at the Beeghly Library of Ohio Wesleyan University in Delaware, Ohio, with their cordial willingness to help in searching of past records, and the important contribution of Mrs. Edith Stuart Jackson in lending her collection of notes made at the 100th Anniversary Celebration.

Special thanks are extended to Dorothy Oldham, church secretary, whose gracious manner and ever present willingness made it a pleasure to search office records, and to H. Morris Logan, Chairman, and members of the Council on Ministries for their constant encouragement and support, and to Reverend Dickey for his enthusiastic and inspiring leadership, and to whom we are all indebted for initiating this effort.

The culmination of this History is a joy. It has indeed been a labor of love. I would like to dedicate this work to my sons, John David and Gary Linn, representative of all the children of this church, and their children's children, and on and on, with the hope that the heritage of this magnificent church, the warmth of the members of this congregation, and the opportunity to share in the mission of Riverside will kindle the flame of brotherhood which will melt all the liberals, the conservatives and the fundamentalists into one body surging together for the future of Riverside!

For omissions, forgive me, for mistakes too, — these can be amended in the sequel which surely will follow.

Helen Linn Evans, Editor (Mrs. John B.)

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#### PART ONE

#### THE HISTORY OF RIVERSIDE



**RIVERSIDE** 

**CHURCH** 

1842

1978

It's been said "Americans like their histories to begin in a log cabin." So it is with Riverside — that is exactly where the birth of this church took place one hundred and thirty-six years ago, serving continuously since that time to the same community, in three different locations, changing its name five times. Lake a beacon in the night, Riverside Church continues to this very moment to beckon to her midst the descendants of the colonists who originally came to this magnificent land of ours seeking political and religious freedom.

We can look back to the notable contributions made by the indefatigable circuit riders, by the pioneering laymen and by the leaders of our church. These soldiers of the cross traveled on foot or horseback in all kinds of weather, carrying their few belongings and preaching the gospel in crude log cabin churches, in homes or under trees, wherever people could be found. How deeply we are indebted also to the laymen of that day who built churches out of their all too slender means, and who maintained congregations that gathered in spite of hardships. What a heritage is ours because they demonstrated what devoted consecration can do for society, as they carried the spirit of the pioneer into the area of religion; as they proved that difficulty is only an invitation to opportunity; and as they preached the gospel that nations cannot succeed without God.

To set the stage for this history, let's recall briefly how the land in Ohio was Indian territory before 1795, the year the Indians agreed in the Treaty of Greenville to move west. Only a few white hunters, hardy pioneers and surveyors ventured across the Ohio River to explore its tributaries. One such surveyor was Lucas Sullivant, founder of Franklinton in 1797 and therefore of Columbus. In the spring and summer of 1796, using Indian footpaths, his surveying party followed the Scioto River northward to where it joined the Whetstone (Olentangy) River. When Ohio subsequently became the 17th state in 1803, Franklin County extended as far north as Lake Erie. By 1816 the town of Columbus was laid out, and in this newly settled land were many farm homes of the early families. It wasn't until March 1918 that Upper Arlington was incorporated as a village. All the area from present West Fifth Avenue north to Henderson Road, lying in the vicinity of the Scioto was sparsley inhabited by pioneer families, many of whom were first making their appearance in Perry township in the 1830's and 1840's. The settlers were of varied religious affiliation and small neighborhood groups gradually formed into what later became church groups. So it was here that our little church was founded as a log cabin in the primeval forest many years ago when the settlers were still scattered families living in the midst of their small clearings.

At the northwest corner of the present Lane Avenue and Tremont Road there long stood the Fairview School House, located on a part of the then so-called Fairview Pike which had been opened up through this locality in 1826 to Worthington and Franklinton. In a field west of the school house on the James Meteer farm stood the log cabin which became the meeting place of the Methodist Society organized in 1842. This crude log cabin, named for Martin P. Kellogg, the circuit pastor of the Worthington Circuit, Columbus District, served the small group of worshipers for the first seven years of its existence. At that time there were several little neighborhoods in the Circuit, including Worthington, Clintonville, Bethel, Powell, McKendrie and Fletcher, holding some type of religious services. The Miflin charge was added to the circuit some years later.

Reverend Kellogg was assisted by Lorenz D. McCabe, an Ohio Conference probationer, who served the Worthington Circuit of the Columbus District for the year 1843-44. Rev. Kellogg had been ordained a member of the Ohio Conference in 1835. The Worthington Circuit in 1842 reported 550 white members and 2 colored. The Columbus District of Methodist Churches then included a wide area of Worthington, Blendon, Lithopolis, Royalton, Lancaster, Circleville, Tarlton, Kingston, McArthurstown, Jackson and Columbus with a total membership of 7,633 white and 9 colored members. The Worthington Circuit had seven Sunday Schools with 300 scholars, 52

teachers, 8 superintendents, 700 books and 5 local preachers, who were laymen. It collected 80 dollars for missions in 1842. Because statistics at that time were recorded by Circuit, individual charge memberships are not available, but it appears that Kellogg's nucleus was of about thirty-two members. The class leaders then were Brothers Reed, O'Harra and Edmond Johnston, the latter being the father of Mrs. G. W. Lakin, the grandmother of Edward B. (Si) Lakin.

Kellogg Chapel was the first church in the south part of Perry Township. In reviewing the 1843 Conference Minutes, we find that "... the case of M. P. Kellogg was taken up and the papers containing testimony taken in his case before a committee of inquiry was read and after some statements by Brother Whitcomb and Galbrath the Conference refused to pass his character and on

motion suspended him for one year . . ."

So historically, we had a problem to start! However, we must remember that in those days it didn't take but the wink of an eye to provoke disciplinary action. The cause of suspension was eluded but in 1845 at Cincinnati the Conference minutes reveal "... character of Martin P. Kellogg examined and approved and he was granted a location at his own request."

In 1849 under the leadership of the Reverend William Porter, it was deemed desirable to move to more commodious quarters, and a new stone building was constructed on the west side of Riverside Drive (then Dublin Pike). The members named their church Asbury Methodist Episcopal Church after the distinguished Francis Asbury, the great pioneer bishop of Ohio Methodism. The lot given to the church comprised a half acre of land donated by Samuel Medary, editor of the Ohio Statesman, and a well-known political figure of the Democratic party. Medary was later to be an appointee of President Lincoln. The deed, dated April 25, 1849, was given to the following trustees for the site of the new stone church: Reed O'Hara, Louis Lane, Aaron Matthews, John Byer, Joseph Goodman, John Crum and Washington Meteer. The language of the deed follows:<sup>2</sup>

"Beginning in the Center of the road leading from Columbus to Delaware on the old track which leads along the East bank of the Scioto River and about 6 miles from Columbus first at the point where the line between Samuel Medary and the Estate of James Meteer (deceased) crosses said road and running with said line toward the Scioto-river or nearly a South-west course the distance of ten rods to a stone planted in said line. Thence in a southerly direction on a line parallel with the said Columbus and Delaware road, the distance of eight rods to a stone. Thence in a Northeasterly direction in a line parallel with the first line, then of ten rods to the Center of the Columbus and Delaware road. Thence along the center of said road the distance of eight rods to the point of beginning. Containing in all and laid out for over-half acre of land." The deed, signed by John Prigh (Notary Public) and Nathan Cole (County Recorder) is recorded in Vol. 41, page 38 at the Recorder's Office.

This new location was a focal point of community activity because of a gristmill which had been erected about 1813, playing a prominent part in local history until about 1900. The new stone Gothic style church was erected on ground which has now disappeared into the quarry. The lime and stone were furnished by Reed O'Harra and James Foley, the lumber by John Byer and Washington Meteer with the mason work done by two Scotchmen (Stuthard Brothers), who lived in Columbus, and the carpenter work was done by Chauncy Leonard.

In 1852 the new edifice was dedicated by Professor Thompson of the Ohio Wesleyan University, who later became a bishop of the Methodist Episcopal Church. The new structure, through many changes and chances, served the congregation for more than sixty years. The charge was still a part

of the Worthington Circuit.

53. Asbury Methodist Episcopal Church, c. 1893. Located west of present Lane Avenue and Riverside Drive. Forerunner of Riverside Methodist Church. (Photo from Edith Stuart Jackson collection).

By permission of the Upper Arlington Historical Society from the History of Upper Arlington 1977



At the session of the Ohio Conference held at Columbus in September 1899, the Marble Cliff Church was transferred from the London District to Columbus District and joined with the Fifth Avenue Church. Bishop Goodsell thereupon appointed William A. Haggerty, a member of the West Virginia Conference, and a student at Ohio Wesleyan University to supply the two societies for the year 1899-1900.

The session of the Ohio Conference held at Gallipolis in September and October 1900, presided

over by Bishop Joyce, made the following changes in the circuit:

Fifth Avenue Church was taken from the circuit and became a station appointment. Fletcher Chapel was taken from Dublin Circuit, London District, and added to Marble Cliff which became the head of the new circuit. To the pastorate of the newly created Marble Cliff Circuit, Bishop Joyce appointed Edward Russell Stafford, an Ohio Conference Probationer, who served from September 1900 to September 1901.

During the pastorate of Reverend William A. Haggerty extensive improvements were begun and completed upon Marble Cliff Church. For these repairs, renovations and improvements practically all the money was secured during Mr. Haggerty's pastorate; the small remainder was raised early in the fall following his departure, and the church became free of debt January 1, 1901.

From 1889 until 1942 the church was linked with various other churches in the course of the years, in an effort to provide an adequate salary for the ministers serving the charge, until it became sufficiently strong to support a pastor by itself. The detailed list of circuits with their charges is shown on Table 3, with the list of ministers and their dates of tenure, as well as the conference, district, presiding bishop, and the presiding elder or district superintendent for the years 1842-1978.

It is interesting to note that Stephen M. Merrill who served during 1850 later became a well-known Bishop who in 1886 rededicated the remodelled Asbury Chapel which had been one of

his first charges.

Andrew B. See who followed in 1853 became the presiding elder in later years in the Columbus District. A church historian of Columbus describes him as "... he was a pastor at Bigelow in 1861-63. These were the dark days of the Civil War, and Columbus was a central recruiting station. Mr. See was a diffident person and of very pronounced patriotic sentiments. His Church was attended by many soldiers and here many of them also joined the army of the Lord. He was of unusual urbanity of temperment, and excellent judgment."

C. A. VanAnda became a famous pastor greatly loved by his people, a presiding elder, and later served large pastorates in Indianapolis and St. Louis following his assignment at Asbury in 1854.

Conference minutes show that during 1857 the Asbury Church reported having two life members of the Ohio Conference Missionary Society, J. W. Cromwell and P. Meteer. In 1858, Mrs. Leanna Lane, Mrs. Margaret A. Matthews, and Mrs. Julia Adams became Life Members. At this time, a payment of ten dollars was required to the organization.

The 50th Annual Ohio Conference minutes during 1861 contained many interesting evidences of the kind of leadership its pastors were giving their congregations in the stresses of the Civil War. The

Committee on the State of the Country presented the following:

"... beg leave to report that while we disavow mere partisan measures in the matter of political parties, as loyal Christians and Christian ministers, we claim the privilege of expressing our opinions upon the present distracted state of our country, and do so by the following resolution:

1. That in our judgment, the seceding states, who are now in arms against the General Government, had not, nor have they now, just cause for their rebellion against the government.

2. That we earnestly desire and pray for the perpetuation of our Government, and will sustain the Constitution and laws of the United States and their just and proper administration.

3. That we recommend to our people everywhere to religiously observe the day of fasting, humiliations, and prayer appointed by the President, and pray God to forgive our national sins, to undertake our national cause, and restore to us our wanted peace and prosperity."

And then the following year the same committee reported "... Whereas, the war now raging in our beloved country thickens with apparent disaster, which we cannot but regard as a chastisement from God for the sin of the nation; and, the interests of the church as well as the Nation are imperiled by the disasters of the times."

In March 31, 1863 Chairman Richard Doughty of the Bible Committee of the Conference reported how the Methodists were meeting the war stating that during the year ending at that date, 1,259,117 volumes had been published of which 175,554 were Bibles, 1,002,382 were Testaments, 80,957 were portions, 224 were for the blind, publications had been provided in 38 different languages, volumes had been distributed for the Army and Navy prisoners of war, the sick and wounded, 400 volumes had gone to the armies in the field, and to the people of color in Virginia

30,000, 20,000 to the Confererate Army in the Mississippi Valley; and 25,000 to the Southern Baptist Sunday School Board.

Asbury Church was concerned as well as all communities since many of its young men were off to the war. Among those whose names were mentioned were William S. Adams, Bartholomew, Sam Ortman, G. W. Lakin, S. W. Lakin, Johnny Price, and Port DeLashmutt.

During 1862 while serving Asbury, W. H. McClintick, had among other duties, a supervising trusteeship of the Worthington Female Seminary, filling the position formerly held by Uriah Heath. Some of the daughters in the circuit spent the Civil War years in such select surroundings, including

Miss Elizabeth Johnston, who later became the wife of George W. Lakin.

It was in 1863 that the Ohio Conference Committee on the State of the Country reported regarding the Emancipation Proclamation "... Resolved that we adore the Lord for at last virtually answering for us a question long and anxiously asked by the Methodist Episcopal Church, 'What shall be done for the extirpation of the evil of slavery among us' and that he has led the nation, by a way which it knew not, to see both the necessity and practicability of washing out from our national escutcheon the foul blot which has long defaced it, dimming the luster of its stars and though this blot is being washed out by the precious blood of the nation, we do not deem the sacrifice too great for our deliverance from this evil, kindred to that which our illustrious Founder justly designated the sum of all villainies." This was sent to President Lincoln, signed by the Bishop and the committee.

The Asbury Church raised \$15.25 for the Conference Missionary Society during 1864 with contributors including Meteers, Innis, Evans, Miller, Johnston, Brown, Adams, Ferguson, Umbaugh, Lakin and Lane.

While the war continued, the Conference Report of 1864 includes these feelings on the State of the Country, "... We cannot close our eyes to the fact that our country is involved in a terrible war, the existence of which we most deeply deplore.

The righteousness of the cause of the nation does not shield it from those sacrifices of life and

treasures which naturally attend a sanguinary conflict.

The duty to sustain good government does not admit of a question. Government is ordained of God; hence, obedience to the powers that be is duty on religious, as well as on patriotic grounds.

The rebellion with which we are now contending was originated in the interest of slavery; it is, to all intents and purposes, a slaveholders' rebellion; hence we receive, with unqualified approbation, the change proposed by the last General Conference, prohibiting slaveholders from becoming members of the Methodist Episcopal Church.

We hold that the rebellion of some of the states of this confederacy against the Government of the United States is unreasonable and wicked, and ought to be suppressed at whatever sacrifice."

And then in 1865 "... Resolved that we hail with gratitude to God the return of peace to our beloved country."

Mr. T. W. Stanley who served Asbury during 1864 and 65 was characterized by a Columbus church historian as "The Ohio Conference has had but few more zealous and successful pastors than was Rev. Mr. Stanley."

At the end of 1865 Worthington was made a station and a new circuit was created called the Clintonville Circuit which included Asbury, McKendree, Clinton, Bethel and Fletcher Chapels.

During 1866, the Centennial year of the founding of Methodism, under Pastor Samuel Bateman, much interest was shown in the circuit in increasing the contributions for the Conference Missionary Society. The pastor reported that the Sunday Schools were all closed for the winter months, but that a Bible Class at Asbury was well-attended and seemed to promise much good. The Trustees at this time were Thomas Jones and John Huffman.

In 1867 under Pastor A. R. Miller, Brother J. Brown reported at the Quarterly Conference that \$168.25 had been subscribed and would be expended in repairing Asbury Chapel. Trustees for this year included Ellzy Matthews, Washington Meteer, and J. S. Henderson. The names of Ann M. Richards, Mary A. Jones, Fleetwood Courtwright, A. N. Adams, Ellzy Matthews and Ann Lakin were added as Life Members of the Missionary Society. By August of that year the Sunday School was directed by seven officers and teachers, had 50 scholars, 250 books, 24 subscribers to the Sunday School Advocate and 5 conversions.

In 1902 Reverend Walter G. Smith was sent to Marble Cliff and Fifth Avenue Circuit but when the year was about half out, he resigned and became an Episcopalian, serving as Rector of Trinity Church. A student by the name of Stafford, a brother of E. R. Stafford, was sent to finish out the year. He was followed by Reverend Frank DeWeese, a student at Delaware. During the pastorage of Reverend James E. McHenney, who was an attorney devoting part of his time at his law office, the

trustees often discussed the advisability of changing the location of Marble Cliff Church. The proximity of the church to the quarry caused incessant damage to its structure. A meeting of the trustees was held at Marble Cliff on July 27, 1913, with a resulting motion made to sell the church and move farther north. The motion was carried and a committee was appointed to negotiate with the Dominion Land Company for a suitable site. In the meantime protestations against the sale were made by some of the nearby property holders so Mr. George W. Lakin, president of the board, advised the trustees to let the matter rest for the time being.

Persistent damage by the quarry eventually caused the building to be condemned, and in 1914 the quarry purchased the site. The blasting from the quarries continually shattered the old walls; window panes were constantly being broken, and broken slate in the roof made it imperative to move. Mr. G. W. Lakin, leader of the congregation in that day, had previously called upon Mr. Brooks, the treasurer of the stone quarries, to make an offer on the purchase of the old site. He sent the Trustees a sealed bid of \$1500. A meeting was called and the majority was in favor of accepting the bid but one man said the company should be given \$3000 for the site or not buy it at all. Subsequently the officials of the Quarry made a second offer of \$1600 for the site. An agreement with the Quarry to purchase the land included the use of all the demolished church stone and any additional stone needed to rebuild it at its new location on Zollinger Road in the East Cliff on the Scioto subdivision. The congregation was to wreck the building and transport the materials and stone. The Trustees finally accepted the bid, as there was talk of the Conference taking it in hand, selling the building and using the money in other fields.

While the building was being torn down and re-erected, services were held in the Perry township school at about where the Fishinger Bridge stands at the present time.

On New Year's Day of that year, Brother Lakin was visited by two women then living in the community, Mrs. Pearl Heiley and Mrs. Mena Crow, who made a plea for a church building at East Cleft to care for about 50 children who could not go to a Bible School as the distances to the surrounding churches were too great. Mr. Lakin replied: "Well, if the children cannot go to the church, — the church must be brought to the children; and I will do all I can to bring it about."

The Dominion Land Company agreed to donate a lot, and the Marble Cliff Society purchased one for \$450.00, the two lots making half an acre. The Reverend E. S. Matheny, young pastor-architect, who was later to become pastor of the church, drew the plans for the new stone building.

It was in the fall of 1915 that Reverend Charles Graham was sent as the new pastor and he immediately took steps to get the new church built. In the spring of 1916, a Building Committee was appointed consisting of Herbert Lakin, Chairman, and the Messrs. Slyh Burke, and Edward Lakin. Ground was broken in a few weeks, with appropriate exercises on a bleak, cold, Sunday afternoon in March. The women also had a part in the exercises, with two representatives, Mrs. Heiley and Mrs. Crow, using the shovel in helping with the excavations for the foundation, the start of the realization of fulfillment of their dreams of a church for the boys and girls at East Cleft.

The work dragged along that summer, as the old church had to be wrecked by the men of the church and neighborhood, and the material hauled to the new church lot and some of the equipment stored. There were continuing difficulties as Reverend Graham was assigned to another field, and the congregation had been separated from Fifth Avenue, the congregation with whom they had been united during that year. In the meantime the Fletcher Society, near Hayden Falls, sold their lot and building to Mr. Otto B. Heaton, and thus the society at Marble Cliff was enriched with some of their membership.

The war raging in Europe during this time was seriously affecting the work of the church in the war zone, and the following resolution was adopted at the Annual Conference: "It is with pain and perplexity that we look upon the war situation in Europe, and our sympathy is profoundly moved for the suffering people involved. We heartily approve the advices tendered the American people by President Wilson to maintain a strict neutrality in word and so far as may be in thought between the waring nations and to formally express one's opinions in these matters. Resolved — that we make known to President Wilson our entire approval of the commendable effort he is making both to maintain peace in our land and to stand firm as a neutral country among the other nations ready to mediate among them whenever opportunity offers.

The terrible war now raging in Europe has its analogue in the industrial strifes in our own land and roots in several causes. They do not indicate a breakdown of our Christian civilization, but are due to the survival of pagan ideals which through all the ages have waged war against the Son of God and His Church."

In 1916 the Conference Committee on the State of the Church reported "... Whatever our blood or birth or racial sympathy, we are agreed that the great struggle across the seas is one of the

supreme crises of the race. Fifteen nations are now involved; millions of men have been slain; other millions have been mutilated or crippled for life; the plaintive cry of widow and orphan is heard in countless homes; thriving cities have been devastated, fertile fields laid waste, and whole populations ruthlessly despoiled; billions upon billions of treasure have been consumed and the nations of Europe are staggering into hopeless bankruptcy. It is an appalling and inexcusable orgy of destruction, and no man is wise enough to foretell its duration or the character it may yet assume."

In April 1917 the church was dedicated by Reverend Thomas Campbell who was then pastor of the King Avenue Church, and later became a District Superintendent. After a very wonderful sermon, the debt of \$5,000 hanging over the church was covered by voluntary subscriptions. The

first pledge was for \$500 from the Ladies' Aid Society.

America was at war during this time, and the philosophy of the church toward the issues at hand were clearly defined in the Conference Minutes "... It is a struggle for fundamental human rights, a war to determine whether or not the race shall revert to the unbridled and unblushing paganism of force. We have unsheathed the sword in defense of faith, honor and justice, and we must not falter in our task till these great ends are attained. For us as Americans there is but one duty, august and imperative; support with all the means at our command the policy of the President and Congress. We have come to the day of battle, and we must strike with all our might. Only thus can America and her allies exorcise the demon of militarism, and lead the world to the dawn of a better day."

Contrasted with the commercial mania of today, we note that our forefathers during these war years were greatly perturbed with what they then called "one of the perils of modern times" — the materialistic spirit which found expression in transgression of the Sabbath Day. The observance then of the Sabbath stood related to every vital issue, mission, moral reforms, revivals, church and Sabbath School attendance, character building, Christian citizenship, civil liberty, domestic happiness and national prosperity. They despaired that the mad desire for pleasure and excitement, the abnormal demand for recreation, the grasping after the dollar caused many to forget the Fourth Commandment. The Church then with all the emphasis in its possession was charged to call men and women to the proper observance of the Sabbath Day and to urge its members to stand against every tendency and institution that interfered in any way with the proper observance of the Lord's Day.

Following the end of the war, and during the tenure of Reverend E. S. Matheny, particular emphasis was placed by him on developing programs for the young folks in the community. He secured the services of a goodly number of workers in the Industrial "Y" and tried to create sentiment and enthusiasm to build up the kingdom interests in Marble Cliff. The work continued to advance throughout the year of 1922, but rather reached its climax in 1923 with the accomplishments in the social and recreational life of the young people worthy of special mention and praise.

The pastor announced a meeting for Monday evening, April 30, 1923 which was attended by 22 boys. Mr. Harry Ilgen of the Industrial "Y" presided. After an informal game of playground ball, it was decided to arrange a community playground, secure necessary equipment, and make it available to all the younger children in the neighborhood. It took weeks of hard work in the evenings to prepare the volleyball and basketball courts, and to remove the sod and stone from the baseball diamond. This work was difficult for the boys, and for a time very discouraging, but the men in the community helped them and the task was soon completed. About sixty dollars was spent for equipment which included basketballs and baskets, volleyballs and nets and the necessary baseball items. The playground was open every Tuesday and Saturday in the late afternoon and evenings, with each game played under the personal supervision of Brother Ilgen.

One of the surprising features of this community play of the church was that it did not stop with the boys and girls alone, but the middle aged and above became young in spirit and entered with all their souls into the game. A total of thirty-six sessions were held during the season, with an average attendance of 42. The total attendance for the season was 1,527. There were three sessions with an attendance over the 100 mark, and at one of the sessions there were 54 playing at one time.

The ladies of the Church did their part well by preparing and serving a lunch every Saturday evening which made a real social hour of the event. The lunch was not only of the best quality but also like the loaves and fishes it seemed to be unlimited in quantity, and the remarkable feature of all, — it was served without cost. A freewill offering provided every needed fund. A brief but spirited song service followed the lunch, and a short address by some speaker who unfolded the relation of play, amusement or entertainment to the Christian life. The playground not only took care of a large part of the recreational life of the young people in the community, but it had also been the secret bonus of increased attendance in the Sunday School and in the worship service of

the Church, promoting the real spirit of friendship and fellowship among all the people in the community.

In June 1923, having previously paid the last dollar of their current indebtedness, four notes aggregating \$1600 were publicly burned in the presence of a joyful assembly. Every payment throughout the entire building enterprise had been made before the amount was due. The money was paid to The Board of Home Missions and Church Extension, Philadelphia, Pennsylvania, from whom the members of the congregation received a letter thanking them for their promptness in meeting their obligation. Some of the members who had felt the burden of the entire building program expressed the thought, "We never are going into debt again!"

At a joint meeting of the Adult Bible Class and the Sunday School Board, held in October 1923, it was decided to purchase the lot west of the Church fronting on Zollinger Road, with a plan for the erection of a parsonage. On Monday, October 8, 1923 the lot was purchased from The Dominion Land Company at the agreed price of \$495.00. One hundred dollars was paid in cash on the contract, and the Dominion Land Company gave a \$25.00 credit as their donation, and as an expression of their interest and goodwill in the enterprise. An agreement to pay ten dollars each month with interest at six percent on the unpaid balance was entered into. The last dollar of the interest and principal was paid on the lot on Saturday, February 7, 1924 and a warrantee deed was given to the Board of Trustees.

Different ideas were discussed by the members of the Official Board during the spring and summer months and in October 1924 plans were completed for the specifications of a "modern stone parsonage." Every line of the home was drawn to be in keeping with the Church building; and yet to make it appear small, and thus magnify the little Church by not overshadowing it. The plans were turned over to the Board of Trustees the day before Reverend Matheny started on his second trip to Europe that 1924 October. On his return he was agreeably surprised to find the basement excavated, the foundation walls about completed and every dollar subscribed and paid for that part of the work. A canvas to secure pledges and cash enabled the Board of Trustees to complete the building by July 9, 1925, and the pastor and his family moved into the new parsonage on that date. Mr. Matheny continued as pastor until 1930, and during the nine years of his work, the church with a consistent growth in membership enjoyed its greatest prosperity up to that time. Mr. Matheny was later the well-known chaplain of the Ohio Senate.

To keep pace with the growing community, remodelling and enlarging plans were made in 1938 when Reverend James F. Lorenz became pastor. The story of the addition to the church, and the remodelling which was undertaken in the summer of 1939 is one of sustained and devoted efforts with small funds.

It was in 1938 that Bishop H. Lester Smith reported an epochal year for Methodism, in that perhaps the most far-reaching event of a century took place on April 29th by a vote of 434 to 26, the Methodist Episcopal Church South voted for union with the other branches, bringing the three Methodisms in this country together, the Methodist Episcopal Church, Methodist Episcopal Church South and the Methodist Protestant Church.

Well it was an important year for Marble Cliff Methodist Episcopal Church too! The congregation took action at its quarterly conference meeting, with Dr. A. G. Schatzman, District Superintendent presiding, on Sunday evening, October 16, 1938, voting unanimously to change its name to Riverside Church. The change was desired since the church was no longer in the Marble Cliff community.

The chaos of the state of the Union in 1938 is reflected in the Conference Minutes which record that "... social disintegration is all about us. The chasm between capital and labor is a diagonal gash across the Christian world. Class hatreds are becoming more and more pronounced. The governments are in retreat before the war lords. The armament race is a positive disgrace to civilization. Hitler is not soft-pedaling in his demands upon his followers. Neither is Mussolini or Stalin. Welcome the Million United Fellowship Movement with its demands that we increase the previous giving of our churches double or treble or quadruple what we have been giving, if it causes us to remember and to remind our people that Christ cannot save the world without making drastic demands upon His followers."

In the ninety-sixth year of the history of Riverside, the trustees first discussed plans for the 100th Anniversary celebration. It seemed to the congregation that this occasion should be made the starting point for better and bigger things. It was decided then that, though theirs was a growing community and membership was increasing, it was not advisable to go into debt for the improvements they would like to make. How then should they go about their task?

Reverend Lorenz came down the aisle one Sunday morning with 30 one dollar bills in his hand.

With the parable of the talents still ringing in their ears, each member of the congregation received one dollar. They were asked to bring back ten in the place of the one they took from the hands of their minister. It was the \$300 raised in this way that formed the nucleus to finance the enlarging of the church. Some of the money-making projects were unique! Fragrant odors blew from boiling cauldrons on the lawn of the church as members of the congregation made applebutter which was sold to raise money. A newspaper article at that time reports that members "were boiling down the thick mash of applesauce mixed with bitter-sweet cider syrup in huge kettles set over open fires in the churchyard. They boiled 60 gallons of ordinary cider down to 12 gallons of heavy concentrate. The church women peeled apples and cooked applesauce in the church basement to be mixed with the cider and boiled again. By nightfall they hope to have 40 gallons of applebutter, which will be sold at 50 cents a quart." All kinds of merchandise from hay and corn to fancy work and home canned food were available at the lawn sale, with fried chicken dinners available at noon and in the evenings.

When a sufficient sum had been collected, the excavating for the basement was begun. Stone was removed from the rear of the church, leaving the plaster wall standing. To keep out the weather, and protect the exposed areas, Reverend Lorenz borrowed a huge canvas used to cover the OSU football field, which served as an impromptu roof. Members of the congregation helped in getting additional stone, transporting it themselves from the Marble Cliff Quarry which continued to donate as much as was needed. Many Amish men from Plain City contributed their labor at 50¢ per hour. With the completion of the outer structure, it seemed that expenses had only begun. The women again came to the front, operating concessions at the State Fair. They worked against time at the last. Sanders were kept going almost 24 hours per day as the members of the congregation took turns at operating them. There was filler to go into the floors, and the staining and varnishing followed. New pews were added. The pulpit which graces the sanctuary today was given by Mr. and Mrs. W. C. Lorenz, the father and mother of the pastor. The lectern we use was given at that time by the George Lakin family. All the interior furniture was built and installed by the Josephnium Church Furniture Company of Columbus. The interior equipment included a new Hammond organ. Stained glass windows were put in by Russell Heizer of Westerville, son of a Methodist minister. During the remodelling, the low ceiling was removed from the sanctuary exposing beautiful cherry beams. The church, remodelled, enlarged, redecorated and newly furnished, an achievement of four years of remarkable effort and cooperation on the part of a small group of supporters led by the indomitable enthusiasm and justifiable optimism of Pastor Lorenz celebrated its 100th Anniversary on May 17, 1942 in the presence of Bishop H. Lester Smith and Dr. Albert G. Schatzman, District Superintendent.

The Church and the parsonage both were built originally from plans drawn by the Reverend E. S. Matheny. The new addition, under the direction of architect Ralph Orr, carried out the principal theme of the original plan, and Reverend Matheny expressed his pleasure in seeing it take the enlarged form which he had visualized many years before such changes were actually contemplated.

To rebuild a church, with cash in hand for each successive step to the amount of over \$10,000 was a feat seldom equalled, and those who had been responsible for the successful conclusion of that worthy project furnished a fine example of unselfish effort to promote the community welfare and to help provide an institution adequate to meet the demands and needs of a rapidly growing suburban area. The estimated value of the Church and parsonage was given then as \$45,000. Fully as valuable was its record of continuous service and inspiration to the community which it had so faithfully served. Riverside was able to accommodate 250 persons in its new sanctuary, with a total seating capacity of 400 when the Sunday School rooms and parlor were opened. There were 108 adults and children enrolled in the Sunday School, 100 full members, four women's supporting circles totatling 75 members, a young people's choir of 25 members, junior and senior young people's church training groups with enrollment of 25. It now stood ready to meet the tests of its second hundred years which began with the problems of a war-torn world. These were the days of great anxiety and confusion. New modes of life, changed standards of conduct, altered social practices, different theories and systems of government brought a great change in the lives of people.

Reverend Lorenz was succeeded by Marvin A. Rusk in 1942, and then for the first time in its history, Riverside finally had a full time minister with the assignment of Reverend Sidney C. G.

Everson in 1944.

In accordance with new provisions of the Discipline, the church could not be dedicated until the improvements were all paid for in full. Many times in its long history the faithful officials have had reason to say, "We will never go into debt again, once this note is paid off." But new opportunities

create new obligations for the church, and Riverside had always risen to the occasion and expanded when expansion was called for. In the summer of 1945 the last dollar of indebtedness on church, parsonage, and organ was all paid off, so that not one penny remained. The church faced the post war era unencumbered by debt, and ready to serve the community and the world in obedience to the will of its Lord and Master, Jesus Christ.<sup>4</sup>





Riverside Methodist Church Celebration of the 100th Anniversary May 17, 1942

With the close of the year 1945, the year of the War's end and of the atomic bomb, — a murderous conflict had ended. Following World War II a tremendous real estate boom development began in the subdivisions which had laid nearly dormant for a decade and a half. Sections were quickly built up, a number of them absorbed by Upper Arlington north of Lane Avenue as far as Zollinger Road at Tremont Place addition, and still farther north to Fishinger Road in lands east of Redding Road. All the roads north to the Delaware County Line in Perry Township had been filling up with new homes. Riverside Church acquired a rapidly growing membership and was in the position of offering extensive service to the surrounding area.

Upon his appointment at Riverside, Reverend Everson's salary was \$2000 per year. At that time the church had secured 55 pledges toward the budget amounting to \$2003.40, exactly \$3.40 more than the salary which had been promised the minister! But there were good workers in the church and money was contributed from other sources to meet the necessary expenses. From the Hilliards Fair, the sum of \$1300 was realized, some \$700 was received from the four circles active at that time, so that in all, \$5061 was spent that first year, with a substantial sum being used for new concrete steps in front and on both sides of the Church, and a new concrete walk in front.

During the tenure of Reverend Everson from 1944 to 1950, the annual budget was doubled from \$5061 to slightly more than \$10,000, and the membership increased to over 300 from 106 active members. Over those six years a total of \$6424 was made at the Hilliards Fair.

In 1944 there was no youth group functioning in the church, and so taking the lead, Boy and Girl

Scout Troops, with their parallel groups for younger children — Cubs and Brownies — were organized. Intermediate and Senior Youth Fellowship programs were initiated. Work with the young people faced peculiar difficulties, first there was a lack of leadership among the lay people to lead it, and secondly, there were inadequate facilities to handle youth programs, and third, there seemed to be minimal need for an extensive youth program. There were six Sunday School programs offered in 1944 with a total of 113 participants, but by the end of 1949 the Senior Class had disappeared, and at that time there would have been no place for it to meet if it had existed; likewise the Adult Class had disappeared, but the Primary Department had grown until it equalled all the others combined, reflecting the trend of young married couples joining the church. The Sunday School classes were surely limited in size by the facilities available. This was very frustrating to Reverend Everson, as was the lack of consecrated leadership from the lay persons. It was his hope that a full-scale building program could be launched to put in the heart of the rapidly developing residential section a fully adequate church building which would include a combination basement-dining room and basketball floor, a modern kitchen, adequate Sunday School rooms, and parlors for the use of the women's groups, a projection-room adapted for visual education, redecorating the interior of the sanctuary, install a new furnace, and add rooms for recreational facilities. During this time there was the customary friction between the long time members and the newer ones, but slowly the latter became the majority and were of course accepted.

By 1950 Reverend Everson submitted his request to be assigned to another church. While there was great fellowship and certainly mutual esteem, the spiritual growth of the congregation, as well as attendance at the Sunday morning service appeared to be less than he had thought it should be. Also, his family was outgrowing the old parsonage; and it was increasingly difficult to encourage participating for the stand at the County Fair. It was a great deal of work and the new "breed" of members did not take to it like the older ones. The Official Board, not wishing to stand in his way, accepted his resignation, as did the District Superintendent and the Bishop. And so, having submitted his transfer request, he and the Conference Delegate took off for Lakeside. An Official Board meeting had been scheduled for the first night of the Conference time, and when the members emerged from the parlor, the sanctuary was filled with people. Someone had called around and asked folks to show up at a session to try to persuade Reverend Everson and others that he should not move. Following much discussion, a delegation was sent to Lakeside - but the mission proved to be futile. So Reverend Everson left, and Reverend Charles H. Graham came.

A Yale man, very earnest and scholarly, and as one member remarked "a very saintly person in many respects", Reverend Graham was to serve but a year at Riverside. He tried valiantly to accommodate himself to the various activities, but the various fund raising antics, were more than a little too much for him. His sermons were reputed to have been excellent in content, but he gave the impression of being most uncomfortable in the pulpit. His task seemed most difficult under the prevailing status of the church and congregation. At a very emotional quarterly conference at which the new District Superintendent, Warren Wiant, presided it was resolved to change ministers.

And so in 1951, Fred and Ruth Moore came, and with them also came the real building boom, especially in the area between Zollinger and Fishinger Roads, and on up to McCoy. The facilities of the church became woefully inadequate. Under Pastor Moore, an improvement project was launched in 1951-52 after long and careful planning through the Official Board and the Board of Trustees. In order to have a complete and thorough job done well, the Trustees were authorized to employ Hansen and Tilley, local architects, to make a complete survey of the building and advise as to what repairs and improvements should be made. Following their study and recommendations, the Trustees contracted with the General Maintenance and Engineering Company of Columbus to do all exterior work. The first phase of the program included removal of the old belfry, flashing and guttering, two coats of paint on all the wood surfaces and exterior trim; calking all windows, doors, tuckpointing the building by repairing and replacing the mortar in the masonry joints. The second phase involved repair of plaster and redecoration of the entire building upstairs and down, the cost being approximately \$5,000 which had to be met by special volunteer gifts from members and friends.

The church had its most rapid growth up to this time, having a net gain of approximately 600 new members within a four year period, bringing the total membership in excess of 850 in 1956.

The church broke ground and started construction of an expansive building program on May 8, 1955. At the ground breaking ceremony, the following were present:

Minister, Fred C. Moore District Superintendent, Warren W. Wiant Minister of Music, Mrs. Richard Yardley Bishop Hazen G. Werner

Educational Assistant Paul Ried Organist, Mrs. Edgar G. Alcorn

#### MEMBERS OF THE BUILDING COMMITTEE

Colonel E. H. Besse Mrs. Howard Bennington Mrs. Paul Carmack Mr. James E. Crissman Dr. John D. Kraus

Mr. Edward H. Laylin Mr. George M. Finkes Mr. Frank T. Sayers Mr. James F. Shuman

#### ARCHITECT

Mr. Walter Hansen, A.I.A.

#### THE BREAKING OF GROUND

Representing the Past, Present and Future, Mr. Edmund B. (Si) Lakin, a member of the Board of Trustees represents the church of the Past; his father-in-law, Colonel E. H. Besse, Chairman of the Building Committee represents the Church of the present, and Thomas Lakin, son of Mr. Edmund B. (Si) Lakin, grandson of Colonel E. H. Besse, and great-great-grandson of the original founders of Riverside Church, represents the church of the future. Other Officials were Dr. Paul A. Carmack, Chairman of the Official Board, Mr. Frank Sayers, President of the Board of Trustees; Mr. James F. Shuman, Chairman of the Church Building Fund, Mr. Edward H. Laylin, Lay leader, Mr. Gordon Campbell, Church School Superintendent and Chairman of Commission on Education, Mr. Raymond Douglass, Chairman, Missions Commission, Mr. Charles Whitney, Chairman Membership Commission, Mr. Walt R. Hamer, Chairman of Finance Commission, Mrs. Henry W. Kelly, President of Woman's Society, Mr. Roger Fahrbach, President Couples Club; Mr. Pete Laylin, President of Senior MYF and Miss Bicky Bgy, President of Intermediate MYF.

Cornerstone Lay and Dedication Ceremony Education Building – September 25, 1955



Back Row: Si Lakin, Ned Laylin, George Finkes, Jim Crissman. Front Row: Walt Hamer, E. H. Besse, Jim Schuman, Ben Williams, Rev. Fred Moore.

The first steps were completed a year later, with the consecration service observed in October 1956. The new building, now called Fellowship Hall, long and modern, of matching stone, was connected directly to the main sanctuary. It provided individual rooms for Sunday School, club meetings, and nursery, all of which surrounded the large central hall for group meetings, activities etc. The church offices, the minister's office and study, and a large modern kitchen were included in the new building.

Two worship services were begun in the Fall of 1956 and held at 9:15 and 10:45 a.m. The staff at that time included Pastor Moore, Miss Lillian Dilts, youth activities director, Mr. Wilber D. Shellenbarger, church school superintendent, Mr. Gordon Campbell, church lay leader, Dr. Paul Carmack, chairman of the Board of Trustees, Mr. Ben K. Williams, chairman of the Official Board, Mrs. Mack Kenney, church secretary, with the musical program under the direction of Mrs. Richard

Yardley and Mrs. Robert Gibson.

The Official Board on July 5, 1956 expressed to Colonel Edward Besse, Chairman of the Building Committee:

"On behalf of the Official Board and members of the Riverside Methodist Church, I wish to extend to you our heartfelt thanks and deep gratitude for your untiring efforts as chairman of our new building committee.

You, perhaps, more than any other one in our church, were responsible for the many difficult

decisions that lead to the completion of our social administration building.

As the future years roll by, we hope that you will look upon the new building as a monument to Christianity that you helped create. You will receive a warm glow in your heart knowing that future generations will enjoy Christian fellowship because of your unselfish devotion. Thanks, Colonel."

Signed by Edgar E. Baker, Secretary of the Official Board

A significant step forward in the life of the Church was taken on June 24,1957, when the Board of Trustees approved a resolution in the form of a motion made by Mr. Shuman to purchase the residence at 1904 Berkshire Road for \$26,000 as a second parsonage for the church. Ten thousand (\$10,000) cash would be paid, the loan offered by the Methodist Union, five years interest free, with the balance of \$16,000 to be financed through the Park Federal Savings and Loan Association over a period of fifteen years at 5½% interest, payable in monthly installments of \$130.00 and the president and secretary of the Official Board were authorized and directed to execute the documents on behalf of the Board necessary to complete the transaction. At the Quarterly Conference called to order by Dr. Harold McAdow, Columbus District Superintendent, the elected members voted into legal action this resolution:

"... a second parsonage be purchased by the Board of Trustees of the Riverside Methodist Church in conformance to the Discipline of the Methodist Church relation to the purchase of a

parsonage."

As sometimes can happen, a clash of personalities provoked interruption of progress with individuals asserting strongly their positive ideas on the direction of congregational activity both in Christian education and other church related activities. And so a new crew came on board. With the church program constantly expanding, and the work load increasing so tremendously, the Official Board took a bold step forward and secured the services of Reverend Dale R. Beittel, Senior Minister and Ralph E. Yoss, Associate Minister, both being assigned to Riverside at the beginning of the fiscal year 1957-58, the first time two full time ministers had been provided for our church.

Reverend Beittel, with his wife Barbara, and four children, served Riverside from 1957 to 1964,

during a period of continual growth.

Beginning in August 1957 a new schedule of services was put into operation at Riverside with the early worship service held at 8:45, with Sunday School classes for all ages held from 9:50 to 10:50 a.m., and the second worship service at 11:00 a.m. Nursery and kindergarten sessions were provided during both church services. It was with considerable discussion that the Official Board finally adopted the foregoing schedule for several reasons, including (1) greater continuity between worship services, and the church school program would be realized; families could attend as families; (2) as the church school was scheduled between rather than during the worship services, the adult class should increase in both numbers and activity; (3) the new schedule would permit greater participation of children and young people in the worship services; (4) since more young people would be available during the worship hour, the forming of a youth choir would be possible; and (5) the availability of the balcony, parlor, alcoves, and sanctuary would mean additional space for the church school. The time change, moreover, would permit other program additions. More than one adult class could be organized. The new schedule was to point direction for the church programming, rather than making it rigidly concrete.

In the winter of 1957, a "Church Building Study Committee" was formed with approximately forty members. Riverside at that time was growing at a remarkable rate, and the question of the day was "How large should Riverside Church become?" There were discussions about the possibility of starting another church rather than expand our own membership indefinitely. In order to effectively evaluate all factors and to decide on an "ideal" church for our community, since we did not have any plan for financing the current indebtedness and immediate expansion, the Building Committee began their study to analyze the facilities and membership with the goal of developing a master plan showing what added facilities would be required for an efficient, smooth operating church, and how to use the existing buildings to the fullest advantage.

After four months of fact-finding the Building Study Committee requested a special Quarterly

Conference Session at which time they presented the following motion:

"That a Fund Raising Campaign be held in April and May of 1958, under professional guidance, to raise funds in such proportion as to take care of the existing debt and for possible remodeling and enlargement of our present facilities, as voted by the congregation, toward an over-all Master Plan."

The motion was passed and the campaign was successfully held with a total of over \$122,000 pleged over a three-year period.

It was apparent from the start that the needs of the church were two-fold, increased seating space in the Sanctuary, and additional classrooms for the educational program. Following the congregational vote in February of 1959, the Sanctuary was remodeled and enlarged, roofing was replaced, additional pews installed, carpeting added and the windows behind the altar were surrounded by the wood paneling, which has added additional beauty to our lovely sanctuary. When the classrooms to the north and the parlor at the southwest were incorporated into the main room it became necessary to replace the plain glass windows with stained glass to fit in with those already installed. Ned Laylin was given the task of deciding what should be depicted. He had specified that at the left of the altar (facing south) to match up with the representation of music to the right, there should be the stylized masks representing drama, feeling that religious drama can be a real part of worship, but when the job was done, the representation of the Holy Bible appeared.

The soundness of the bell-tower came into question, so the bell was taken down and replaced by a loud speaker hooked up to a record player in the church office. Recorded chime music was played for a few years, but neighborhood reaction didn't encourage continuation of this practice.

The rate of giving by the congregation was such that most of the costs involved were paid as incurred. The remodeled sanctuary was ready for three Easter services, with everyone in attendance able to share equally in the worship without walls and halls separating them.

Surveys at this time showed that at least an additional eleven classrooms were needed to care adequately for the existing membership, without consideration for anticipated growth. Better than four hundred of the seven hundred and sixty enrolled children were absent on the average Sunday. The limitations of the facilities made it impossible to schedule Church and Church School simultaneously. The Building Committee voted in April of 1959 to "... to build a ten classroom children's building to house the Kindergarten and Primary Departments, in accordance with the Master Plan and on the basis of working drawings; and that we do so as soon as possible, obtaining the necessary clearance from the Columbus District Committee, and our own Congregational and Quarterly Conference meetings."

It was in June 1959 that our beloved Reverend Judson Weed arrived on the scene as Minister to the Parish, having just completed four years in a similar post at North Broadway Methodist Church of Columbus. Reverend Weed began his ministry back in 1912 as a student and had continued his mission ever since. He contributed mightily to an era of good feeling. He loved everybody and everybody loved him!

Miss Nancy Price became our new educational assistant when Ralph Yoss decided that the parish ministry wasn't for him and he surrendered his credentials. Miss Price completed her schooling at Ohio Wesleyan University where she majored in Religious Education. She married David Campbell in July following her appointment, and he subsequently also joined the staff.

In a most favorable show of unity it was decided at the Congregational Meeting on July 29, 1959 to proceed immediately with the construction of the new Children's Building. "Old timers" around the Church suggested that it was the largest attendance yet witnessed at a Congregational Meeting for building or remodeling purposes. Ground-breaking Ceremonies were held on August 9, 1959, with Mrs. Betty Love representing the Trustees and one of the oldest families of the church, Drs. Ernest Johnson and William Hall, as current and past chairmen of the Education Commission assisting the Ministers in the service. Mr. Frederick Stritzel was architect for the new educational

building, with Mr. Howard Zimmer the contractor.

Reverend Beittel said at that time "... it has not been the growth of membership, the remodeling of the Sanctuary, the renovating of the old parsonage and the purchase of the Berkshire Parsonage which has impressed me most deeply. Rather it has been the spontaneous desire to face necessary change and growth which you have evidenced on every hand. Few congregations have I known, either by immediate contact or reputation, that so readily studies its problems, and then strides firmly toward the solution, regardless of cost or labor."

Through the generosity of Mr. and Mrs. James Shuman an outstanding impetus was given to the landscaping program with a sizeable cash gift, and this then in turn was implemented by Mr. Marion

Packard, landscape architect, who designed the total landscaping layout for our property.

On June 5, 1960 the service of Consecration and Corner Stone Laying was held. Mr. Zimmer, Contractor and Mr. Steitzel, architect, symbolically presented the keys to Mr. Paul Benner, Chairman of the Building Committee, who in turn unlocked the doors, thus opening the building for weekly useage. Church School classes were held in the new building on June 12, 1960.

The record of accomplishment for that year from every vantage point was an enviable one. More new members had been added to the fellowship than ever before in the history of the church. The church staff had grown to its largest number. The congregation were intimately related to the programs at all levels, and the giving record both in terms of time and finances was excellent.

In September 1960 Reverend Beittel performed a duty which he described<sup>5</sup> "... I had the pleasure of introducing three members of our church family to the Columbus District Conference, requesting an affirmative vote for their licenses to preach in the Methodist Church. William Casto, Nancy Campbell and David Campbell are now the bearers of such privilege and responsibility.

It is a sad thing to believe that a church could have such a history and have no recollection of previously initiating someone into the Christian ministry. So while we would rejoice in this which has come to pass, we are humbled by this other fact, and, I trust, pledge ourselves more intensely to that quality of life which shall inspire others to follow 'in His steps' as those 'seeking not to be ministered unto, but to minister.'

Many of my colleagues are saying that Riverside will be one of the great churches of the Ohio area in the future. There is no question but that the potential is here for this realization. But a "great church" must ultimately be defined, not in terms of bulk of membership or physical plant or multiple staff, but in terms of impact upon the life of its adherents.

We are a great church only when our fellowship brings alive the message of Christ to some soul. We are a great Church only when the love of Christ constrains us to growth in character and in witness by a loving life. We are a great church only when God himself is present and honored in our

midst."

Because space had not been utilized in the sanctuary basement area due to walls at unfortunate places, or did not exist at all for purposes of division, upon charge of the Official Board, the church architect, Mr. Fred Stritzel, produced a plan to remodel the north half of the basement area as a valuable choir room. The contracted cost of this remodelling was approximately eleven thousand dollars. New walls were put in, the floor was altered and poured, plastering provided an interesting contoured ceiling, and the main rehearsal room, approximately 25 x 30 feet, became a shallow amphitheatre with seating for 60. Surrounding this rehearsal area are the office of the minister of music, robing closets, restrooms, kitchenette, storage for the music library, and the stairway to the sanctuary. The choirs for the first time had a definite place of rehearsal and the choristers could enter the rehearsal room without having to go into any other part of the building.

One unexpected problem came up during this time concerning some complications with the sanctuary structure. Investigation convinced the architect and the trustees that it was necessary to re-enforce the support of the sanctuary floor and to isolate the furnace room as a safety factor. With the sanction of the Official Board, the work on the remodeling came only after these

emergencies had been cared for.

Since becoming the Pastor, one of Reverend Beittel's policies was to insist upon Congregational Meetings and discussion prior to every major decision to be made. And so again the Official Board voted to call a meeting of the congregation to empower the formation of a Building Committee. The resulting meetings were interesting and important in the life of our church. Interesting in that they gave an opportunity to the members to voice their feelings about the growth pattern of Riverside; and important in that machinery was established to evaluate intelligently the shared feelings, and to distill from them and from the experiences ahead for a plan of action. The meetings concluded with an unanimous voice ballot for the "Establishment of a building committee, in accordance with paragraph 180 of the Methodist Discipline, for the express purpose of (1) planning

a strategy for the liquidation of present indebtedness; and (2) in what appears to be growth in our area more than we can handle by our present facilities suggest and detail the solution of same by (a) erecting a new and larger sanctuary here, (b) enlarging our educational space here, or (c) sponsoring another Methodist Congregation north of Riverside."

During 1962 Reverend Judson Weed celebrated half a century of ministerial service in Ohio Methodist Churches. A special plaque presented to him on this special occasion of his Golden Julilee read:

"The members and staff of the Riverside Methodist Church, Columbus, Ohio united with thousands of others throughout the state, to honor you, Judson A. Weed, on this your fiftieth anniversary of Christian Ministry. By your words, deeds, and spirit, you have communicated the Christian Gospel, bringing life, peace, and strength into our lives. You have witnessed the joy of believing; demonstrated the abiding pleasures of hard work; evidenced the satisfactions of self-sacrifice; and glowed with the elation of obedience to your Lord. In His will you have found your peace, and, thereby, have blessed our lives."

By Quarterly Conference Action a new church parsonage was approved for purchase on October 1, 1962. The two-story stone and stucco structure located at 2871 Halstead Road, Upper Arlington, had eight rooms, 2½ baths, basement, recreation room, two-car attached garage, drapes and carpet. It was purchased so that a home with four bedrooms would be available for the Senior Minister, who moved into it during December 1962.

Dr. Louis Wolter, Superintendent of the Columbus District, published figures in October 1963 describing the growth pattern of the churches in our District for the years 1960-63. Riverside Church was in first place with the largest net increase for those four years. Our numerical growth was obvious to us and now to our District churches. In reflecting this growth, Reverend Beittel said "... some pertinent facts that must be kept in mind that we might have an accurate picture of what we are, what we have been, and then — what we hope to be, include:

We are first of all, a fellowship of Christians, united in the Church to accomplish our total responsibility of discipleship that we know we could not fill alone. This has to do with the challenge to growth that we extend to each other; personal, inward growth and transformation, leading us even into greater awareness of the Christian life. This also reflects itself in our common venture of training and worship, which has involved our talents and resources in the creation of classes and choirs, sanctuary and classroom buildings. We think these things essential because we are concerned about the development of others as well as of ourselves. . . . we have set some high goals for us to attain . . . our goals are worthwhile ones, we have accepted this challenge, . . . yet there is a great doubt in many minds not that these goals are beyond us, but that we will not reach them because of ourselves. Thus a cloud of doubt hangs over the church at a time when songs of HALLELUJAH ought to be rising to God. It is not an unknown quantity 'out there someplace' known as Riverside Church that is at the Cross roads. It is each one of us, you and me."

And so the minister was indeed charging the congregation and the staff to the very mission of the church during this time of surge.

For the first time in the History of our church, an ordained minister, Mr. Marvin Peterson was appointed as the new Associate Minister of Music in June 1963. Mr. Peterson was ordained in the Evangelical United Brethren Church in 1952 and transferred his credentials to the Methodist Church in 1960. He was the only fully ordained Minister of Music in the Ohio Conference of the Methodist Church. Mr. and Mrs. Peterson with their three sons resided in the parsonage next to the church.

Mr. David Campbell, in a new relationship, was also appointed in 1963 as full-time Associate Minister of Education, thus the church now had four ministers serving.

A new worship experience for almost 1000 members and friends of Riverside was created when a unified Easter service was held in the Upper Arlington High School Gymnasium. For the first time in many years the congregation joined together in a single Easter service in 1964. Despite the unfamiliar surroundings, the program proceeded well because there had been weeks of planning and coordinated efforts of many church groups and individuals. A large white cross against a blue velvet backdrop symbolized that God may be found wherever His people meet. Six combined choirs participated in the program, with brass ensembles accompanying. The church Scout troops directed parking, the MYF set up and took down some 1200 chairs. The program was planned by the Worship Commission under the leadership of Mr. and Mrs. C. M. Hutchins, co-chairmen. For this unique experience of leaving the sanctuary for the Easter service there was of course some controversial feelings. This is to be expected whenever long-standing tradition is changed.



1964 Easter Service held in the Upper Arlington High School

During 1964 as a part of the on-going life and growth of the church, a special Quarterly Conference was held in January. The Conference officially recognized and established two special funds, the Organ Fund and the Christian Vocations Fund.

The Organ Fund was established in order to provide money for a pipe organ which the Church hoped to have in the not too distant future. The Christian Vocations Fund was established to provide financial aid for students of our congregation who plan on going into full-time church-related work, to be administered by the Christian Vocations Committee. The Riverside/Memorials Foundation has long been in existence for those who wish to designate gifts to the church.

The Pastoral Relations Committee received word that Mr. Beittel, Senior Minister for seven years, would be appointed to another church during the Annual Conference Session held the week of June 10, 1964. In summing up the reasons for this move, Reverend Beittel shared these thoughts with the congregation:<sup>6</sup>

"Perhaps ... perhaps it was the look on the man's face who said 'this congregation has been blessed more than most others in this world's goods, in educational preparation, in position of influence, in opportunities for growth ... and we want to fulfill our obligation now on a worldwide scale in proportion to our blessings."

Perhaps . . . perhaps it was the fresh sureness of dedication of a group of folk who almost split as they tried to decide whether to invest their means in their third building or to give it to missions . . . and resolved their difference by pledging themselves to spend dollar for dollar on missions and local budget.

Perhaps . . . it is just the result of our itinerant system where a minister moves on to serve others out there . . . always others out there.

Perhaps — perhaps it was the rather clear answer that came early one morning . . . in the quiet predawn . . . in our beloved sanctuary."

And so, Reverend Beittel, who had always been interested in a strong liturgical approach, moved on, and in his place we welcomed Reverend Wheaton P. Webb on June 21, 1964. Those who attended church that morning will remember well the meditation of the day as Reverend Webb shared with us his sermon "I'm Putting Up the Pictures." In a letter to the congregation shortly after his arrival, Reverend Webb said "Many claims will be made upon us, but above all I want our church to be known as a place of prayer. Beyond all that our hands will accomplish is that greater work which God is waiting to do in our lives. Let our people come, assured that they will find here a church with the compassion of Christ and the will to stand strongly for all that will bring healing to our fractured world society.

Riverside has had great days in a long and honorable history. Everyone of them is a promise of rewarding days to come.

It is a privilege to come into the sanctuary alone sometimes and sit quietly in a pew and to recall that the walls that support this friendly roof are themselves supported by the goodness of God in the dedicated lives of men and women who have been true to Christ through the difficult generations of our recent history."

Recognized as THE question of the day was the Racial question. The Bishops of our Church, the local District officers, the Official Board of Riverside, all united in requesting that our members do all in their power to understand and participate within that burning issue. The social revolution sweeping the country demanded the attention of all citizens. The following paragraphs of THE CALL TO COMMITMENT AND ACTION were issued preparatory to the Columbus Civil Rights Rally held on January 19, 1964 at the Veterans Memorial Auditorium: "It has become crystal clear that, as Americans, we can no longer deny the equality of opportunity to any segment of our population. In their quest for dignity and equality, Negroes are engaged in a practice as old as this nation — the dramatization of their plight in order to bring about a redress of those wrongs which have kept them in the status of second-class citizens. The rightness of their cause cannot be denied. Their struggle is not just a struggle for Negroes but rather it is a struggle for all Americans to live out the great humanitarian principles embodied in our founding documents — The Declaration of Independence and the Constitution.

The Columbus Civil Rights Rally has been planned with two ideas in mind: 1. To show that there is wide support for the principle of equality of opportunity; and 2. To serve as a means of helping the people of Columbus and surrounding communities to face present issues of civil rights so as to bring about the orderly but rapid integration of Negroes into all aspects of life in this community.

It will not be enough for us simply to gather at a rally and leave with business as usual. We must come and leave with the determination to work in whatever ways we can to achieve the following:

A. Fair Employment Practices in Hiring, Upgrading and Apprenticeship.

B. Assuring Intergrated Educational Opportunities both in Placement of Teachers and Pupils.

C. Fair Housing Practices.

D. Eliminating of Discrimination in Recreational Facilities Open to the Public.

E. The Inclusion of Qualified Persons Regardless of Race, Creed or Color, on Policy Making Boards and Commissions in Government.

No longer can any citizen sit back and feel as though this revolution does not affect him. No

longer can the "good people" remain quiet. All men of faith must speak out and act so that the goals which are sought will be realized.

Please join with us in accepting this Call to Commitment and Action by supporting the Columbus Civil Rights Rally."

As with all public issues, this one was diversely supported by many and not supported by others of the congregation.

On Sunday, December 12, 1965 a Congregational meeting confirmed the recommendation of a Special Quarterly Conference held that same day to employ a professional fund-raising firm, H. P. Demand and Associates for the purpose of raising pledges, payable over a three-year period, in order to retire Riverside's indebtedness of \$114,000, and for the estimated cost of \$262,000 the construction of a new sanctuary capable of accommodating a pipe organ, and seating 500 members, which proposal had been adopted by the Official Board some months previously. The campaign organization began on March 23, 1966 and ended the following May. Total pledges for the retirement of the debt amounted to \$96,156.66. payable over a three-year period, \$17,843.34 short of the total amount. The new sanctuary was not underwritten, and the pledges for current expenses were \$16,078 short of the budget adopted by the Official Board.

Riverside had additional changes in the staff during 1966 and 1967. Two families on the staff who invested themselves so wonderfully in the whole life of the church and who had won a warm place in the hearts of the congregation were David and Nancy Campbell, and Demi and Bill Castoe. A farewell reception was held for them on May 22, 1966. Dave entered the graduate school of Boston School of Theology. Scores of Riverside members, both parents and youth, were grateful for

the fine direction he gave to our church school and for all that he and Nancy meant.

Bill Casto also did a fine job with his work with the Junior High students in his two years as Educational Assistant, and Demi in her church school teaching.

Dr. Ruth Howells Browning assumed her duties at Riverside as the new director of Religious Education on July 1, 1966. She and her two daughters occupied the house on Clifton Road which the church purchased in 1965. Following a year's service, she resigned to accept another position.

During his tenure, Reverend Webb proved to be an excellent preacher, a thorough scholar with a choice sense of humor, and he was so modest and self-effacive that many failed to recognize what a splendid servant of our Lord he was — and is! He pulled no punches in his exposition of what he believed to be the obligations of Christian discipleship, while at the same time he ministered to the needs of those in tough situations with an empathy that was rare indeed. He surely personified the off-cited role of the church to comfort the afflicted and to afflict the comfortable. In his modest way, he did not seek to impose his will upon the various boards and commissions, adopting a strictly "hands off" policy, so that they became quite independent with authority to act. This change from the what might be called authoritarian to a permissive approach to the lay members was viewed by some as a lack of leadership by some, and by others of what it was, an effort to encourage congregational decision making.

Dr. John G. Koontz was appointed as Senior Pastor by Bishop F. Gerald Ensley at the Ohio Conference, replacing Dr. Webb in June 1967. In 1960 Dr. Koontz was District Superintendent of the Wilmington District, and was one of eleven members of the Bishop's Cabinet, serving on many committees. In 1964 he was elected to "Who's Who in Methodism" and was a delegate to the World Methodist Conference in London, England in 1966. He and his wife, Alice, made their home in the Halstead Road parsonage. The church observed the 125th year of its founding during the year that Dr. Koontz was pastor. In attempting to meet the goals and objectives as set forth to him, Dr. Koontz undertook immediately to guide the church with positive leadership, documenting the program for the year. And once again, the congregation became divided on the methods of accomplishing the mission of the church. Reverend George Oerke was serving as Minister of

Education during this time.

Sunday morning scheduling had been a problem for some time. For a while we had early and late worship services with church school for everyone in between. While this produced a remarkable upsurge in attendance at the adult classes, since it was necessary, if parents wanted their children in Sunday School, they felt compelled to stay. It meant that if the adults wanted to attend the worship service, they almost had to spend two hours on the premises, and this to a great many, perhaps a majority, was too much time. So eventually this was changed, and two separate educational hours had to be worked out, which necessarily conflicted with one or the other service. The two-service setup was also divisive; in order to have time for the first service contingent to clear the parking lot for those coming to the second service, at least fifteen, and on occasion thirty minutes were needed. The result was that the two groups almost never saw each other on Sunday

morning, and, as people fell into the habit of going to one of them, we had in effect two separate and distinct congregations! Since the choir usually performed at the second service, those who came

early and got through early almost never heard their music.

Reverend Koontz initiated a series of "Talk-Back Sessions" beginning on Sunday evening, April 2, 1967 in which members of the congregation had the opportunity to explore questions that the sermon of the morning may have raised in their minds. The Methodist Church had taken a strong stand in its Social Creed on the controversial issues of the day, and these were often reflected in the sermon. Theological questions bristled all over the landscape, and several had expressed a wish for the opportunity to look more deeply into the old, old questions of the relation of God to man. For four successive Sunday evenings the "Talk-Back" program was tried where members could meet with the pastor and object, confute, denigrate, or question the sermon, the policies of the Church, or its program, — but alas, nobody objected, confuted, denigrated, or questioned, so the experiment was discontinued!

Again, there was a "changing of the guard" at Riverside. Bishop F. Gerald Ensley appointed David B. Sageser as Senior Minister and William C. Taylor as Associate Minister effective June 1968. Mr. Donald Noe, chairman of the Pastoral Relations Committee, put our situation thusly: "These appointments may come as a surprise to some of you . . . if they do . . . it is my sincere hope that you will accept them in the light of the many hours of deep thought and good faith that motivated the decisions. These decisions did not happen overnight. Some of the factors surrounding them were as follows: Dr. John Koontz felt that he wanted a different challenge. He received a transfer to Glenwood Church, Columbus, Reverend George Oerke was transferred to Christ Church Kettering. Another factor — and a very important one — is that some of the congregation has pointed out the lack of total support to the Church program by our overall membership. It appears that though a great part of the membership is dedicated to Sunday worship services, when it comes to picking up the religious teachings we receive there and playing it back to the community in general, we are falling down . . . so I ask as a member of Riverside, that each and every one of us be ever mindful of our duties as Christians, members of Riverside, and residents of the community, that we strain every effort within ourselves to support the new ministers and the total church program — with not only our pledges, prayers, but GOOD OLD FASHIONED A C T I O N in the form of participation in the programs, committees, and express ourselves in a courteous, sincere, and dedicated fashion to those that present this challenge. Seek one major and one minor activity within the church, if you have not already done so. Riverside United Methodist Church needs you more than any time in its history - I am confident that you and I will meet that challenge that we have before us.'

David and Rosemary Sageser came to us from a two-year ministry at Indianola Church in the University Community. In September of 1968 Charles Richards, a seminary intern from the Methodist Theological School at Delaware, was appointed to be the regular 7th grade church school teacher and to assist in the 8th and 9th grade MYF programs. Originally from Battle Creek,

Michigan, Chuck and his wife, Ruth, were the parents of three children.

In what was termed as an exciting and discussion-full meeting held on October 10, 1968, the Administrative Board of Riverside voted to "open a window on tomorrow." Responding to a proposal from the Parish-Pastoral Relations Committee, the Board voted to hire the Reverend W. Richard Baker as Minister to the Community in an effort to take the church outside its own walls in genuine service to other people. Mr. Baker's appointment was first on a temporary basis effective October 15, 1968 through December 31st, with the Board expressing its intention to make it a permanent appointment if the 1969 budget was to be guaranteed during the Every Member Canvas in November. The Board was challenged and enthusiastic about proposals that the new appointee would train our laity for a ministry to others, bring Riversiders into creative involvement in their communities, provide a broad base of pastoral counselling to persons in need, and be on "loan" to community agencies for training in pastoral care. Some hesitancy was expressed by the Board about the timing of the appointment when a long-term appointment must await congregational budget response, but it was decided that delay might mean the loss of the potential candidate. Riverside welcomed Reverend Baker to its staff in October 1968 as Minister to the Community, his appointment being of a new nature of Christian outreach and experimental ministry.

Riverside changed its name again in 1968 to Riverside United Methodist Church following the merger of the Methodist Church and the Evangelical United Brethren Church which joined forces on April 23, 1968 to create the new denomination — the United Methodist Church. The two churches sharing common historical and spiritual heritage, share similar ecclesiastical organizations and the same basic doctrines. Delegates to the United Conference held in the Memorial Auditorium at Dallas, Texas included Dr. Claude Garrison, Columbus District Superintendent, and Mr. Edward H.

Laylin from Riverside.

Many innovative programs were initiated within the period of 1968 and 1969. One was "THE BASEMENT," a program for all students in high school and older. Live entertainment was featured each week on a Friday evening, with refreshments served, and time for discussions. An attempt was made to provide a place for young people of the church and the community to gather in a manner inviting to them. Tables and chairs, candlelight and guitars made their appearance in the south basement of the Sanctuary. And it did provide an outlet for a large number of kids, who, apparently were bored and needed just that sort of thing. It was mostly just sitting around, but on occasion the singing was a little loud and close neighbors complained, as might well be expected. There were rumors that pot had been smoked on the parking lot, and the police were called more than once, but it was never shown that anything out of line went on in the "Coffee House." However it did become a bone of contention among the membership to such an extent that it became counter-productive and was subsequently discontinued in 1972.

Another change that met with marginal approval was in the worship service when the presentation of tithes and offerings took place after the sermon. Reasons given for this change as

the experiment began included:

1. It's historic and traditional. John Wesley prepared a service of worship for the Methodist in America — he called them his "poor sheep in the wilderness" — long before the Methodist Church was established. The eighteenth century order of worship put the offering after the sermon.

2. It provides opportunity for meditation. The extended period of quiet following the sermon permits us to meditate further on the Word of God and the pastor's words (sometimes inspired) about the Word. Perhaps you will enter into dialogue with the Word in your own heart. This is a

chance to continue that process.

3. It provides a symbolic summit for the worship service. All worships lead to dedication or it isn't worship. In the long run dedication must include at least our money, a genuine gift to God. This ought to be only the beginning of dedication, but it is a most effective and expressive symbol.

But there were many who met this change with unfavorable acceptance.

By action of the Official Board the second service of worship was changed to 11:00 a.m. on Sunday, September 15, 1968 in order to provide a moment of relaxation for the music and pastoral staff as well as an opportunity to have a coffee hour in Fellowship Hall from 10:30 until 11:00. Circles of the WSCS provided coffee and those leaving the 9:30 service or those coming to the 11:00 service had the opportunity to meet one another informally. The clergy also agreed to be available at this time to talk informally about the morning sermon or to enter into discussion about the life of the church.

The twin forces of congregational growth and inflationary pressures were reflected in action by the Official Board on November 11, 1968 when it adopted without a dissenting vote an asking budget of \$154,438. A special feature of this budget was the abolition of the old building/debt

retirement pledges as of January 1, 1969, and the unifying of the entire budget.

With the racial strife continuing across the country, the following message from Reverend Sageser was given to the congregation on May 29, 1969: "The institutional church has been challenged this month by a significant group of militant black leaders who have delivered to us a Black Manifesto accusing the church of being a basic supporter of white racism and a tool which has helped to keep the black people of this land in subjection. In reparation they are demanding \$500 million to help raise the level of their people. The manifesto contains also some political theories and proposals, many of which seem as irrational as some of the actions whites took against blacks in other times. About these proposals the whole church will have to make up its mind. A great deal of discussion and thought will have to be given to these matters. I cannot comment on these now. But one thing is clear. That is that we must listen to the loud scream of anguish which this Manifesto represents. Irrational it may be, but someone is hurting. That's why the scream is made. We've got to listen to that cry. We've got to understand it, winnow the truth from the anguish and the falsehood - and we've got to repent if we've done wrong. No matter that my black brother may be doing wrong too, even denying our brotherhood — as a Christian I'm responsible first for my sins. For that reason, if our services of worship should be interrupted by the black invasion, we shall attempt to act as Christians. We will welcome any stranger. We hope he will not interrupt our worship. But if he does we will hear him out and then continue with our praying. And in the meantime, we will enter into serious study of this imperative crisis and our responsibility."

The church was not invaded and no interruption of the service occurred. The Ohio Annual Conference specifically rejected the Manifesto and its noisy rhetoric. But Ohio Methodists through their Annual Conference recognized that as United Methodist we had neglected our black churches and our black ministers. Decisions had been made for them rather than with them. So, through

Conference askings, some money was raised to help set right the wrongs in the Ohio Methodist Fellowship. The Black Church Development Fund represented our responsible effort to speak to real needs and real concerns.

In the new scheme of things in United Methodism, the key operating organization in the local church became the COUNCIL ON MINISTRIES during 1969. Above it was the Administrative Board which makes the general policy decisions, but the Council on Ministries recommends and implements policy. Under the chairmanship of Dr. Ted Robinson, the Council of Ministries began in June 1969 to develop program and policy recommendations. The report of the Council of Ministries on its first year of existence follows:

Report of Council on Ministries for Riverside United Methodist Church dated April 6, 1970 . . . "The Council on Ministries has attempted during its first year of existence to define its role within the new structure of the church and to develop appropriate programs. Candidly, we must admit that we have faced frustration, confusion, and misunderstanding. At the same time, we should modestly say that progress has been made.

We have held many meetings, we have talked a lot, and we have made some discoveries. Some of us have found that we are 'set free to minister' within the new structure. We have become honestly acquainted and have carried on sincere dialogue. We like our new freedom, and we are anxious to extend this freedom of expression and planning to our congregation.

The concerns of the Council on Ministries this past year are revealed by the programs and plans that have been developed. We had concerns regarding our biblical understandings, and we developed the sermon-reaction series and a weekend retreat to the Methodist Seminary under the leadership of Dean Dunn. We concerned ourselves with goals and involvement of our members, and we designed a process for next year which should lead to new directions and involvement. DRUM (Directions for Riverside United Methodist Church) should give us a better understanding of our needs and missions. Finally, we developed a better understanding of the role of the Council on Ministries and our relationship to the congregation, particularly the Administrative Board. The University of Life program, under the Leadership of the Education Commission, was a successful series and should give us a better religious foundation for our planning. The upcoming Membership Cultivation Visitation program should give us 'grass roots' information for the goal-setting and fiscal planning functions of the Administrative Board. Finally, leadership training next fall should help us implement our goals.

A special world of appreciation should be extended to the ministerial staff for their assistance during this past year. I have enjoyed my new relationship with these men, and I assure you that they are sincerely concerned with us and the direction of our church. Also, I would specially thank John Bottum and John Wagner for their efforts to aid the Council in its struggle to come alive and to become a working and planning agency. Finally, I would thank the Work Area Chairmen (i.e., Commission Chairmen) who suffered through this year, keeping the programs going, grasping for new answers to old questions, and struggling to find equations to solve unknowns.

I believe that our church can find a new way to work together — not to find the ultimate answers, but to struggle together in a meaningful and Christian way." Signed by Ted R. Robinson, Chairman, Council on Ministries.

The following summer saw changes in the staff when Dick Baker became Director of the Association for Coordinated Community Services, and Mr. Taylor was appointed as the Minister of Franklin Avenue United Methodist Church. Reverend John D. Klein, affectionately known as Jack, and his wife Ann, with their four children, were welcomed to Riverside as he was appointed a full-time Associate Minister.

YOU ASKED FOR IT — AND NOW YOU'RE GOING TO GET IT! So the headline read in an article to the congregation on September 13, 1970, from the ministers, thus serving notice of forthcoming series of Contemporary Worship Services. The article went on to advise that on occasion the services might be "far out" or their content unacceptable to persons who depend for their spiritual sustenance upon the comfortable and the traditional forms of worship. This new form of worship was initiated by action of the Administrative Board as the result of a congregational survey. Many people had wished for some new forms of worship, and the ministers were anxious to be involved in meaningful experiences in the presence of God, necessitating for some new forms of worship, while for others, this meant finding Him in the traditional and what most had come to know as sacred worship services. A plea was made by the ministers that neither group should sit in judgment upon the other, but recognize that God speaks in many ways to many people.

Attention is drawn of course whenever departure from the traditional occurs, and so it was at Riverside. The following article from OHIO WEST exemplifies this.

#### RIVERSIDE INTRODUCES CONTEMPORARY WORSHIP<sup>7</sup>

#### Coffee Hour Closes Gap With Traditionalists

"The Scene: Riverside United Methodist Church, World Wide Communion Sunday, 1970. A pastor calls to the seated congregation, 'Come to dinner.' He begins a reminiscence with the people: Do you remember at Grandmother's when you were a child? Today we're invited, as we were then, to the Supper of the Lord.

It began, of course, with the invitation. And then the congregation and pastors begin to react the old memories in the current service. The invitation is offered in the familiar words of the ritual, 'Ye that do truly and earnestly repent of your sins . . .' It is offered again in the voices of the children's

choir, 'Let us Break Bread Together.'

Then we remember the men and the children gathered round the piano, while the women prepared the food in the kitchen. So the congregation sings a hymn together. And we remember how they called us to the table — but first of all the neglectful males had to cleanse their hands. Then comes some time of mutual conversation, confession, and prayer for the congregation while hearts are prepared for the Lord's Supper.

The celebrating pastor prays the Prayer of Consecretion, breaks an actual loaf of home-baked bread and elevates the Cup as he does so. Then two pastors circulate among the participants,

breaking and passing crusty French loaves, passing the cups to the people.

There had been conversation like the good talk around Grandmother's table — a time when the congregation could actually speak with each other, and a time when they could be mindful of one another, following the theme and the offering for the Fellowship of Suffering and Service: 'EAT, DRINK, AND BE MINDFUL.'

There are many moist eyes at Riverside this morning as we remember the past and the present, and as we end the service by 'passing the peace' in ancient Christian fashion. And, just incidentally (or coincidentally?) the offering for the Fellowship of Suffering and Service is the largest in the

church's history.

The Situation: You have just looked in on one of Riverside's Creative Worship Services. Held at 9:30 a.m. each Sunday, they are jointly planned by laymen and pastors to respond to contemporary needs with the ancient Gospel. In order that there will be no discrimination against those who worship best in the traditional and formal fashion, the 11 a.m. service is set in a variation of John Wesley's Order for Morning Prayer. But the Administrative Board voted to move the two services in such differing directions in order to bring the Gospel to all the members of the congregation in the form which best catches their attention.

Worship, after all, is a centering of one's attention upon God; it is directing one'e mind to the Gospel; it is receiving the Saving Work, recommitting one's life to the Kingdom for days to come. Best done in community with others, the creative approaches at Riverside seek to make the Word real to our time in whatever dress it must wear in order to be communicated. The Sermon on the Mount was preached on a hillside, in the open air. One of Jesus' memorable sermons was delivered from a boat to a crowd gathered on the shore. The High Priestly Prayer was said at the table in the Upper Room.

Perhaps most interesting in this experimental activity led by Riverside's pastors, David Sageser, Jack Klein and Charles Richards, is the effort to keep the total congregation in communication even though they may worship differently. So a bridge has been built, a 10:30 to 11:00 a.m. coffee hour in the Fellowship Hall, bringing departing 'contempoary' worshippers into contact with arriving 'traditionalists,' that 'all may be one.' "

For a while many found the "contemporary" sessions stimulative and the two worship services attracted the congregation about equally, but then the novelty of the contemporary service seemed

to drop, and the attendance there declined.

In the fall of 1970, Reverend Sageser wrote in some "random thoughts from a random pastor" to the congregation "... How do you take the pulse of a church? How can you tell when there's life or not? The signs are hard to come by, and the reports are conflicting. For example, we got some newspaper publicity — entirely unexpected — about our contemporary worship services. A good number of people were pleased. We had, on the other hand, a couple of reports which thought it was 'bad publicity' for the church. Or take the services of contemporary worship themselves. We've had people of all ages who liked them. We've had people of all ages who disliked them. Despite the fact that we're having two kinds of services to suit the needs of two kinds of people, we're still under fire. Or take the coffee house this summer. We've had at least three neighbors complain about

the noise. We've had two other neighbors, thank us for our outstanding services to youth. And so it goes. Some people are excited about the life of the church. Some are not."

As the saying goes, 1972 brought good news and bad news. After twenty years, the old carpet in the sanctuary had become a bit threadbare, and downright dangerous in spots, so with appropriate Trustee and Finance Committee action, and with the congregation having the opportunity to vote on their favorite color, new blue carpeting was installed the week of June 11th, enhancing the already beauty of our lovely sanctuary.

And income was boosted a bit when the property next to the church was rented as of November

10, 1972 for a monthly rental of \$200.00.

Dr. Walter L. Plummer, Superintendent of the Columbus North District, authorized Pastor Sageser to preside over a called session of the Riverside Charge Conference on Sunday, April 23, 1972 for the purpose of recommending member Chris Badger, a student at Methesco, for License to Preach.

June 1972 brought "Chuck Richards Day" when a reception was held for the Richards' Family. Chuck had a very significant ministry at Riverside for four years, first as a student intern, then as part-time assistant, and finally as a full-time pastor on the clergy team. He was appointed pastor of the United Methodist Church in Bronson, Michigan.

Riverside welcomed to its staff the Reverend Charles Whitman and his wife Lellie. Reverend Whitman, better known as "Charley" came to serve as Parish Minister, having previously served prior to his retirement in the ministry for forty-three years in various parts of the world. Charley, with his homespun philosophies and his great love for children, and golf, has endeared himself in the hearts of Riverside's congregation as he continues to serve.

Perhaps nothing has stirred the pulse of our church more than the reverberations of the war in

Vietnam. This conflict, in which the rate of civilian casualties was greater than that of military casualties, a war marked by the widespread destruction of villages and a war of miserable atrocities, a war which brought difficulty for many to believe in the cause, a war which brought serious misgivings to many of our involvement, a war which brought the hawks and the doves in sharp confrontation. And so this too became indeed a "concern" of the congregation. Our ministers had been active in various organizations, one in the UN Association, and another a member of the Fellowship of Reconciliation, and as a member of the Ohio Conference Board of Christian Social Concerns, had written resolutions condemning the U.S. activity in Southeast Asia. While these activities were a source of controversy, it was apparent congregational sides were being taken. But on September 3, 1972 when Jane Fonda, an outspoken critic of America's involvement, was permitted to appear in our Fellowship Hall, the impact of disapproval was evident when we subsequently lost a substantial number of members and some rather essential financial support as a result.

The death of one of the young men of our church, Corporal Paul T. Kohr, was a sad and tragic event. Paul was the son of Mr. and Mrs. Thomas Kohr. He was a member of the 1956 Confirmation Class and a 1963 graduate of Upper Arlington High School. He was only 21 when he was killed on May 4, 1967 in DeNang, Vietnam where he was serving with the 3rd Battalion of the First Marines.

A noted decrease in membership shown on Table 2 with a steady decline from 1971 with the accompanying budget difficulties made it impossible to meet our connectional financial obligations, and consequently we failed to meet in the askings or the apportionments.

Riverside members were saddened by the passing of Judson Weed. His life spanned the better part of a century and he "rode circuit" in the best John Wesley tradition in many a county of Ohio Methodism. Finally there came a day when he "took his retirement" and as so often happens his life grew more full and rewarding than before! As Minister of Parish — he will always be present in memory and in the warmth of his spirit by those who were privileged to have known him. The beautiful Pulpit Bible in our Chancel, placed there on August 19, 1973, was dedicated to Mrs. Judson Weed, inscribed "Presented in living memory of Nellie G. Weed, 1889-1972, Faithful Christian, Loving Wife, and Devoted Mother," which will serve constantly in remembrance of this Christian family.

The Bible on the Altar was given by Circle 1 of the WSCS in 1944.

Two important matters came before the Church Conference called on November 19, 1975:

1. The Board of Trustees presented a resolution authorizing the sale of our rental property on Clifton Road. The recommendation was subject to a number of contingencies and the members were encouraged to express their feelings on the matter, pro or con.

The congregation was asked to support a resolution of mediation in what was to become troubled times following the court decisions regarding integration in the Columbus Schools. Believing that the churches of the community should stand for integrity, obedience to the law, and the upholding of the Constitution, as well as provide leadership for reconciliation, we were asked to

sign the following statement:

"Aware of the great diversity of American society gathered as fellow citizens under the motto "ONE FROM MANY" and affirming that the oneness of mankind is not our invention but rather God's intention,

Recognizing that

- 1. all children have the right to quality education under integrated conditions,
- 2. the Columbus community faces the issue of school desegregation,

3. the United States of America is a society of law

we the undersigned congregations pledge ourselves and call our members to pledge themselves to pursue peaceful and productive approaches to this difficult issue of desegrated education;

a. as a congregation,

b. with other congregations,

c. within our neighborhood,

d. in the greater community."

Four months following the Board of Trustees recommendation, the following resolution was adopted with one dissenting vote at the Church Conference held on March 14, 1976: "BE IT RESOLVED that the Church Conference of Riverside United Methodist Church in duly called session Sunday, March 14, 1976, authorize the Trustees of Riverside United Methodist Church to sell the property at 2744 Clifton Road to Mr. Dale Williams for the sum of \$23,000. The proceeds of said sale, after necessary closing expenses and payment of taxes due, shall be used first to retire capital improvement demand notes at the Ohio National Bank in the amount of \$9,100 plus accrued interest, and the remainder shall be deposited in the capital improvement account to be expended only on order of the Trustees and the Administrative Board."

With the retirement of the capital fund notes, the entire church properties at Zollinger and Kioka were completely unencumbered and free from debt. When the sale funds were distributed there remained at that time some \$23,276 mortgage outstanding on the Halstead Road parsonage, upon

which payments were being made from the budget in the amount of \$275.00 per month.

With budget deficiencies continuing, it was apparent that the church could no longer support two full time conference members plus the Education Director and a Parish Minister, and it was necessary to ultimately reduce not only the educational, but also the ministerial staff.

Bishop F. Gerald Ensley announced the appointment of Reverend E. James Dickey as senior minister at the conclusion of the Annual Conference in June 1976, with Reverend Sageser to serve the congregation in Wilmington, Ohio, and Reverend Klein the Church of the Cross in Kettering, Ohio.

Reverend Dickey came to us from the Wilmington United Methodist Church where he had served since 1969 as the senior minister. Prior to his assignment at Wilmington, Mr. Dickey served as associate pastor at Trinity United Methodist Church in Columbus from 1960-63 and as senior minister at Medway United Methodist Church from 1963-69. He is a graduate of Ohio Wesleyan University and the Boston University School of Theology. Mr. and Mrs. Dickey, with their four

children, Deborah, Douglas, David and Derek, moved into the Halstead Road parsonage.

Miss Phyllis Gantz became Riverside's new Director of Christian Education in September 1976. Phyllis, a native of Columbus, received her Bachelor of Arts degree in Sociology from Capital University, and her Master's degree in Christian Education from the Methodist Theological School in Delaware, Ohio. Her first appointment was at the Broad Street United Methodist Church as Director of Christian Education and Community Work. Miss Gantz is Riverside's first appointment of the "Diaconal Minister." In the United Methodist Church there are persons involved in serving ministries who have been known as deaconesses, home missionaries, and consecrated lay workers. These persons are recognized as having been called to the diaconal ministry. Within the total church community there are persons called of God and consecrated to the specialized diaconal ministries of love, justice, and service — the Diaconal Minister. Consecration of Diaconal Minister in the United Methodist Church has its origin in the biblical and historical Christian heritage, in the theological understandings of ministry, and in the outreach of the church beyond the local congregation. The Office of Diaconal Minister is an integral part of the total ministry of the church with a recognized relationship to the Annual Conference and receives the appropriate benefits such a relationship makes possible.

In a message to the congregation, Reverend Dickey changed the time of service with this message: "Although change never is easy, it is one of the inevitable aspects of this existence, and the Methodist ministry is no exception to that rule. In fact, this is part and parcel of the Methodist way

of life from the earliest circuit riding beginnings to the present hour. The Riverside congregation was greatly affected at this point in a bicentennial year with the transfer of Reverend Klein to Kettering and Reverend Sageser to Wilmington, as well as with the new Dickey faces in your midst and the coming of Miss Phyllis Gantz as Director of Christian Education.

Changes in the parish often bring with it changes in way of doing things. One of the most noticeable shifts at present is in that of scheduling. Beginning Sunday, September 12, 1976 the fall program will begin with ONE CHURCH SCHOOL period at 9:30 a.m. and JUST ONE worship hour at 10:45 a.m. This was the strong decision of the church staff and the Administrative Board. When we fill up the sanctuary for one service, then we can consider two services, but only at that time would it seem appropriate.

Likewise, the various committees of the church, as a rule, will have regularly scheduled meetings during the month. This presents both a challenge and a responsibility to each person in our congregation in keeping abreast of what is happening and to participate to the fullest extent of his or her ability.

Improvements have been made during the last two years around the church facilities including new roofs, improved walkways and steps, new carpet in the lounge, new paint jobs, the library has grown measureably, and the church office has been redecorated, and at the same time attendance is increasing at the Worship Service, and we went over the top with our budget for 1977 including the payment of all benevolent commitments in the wider United Methodist Church. This is a first for our congregation in this decade. And as our Reverend Dickey expressed in January 1978, "Without a doubt this will be a tremendous psychological lift for our congregation. To make it prior to and beyond what we had hoped even in our fondest imaginations is motivation in itself to keep the momentum moving in a forward direction. It also helps us to have the purpose of our life together in the proper perspective. By giving beyond ourselves we demonstrate in fact what the Christian faith is all about. Let no one boast or even imply, however, that this achievement, great as it may be, is the pinnacle of our efforts, Rather, it is just the beginning. True, it absolutely is essential that we meet ordinary expenses before we even consider dreams beyond our present scope of consideration, but we should never lose sight of the thought that 'our reach ever should exceed our grasp, or what's a heaven for?' How appropriate it is, therefore that the fulfillment of one year ever leads us onward to a new one. With such amazing finish by the very grace of our Lord and the overwhelming response of His people, there is hope now for an even better day yet to come ... PRAISE GOD FROM WHOM ALL BLESSINGS FLOW!"

In this year 1978 we see Riverside United Methodist Church steaming full speed ahead, forging together with the mission of the church in full swing with youth programs, children and adult education classes, the United Methodist Women, the Couples Club, the Administrative Board, the Council of Ministries, the Trustees, United Methodist Men, all representative of the spirit of Riverside's members, a devoted and conscientious efficient staff working together with our Pastor Dickey, who is so cognizant, sensitive and responsive to the multiplicity of demands of this our suburban church founded in the wilderness of Perry County, and functioning now in the midst of the thriving, culturely rich community of Upper Arlington, a suburb in one of the largest metropolitan cities of Ohio. The congregation is composed of doctors, lawyers, merchants and chiefs! as well as dentists, administrative personnel including clerks, typists, assistants, accountants, executives, many retired couples, artists, students, faculty and staff of Ohio State University, elementary, junior and senior high school teachers and counselors, nurses, librarians, insurance representatives, psychologists - a true heterogeneous group of professions, a far cry from the farmer and miller of 1842! Our church stands as a monument, proclaiming the truth to all mankind that we are created and joined together by the great love of God. The walls here resound with the beautiful hymns and preaching, not so much of hell, fire, and brimstone, but of the great fathomless love of one God for all.

Of all citizens living under the magnificient freedoms of a democratic society, church members, by the profession of their faith, bear a peculiar responsibility. Our free churches played a dominate role in the formation of our government and establishing our heritage of freedom. They had much at stake. They possess the spiritual power that gives morality and strength to the nation. As the conscience of society they need to keep the search light of the Gospel directed upon all processes of the people. They need to make their witness in every area of life. It is with hope, pride and humbleness that we maintain this heritage. A Church like Riverside lasts. Its new members will pass along the spirit the founders had in 1842 and which will survive forever!

# "OUR STAFF" 1978



Starting on the left, Jim Dayton, Joe Maxwell, Sally Dickey, E. James Dickey, Pat Carleton, Phyllis Gantz, Dorothy Oldham, Lellie Whitman, Charles Whitman, Jack Woodruff

TABLE 1 Sunday School Statistics<sup>8</sup>

Year	0-11	o. of Sunday School Members 12-21	Adults	Average Weekly Attendance
1936		138 total		
1953	270	60	49	122
1954	270	00		
1955	343	65	19	250
1956	3.13			
1957	484	101	90	336
1958				
1959	467	97	40	353
1960	506	198	40	415
1961	698	240	60	489
1962	690	286	93	490
1963	663	296	95	447
1964	645	356	91	576
1965	355	211	46	479
1966	480	213	122	319
1967	476	201	124	313
1968	547	367	127	341
1969	415	370	102	252
1970	398	162	101	219
1971	298	173	155	217
1972	264	158	152	145
1973	203	151	147	164
1974	171	142	134	126
1975	127	150	140	86
1976	126	142	134	126
1977	124	103	145	112

TABLE 2
Church Statistics<sup>9</sup>

			Church Statistics <sup>3</sup>			
Year	No. of Members	Average Worship Attendance	Church Bldgs. Eqpmt. & Land	Esti	and Other Assets mated Value Other Property (Bonds, land, cash)	Indebtedness
1842	32					
1900						
1910			15,000			
1920	60		16,000			
1930	88		25,000			
1940			46,500	10,000		
1950			55,000	16,000		
1954 1955	722		74,000	18,000	12,000	3,000
1956	789		279,514	13,000	19,832	111,351
1957	890		257,535	13,000	6,648	80,691
1958	828	299	324,500	48,000	2,918	98,950
1959	873	322	356,500	48,000	2,900	99,741
1960	1007	322	363,000	48,000	31,160	163,252
1961	1163	392	415,000	48,000	31,000	153,120
1962	1283	425	440,000	43,000	31,000	143,558
1963	1398	123	440,000	53,000	926	140,261
1964	1482		440,000	53,000	728	124,032
1965	1555	487	440,000	54,000	19,424	129,836
1966	1518	433	440,000	54,000	19,135	115,189
1967	1539	377	440,000	54,000	19,135	109,497
1968	1590	454	509,000	55,000	20,135	88,928
1969	1650	428	500,000	55,000	19,000	68,210
1970	1661	433	647,000	63,000		51,952
1971	1657	378	613,776	58,000	23,200	44,595
1972	1526	319	613,776	58,000	23,200	41,442
1973	1234	272	672,000	67,000	23,011	43,408
1974	1071	272	672,000	67,000	23,011	43,408
1975	998	209	642,000	63,000	21,426	32,854
1976	951	224	720,000	65,000	32,000	21,757
1977	912	226	642,000	63,000	8,000	31,757
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## The Pastors Who Have Served Riverside Church $^{1\,0}$

1842 — 1978

		1842	<b>– 1978</b>		
Year	Pastor(s)	Circuit	District	Bishop	DS or PE*
1843	Martin P. Kellogg Lorenzo D. McCabe	Worthington	Columbus	Robert R. Roberts Joshua Soule	Joseph M. Trimble
1844	James Armstrong Charles C. Lybrand	Worthington	Columbus	Elijah Hedding James O. Andrew	David Whitcomb
1845	James Armstrong Pearl P. Ingals	Worthington	Columbus	Beverly Waugh Thomas A. Morris	Robert O. Spencer
1846	Elijha H. Field Barzilla N. Spahr	Worthington	Columbus	L. L. Hamline Edmund S. Janes	Robert O. Spencer
1847	E. H. Field B. St. James Fry	Worthington	Columbus	all above served	John W. Clarke
1848	Uriah Heath James Mitchell	Worthington	Columbus	1842-1852	John W. Clarke
1849	William Porter Horace S. Sellman	Worthington	Columbus		John W. Clarke
1850	William Porter Stephen M. Merrill	Worthington	Columbus		John W. Clarke
1851	John Fitch James T. Bail	Worthington	Columbus	E. S. Janes	Cyrus Brooks
1852	Andrew B. See R. I. Black	Worthington	Columbus	E. S. Janes Matthew Simpson	Uriah Heath
1853	A. B. See John T. Miller	Worthington	Columbus	T. A. Morris	Uriah Heath
1854	Samuel C. Riker Carmi A. Vananda	Worthington	Columbus	Levi Scott	Uriah Heath  Zachariah Connell
1855	Samuel C. Riker Carmi A. Vananda	Worthington	Columbus	Thomas A. Morris  Edward R. Ames	Zachariah Connell
1856	Jacob S. Adams Jacob Martin	Worthington	Columbus Columbus	R. A. Morris	Zachariah Connell
1857	Levi Cunningham Jacob Martin	Worthington	Columbus	E. S. Janes	Zachariah Connell
1858	Levi Cunningham B. St. James Fry H. Wharton	Worthington Worthington	Columbus	Edward R. Ames	James M. Jameson
1859 1860	Francis A. Timmons Henry Wharton	Worthington	Columbus	Matthew Simpson	James M. Jameson
1861	Francis A. Timmons Richard Doughty	Worthington	Columbus	E. S. Janes	George W. Brush
1862	Wm. H. McClintick Wm. H. McClintick	Worthington	Columbus	T. A. Morris	George W. Brush
1863	E. H. Heagler T. W. Stanely	Worthington	Columbus	Baker	George W. Brush
1864	H. H. Ferris T. W. Stanley	Worthington	Columbus	E. R. Ames	George W. Brush
1865	F. F. Lewis Samuel Bateman	Worthington	Columbus	Clark	James M. Jameson
1866	Samuel Bateman	Clintonville	Columbus	T. A. Morris	James M. Jameson
1867	A. R. Miller	Clintonville	Columbus	E. R. Ames	C. A. VanAnda
1868	A. R. Miller	Clintonville	Columbus	C. Kingsley	C. A. Van Anda
1869	W. W. Cherrington	Clintonville	Columbus	E. S. Janes	C. A. Van Anda
1870	W. W. Cherrington	Clintonville	Columbus	E. R. Ames	C. A. Van Anda
1871	Lovett Taft	Clintonville	Columbus	E. S. Janes	J. M. White
1872	Lovett Taft	Clintonville	Delaware	S. M. Merrill L. Scott	J. M. White
1873	Lovett Taft	Clintonville	London	E. R. Ames	L. M. White
1874	S. C. Riker	Clintonville	London	I. W. Wiley	A. B. See
1875	R. H. Griffith	Clintonville	London	R. S. Foster	B. N. Spahr
1876	Daniel Horlocker	Clintonville	London	S. M. Merrill	B. N. Spahr
		Clintonville	London	G. Haven, L. Scott	B. N. Spahr
1877	Daniel Horlocker				
1878	Daniel Horlocker	Clintonville	London	W. L. Harris	B. N. Spahr
1879	S. C. Frampton	Clintonville	London	Matthew Simpson	I. F. King
1880	Tell A. Turner	Clintonville	London	Jesse T. Peck	I. F. King
1881	Tell A. Turner	Clintonville	London	Wm. L. Harris	1. F. King
1883	H. L. Whitehead	North Columbus	London	Thomas Bowman	James H. Gardner
1884	Elias N. Nichols	North Columbus	London	Stephen M. Merrill	James H. Gardner
					•
1885	Elias N. Nichols	North Columbus	London	Randolph S. Foster	James H. Gardner
1886	Elias N. Nichols	North Columbus	London	Cyrus D. Foss	James H. Gardner
1887	John G. Jones	North Columbus	London	Edward G. Andrews	James M. Weir
1888	John G. Jones	North Columbus	London	Henry W. Warren	
1889	Charles V. Pleukhamp	Neil and Asbury Chapel	Columbus	Stephen M. Merrill	John C. Jackson
1890	Charles G. Smith <sup>a</sup>	Asbury Chapel	Columbus	Willard F. Mallalieu	John C. Jackson
1891	Charles G. Smith <sup>a</sup>	Asbury Chapel	Columbus	Chas. W. Fowler	Hiram C. Sexton
1892	David Storer	Asbury Chapel	Columbus	Thomas Bowman	Hiram C. Sexton

Year	Pastor(s)	Circuit	District	Bishop	DS or PE*
1893	Isaac F. King <sup>a</sup>	Asbury Chapel	Columbus	John F. Hurst	Hiram C. Sexton
1894	Isaac F. Kinga	Marble Cliff	Columbus	John M. Walden	Hiram C. Sexton
1895	Isaac F. King <sup>a</sup> Isaac F. King <sup>a</sup>	Marble Cliff	London	John H. Vincent	Wm. D. Cherington
1896	Isaac F. King <sup>a</sup>	Marble Cliff	London	Stephen M. Merrill	Wm. D. Cherington
1897	Thomas Edwards	Marble Cliff	London	Earl Cranston	Wm. D. Cherington
	Thomas Edwards John M. DeWeese <sup>a</sup>			Edward G. Andrews	J. C. Arbuckle
1898	W. A. Hagerty <sup>a</sup>	Marble Cliff	London		
1899	w. A. nagerty	Marble Cliff & Fifth	Columbus	Daniel A. Goodsell	J. C. Arbuckle
1900	E. R. Stafford	Marble Cliff	Columbus	Isaac W. Joyce	J. C. Arbuckle
1901	Wm. F. Fillera	Marble Cliff	Columbus	Henry W. Warren	J. C. Arbuckle
1902	Wm. F. Filler <sup>a</sup>	Marble Cliff & Fifth	Columbus	James N. Fitzgerald	Isaac Crook
1903	W. G. Smith <sup>b</sup>	Marble Cliff	Columbus	Stephen M. Merrill	A. H. Norcross
1904	H. J. Holcomb	Marble Cliff	Columbus	Charles W. Fowler	A. H. Norcross
1905	H. J. Holcomb	Marble Cliff	Columbus	David H. Moore	A. H. Norcross
1906	Frank DeWeese	Marble Cliff	Columbus	Charles C. McCabe	A. H. Norcross
1907	Frank DeWeese <sup>D</sup>	Marble Cliff	Columbus	Luther B. Wilson	Herbert Scott
1908	R. F. Bishop	Marble Cliff	Columbus	Wm. F. Anderson	Herbert Scott
1909	J. E. McKenny	Marble Cliff	Columbus	Wm. F. McDowell	Herbert Scott
1910	J. E. McKenny	Marble Cliff	Columbus	Wm. F. McDowell	Herbert Scott
1911	J. E. McKenny	Marble Cliff	Columbus	Earl Cranston	Herbert Scott
1912	J. E. McKenny	Marble Cliff	Columbus	Wm, F. Anderson	Austin M. Courtenay
1913	J. E. McKenny	Marble Cliff	Columbus	Wm. F. Anderson	Austin M. Courtenay
1914	Charles W. Graham	Marble Cliff &	Columbus	Wm. F. Anderson	Austin M. Courtenay
		Fifth			
1915	Elmer Carnes	Marble & St. Clair	Columbus	Wm. F. Anderson	Austin M. Courtenay
1916	J. W. Mougey	Marble Cliff & St. Clair	Columbus	Wm. F. Anderson	Austin M. Courtenay
1917	R. A. Hall	Marble Cliff & & Fifth	Columbus	Wm. F. Anderson	Austin M. Courtenay
1918	R. A. Hall	Marble Cliff &	Columbus	Wm. F. Anderson	T. H. Campbell
1919	D. P. Holt	Marble Cliff & & Trinity (Grandview)	Columbus	Wm. F. Anderson	T. H. Campbell
1920	Charles Busch	Marble Cliff & St. Clair	Columbus	Wm. F. Anderson	T. H. Campbell
1921	E. S. Matheny	Marble Cliff & E. Columbus	Columbus	Wm. F. Anderson	T. H. Campbell
1922	E. S. Matheny	Marble Cliff & E. Columbus	Columbus	Wm. F. Anderson	T. H. Campbell
1923	E. S. Matheny	Marble Cliff & E. Columbus	Columbus	Wm. F. Anderson	T. H. Campbell
1924	E. S. Matheny	Marble Cliff & East Columbus	Columbus	Thedore S. Henderson	W. C. Hartinger
1925	E. S. Matheny	Marble Cliff & St. Clair	Columbus	Theodore S. Henderson	W. C. Hartinger
1926	E. S. Matheny	Marble Cliff	Columbus	Theodore S. Henderson	W. C. Hartinger
1927	E. S. Matheny	Marble Cliff	Columbus	Theodore S. Henderson	W. C. Hartinger
1928	E. S. Matheny	Marble Cliff	Columbus	Theodore S. Henderson	W. C. Hartinger
1929	E. S. Matheny	Marble Cliff	Columbus	Edgar Blake	W. C. Hartinger
1930	Earl G. Ross	Marble Cliff	Columbus	Edgar Blake	Isaac E. Miller
1931	Earl G. Ross <sup>a</sup>	Marble Cliff & & Columbia Hgts.	Columbus	H. Lester Smith	Isaac E. Miller
1932	Earl G. Ross <sup>a</sup>	Marble Cliff & Columbia Hgts.	Columbus	H. Lester Smith	Isaac E. Miller
1933	Henry S. Bailey <sup>d</sup>	Marble Cliff & Queen Ave.	Columbus	H. Lester Smith	Isaac E. Miller
1934	Henry S. Bailey <sup>d</sup>	Marble Cliff & Queen Ave.	Columbus	H. Lester Smith	Isaac E. Miller
1935	Henry S. Bailey <sup>d</sup>	Marble Cliff & Queen Ave.	Columbus	H. Lester Smith	Isaac E. Miller
1936	Henry S. Bailey <sup>d</sup>	Marble Cliff & Queen Ave.	Columbus	H. Lester Smith	Isaac E. Miller
1937	Paul Weaver <sup>a</sup>	Marble Cliff	Columbus	H. Lester Smith	Isaac E. Miller
1938	James F. Lorenz	Riverside	Columbus	H. Lester Smith	A. G. Schatzman
1939	James F. Lorenz	Riverside & Columbia Hts.	Columbus	H. Lester Smith	A. G. Schatzman
1940	James F. Lorenz	Riverside & Prior Chapel	Columbus	H. Lester Smith	A. G. Schatzman
1941	James F. Lorenz	Riverside & Prior Chapel	Columbus	H. Lester Smith	A. G. Schatzman
1942	Marvin A. Rusk	Riverside	Columbus	H. Lester Smith	A. G. Schatzman
1943	Marvin A. Rusk	Riverside	Columbus	H, Lester Smith	A. G. Schatzman
1944	Sidney C. G. Everson	Riverside	Columbus	H. Lester Smith	John T. Alton
1945	Sidney C. G. Everson	Riverside	Columbus	H. Lester Smith	John T. Alton
1946	Sidney C. G. Everson	Riverside	Columbus	H. Lester Smith	John T. Alton

Year	Pastor(s)	Circuit	District	Bishop	DS or PE*
1947	Sidney C. G. Everson	Riverside	Columbus	H. Lester Smith	John T. Alton
1948	Sidney C. G. Everson	Riverside	Columbus	H. Lester Smith	John T. Alton
1949	Sidney C. G. Everson	Riverside	Columbus	Hazen G. Werner	John T. Alton
1950	Charles H. Graham	Riverside	Columbus	Hazen G. Werner	Warren W. Wiant
1951	Fred C. Moore	Riverside	Columbus	Hazen G. Werner	Warren W. Wiant
1952	Fred C. Moore	Riverside	Columbus	Hazen G. Werner	Warren W. Wiant
1953	Fred C. Moore	Riverside	Columbus	Hazen G. Werner	Warren W. Wiant
1954	Fred C. Moore	Riverside	Columbus	Hazen G. Werner	Warren W. Wiant
1955	Fred C. Moore	Riverside	Columbus	Hazen G. Werner	John W. Dickhaut
1956	Fred C. Moore	Riverside	Columbus	Hazen G. Werner	John W. Dickhaut
1957	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Harold M. McAdow
1958	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Harold M. McAdow
1959	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Harold M. McAdow
1960	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Louis R. Wolter
1961	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Louis R. Wolter
1962	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Louis R. Wolter
1963	Dale R. Beittel	Riverside	Columbus	Hazen G. Werner	Louis R. Wolter
1964	Wheaton P. Webb	Riverside	Columbus	Hazen G. Werner	Louis R. Wolter
1965	Wheaton P. Webb	Riverside	Columbus	Francis Gerald Ensley	Claude Garrison
1966	Wheaton P. Webb	Riverside	Columbus	Francis Gerald Ensley	Claude Garrison
1967	John G. Koontz	Riverside	Columbus	Francis Gerald Ensley	Claude Garrison
1968	David B. Sageser	Riverside	Columbus	Francis Gerald Ensley	Claude Garrison
1969	David B. Sageser	Riverside	Columbus	Francis Gerald Ensley	Claude Garrison
1970	David B. Sageser	Riverside	Columbus Nor	rth Francis Gerald Ensley	Walter L. Plummer
1971	David B. Sageser	Riverside	Columbus Nor	rth Francis Gerald Ensley	Walter L. Plummer
1972	David B. Sageser	Riverside	Columbus Nor	rth Francis Gerald Ensley	Walter L. Plummer
1973	David B. Sageser	Riverside	Columbus Nor	rth F. Gerald Ensley	Walter L. Plummer
1974	David B. Sageser	Riverside	Columbus Nor	rth F. Gerald Ensley	Walter L. Plummer
1975	David B. Sageser	Riverside	Columbus Nor	rth F. Gerald Ensley	Walter L. Plummer
1976	E. James Dickey	Riverside	Columbus Nor	rth F. Gerald Ensley	Hughey L. Jones
1977	E. James Dickey	Riverside	Columbus Nor	rth Dwight L. Loder	Hughey L. Jones
1978	E. James Dickey	Riverside	Columbus Nor	rth Dwight L. Loder	Charles D. Kirsch

- \* = District Superintendent or Presiding Elder
- a = Supply Minister
- b = Undergraduate yet in course of study
- c = From 1908-1914 and in 1920 a part of the Delaware Division
- d = Retired minister

Riverside has been in the Ohio Conference for the period 1842 to 1969, and in the West Ohio Conference from 1970 to the present time.

Additional ministers who have served Riverside include:

W. Richard Baker, Associate 1969
David C. Campbell, Minister of Education 1963-66
Foster Hotchkiss, Minister of Music, 1961-62
John David Klein, Associate Minister, 1970-75
George W. Oerke, Associate Minister, 1967
Marvin Peterson, Minister of Music, 1963-66
William C. Taylor, Associate Minister, 1968-69
Judson Weed, Minister of Parish, 1959-69
Charles Whitman, Minister of Parish, 1972-present

# Chronological Chart of Events 1842-1978

- Founding of Kellogg Chapel, the beginning of Riverside Methodist Church, in a log cabin at the Northwest corner of Tremont and Lane Avenue, named after its first minister, Martin P. Kellogg

  Moved to new location on the west side of Riverside Drive at Lane Avenue, on lot donated by Samuel Medary. Changed name to Asbury Methodist Episcopal Church.

  Service of Dedication

  Remodeled and rededicated by Bishop Stephen M. Merrill, former minister in 1850

  Name changed to Marble Cliff Methodist Episcopal Church
- 1917 Moved to new location at 2719 Zollinger Road Dedicated by Reverend Thomas Campbell
- 1923 All indebtedness paid mortgage burning was held.
- 1924 Lot for parsonage purchased for \$495.00
- 1925 Parsonage completed

1938	Name changed to Riverside Methodist Church. A new section was added to the church,				
	with remodelling and refurnishing.				
1942	100th Anniversary celebration				
1945	Service of Dedication — all improvements paid in full				
1955	Ground breaking ceremonies held for new Education Building, May 8th				
1956	Fellowship Hall and church offices completed. Two worship services began in the fall, one at 9:15 and another at 10:45 a.m.				
1957	Purchase of second parsonage at 1904 Berkshire Road. New schedule of worship, early service at 8:45, 2nd at 11:00 a.m.				
1959	Sanctuary remodelled and enlarged, Open House held on April 19th 1959				
1959	Ground breaking ceremony for Children's Building on August 9th				
1960	Corner stone laying for Children's Building on May 28th				
1960	First church school classes in new Children's Building				
1962	Sanctuary basement remodelled for choir headquarters.				
1962					
1962	Halsted Road Parsonage purchased. Four full-time ministers appointed to Riverside				
1965	Purchased property on Clifton Road				
1967					
1967	125th Anniversary of Founding celebrated on October 15th, Dr. Claude Garrison, District				
1060	Superintendent, guest preacher				
1968	Name changed to Riverside United Methodist Church				
1976	Clifton Road property sold				
1976	Returned to one service of worship at 10:45 a.m., and one church school period at 9:30				
4000	a.m.				
1978	Completion of the History of Riverside 1842-1978				
	OUR PAID CONNECTIONAL MINISTRIES FOR 1977				
District S	Superintendent Fund				
District F	Program Associates				
Episcopa	Fund				
Pension a	and Benefit Fund				
Equitable	e Salary Fund				
Gen. Cor	f/Administration				
Area and	Conference Administration Fund				
Conferen	ce Agencies Budget				
Annual C	Conference Expense				
World Se	rvice				
Conferen	ce Missions				
	Advance				
	o Youth Fund				
	Ilege Fund				
	ry General Aid				
•	/Lancaster				
	nd Welfare 924				
	cal and Inter. Rel. Concerns				
	nd Society				
	of Discipleship				
	ducation and Ministry				
	Ministries				
	al Education				
Missional	Priorities				
	TOTAL\$23,673				
In additi	on, through special askings, we made these voluntary				
contributions to:					
One Care	t Hour of Chaving				
One Great Hour of Sharing					
Judent I	Day				
	Relations				
Other Benevolences					

# RIVERSIDE UNITED METHODIST CHURCH

# Proposed Expense Budget 1977

PERSONAL SERVICE		
Senior and Parish Ministers Salaries  Music and Treasurer Salaries	\$19,400 7,510	
Full Time Staff Salaries	25,070	¢ 51 000
Total Personal Service		\$ 51,980
CHURCH PLANT AND PROPERTY	0.50	
Telephones (Includes Senior Minister) Utilities Maintenance	950 6,500 4,000	
Total Church Plant and Property		11,450
TAXES AND INSURANCE		,
Social Security Taxes Real Estate Taxes Property Insurance Health Insurance Workmen's Compensation Insurance	1,950 1,250 1,200 1,700 600	
Total Taxes and Insurance	<del></del>	6,700
DEBT RETIREMENT		
Mortgage Principal Mortgage Interest	2,100 1,200	
Total Debt Retirement		3,300
OFFICE AND PROGRAM		
Office Supplies and Postage Education Finance Library Music Stewardship Membership and Evangelism Social Concerns Missions Worship Ecumenical Affairs Professional Development-Dir. Christian Educ. Pastor-Parish Relations	4,000 1,800 700 200 425 25 100 25 25 75 400 215 85	
Total Office and Program		8,075
DISTRICT AND CONFERENCE APPORTIONMENTS		
District Fund Methodist Union Connectional Ministries	1,197 1,639 23,673	
Total District and Conference Apportionments		26,509
TOTAL EXPENSE BUDGET		\$108,014

## FROM SOME OF OUR MINISTERS

Charles W. Graham At Riverside — 1914



"A wee bit of history of Riverside Church — at the Annual Conference 1914, I was sent from Shephard to West Fifth Avenue and Marble Cliff Churches. I was a student at OSU at the time, though married and had four children, my salary at Shepherd was \$1000, the two above churches paid \$800.00. No parsonage on either charge.

I had a view of the situation at both churches, and knew they would never have a chance if they continued the locations — W. 5th Avenue Church on the east and above King Avenue was a Negro settlement of about 1500 souls — on the west and south of 5th Avenue a settlement of 1000 Italians, who were Catholic. There were few houses between 5th

Avenue, Star Avenue and Fishinger Road, with the exception of a group of small houses in the vicinity of the present Riverside Church.

I began to talk relocating both churches. The stone quarry folks offered us \$2000 for the little Marble Cliff church and we could have the church building and contents. They also said they would give us all the stone needed to rebuild on another location. The old church that stood across Riverside Drive at Lane Avenue was torn down, stone moved to present site and rebuilt. Pews, pulpits etc. were moved also — that was 1914-15. Fifth Avenue was built at 1st Avenue and Ashland, center of population at the time. The new church was called Trinity — sometime after the name was changed to Grandview then changed back to Trinity. Marble Cliff Church's name changed to Eastcliff — that was the name of the community then. There was no bridge except Fishinger bridge until downtown at Broad Street. We had a couple families that came to church when able by boat. Scioto Country Club had been built a couple years before. The congregation would be around 15 to 20, sometimes less. I went a time or two when I was the only one there. On May 4, 1915 there was such an occasion. I sat down on the front pew waiting for worshipers who did not come — I wrote the following in flyleaf of my Bible:

'O, wonderful Counselor, friend and guide
Who on the cross for sinners died,
Help me my daily cross to bear
and witness for the everywhere.
O'Christ who lovest to the end,
Who proved thyself, — the world's best friend;
Help me in my Gethsemane,
Ever to thee faithful be.
O, Master high above the strife
Who saw the worth of human life,
Who came not to destroy, but save,
Help me to be a willing stave.'

The congregations were disappointing then as sometimes now.

Old Marble Cliff prior to my going there had been largely a student appointment. I think I was the last of that breed, and only one year as both churches began to prefer and Trinity wanted a full-time Pastor. E. Stacey Matheny was the architect of the Church, a Methodist minister, and he succeeded me at Eastcliff. He planned and built the parsonage next to the Church, Lorenz followed him and built an extension on the sanctuary. The Lakin family and the Slyh family kept the church going.

I wish I could tell you more but time takes a toll. I am in my 93rd year of life. My memory is good and God has wonderfully blessed me. May 5th I celebrated 70 years in the ministry."

# James F. Lorenz At Riverside 1938-42



We were celebrating our tenth wedding anniversary with three small children when we came to Riverside and now we have just celebrated our Golden Wedding Anniversary, living in the same parish, and with four children and ten grandchildren!

I came to the Marble Cliff Circuit (for I also was to serve the Columbia Heights and St. Luke's Methodist Churches) with a dream of becoming a Methodist bishop and a faith that would remove mountains. I was ready to lay down my life for the church that I loved so much. It seemed as if the whole community along the Scioto River accepted the spirit of that faith to remove mountains. Whatever I proposed to do, the people of the church and community were ready to move.

One of the greatest inspirations of our ministry was the digging of the basement for the new addition to the Marble Cliff Chapel to create the

present sanctuary. We were all ready to dig with a big powerful shovel but the operator became ill with the flu. I proposed that we dig this big basement in the old fasioned way. So we invited the community to bring its shovels, tractors, mules and horses with plows to do this enormous job. What a response we had! Now there was no doubt about the building of the present sanctuary. This unique way of digging a basement in modern times made the front page of the Columbus Dispatch. No matter what we needed in those days, all we had to do was go out and ask for it. Jesus said, "If you have faith as a grain of mustard seed, you can remove mountains."

# Sidney C. G. Everson At Riverside 1944-50

"I was appointed to Riverside at the Conference of 1944 and served there until the Conference of 1950. It was, at that time, a very small, country congregation of about 100 souls (the actual membership was 106, I believe, when I went there.). I succeeded the Reverend Marvin Rusk, who had served two years, and who left the ministry to go into personnel work with Nationwide Insurance. He had succeeded the Reverend James Lorenz, who had been responsible for the remodelling program which had made such a beautiful, worshipful sanctuary out of the building. He eventually withdrew



from the Methodist Church and started an independent congregation near West High School.

When the war was over, the housing boom began, slowly at first, but with increasing tempo. During my six years, the Mountview area began to be built, and from it we got the majority of our new members. There was the customary friction between the long time members and the newer ones, but slowly the latter became the majority and were accepted. The membership grew to more than 300 in the six year I was there. It was after I left in the 'fifties' that the expensive housing to the north of the church took place.

The new members were active, innovative, energetic. It was during this time the Circle Seven was organized. They were responsible for starting the weekday nursery school; they sponsored programs of book reviews; activities for boys and girls. Improvements were made in the building; the basement was improved, indoor plumbing installed, and land purchased for future expansion. Jim Lorenz had started the practice of having the church run a stand at the Franklin County Fair at Hilliards, and this continued during my six years. It was a great deal of work and the new breed of member did not take to it like the older ones, but it was in this way that we got the money to buy the land behind the church to the next street. I believe the practice of having the stand was dropped when I left — a good thing, I think.

I doubt if there is anybody left at Riverside now who was there during my time — such is the nature of suburban living."

# Fred C. Moore At Riverside 1951-1957

"It was May 30, 1951, I received a telephone call from Bishop Hazen G. Werner to come to Columbus and meet the Pastor-Parish Committee to consider the appointment as Pastor of Riverside Church. Ruth and I, within two hours were being interviewed by Dr. Paul Carmack, Chairman of the Committee, John Winkler and others. The following day we were given a tour of the Parish, a country church, with 400 homes in a radius of one square mile. I quickly understood what Frank Sayers, a Trustee and Upper Arlington land



developer pointed out, namely we were in a rapidly growing area. Frank was even more correct than his most optimistic views of the area. (Upper Arlington rapidly growing, pushing block by block, house by house, from Lane Avenue to Fishinger Road, and the South Perry Township School in about four years was in the Upper Arlington School District.). I said yes, I would accept, and so did the Committee and, the Bishop made the appointment.

The Sunday School grew, the church attendance increased, our facilities were woefully inadequate. We were neither organized nor equipped to do what was rapidly becoming the mission of Riverside Church to do.

We organized two new couples groups — The Life Begins Club, for couples 40 years and older and, the Couples Club for those under 40, with Constitution and By-laws adopted by each. We began setting goals for our own number and reach out to others. We organized groups of "Friendly Visitors" and we regularly went from house to house, welcoming newcomers and inviting them to share in the life and work of Christ with us at Riverside Church.

Our goal was, to give every new member a job. To usher, teach, visit, sing in the choir, serve on Boards or Committees. Families in the church were young, and many, compared to family size of the present day. Their home mortgages, plus the many little ones, took much of their resources; not much left to give to the Church. But most of them were devoted and loyal and things happened to transform Riverside Church, which otherwise would have smothered and died out but the people "had a mind to work," and so they rose up to build.

During the building expansion program, we moved the Sunday School and Junior Church to the Parsonage. The 9:30 a.m. children's classes were held in the Parsonage basement and at 10:30 a.m. the same basement was filled with Junior Church, grades one through six. During Sunday School, the Adult Bible Class, taught by E. H. Laylin, used the living room and dining room of the Parsonage. The Church Office, night and day, 6 days a week was in a room upstairs in the Parsonage. The Preacher's wife, Ruth, was Secretary. This arrangement made it so we never had to go to work! When awakened in morning the work was right there where we were.

Both Ruth and I will cherish the experiences we had at your church, experiences which now and for years to come, will be among our best memories.

May God's Blessings continue to be with all who have long been on the journey and kept up the quest; and with those who have many more years left to journey, with Christ and the Church. Live fully today and tomorrow will richly be yours!"



# Dale R. Beittel At Riverside 1957-64

"I remember those seven years at Riverside with the greatest love and fondness. It is good to see the enthusiasm which is coming from Riverside Church members and to feel that it is back on its creative legs again and will be a stronger situation than in previous years have brought into being. My love to all."

# Wheaton P. Webb At Riverside 1964-66

"One of the possessions I cherish which came to me during my pastorate at Riverside was a gift from the secretaries of a beautiful edition of the Methodist Hymnal.

It is ten years since my Riverside years, but each week as I open this hymnal to select the hymns, I am reminded of the splendid choirs which Marvin Peterson developed, and of the ministries I shared with a dedicated staff and with an Administrative Board singularly aware of the mission of the church. Those were years when the members of a congregation did not all agree on the positions the minister espoused during those Viet Nam years, but there was never



any doubt that Riverside was stout in insisting on the freedom of the pulpit. All of us who shared the privilege of preaching knew that the congregation cared greatly to support a prophetic ministry."



# John G. Koontz At Riverside — 1967

We are retired and living in Florida. We do remember the fine attendance that we had in the two Services of Worship while at Riverside.

We need to remember that 'the whole Gospel for the whole person in the whole world is the main business of the whole Church.' "

# David B. Sageser At Riverside 1968-75

"Riverside Church was on the threshold of a distinct change in the character of its ministry to the Northwest communities when I was appointed as Senior Minister in 1968. The days of it's rapid suburban growth were over. A new era of settled community ministry was to begin.

For awhile that ministry was essentially youth oriented. Key leadership for that ministry was provided by Charles (Chuck) Richards with a unique and charismatic appeal. But these were times of social unrest, and a youth-oriented ministry contributed to basic



problems of congregational community. So long as Judson Weed continued in his ministry as indefatigable parish minister and snarer of new residents, the membership continued at a stable level, but the large groups of inactive members being removed by Charge Conference action brought about a significant reduction in the membership figures.

Nonetheless, Riverside Church grew in its significant ministry to the life of the community. Persons and organizations all through Upper Arlington and the Northwest area looked to Riverside for leadership and service. With the able assistance of Jack Klein, the involvement of the parish in community life went on apace. Although, by 1976, membership had leveled off at just over a thousand persons, the core group of leaders and committed personnel was very strong indeed, and the status of the parish as a significant place for lay training and for student interns from the Methodist Theological School was well established.

This had also been a time for an unsuccessful but noteworthy experiment — an effort on the part of David Sageser, W. Richard Baker (for a brief period), Jack Klein, and Chuck Richards to develop a "group ministry." There were many attractive features to the plan, but the cost of such a ministry and its particular timing in the changing history of the congregation's life made it less than fully successful. However, Jack Klein and I were able to carry on a team ministry, and this collegial relationship was the envy of many a congregation throughout the Annual Conference."

# John D. Klein At Riverside 1970-76



"I came to Riverside in 1970 at the ebbing tide of the 1960 protests. The church was somewhat divided because of its involvement in some of the crises of that decade; counter-culture life-styles, anti-Vietnam War feelings, dishonesty in government, college student protests, and high school hair and dress codes, to name a few.

I conceived of my responsibility as largely pastoral; that is, to keep the helpful contacts made with the counter culture, and at the same time to establish a ministry with the "establishment people," who had felt alienated from the church. The hope was to facilitate contacts between the two, or at least some understanding and, if

possible, some communication. For the 60's were over, and it was obvious that healing would have to happen and there would be new issues in the 70's to face together.

When I came, the plan was that the three ministers should work toward a Team Ministry of three equal partners, sharing that team approach with five "Lay Ministers" who would assist in various ways, the most important — making decisions concerning strategy and priorities in staff assignment and duties. Such a dream never really hardened into deed. After two years Chuck Richards returned to his home conference in Michigan. As new staff relationships were made, we never really tried to pick up the team approach again, although Dave Sagesar and I attempted to share most things equally.

My years at Riverside were certainly worthwhile ones in my ministry, and we made warm and supportive friendships with a wide variety of people whom I ever appreciate and long remember."

# Charles B. Whitman At Riverside 1972 to present

"I came to Riverside as the Parish Minister in the year of Our Lord, June 1972. David Sageser and Jack Klein were the Pastors. In 1970 we had retired from the active ministry at St. Luke's Methodist Church on W. 5th Avenue. On our last Sunday there, the Sunday School Superintendent made the announcement that there would be a "welfare" party that evening at the church for my wife and me. The Superintendent really meant a "farewell" party and we all had a big laugh. She may have been right the first time.

Riverside has become our home, having served over six years as of this date. The work here, especially with the children, and senior citizens, has been most rewarding. As in all churches, sometimes, it is frustrating but always fascinating.



Like all Methodist preacher's families, we have moved quite a bit. This was even doubled or tripled by being a Chaplain in the Army from 1942-65, part of which was Reserve time. While in the military, we served on three continents all the way from Europe to Japan with seven months in Newfoundland. Moving around and learning from different cultures adds a great deal to one's knowledge and helps him to at least be more tolerant and understanding. An assignment as Chaplain at Walter Reed Hospital in Washington helped me to understand the problems of the "lame, the halt, and the blind." One of the interesting experiences there was performing a marriage with the groom lying in bed and the bride standing by his side. Love always finds a way. Also a little girl with long golden pigtails had been suddenly stricken with polio, and was bitter about it. She was placed in the Children's ward which I visited daily. The first time I approached her, she said, "Go away, man, go away." When she left the hospital months later to go with her parents, who had been assigned to duty in Germany, she put her arms around me.

Next year, 1979, will mark our 50th year in the ministry. It has been a great privilege to be a minister of the Gospel and preach the "unsearchable riches" of Christ. The life, spirit, and teachings of Jesus has been our norm and standard. Nothing in all the world can take the place of genuine Christian love and goodwill.

As a Chaplain in the Armed Forces I became greatly disillusioned about war and the military. As a solution to international problems, they solve nothing and only create more problems. The complete waste and destruction of war is beyond belief. With nuclear bombs it becomes even more

terrifying. We could destroy much of life on the planet. God help us.

John Wesley, so it is said, had this motto, "Live and let live." I would change this slightly, "Give and help to live." One of my other mottos is "Worship God only, love his people, hate war, remember the poor and enjoy children." Also develop one's sense of humor. It is better to have a sense of humor than no sense at all, as an old saying goes. This is one of the priceless gifts of God.

It is a great honor to serve here at Riverside Church with Jim Dickey and Phyllis Gantz and all

the others."

# MUSIC

For more than nineteen centuries Christians have sung hymns. <sup>11</sup>Our Protestant concept of worship has at its center the priesthood of all believers. That is to say, the individual may approach God directly through prayer and song without the intercession of the priesthood. Until Martin Luther broke with the Roman Church the use of music informal worship was for many centuries restricted to the clergy and choir.

Today it is estimated that some 500,000 hymns have been written. Charles Wesley alone was responsible for some 6500. The Wesleys firmly believed in the importance of hymn singing by the congregation as a worship experience and John Wesley formulated the following five rules for

singers who desire to sing with sincerity and intelligence:

1. Above all, sing spiritually. Have an eye to God in every word you sing. Attend strictly to the

sense of what you sing.

2. Sing lustily and with good courage. Beware of singing as if you are half dead or asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of satan.

3. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the

congregation.

4. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; and take care not to sing too slow. This drawling way naturally steals on all who are lazy, and it is high time to drive it out from among us.

5. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a

blessing.

Though quaintly stated, and even amusing, these rules are nevertheless entirely applicable today. One of the original tenants of the American Methodist Episcopal Church was to stress vocal music in church services. In the General Conference Journal held in Baltimore, Maryland in 1840, two years before the founding of Riverside, the following report on singing is given: "Our rules particularly guard against formality in singing, provide for singing schools, object to fugue tunes, direct that the congregation be taught the tune by the singers singing the tenor only, and expressly,

require the preacher to exhort every person in the congregation to sing."

In 1842, the Ohio Methodist Conference met at Hamilton with Bishop Morris presiding. Joseph Trimble, son of former Governor Trimble, and one of the outstanding Methodist ministers for many years was the Presiding Elder of the Columbus District at this time. His district included eleven circuits of which the Worthington Circuit was one and was the one in which Riverside Church was organized as Kellogg Chapel. At this conference the Committee on Music reported: "Resolved that the use of instrumental music in the church in any form is a departure from primative Methodism, which we believe God raised up to spread Scriptural holiness over these lands, and that we view with mortification and regret, the efforts made in some parts of this union to introduce instrumental music into the worship of God on the Methodist Church. (2) That we advise our brethern who are engaged in managing and teaching in our colleges and seminaries to pay special attention to cultivation of vocal music instead of instrumental so far as their influence may extend and so far as they can prudently do away with the pomp and theatrical appearances of exhibitions and commencements, which we think have a tendency to foster a love of the stage. (3) We advise all of our friends who are engaged in the management, and teaching of Sabbath School to use all proper diligence and influence to cultivate vocal music and make singing a part of the regular exercises of the Sabbath School to use all proper diligence and influence to cultivate school music and make singing a part of the regular exercises of the Sabbath School.

(4) That we use every prudent means to encourage our people to get up and sustain our own Church singing association and use the Methodist Harmonist for the improvement of singing in our congregations. (5) That we will use every prudent effort to put a final stop to the practice which is beginning to obtain among us of young instruments and even bands of music in our Sabbath School celebration. Thereby encouraging in our children even in our Sabbath School the love of parade and show instead of impressing them with the meekness of Jesus."

We understand more clearly the problem of these early Methodists when we find reference in "Ohio Composers and Musical Authors" by Mary Hubbell Osburn, an Upper Arlington resident, that "one of the earliest pipe organs in Ohio was purchased in 1831 by the First Presbyterian Church of Columbus; and another came to the First Congregational Church of Marietta in 1844." During this era the state of Ohio was championing music in the schools, and academies were encouraging "teachers and ambitious young performers to study abroad from about 1840, and the profession of teaching and performing artists may be said to have arrived about the middle sixties. . ." Over two hundred academies flourished in Ohio; many were abandoned as high schools took their places, and others became the foundation of some of our colleges. Mrs. Osborn points out that "the natural development of hymn-singing was the church choir. Notable among the earliest choral bodies were the New Jerusalem and Haydn Societies in Cincinnati (1819); the Handel Society in Columbus (1821-30); and the Pleydel Society in Dayton (1823). Others followed as cities grew and flourished through the century. Opposition to organs and other instruments in church among certain religious sects was gradually overcome, but not before many controversies arose. Benjamin Hamby, well-known as the composer of "Darling Nellie Gray" and a prolific producer of Sunday School songs, and of some church hymns which have been included in hymnals all over the world, was a preacher before becoming a song-writer, and withdrew from the church on that account.

In the Kellogg Chapel we do not know who led the singing, most likely the pastor if there was singing. In later years, however, in the Asbury Chapel the following names have come to us of organists and pianists:

Flora Adams, who became a Mrs. Toy, was a daughter of Mr. and Mrs. Addison Adams. She was a cousin of the Missess Mary and Sarah Adams, of the early family founders.

Lovett Jones was a member of the Thomas Jones family who operated the Jones Mill. His father was long a trustee and his mother a Sunday School teacher. Mr. Jones was said to have a very fine bass voice, and Herbert Lakin sang a very good tenor. They were remembered as being welcome additions to the church choir. Mr. Jones married Jennie Lawson of Westerville, and they had two sons, T. Murray and Karl Thomas Murray.

Callie Caroline Lakin Slyh, organist of the Asbury Chapel was the daughter of Mr. and Mrs. S. W. Lakin whose property lay north of the area of Lane Avenue and between Starr and Tremont roads. She married Clarience Slyh, a son of Daniel Slyh, who was a secretary of the Marblecliff Sunday School. Celebrating her eightieth birghday in 1942, she was present at the 100th Anniversary Celebration of Riverside.

Lura O. Lakin was a daughter of Mr. and Mrs. George W. Lakin. She married the son of a well-known Methodist minister, James F. Lakin, and later in summer visits brought her children to the Marble Cliff Church and Sunday School.

Allie (Almeda) Slyh married Mr. W. H. Baker. The officiating pastor was Reverend Issaac F. King who presided over weddings and funerals of several of the Slyh family.

Following the tradition of her mother's educational experiences, Miss Florence Lakin, daughter of Mr. and Mrs. George W. Lakin, passed happy years on the campus of Ohio Wesleyan University and returned to her community musically trained as had been her mother before her and infusing additional interest into the musical activities of her church.

Mrs. Caroline Lakin Slyh recalled "that as a small child there was a singing school for the older people but it had ceased to function when she was old enough to attend. She also recalled that the first organ was purchased when she was a young child. It was purchased by the more progressive members of the church who met with opposition from older members brought up in the strict Methodist tenents regarding musical instruments. One devout lady was particularly disturbed and believed that the organ was the instrument of the devil and was with difficulty persuaded to continue coming to the church. She always refused to sing with organ accompaniment thereafter."

Mrs. C. L. Slyh learned to play from a school teacher, Miss Mary Miller who boarded at the S. W. Lakin home and taught music on the side to some of her students. She played the organ at church for some years after she reached the age of 21 which would have been in the early 1861's. The organ was remembered as being quite a good one for the time and had stops upon it which were the

delight and awe of those who early used it. It was later replaced by a larger one, one hundred dollars being raised for that purpose of the women in the 1890's. When the Marble Cliff Church was moved to Zollinger road, the old organ was disposed of for eight (\$8.00) to a Mrs. Ford.

During the pastorate of Reverend Haggerty in 1899, the Epworth League decided to buy and pay for a new piano. Miss Florence Lakin and Miss Etta Hunsicker were the purchasing committee.

Bought in Columbus, it was used for many years for all the music in church services.

Mrs. Floyd Olson played for the choir directed by Mrs. James Grimes during Reverend Matheny's tenure. Mrs. Matheny also was a musician of talent and occasionally sang at the church services as soloist. In 1930-32, Reverend Earl G. Ross organized and played in an orchestra with the young people. The Griffins, who were returned missionaries, living in the community for a time, directed the choir and were very active in church affairs.

A unique choral group, The Young People's Choir, was organized in 1938, directed and accompanied by Mrs. James Lorenz. Mrs. Lorenz had had wide experience as an accompanist since her childhood days, being connected with school choral organizations since she was in grade school and on through her high school years. Her experience as a school teacher combined to make her an ideal leader of such a group as this one. On Easter 1940 the young people wore for the first time the robes made for them by members of the women's circles. From ten or twelve young people in the Junior Fellowship meetings, it grew to twenty-five members. It was this choir that was performing during a Community Meeting of Westgate People on Pearl Harbor Day, December 7, 1941. Reverend Lorenz was conducting a worship service in West High School, following which the question of a new Methodist Church in Westgate was discussed, and twenty-five of our young choir members were a part of that service.

Riverside has been blessed continually with talented musicians who have contributed significantly to the services of worship. In more recent years these include Mrs. S. J. Randall, choir director and organist, Mrs. Robert Gibson, organist, Mrs. Constance Colbree, who served while her husband was getting his Ph.D. at OSU, Mrs. Glenn Wilson, Mrs. Richard Yardley, choir director who served for four years during the pastorate of Reverend Moore. Dr. Marshall Barnes assumed his duties as organist on August 4, 1957. Most of his musical training had been at the State University of Iowa from which he received the Ph.D. degree in Composition, as well as the M.A. and B.M. degrees, following with graduate study at the Julliard Graduate School in New York. Later that fall his duties were increased by the Music Committee when he received the appointment as Choir Master of the Church.

The fifties and sixties brought an explosion of musical activity to Riverside. New robes for the Crusader Choir were obtained during 1958 when the Music Committee asked for one hundred people who would be "choir sponsors" by giving five dollars, with the resultant five hundred dollars enabling the purchase of these robes, as well as financing the making of gowns for the Herald Choir, with the addition of three or four more robes for the Chancel Choir. The Children's Choirs, composed of some 105 children between the first and sixth grades, were directed during this time by the lovely and talented Barbara Beittel, wife of the pastor.



Chancel Choir Members — Jack Woodruff, Director

First row, left to right Cathy Lewis, Joanne Woodruff, Jo Ann Moak, Betty Salt, Joan Adams, Nancy Nicklaus. Second row, Margaret Everett, Marian Hermance, Ann Gabriel, Nancy Savage, Patricia Lewis, Salley Dickey, Donald Mook, Third Row, Henry King, Pete Corey, Bud Savage, Donald Moak, Linda Niswander, Pat Carleton. Fourth Row, Gordon Seese, Jim Dayton, Paul Niswander, Bill Lewis and Director Woodruff.

To facilitate robing of the children, distribution of necessary music, and orderly procession to the sanctuary, choir mothers were used by the various choirs. This proved to be a very successful innovative program of service, utilizing not only mothers of choir members but others also.

For several years, Riverside enjoyed the services of Dr. Barnes, Mrs. Beittel and Mr. Jack Woodruff in the music program, during which time, the program progressed and grew from a single adult choir to four choirs of various age groups. It was much to the credit of these three persons that the music program had grown to the extent that Riverside needed a full-time minister of music.

Reverend Foster Hotchkiss was appointed Minister of Music and assumed the position as Choir Director with his appointment in the summer of 1961. The choirs of Riverside began the 1961-62 year with a total of 215 persons enrolled in the seven choirs called Carol, Chancel, Crusader, Cherbu, Wesley, Fellowship and Herald. It was during this time that the Mary Guild, a devoted group of older women of the Church, presented the Church with another 25 new hymnals, supplementing the total number of some two hundred hymnals which they had donated over a six-year period.

A unique service of music and drama was presented by the church choirs in December 1963 under the direction of the new Minister of Music, Marvin E. Peterson who succeeded Reverend Hotchkiss. Assisted by William Casto, Jr., Educational Assistant, the service was held at the Hastings Junior High School, which was filled to capacity, as space limitations made it impossible to hold the service in the church. The nativity story was unfolded through the use of congregational hymns, anthems, solos, and dramatic presentations by the choirs.

With an enrollment of 253 choristers, the choir school became the second largest in the Columbus District, certainly a new high of achivement for Riverside, not only from the size of the choir, but from the benefits received by those participating and those receiving.

New Methodist hymnals were approved by the 1964 General Conference, published for the first time in May 1966, and at the direction of the Worship Commission and the Official Board of Riverside, the new hymnals were ordered and 300 new bright red hymnals were received, dedicated and used for the first time on Sunday, September 18, 1966. The new edition of the hymnal, the first since 1935, had a wide selection of music more suitable for congregational singing. Other features included a more representative selection of texts, including the world church, Gospel hymns, and Methodist heritage; consecutive numbering of all hymns, readings and prayers; and restoration of some old favorites along with the addition of new texts and tunes and the revision of some of the present texts and tunes.

Congregational members had the privilege of donating \$3.00 toward the purchase of each hymnal, and receiving if they so desire, an old hymnal for their own. Bookplates were available for anyone wishing to donate hymnals as memorials.

Miss Sharon Downing became Director of Music during 1967, succeeded in 1968 by a change in musical staff assignments with Mrs. Linda Taylor as church organist, Mr. Robert Ginther, band director at the Upper Arlington High School, serving as director of the junior and senior high choir (Wesley), Mrs. Beverly Pettit, new director of the Children's choirs, and Mr. Jack Woodruff, vocal director at Hastings Junior High School, appointed as Senior Choir director. Jack, who has served since then, is a native of Columbus having attended North High School and Capital University where he earned a Bachelor of Music Education degree. He was a charter member of the famous Columbus Boys Choir and credits much of his interest and success in choral music to an outstanding high school teacher who encouraged and advised him to continue in this particular branch of the musical world. Jack's wife, Joanne, is a member of the Chancel Choir.

It wasn't long thereafter following years of discussions and actions to establish funds and ways to provide a pipe organ for the church that reconsideration triggered by the request of the Organ Fund Committee for further instruction, the Official Board voted 23 to 3 to abandon plans for the purchase of a pipe organ, and to establish a Memorial Pipe Organ Fund for ultimate purchase, and to establish a committee to bring in recommendations for the purchase and funding of an adequate electronic organ. In March 1969 the Official Board voted to buy a new electronic organ. The action began at a Charge Conference with the Organ Selection Committee's recommendation, which was delayed temporarily by Finance Committee action, was approved by near unanimous vote. Principal objections had to do with the expressed fear that we might wait a very long time for the achievement of a pipe organ and with concern for proper financing methods. The organ, costing approximately \$9,000, was paid for in part by the 1969 Easter offering of \$1600 when the Riverside members with a heartening response opened their hearts and pocketbooks to this cause. There was already some \$3800 cash available, and following installation of the new organ, approval was given for the balance of \$2,085.46 to be taken from part of the Shuman Estate given to the

church.

The new electronic Baldwin organ, Model CL-CC, product of the Baldwin Organ and Piano Company, was dedicated in the Service of Worship in honor of The Consecration of the Organ and the Lighting of the Advent Wreath on Sunday afternoon, November 30, 1969. A concert by Mrs. Linda Taylor, organist on the new organ brought versatility, a depth of color of tone never before available to Riverside. The organ stands as a memorial to Mrs. Joan Hall, Mrs. Bertha Shuman and John Sinclair, with additional memorial gifts honoring Paul Benner, Annabelle Bess, Mrs. E. C. Corbett, Marjorie Douglas, Audrey Dunivant, John Hunt, Ted Kohr, Clara Lakin, Hazel Loudenslager, Jack Leland Ray, Howard Richards, Mary Richards, Jesse Rogers, Katie Rogers, Everett Sandefur, Mrs. Percy Tetlow, Mr. Kintner, Howard McElfresh and Arthur J. Pettit.

Mrs. Sunny Murtha replaced Mrs. Pettit as Director of the Children's Choirs. Mrs. Murtha came to our church with 17 years experience with children's choirs in New England and in First Community

Church of Columbus.

It was in 1970 that the appointment of Mrs. William Carleton (Pat) became effective as our organist. Pat had often presided at the organ previously as a supply organist. A native of Marietta, Ohio, Pat attended Marietta College, majoring in art, which she has put to many uses in many ways here at Riverside. The Carletons came to Columbus about sixteen years ago, joining Riverside at that time. Both Pat and her husband, Bill who is with the John W. Galbreath Company, have been active in many organizations and groups of the church.

With the arrival of the Dickey family, Sally Dickey soon began to organize children's choirs, which had become inactive. She was appointed Director of the Children's Choirs, and so once again

our youngsters have the opportunity of enjoying and serving this service of worship.

Each service of worship at Riverside is enhanced by the many musical programs presented, including anthems by the choirs, with occasional solos by individual members, as well as the organ preludes, all of which comes from the extensive and comprehensive repertoire of each.



One of the Children's Choirs under the direction of Sally Dickey. The inspiration of the fresh young voices and interested faces of the group as they share their songs with the congregation is one of the rewards of attending Riverside!

## **ACOLYTES**

One of the very special service opportunities our church offers is the chance for children to function as acolytes in worship services. For several years the program was limited to young boys, usually with seventh graders taking the 9:30 service and sixth graders the 10:45 service. They would attend church school the hour they were not helping in the service. However, there was a period during the late sixties and early seventies when we had no such program. In the fall of 1973 a new acolyte program was inaugurated under the direction of the new Altar Guild, a new agency of our United Methodist Women. You will note that sentence has the word "new" in it three times, and that was the theme of the United Methodist Women then "celebrating the new!" Among other services of the Altar Guild was the recruitment and training of acolytes, a program for Junior High Girls. At present, Mrs. Mary Maxwell is coordinator of this program. We are not only aware of Mary's devotion to her church through this service, but also her many beautiful flower arrangements are a continual source of enjoyment on the altar and around the church.

Questions are often asked as to the significance of the actions of the acolyte. When there is only one acolyte why does he light the right candle first and extinguish it last? The candles represent the two natures of Jesus Christ — human and divine. Since the eternal divine nature is both before and after the expression in human nature, the right candle which symbolizes the divine nature is lighted first and extinguished last.

The acolyte bows his head for all prayers since the practice we follow in worship is to stand for hymns and acts of praise, bow our heads for prayer, and sit for instruction. They along with the congregation and choir face the altar for the singing of the Gloria Patri, since the altar is the visible symbol of the presence of God in our midst. The acolyte closes the services with the extinguishing of the candles and a moment of quiet reverence before the cross, the central symbol of our faith, as the congregation lingers silently in the presence of God.



Pictured above are some of the group of young people who serve the church each Sunday morning during the worship service as acolytes. Shown here from right to left are Lisa Stall, Mary K. Brown, Kelli McCaslin, Christine Adams, Jan Moore, Mary Beth Martin, Amy Johnson, and Julie Carleton.

## THE SUNDAY SCHOOL

The founding of a Sunday School often preceded the establishment of a church in the early days of Methodism. However, in the virgin forests of Perry Township, the roads made travel very difficult and families were far apart, so we hear of no consistently active children's classes for some years after Kellogg Chapel was established.

In Asbury Chapel we learn that the Sunday School started in the following way. Mrs. J. Brown, who had been the widow of Edmund Johnston, felt that a Sunday School was needed and undertook to start one. She arrived at the church at the appointed hour but to her disappointment not a soul had arrived. Time passed on and still none came. Discouraged and needing guidance she knelt at the altar to pray. Presently, the door opened and in came Mr. Frank Lane; again it opened and others came. Mrs. Brown continued to pray and more persons arrived. Finally, when she rose and turned around she found a small group assembled and ready for the first meeting. Testaments were used for the lesson since Sunday School papers were not then available to them.

In winter months the Sunday Schools did not operate even as late as 1866. In 1868 Pastor A. R. Miller reported that there were 7 officers and teachers, 50 scholars, 250 books, 24 subscribers to the Sunday School Advocate, and 5 conversions. Mrs. Lavina Jones, wife of the miller who was also a Church trustee for many years, taught at this time a young ladies' class called Excelsior. It was listed annually for some years as a large contributor of funds for the Conference Missionary Society. S. W. Lakin was the teacher of the Adult Bible Class and continued to be for many years. Mr. Jones was Sunday School Superintendent in 1873 over such classes as Excelsior, Buds of Promise, Busy Bees, and Try Company.

In 1877 Mr. G. W. Lakin became superintendent and continued to serve in that capacity until his death in the period just prior to moving the church to the Zollinger Road location. He lated headed the Perry Township Sunday School Association, which held an annual fair at which different groups

held booths and concessions and made money for their projects.

Sunday School teachers of those early years included Mrs. G. W. Lakin, Myra Slyh Gordon, Allie Slyh Baker, Etta Slyh Hunsicker, Mr. T. W. Benson (who was a Quaker grocer whose family attended the church for some years), Mrs. Brown, Miss Jones, daughter of Mr. and Mrs. Thomas Jones, C. Toy, Mr. Daymude, Mrs. Solomon Evans and her daughter Hattie. At the Zollinger Road site the first Sunday School teachers included Mrs. Pearl Heiley, Mrs. Grace Robey, mother of Mrs. Howard Richards, Mrs. Charles Amon, Mr. Yost (who had always been active in the Sunday School since he came to the community in 1919. He and his nine children were baptized in the Easter Service in 1925 by Reverend Matheny). Mr. Ed Lakin was Superintendent for some years.

Sunday School attendance continued to increase with the rapid growth of suburban families, simultaneous increase in church members and better facilities. During 1963 an average of 473 students attended Church School classes during the fall, compared to 448 for congregational attendance for regular Church service. Peak enrollment was reached in 1969, at which time the trend was reversed and statistics reveal a steady decline of church school enrollment since that time. Adequately trained teachers is a constant and recurring problem. The availability of the Methodist curriculum materials helped in the teaching programs, as well as laboratory schools provided for

training opportunities.

In 1966 we find a "New Day in Christian Education" as the theme for church schools, which was surely not a radical departure from a static past, but human knowledge and its technological results have produced a far different day from the day in which the little churches we remember with so much affection were so effective. New methods of scientific research have produced a world in which we have gone to the moon. The new sciences of jet propulsion and nuclear power have created a whole new world from those of the Kellogg Chapel Sunday School era. Each of us owes so much to those who have taught to us our Christian faith. If it were not for the faithful and consecrated Sunday School teachers of the past, we would not be where we are in our Christian experience today. As we remember those who gave of themselves in a day just gone so that our faith would be strong today, we are very conscious that we are no longer living in the day in which they lived and taught.

Religious education methods have changed in an attempt to help the teachers make God meaningful to our children and to relate to our religion, our Christ, to the world in which they are

living, a world that is producing so much new technical knowledge.

Dedicated teachers and officers in this current year include the Christian Education Director Miss Phyllis Gantz, assisted by Mrs. Sharon Moore, Education Commission Chairman, and teachers Barbara Fulk, Natalie Craft, Liz Bryan, Linda Bowers, Judy Cecil, Cindy Sawyer, Carolyn Brierly,

June Allen Linda Niswander, Flora John, Dorothy Earnshow, Linda Leichen, Sherry Myers, Ann Johnson, Jane Logan, Pauline Findlay, Kelly McCaslin.

Adult Sunday School members and attendance is recorded graphically, showing the period of growth and decline similar to the children and youth programs. One of the most faithful, thought provoking, diligent adult teachers for the last twenty-five years has been Ned Laylin, our distinguished lay leader, and Bible scholar, who, for those fortunate enough to attend his classes, has brought enlightened meaning to Christian education.

Reference to Table No. 1 will show Sunday School member enrollment, as well as average attendance, as found in the records of the Ohio Annual Conference Journals and Year Book for the reference years.



Some of the dedicated Sunday School teachers. Left to right, Betty Giammar, Susan Heffelfinger, Elaine Blosser, Elizabeth Bryan. Joan Johnson, Jane Logan, Judy Cecil, Beverly Bryan, Barbara Fulks.



1967 Confirmation Class
Ministers left to right, Marvin Peterson, Wheaton P. Webb,
Judson A. Weed and Ruth Browning

#### **OUR MISSIONARIES**

Riverside commissioned its first foreign missionary on Sunday, September 7, 1958. The Reverend Daniel A. Francis, a native of Puntamba, India, was commissioned in a ceremony in which the Reverend Dale R. Beittel, pastor, Dr. Judson Hickey, lay leader, and Mr. Charles W. Whitney, Chairman of Commission on Missions, participated.

Four years of prayerful support by the members of Riverside, and four years of hard, lonely work for Daniel Francis were culminated on Saturday, August 23, 1958 when Dan, as he is affectionately known by many, received his Master's degree from Boston University. He had left his wife, Margaret, and four children at home a half a world away in order to seek higher learning in the United States. He had attended Asbury Seminary and Asbury College, Wilmore, Kentucky, and the University of Kentucky at Lexington.

Previously a village pastor, Dan came to the United States with the hope that with his additional schooling, he would receive an appointment to a higher post in the Methodist Church of India, where he would be able to serve his people in a greater capacity. And then with all his work completed and after four years of wonderful experiences and a fine education, he returned home. Following the ceremony in which he was commissioned as Riverside's Missionary to India, Riverside members had the opportunity to share in his travel expenses home as more than eight hundred dollars was required.

Upon his return home, the following letter was received from Dan expressing his heartfelt thanks to the congregation for support of his efforts:

"To my Sponsors, and Men of God,

I, the undersigned, Daniel A. Francis, herewith express my heartfelt thanks and gratitude for the concern and interest you have shown regarding myself. Your prayers and gifts have made tremendous contribution to my preparation for the better ministry. I am sure in days to come this will be an ever-standing memorial of one of the undertakings of your church projects.

The masses of Hindu-India are still in ignorance, which is not only an ignorance of the Truth of Christ, but of social, economic, physical, and mental conditions there. She needs in great numbers well-educated and better-prepared leaders who would give her proper orientation in all these respects, and ultimately show her the WAY which is only in Jesus Christ. She cannot be saved from the evils stated above, until she is convinced of the fact that Christ is THE ONLY WAY, THE TRUTH AND THE LIFE.

Once again I openly thank my sponsors and the members of the Riverside Methodist Church for the prayers and material gifts they have offered to make my education and stay in this great land a success.

Yours In His Glad Service Daniel A. Francis"

In 1962 Riverside was contributing \$720 for the salary of Dan, who at that time was teaching in the Methodist Church School at Prakashalaya, India where there were 262 pupils in "primary and middle" school, compared to 113 in 1953, enrollment having doubled in ten years.

A few years later, another letter shared with the congregation in April 1966, shows an interesting trend:

- "... Greetings to you in Lord Jesus from Dan and Margaret. In May the Bishop will assign us to a town where there is a large high school. I am trained for the position of principal, and my Boston training will be effectively used.
- ... Today is our Republic Day and the school has a holiday. This morning we had Tri-color flag raising, and I invited the public to participate. I read Psalms 121 and offered prayer for the country, and for our new Prime Minister, Mrs. Indira Gandhi, the daughter of the late Pandit Jawaherlal Nehru. It is a great honor for the women (woman Prime Minister) and shows how our country is making progress.

. " My kindest regards to the Official Board. Thanks to the church for supporting me. My salary is arriving regularly. . . . Dan Francis"

Due to reorganization, the Church does not identify specific committments to Dan Francis now, but rather our share is included in the annual apportionments.



Reverend and Mrs. Daniel Francis in India

In August 1961 it was our good fortune to discover that Dr. and Mrs. Arthur W. Chaffee were returning to their mission work in Mexico and that there was an "opening" in their support. Our Pastor, and Mr. Dean Rummell, then Chairman of the Mission Commission, immediately recommended to the Official Board that the church accept this expansion of Christian witness by underwriting the available "support." It was the pleasure of the church to commission Dr. Chaffee within the month as "our missionary." Dr. Chaffee was an agricultural mission worker of the Methodist Mission Board in Mexico serving in several rural villages in Central Mexico. His duties and opportunities for service extend far beyond that of his agricultural and Christian training. While there was great similarity in his work to that of the Extension Worker here in Ohio, it was much more diverse in nature.

This mission support was continued for several years until Dr. Chaffee recently accepted a position negating support through the Conference.



Lef to right, Reverend David Campbell, Nancy Campbell, Reverend Judson Weed, Dr. and Mrs. Chaffee and children, Reverend Beittel, Reverend Charles Beittel, William Swank, Reverend Foster Hotchkiss.

#### **PART TWO**

#### PEOPLE AND ORGANIZATIONS

# THE "PEOPLE" OF RIVERSIDE

"Riverside Church is a community of people joined together by faith in Jesus Christ. This community exists to support the religious life of its members and to express their convictions in a secular world by utilization of their talents and energies.

It is our purpose to minister to our members by offering them opportunities for individual growth and education, and by maintaining a caring, loving fellowship for persons of all ages.

As disciples of Christ, we recognize our responsibility to extend our ministry beyond the church itself, and, to enable our members to live their faith by commitment of their prayers, gifts and service in the global community."

This purpose as set forth by the Council of Ministries and adopted at the Administrative Board meeting on January 26, 1977 is a replica of the purpose of the little congregation who gathered in that crude log cabin so many years ago, its content perhaps stated in a different manner, but the purpose enduring and unwavering.

In the beginning, the settlers were mainly on two military grants, the so-called Congress land surveys in Franklin County, which were originally owned by one Elijah Bachus and one John Stewart respectively. The Bachus grant included the lands now principally covered by Upper Arlington as far north as Fishinger Road. The Stewart grant began at Fishinger Road and included 4000 acres on north and east. One can look at the early 1800 Perry County maps on pages and find these pioneer families, principal land holders, who helped to found Kellogg Chapel, and maintain it by their great efforts and personal devotion.

Synonymous with the History of Riverside is the "Lakin Family." Edmund B. (Si) Lakin and his wife, Ruth Besse Lakin, active members this day are direct descendents among those pioneer families of Kellogg Chapel, Si's great great grandfather, Mr. Edmund Johnston, being one of the founders.

Edmund Johnston and his family lived in a home on the banks of the Scioto near Fishinger Bridge. This home many years was removed across the highway and up on the hill onto property owned by a descendent, Mr. Herbert Lakin. Mr. Johnston died young leaving his widow, Frances Stewart Johnston, and daughter Elizabeth, who later became Mrs. George W. Lakin, and who was all her life prominently associated with the church. Mrs. Johnston later married a Reverend Brown and they and their children were active in the church until they moved to Delaware in later years. Mrs. Brown organized the first Sunday School in Asbury Chapel. Her granddaughter, Miss Florence Lakin recalled as her handwritten notes record "... how the first session of Sunday School was carried on. Discouraged at the apparent lack of interest she advanced to the altar and knelt in prayer, petitioning for guidance. As she prayed the door opened and in came Mr. Frank Lane. The prayers continued, again someone arrived, and again. Eventually a small group had assembled and classes were held. They had no Sunday School supplies but read Testaments for their lesson."

George W. Lakin, b. 1836, d. 1914, son of Daniel and Dorcas, served as Sunday School superintendent for some thirty-five years, and his wife, Mary Elizabeth Lakin, b. 1842 d. 1919, the only child of Edmund and Martha Johnston, was a lifelong member of Marble Cliff. In the Tribute to the Memory of George W. Lakin, given at his funeral by Reverend Isaac F. King on April 14, 1914, it is fitting to repeat a portion: 13

"... In this community, the parent who sent his child to Sunday School knew that whatever the weather might be, one would be present at the Church to receive the child, and that he would be well cared for. Yes, and the person who was hungry to be taught a lesson from the Holy Scriptures knew each Sabbath morning that there was one man at Marble Cliff who ever stood ready to teach God's word.

It was the aim and ambition of our brother to adopt and practice in his school all the best modern methods. To be able to introduce such methods he attended township, county and state Sabbath School Conventions and Institutes, that he and the little band that worked with him might achieve the best results. Let us remember that all this was done when the physical surroundings of Marble Cliff were not encouraging. In a peculiar way, the field was circumscribed. But Brother Lakin worked on when his hope seemed to be against hope. In a long ministerial career, I have never known his Sabbath School record excelled. To seek for the applause of men was a thought very foreign to his mind. He did all without ostentation, for he was the personification of modesty.

Now he has ceased from his labors and has entered into rest. Will the work he loved so much go on?

In the providence of God, it often transpires that while He buries His workmen, He still carries on His work. When John Wesley died it seemed to the infant Church that an irreparable calamity had come to it, but new men came forward and the work was not retarded but it rapidly advanced. The same was true in this country at the death of Bishop Asbury. And at the death of Dr. Joseph M. Trimble some of us in the city thought we could not go forward, but the Churches of Columbus were never more prosperous than they are today. A few years ago, several leading persons of the little Fletcher Society, located just above us on the Scioto River, died, and it seemed to many of us that the end of that organization had come, but today we have there a vigorous and growing Church.

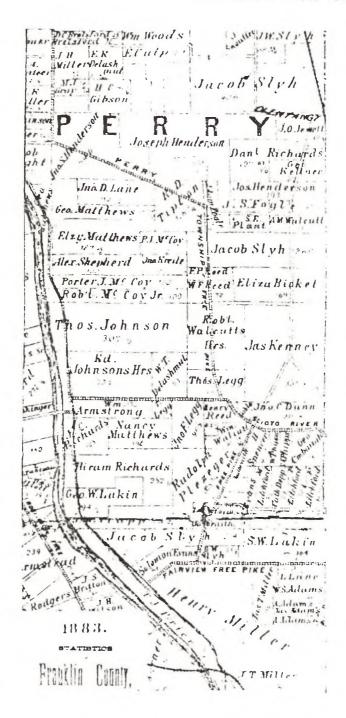
So now, I predict, if we, who are left, prove faithful to the trust assigned us, our dear Marble Cliff will, in the future, be all that our brother ever hoped for, or that he ever prayed for. The day will come when the seed sown will bring forth a hundred fold harvest."

In the annuals of Riverside we find the written involvements of this dedicated man's grandchildren, Si Lakin and his sister, Betty Lakin Love. Betty served in all capacities of the Women's Society, on various commissions, and was one of the most delightful speakers on various occasions of the Church. Betty, and her late husband, Kenneth, moved to Centerburg, Ohio, transferring their membership at that time. Si, too, has served in all capacities in the administration of the affairs of the Church, carrying on the traditions and devotion of his family. On May 8, 1955 at the Ground Breaking Ceremony for the Education Building, representing the Past, Present and Future were members of the Lakin family; Si, a member of the Board of Trustees represented the church of the Past; his father-in-law, Colonel E. H. Besse, Chairman of the Building Committee represented the Church of the Present, and Thomas Lakin, son of Si, grandson of Colonel Besse, and great grandson of the original founders of the Church, represented the Church of the Future.

Since Riverside, and its predecessors Kellogg, Asbury and Marble Cliff, was for so long the only true community center for portions of Perry township, its history discloses that membership virtually included all the families in the community from 5th Avenue north to McCoy Road from the Scioto to Lane Road. South of the present Griggs Dam was the Slyth farm, a center of good works and leadership. At the time of the 100th Anniversary Celebration of Riverside, a letter was received from Etta Slyh Hunsicker, a devoted member and officer of the church, which stated in part "... my brother, Clarence Slyh, was secretary of the Marble Cliff Sunday School, and married Caroline Lakin, the church organist. My two older sisters, Mrs. Miriam A. Gordon and Mrs. Almeda S. Baker and myself joined the Marble Cliff Church under Reverend Charles V. Pleukharp in 1889. Succeeding him we had student supply pastors coming to some of our homes on Saturday and using our horses and buggies to call on their members and to drive to Fletcher Chapel in the afternoon for service there. These young ministers in training were our very good friends and we enjoy many pleasant memories. Dr. Isaac King was a grand pastor very popular and genial. He came from Columbus in his own conveyance often bringing his wife or daughter. Perhaps I remember him best because he buried my mother on March 17, 1895, married my sister Mariam to Dr. John Gordon on June 15, 1896, and also married my youngest sister Alla to W. H. Baker. . . . . It was in Reverend Haggerty's ministry that the church was again remodeled. The roof was raised and the windows enlarged and large panes of bright colored glass reflected the sun in most interesting ways across some interested listener. Miss Mary E. Hess took a great deal of interest in this work, and she and her mother, Mrs. Eliza Kenny Hess, have been the backbone of the Marble Cliff Woman's Foreign Missionary Society. This Society has had the honor of being one of the outstanding societies in the District as they gave more than \$10.00 per member annually. . . . Mr. Lovett Jones had a very fine bass voice and Herbert Lakin sang a very good tenor. I can remember we were always happy to have them in the church choir. . . . I remember one of the Staffords, I think it was E. R. Stafford's brother said in the pulpit that he hadn't done a condemning sin in 20 years, and that very day went home to dinner with a member and played checkers with a son in the family. — To me, then that was a terrible thing for a preacher to do. How times have changed! When I was a girl we prepared our Sunday dinners on Saturday and never thought of buying anything on the Sabbath. . . . Mrs. Solomon Evans was my first Sunday School teacher and a dear, Christian lady she was. They were our next farm neighbors to the south. . . . In later years after my sister Alla married and I was 19 and out of High School, I was asked to teach a class of boys. I'm still teaching young men and they are being called into the service for their country and I feel so humble that I haven't been able to send them out better prepared to meet the terrible temptations and discouragements that they will have to face."



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By permission of the Upper Arlington Historical Society from the History of Upper Arlington 1977

The Conference Annual Reports list contributions for missionary purposes, a good source of early church members, and the following names were noted for those early years:

W. Meteer, H. M. Cryder, J. B. Crum, E. Matthews, L. T. Lane, T. B. Hood, R. Gray, J. McCoron, Mary Matthews, Parthena Meteer, Julia A. Adams, Sarah Perry, Margaret Meteer, Parthen Meteer, Jr., S. O'Hara, J. W. Cromwell, H. Gilbert, M. Ortram, William Evans, C. J. Innis, Lizzie Johnston, M. Brown, S. W. Lakin, A. N. Adams, H. S. Preston, Charles W. Toy, Thomas Jones, Jacob A. Hainberger, F. Brown, M. Graff, Elizabeth Allen, Mary Mathias, Ann Lakin, Harriet Clagget, and for 1870 it listed Sunday School classes as the Busy Bees, Miss M. Jones, Excelsio, Mrs. L. E. Jones, Buds of Promise, M. M. Adams, and Try Co'ny, C. Toy.

According to records submitted by Reverend E. S. Matheny the following was the membership of Marble Cliff in 1920:

Pearl Heiley, Edward Lakin, Clara Lakin, Elizabeth Lakin, Edward B. Lakin, Florence Lakin, Elzy Mathews, Nancy Mathews, Ann McCoy, George Mayle, Cora Mayle, Dorothy Maylr Walker, Gladys Mayle Olsen, Bertha Maholm, Minnie Shrum, Emma Kidd, Anna Uhl, Etta Slyh (Mrs. George Hunsicker of Williamsport, Ohio), Hattie Waugh, Jessie Rogers, George Temeer, Nellie B. Termeer, Henry Albert Termeer, Thelma M. B. J. Termeer, Anna L. T. Amon, James G. Amon, William H. Grimes, Ella Francis Grimes, Harry R. Welch, Anna E. Welch, Mary L. Welch, Minerva L. Welch, Hariet M. Welch (Mrs. Robert McIntire, Orrville, Ohio), Gertrude L. Welch, and those received in 1921 as Mary Hughes, Ernest Dever Hughes, Wilbert Arthur Hughes, Eva McCoy, Mrs. Addie Meeks, Adeline Meeks, Mary Florence Roby, Clara Standley, Leroy Mirise, Orval Jacob Zarbaugh, Asa Yost, George Patterson, Harry Barnett, John Dunn, Roscoe Hibbard, Edna Okert, and Edith Okert, and in 1922 Mrs. Lucy Shilling, Martha May Schilling, Mr. and Mrs. Roy L. Yost, Roy Leslie Yost, Jr., Earl Walker, Mr. and Mrs. A. O. Collinson.

A special tribute was paid to George Termeer in the fifties for his important role in the development and growth of our church. At the age of 23 he became a Methodist, joining the North M. E. Church in 1913. His daughter, Lorena was Mrs. James Amon, also a faithful and dedicated member of Riverside. Mr. Termeer took over from Ed Lakin the job as Sunday School Superintendent, which he held for approximately 12 years. He was also Treasurer of the Church at the time the parsonage was built for its first occupants, and he served as a Trustee. Mrs. Termeer for many years was the well-liked teacher of the Adult Bible Class and was still teaching at the time of her death in 1936.

Mr. and Mrs. James Shuman were well-known in the Methodist Church in the Columbus District, and Riverside was fortunate to have the dedication of these two, who both did so very much for our church. Mr. Shuman is remembered for his work on the Official Board, his calling on new members, former President of the Board of Trustees, and principally for his job as Chairman of the Building Fund. Mrs. Shuman was a president of the WSCS and was made an honorary life member of the organization. In discussing their church-going habit, Jim Shuman remarked "Never in our life have we discussed oing to church — we just go!"

And then we remember Paul and June Benner, another devoted and dedicated family. It was in September 1961 that the following citation was presented at the meeting of the Official Board to Mr. Benner:

"Whereas, there comes the time in the life of a Church when dedicated leadership must arise if it is to measure up to its responsibility and challenge, and

Whereas, the Building Program untertaken by The Riverside Methodist Church during the years 1957-1960 was crucial and determinative of its future growth and effectiveness, and

Whereas, one of its members demonstrated outstanding love and devotion to the cause of Christ through investment of his time, talents, and means into said program, thereby imparting leadership, strength, and meaning into the labors of all by the contagion of his spirit,

Therefore, we the officials and members of The Riverside Methodist Church of Columbus, Ohio on this eleventh day of September 1961, have joy in presenting

## MR. PAUL BENNER

with this symbol of our appreciation and esteem, praying that God's richest blessing shall gladden his heart whenever he sees the building erected to the glory of God, and whenever he witnesses the joyous response of His little ones as they play and learn of Him therein."

Equally dedicated is Riverside's Lay Leader, Edward H. (Ned) Laylin and his wife, Eleanor, who have been members for thirty-two years. Ned has been closely identified, not only with Riverside, but with local, state and national Methodism. He has taught a Sunday School class for 25 years, was delegate to the annual conference for twenty-five years; has conducted the choir, played the piano

and organ, and sang solos for various services and has chaired virtually every committee at Riverside. In addition, while serving as a member of the Board of Christian Concern, he played an active role in that group's planning and building the Church Center at the United Nations in New York City. He also served nine years as president of the Methodist Union of the Columbus District, president of the Metropolitan Area Church Board; president of the Ohio Council of Churches; and has served on Methodist Jurisdictional and General Conference. Eleanor Laylin has served continuously in the WSCS with a like variety of responsibilities and was one of the original circle members to initiate the formation of Riverside's Nursery School.

In sharing some reminiscences and thoughts about Riverside Church over the years, Ned reflects: "The nucleus of the church consisted of "old settlers" who had been around for a long time, many of whom felt that \$1 per week for the Lord was quite adequate. The result was that we never seemed to be able to raise the budget by contributions alone, and had to resort to two devices, through which we were able to "send the preacher to conference" with the bills — including apportionment and askings — paid. One of these was a "stand" at the Franklin County Fair at Hilliards (as it was then known — how it lost the "s" I don't know). There we sold food — chiefly hamburgers — to the throngs, which were substantial, since the harness racing, now at Scioto Downs, was a principal feature. I would guess, conservatively, that in the several years we ran the booth, I personally fried at least 10,000 hamburgers. As you might imagine, it got to be a bit much, but we couldn't have paid the bills without it.

The other device was an Auction Sale, generally in early June right before Conference time. During those years the church property consisted of three lots on Zollinger Road, the parsonage, the current Sanctuary (with a very different ritual arrangement) and a vacant lot to the east of the Sanctuary which had a gravel surface and was used for parking. On a nice balmy day — I believe it never rained on the Auction — assorted members of the community, having ransacked their attics, basements, barns and out buildings for all sorts of miscellaneous staff and having dug into their yards and gardens for various plant materials would assemble and Si Lakin would proceed to auction it off. He generally brought along a live duck, which he sold, over and over again, to everybody whose name he knew, which was just about everybody there. I'm quite sure that much of the material brought to the sale was stuff that had been bought the year before at the sale. But it was good fun, and again, we couldn't have paid the bills without it.

In the late 1940's some got the idea that we should have a men's club so that got underway. That group sponsored many father and son dinners and such things which were remarkably well attended. The men's club attracted a good many who were not, and never became members of the church — more of a community affair. This club was a factor — how significant I don't know — in rallying community feelings against a proposal to locate the Ohio State Fair Grounds in our community. There was some sentiment to the effect that the 17th Avenue site (it was then all south of 17th) was inadequate and that the sounds and smells were unpleasant for the neighbors. The Governor appointed a Board or Commission to look into it, and they came up with the notion that the best site would be a piece of ground between Ackerman Road, connecting with the University Farms and the Ohio State University Golf Course, north and south, and the C&O Railroad and somewhere west of Star Road, east and west. Ex-governor Myers Y. Cooper of Cincinnati was chairman of the body and they proceeded to hold "hearings" in the South Hearing Room in the State Office Building. The men's Club sent a delegation, but I, as spokesman, did not persuade the Board, which went ahead to the extent of hiring appraisers preliminary to a cost submittal to the legislature. As luck would have it, the Board had no funds, so had to appeal to the State Controlling Board. A touch or two of not-so-subtle pressure persuaded the Controlling Board that the proposed site was not a good one. It was a near thing.

As I said earlier, the present Sanctuary building was the entire "plant" during this time. But it was a different thing then. The big bell, which sits in the northeast vestibule of Fellowship Hall, then hung in the belfry at the front of the Church, and the rope came down into the entry-way. It was regularly rung on Sunday mornings, and irregularly rung time to time by diverse authorized and unauthorized personnel. Just inside the north or front door were two rather substantial classrooms, on either side of a passageway, perhaps 20 to 25 feet long. At the south end, what is now the transept and the rear of the choir loft, and small closet behind that, was the church 'parlor' featuring a totally timeless old 'square-piano' and a large painting of Jesus praying in the garden, executed by Melba Chambers, a fine character who lived about four houses west of the church on the south side of Zollinger. At the north end of that room steps went down to the basement — with doors to the outside at the landing. Outside those doors was the well — on the back property line to the south was the privy! and up to the loft, which is now, I believe inaccessible, but which then

accommodated a class. At the southeast corner, where the organ console is now, was the Pastor's study, with a flight of concrete steps, complete with iron pipe railing leading to the ground outside. The organ console — an early model Hammond with noticeable limitations was up against the east wall of the parlor and the organist faced the congregation.

The adult class was, when we first joined, taught by Mr. Gibbs, who described himself as 'the old country schoolmaster' and while I can't recall any of the content of his classes, his pedagogical

technique was excellent.

A feature of that period was the 'Sunday School Picnic' frequently held in the city area west of the Briggs Dam and south of Fishinger Road. It was usually well-attended, with all sorts of activity including a soft ball game and swimming in the little pool."

Mr. Laylin's summation illustrates the thoughts of many, saying "the more active members are still quite loyal, but it is an almost entirely different crew. We live in a very fluid society, and our folks live in a community which is more fluid than most. Many of them worked for corporations which moved them about a lot."

And this changing of corporate assignments contributed to the fluctuation of the congregation, gaining and losing, and many families are remembered for their sometimes brief but dedicated services. As all things, congregation members come and go, some leaving their imprint of service, such as Don and Sally Jones who were very active, particularly in education; Joe and Dottie Foster who contributed so much; Hubie and Ruby Ingall, a vital part of our Church; Harry and Eleanor Lundstrum, a lovely and loyal couple — now living in Maryland; Mr. and Mrs. Bruce Robe, now in New York; Marge and Thurman Sorrell, Mary and John Agin, Bob and Joanne Harrington, Harold and Joan Howison, all dedicated members who are among those now attending Northwest United Methodist Church; Clarence and Margaret Ferguson, now in North Carolina; Marge (deceased) and Leo Rummel, former Dean of the College of Argiculture at OSU, who moved to Arizona upon his retirement — these but a few examples of loyal people who worked for the betterment of Riverside.

Someone once said "if you want a thing done, give it to a busy person." None could be more exemplary of such action than Riverside's Dr. Ernest Johnson, Ernie as he is affectionally known. A Bible scholar, administrator and educator in the College of Medicine at OSU, Ernie has continually served on practically every committee of the Church, and taught Sunday School classes for years. He and his wife, Joan, give unselfishly of their time for the mission of Riverside. Dr. Johnson's role in CREATIVE LIVING symbolizes his humanitarian desire to help. As Chairman of the Department of Physical Medicine, his medical expertise has contributed toward the realization of "Creative Living" — an organization of church, medical and community persons united in efforts to assist those in need of assisted living, where concern has been centered on paraplegics and quadriplegics.

The "quality of life" for many disabled is blighted by such problems as inadequate housing, transportation, isolation, and the absence of social life. Other factors include inadequate recreation, and the lack of access to many buildings because of stairs and other architectural barriers. These problems of the quality of life are a real concern to many Riverside members who believe in "rehabilitation" and are putting forth real efforts to serve in a way that will enhance the quality of life available to the disabled person. Nancy and Bug Savage, are working and giving of their time and efforts for Creative Living.

Such are the examples of Riverside members, indicative of the families whose dedication is unending.

Of the 442 current resident families of Riverside, 332 have belonged to the church less than twenty years, 71 for at least 20 years, 23 for 25 years, 15 for 30 years, 2 for 35 years and one for 45 years or more. These include:

# 45 years or more

Amon, Mrs. Lucille Colburn, Mrs. Thelma Crissman

35 years or more

Kate, Richard & Margaret Sandefur, Mrs. Ruth

30 years or more

Biggs, Ivan and Lola
Diday, Mrs. Mabel
Gerald, John
Kohr, Thomas & Alice
Krier, Mrs. Marjorie
Lakin, Edmund, Jr. (Si) & Ruth
Laylin, Edward & Eleanor
McKitrick, Mrs. Tilla
Murphy, John & Mary
Owens, William
Packard, Marion
Walter, Mrs. Florence Carmack
Williams, Ben & Mary
Yost, Clarence & Martha

Anderson, Willis & Dorothy Ashelman, Dr. Bill & Pauline Badger, Marjorie Boehnker, Charles & Maxine Bone, Samuel & Betty Jo Bower, Clarence & Mary Alice Brandt, Imogene Britt, Mrs. Mary Brown, William & Edna Brown, Wilmore & Janet Bull, Richard & Ruth Ann Byrd, Max & Barbara Calendine, Donald & Thelma Coe, Mary Crabbe, Mrs. Elizabeth Craig, Trevor & Gene Crunnelle, John & Anne Dorton, Albert & Marilyn Edwards, Marvin & Judy Eisenman, Mrs. Evelyn Evans, John & Helen Ewald, Kenneth Finney, Donald Fobes, Alfred & Lillian Foster, Richard & Marian Gardner, Mrs. Frances Garrison, Glen & Mildred Haddock, Julia L. Hadley, Herbert & Avalon Hampson, Mrs. Agnes Hampson, Robert & Priscilla Hanes, Hugh & June Heffelfinger, Richard & Alberta Hinder, Stewart & Helen

25 years or more Campbell, Gordon and Ruth Daughtery, Mrs. Ruth Dillon, Mrs. Ruth Fitzsimmons, Mrs. Anna Foley, Kenneth & Ruth Fulks, Miss barbara Hartman, Jeanette Sheffield Hay, Mrs. Jean Johnson, Harry & Juanita Johnson, Herbert, Jr. & Louise Johnson, Walter & Vera Mever, Robert & Ruth Neidenthal, Kenneth Oldham, William & Dorothy Patterson, John & Margaretta Schall, John & Janice Smith, Elton & Esther Smith, Dr. John Warner, Mrs. Dorris Zellmer, Robert & Ruth Ziegler, George & Wilma Beck, Mr. and Mrs. Earl

# 20 years or more

lames, Clarence & June Johnson, Dr. Ernest & Joan Kagy, Delores Kennedy, John (Jack) & Ernestine Kimes, David & Joan Kimes, Fred & Doris Koblitz, Donna Lewis, Mrs. Marion Miranda, Betty Mullins, Robert & Betty Paris, Bernard & Doris Potts, John & Eleanor Purdum, Robert & Dorothy Radcliff, Robert & Barbara Ransom, Ben & Marian Rhoads, Robert & Doris Runyan, Thomas & Justine Russell, Jack & Ardice Seese, Pauline Seese, Gordon Senft, Mrs. Mary Smart, Gerald & Reva Spahr, Mrs. Bess Sprouse, Robert & Patricia Steward, Mrs. Norma Swank, William & Audrey Swearingen, Richard & Kathryn Thompson, Paul & Jeanne Tracy, Delbert & Jane Winkler, John & Emma Workman, John Hall, Dr. Fred Stinson, Harold & Cora

This rather graphically shows the transient nature of our congregation. A review of the roster of the current Administrative Board and Council on Ministries reveals the leaders of Riverside Church this day, and one can find the names of untiring workers among the membership list.

In the parable of Matthew 13, Jesus said, "The kingdom of heaven is like unto a grain of mustard seed." Its beginning is small and lowly, but its growth is miraculous and gradual. So it has been for Riverside, its life and growth the result of dedicated members, brought together with common interest which surely transcends differences. With faith, dangling discords are transformed into a beautiful symphony of brotherhood. As we discuss differences, none will compromise our principles. What legacy shall we leave our children? Are they destined to live better because we had the vision to build a better world through the love and fellowship of this our Church?

## THE COUPLES CLUB

The Couples Club of Riverside Church was formed in 1952 to promote fellowship among the married couples of the church. Through this club many lasting friendships have developed and a platform for service to the church has been established. Among the many activities shared are progressive dinners, bowling parties, sweetheart dinner — Ladies' Night Out, treasure hunts, weiner roast, joint meetings with Life Begins Club, gourmet dinners, skating parties and special events.

The drinking fountain just outside the entrance to Fellowship Hall was presented by the Couples

Club, just one evidence of their many material contributions.

The mystery of the "hole in the church lawn" during 1960 finally answered itself when suddenly it had been transformed into a new church sign and bulletin board. The church had needed a new sign for years and in May 1959 the Couples Club voted to make this their project. Mr. Skip Skinner representing the Couples Club presented the plans for the stone structure to the Official Board for approval. Money for the sign was made mainly from the sale of Christmas cards.

Design for the sign was created by Mr. George Hay. Since it's a permanent structure it was necessary to secure permission from the Upper Arlington Zoning Commission in order to erect it beyond the building lot line. Mr. Bob Mason negotiated in our behalf to secure the approval. Mr. Andrew Keseg donated his services in erecting the stonework, and Mrs. Edward Nyrop furnished the electrical supplies and necessary installation labors, while Mr. Willis Anderson arranged to have the footer donated by the Anderson Concrete Company.

The stone structure stands as a perpetual monument to this dedicated group of loyal members. Current officers include President Max Byrd, Vice President David Locklin, Secretary Grace McGuire and Treasurer Ralph Mohr.

## CHURCH IN THE HOME

Riverside initiated a program of small group meetings throughout the parish in the winter of 1964. The meetings were designed as an opportunity for the persons involved to come to a fuller understanding of themselves and those in the group. The purpose of the groups included sharing of ideas and concerns so as to develop relationships offering depth and meaning to other people in Christian friendship, thought and action. The program was very successful and many lasting friendships developed.

A cover story in Time Magazine on the Methodist Church at that time referred to groups like those as evidence of a revitalization within the church. Thousands of groups — Christian "cells," Time called them — were meeting regularly in suburban communities to talk about Biblical theological and other relevant subjects.

At the beginning of the Church in the Home program, approximately sixty couples of Riverside participated, composing about nine groups, each group deciding among themselves the topics for discussion, activities of their choice, and the evenings for their meetings.

## LIFE BEGINS CLUB

The Life Begins Club was originally formed to provide the opportunity for those of vintage years to enjoy fellowship in the Christian atmosphere of congeniality, while supporting in many ways the mission of the Church. They met regularly for luncheons and sponsored many projects.

For years the Life Begins Club contributed their expertise at Christmas time to the Methodist Children's Home, sending beautifully wrapped, high quality, well-selected gifts, bringing happiness to the children from "Ole Santa."

Recently this group has joined together with the activities of the Couples Club, thereby ceasing to function as an individual organization.

#### METHODIST MEN

The foundation work for a Methodist Men's Club was initiated in 1957 at Riverside with a meeting of some of the men interested in such a group. At that time it was unanimously agreed that such an organization could fill a gap in the Church structure in affording a useful outlet for the combined talents of the men of the Church.

The idea of a Methodist Men's Club was not new to Methodism. The organization actually began in September 1942 and in the brief period of fifteen years had grown to 11,000 chartered clubs with some 500,000 men members. The Bishops and District Superintendents went on record as favoring such organization in all Methodist Churches, and the Church Discipline calls specifically for such a group.

The Methodist Men's Club has five cardinal purposes:

- 1. To aid its members in daily personal religious living.
- 2. To help its members to become better churchmen.
- 3. To seek to carry the good news of Christ to others.
- 4. To develop Christian fellowship and understanding.
- 5. To cooperate in the connectional interests of Methodism.

The first meeting of Riverside Methodist Men was held on September 24, 1957. Since that time the organization has surely had its ups and downs, flourishing for a while, and then descending into inactivity. During 1961 it was noted that "... during the past few months the Riverside Methodist Men's Group has been going through its darkest hour. A group of men who believe and have faith in the men of this Church have met and believe that the Methodist Men can once again be vitalized. There is a definite place and need for the men's group. Using the nucleous of the present officers, a reorganization has taken place."

And then in October 1977 "... Riverside United Methodist Men's Club... a very important part of our church that has been missing for five years — that of Christian Fellowship among our men."

And so again a planning committee met and worked for a "new" men's group. The organizational meeting was held on October 12, 1977, with the intention of the group to provide an atmosphere where objectives could be accomplished together that would be impossible individually. The primary purpose to be to provide Christian Fellowship to all men who have a sincere desire to work through the group as it attempts to carry out any theme of Riverside Church, with Christian Fellowship and Community caring as the primary objectives.

Current officers include President Jim Heinzelman, Vice President Mike Cornwell, Secretary-Treasurer John Chipley.

As shown by the Official Constitution, ARTICLE I - Name

The name of this organization shall be Methodist Men of the Riverside Methodist Church of Columbus, Ohio, officially chartered by the General Board of Lay Activities.

ARTICLE II — Objectives

The Objectives of Methodist Men shall be:

- 1. To seek daily Christ's way of life; to bear witness to this way in business dealings and in social contacts; to engage in some definite Christian service.
- 2. To study and become familiar with The Methodist Church, its organization, and its doctrines.
- 3. To promote personal evangelism, especially among men and boys.
- 4. To develop Christian fellowship in the Church, especially among laymen, by promoting Christian understanding.
- 5. To cooperate with the Bishop, District Superintendent and Pastor on promoting the program of the Church.
- 6. To cooperate with other units of Methodist Men in the promotion of District, Conference, and Church-wide projects under the leadership of the General Board of Lay Activities.

# THE WOMEN OF RIVERSIDE

Whether they be known as the Ladies Aid Society, the Woman's Foreign Missionary Society, the Mite, Society, the Woman's Society of Christian Service, the Wesleyan Service Guild, or the United Methodist Women, their steadfastness of purpose and achievement have been constant. The faces and names change, the numbers rise and fall, but the goals continue for the women of Riverside. Encompassed with a sense of unity and enthusiasm, strengthened with their group's latent power, the intensity of purpose and willingness to serve continues unending. Their dependable and devoted expressions of interest, loyality, and support, along with their efficient effective organization,

combine to set a standard and example for other groups within the church.

The women connected with Kellogg Chapel and Asbury Church very early began to assist in various important ways. They organized and taught the Sunday School classes, helped to collect mission funds for the Ohio Conference Missionary Work, and eventually organized work which grew to be the Ladies' Aid. Certainly not to be forgotten was their never-failing hospitality to the circuit pastors who were welcomed into their homes, ate bountiful meals, received a place for overnight rest, as they traveled through the territory. In the little country auxilliary, it took great faith and determination to be a member of the women's organization, as they only had meagre reports of the work and the Parent Board was not enthusiastic about their activities. One learned minister was known to have said, "... he supposed they would be organizing a boys Mission Band too" - little did he know how soon his skeptical prophecy would be fulfilled. In those early days of Methodism, the women would meet in their homes, where pleasant days were spent sewing, sometimes on aprons, quilts, or comforts that the hostess furnished and paid the society for their work, or materials were donated to be made up and sold, or given to some worthy poor in the neighborhood. Some of the problems they faced are similar to those of today, - sometimes a bazaar, a musicale, a tea, or some hospitable hostess that gave too elaborate a dinner, hence the necessity of a committee to make out a reasonable bill of fare which was adherred to for a few times, then forgotten. These good dinners must have been an attraction for the usual attendance seems to have been thirty-five or forty. What would some of our ladies today think of entertaining so many guests for dinner and without our modern conveniences.

The following minutes taken from the Records of the Marble Cliff Woman's Foreign Missionary

Society dated September 1895 - July 1904 are interesting:

"The Woman's Foreign Missionary Society met at the home of Miss Etta Slyh the last Thursday in March. Meeting called to order by the president. Reading the leaflet. Roll call and reading of the minutes by the secretary. It was moved and seconded - that we have a Thank Offering in April, at the church and the president should secure a speaker. Motion carried. It was moved and seconded -That we meet in the afternoons instead of all day, and we reduce our bill of fare. The committee appointed were the - Misses Adams, Trabue, Hess. They reported the following: Coffee - dark brown sugar - sour pickles - meat - wheat bread - cake - and fruit. This committee was dismissed in disgrace and another appointed. Those appointed were - Mrs. Rowell, Missess Slyth & Dickerson. They reported the following menu - sandwiches de-la-mode, - olives - blue points friccossee of chicken - fruit - neapolitan ice cream - waffers - coffee and ambrosia. This committee had a mistaken idea of what the needs of the Society were. Our idea in reducing our bill of fare was to not have as much to eat and give more to the dear sisters in heathen lands consequently they were dismissed, and the following committee appointed - The Misses Trabue, Ebright and Dickerson. They reported the following, coffee - sandwiches - pickle - one kind of salad — one kind of cake — fruit — cheese. This report was accepted. This committee felt rather elated over their success but if they had not have had the other two menues to select from we feel their success would not have been so sure. The Society adjourned to meet at the church in April. Am't of Mite, 90¢. Mrs. Legg, Secretary."

The Society having decided to have just afternoon meetings, dispensed with the sewing and though perhaps they did not have such a large attendance, the workers did not stop going for their Mite Fund, as it used to be called, or later, named Special Work, for it was special and it was work, not taking just a mite, but a special work, thought and prayer. For more than twenty years they supported a "Bible woman" in Japan for their Special Work. At first the assessment was forty dollars but when the rate doubled they decided to try and give the eighty, and with the eventual cost of living felt even by their "Bible women," the rate was raised to \$122.50. As Etta Slyh Hunsicker said, "We have worked harder and succeeded in fulfilling our pledge every year. I sometimes wish that our dear little Bible woman could know us and our problems and that we could see the happiness she leaves behind her as she goes from house to house, then I am sure we could never feel that we can give enough for Foreign Missions." The Society had the privilege of furnishing their missionary's outfit, Miss Bing, when she was first sent to North Japan. The ladies made bedding, towels, gowns, underclothing and even stockings were supplied.

In her report, Mrs. Hunsicker concludes that "... God has called so many of our active members to a service higher and nobler in another world in these past twenty years and our hearts are saddened because of the loss of our loved ones, Mrs. Sarah Davis, Mrs. Rosalthe Slyh, Mrs. Jennie Jones, Mrs. Amelia Miller, Mrs. Lizzie Richards, for many years recording secretary, Mrs. Sarah Ebright, Mrs. Elizabeth Dickerson, and daughter Tillie, Mrs. Marie Trabue, Mrs. Jennie Lakin, Mrs. Esther Miller, and Mrs. Parthena Evans, all of whom were made life members. The memory of their

useful lives will continue vivid in our minds for many years. In reviewing the past twenty-three years and seeing how much this little country auxilliary has accomplished we feel that God has answered its prayers and bestowed many blessings upon it. Yet little do we know how many souls it has helped win for his Kingdom."

An early Ladies' Aid was followed by an organization known as the Mite Society, organized in 1887, with Mrs. James Miller as President. Some interesting accounts of their activities on the following dates were found in an old record book:

February 11, 1887	Oyster supper at the S. W. Lakin home	Receipts \$4.00
July 6, 1887	Ice cream and fruit festival at Asbury Church	receipts 15.41
August 11, 1887	Excursion to Fountain Park	receipts 31.15
April 1892	Parlor Social, G. W. Lakin residence	receipts 16.40
May 14, 1892	Social at the Phenegar residence	
· ·	Ice cream Social at the Dr. Parker residence	
March 8, 1887	Oratorical Contest at Asbury Church	receipts 15.00
January 16, 1899	Paid to S. W. Lakin \$25, toward Pastor's salary	
	Lecturer	receipts 7.30

Paying the janitor, helping buy coal, helping on the minister's salary, were just some of their ways of cooperating through the years.

When the church was moved to Zollinger Road, the organization meeting for a new Ladies Aid was held at the home of Mrs. Herbert Lakin. Mrs. Pearl Heiley was elected President, and served in that office three different times, and was also treasurer for three years. The rule of this group was to first, never gossip in meetings, second, assist in all ways in church activities which they found needing help. To raise the funds needed for the various expenses of Church and Sunday School they adopted many unique means. They started a traditional Memorial Day Dinner at this time, sold doughnuts, made and sold quilts, clothing, gave plays and minstrel shows, in which Mrs. Heiley was the interlocutor, and by all the time tried activities worked toward their financial goals. The labor of building the Church was taken on as much as possible by the members but when the time came to make the sidewalk, the men were unable to give more time. The Ladies Aid volunteered to do the wheel-barrowing and mixing of sand and cement if someone would lay the walk, which offer was accepted, and soon a fine walk was laid with the labor and energy of the women thus being permanently memorialized at the entrance of the church. For a time the group worked very hard to pay off a one thousand dollar note which had been advanced by Mrs. Etta Sly Hunsicker, a supportive active member. As the payments were sent to her, Mrs. Hunsicker returned the interest as a contribution, and one year \$700 was made by various means toward this amount.

When the project of a parsonage moved toward reality, Mrs. Pearl Heiley was the woman trustee who turned the first shovel when the ground was broken.



Pictured in this 1919 photo from the collection of Betty Lakin Love is the Ladies Aid Society, including from the left seated: Mrs. George Lakin, grandmother of Si Lakin and Betty Lakin Love; Reverend and Mrs. J. W. Mougey; Mrs. Neil Perkins, Mrs. Maude Phinney, Georgia Burk; Standing, Mrs. Parker W. Phenegar, Mrs. Lillian Hilley, Mrs. George Mayle, Mrs. Laura Maught, Geneva Burk, Mrs. Ralph Burk, Mrs. Clara Lakin (Si and Betty's mother), Etta Slyh Hunsicker, and Florence Lakin.

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Meetings of the Ladies Aid of Marble Cliff Church were held as devotional services and potluck luncheons once a month. There were approximately 33 members at that time, and each paid 11 cents a month dues. The concerns of the group throughout these early years was care of the church and parsonage, such as building a chicken house at the parsonage in 1926, to quilts and drapes the next year. They also made sick calls throughout their service.

By 1938 there were 27 members on the roster still paying 11¢ dues. They held a bazaar each year and made quilts; continuing to hold potluck dinner meetings with their devotional services each month, usually in a member's home. In the March 1938 minutes of the secretary's book, the Society voted to discontinue meetings in the summer (July and August) which practice continues to this day.

In 1939 the organization was known as the Ladies Aid of Riverside Church. The meetings were held as dinners in homes with the main concerns the same. The concept of raising more money and money projects seems to appear more often in the minutes. The membership continued to be about the same during this time.

It has been said that the Ladies Aid Societies, by whatever name they were known from time to time, did more for the church than is generally recognized. The Ladies Aid membership was in some instances larger than the membership of women in the local church. Its financial achievements ranged from small sums to large amounts annually. The noted editor and author of a generation or so ago, Dr. Dan B. Brummittee, said of the Ladies Aid: "It never suspends, dies, nor takes a leave of absence. It is many things in one: a pastoral reinforcement, a financial treasure chest, a woman's exchange, a recreation center, a cookery school, a needle-work guild, a relief society, a school of salesmanship, a clearing house for domestic and church problems, a prayer meeting — each in turn plays many parts."

The Ladies Aid Society was the first woman's branch in Methodism, but its organizations have gone by many names.

In 1819 the Methodist Missionary Society got under way. Shortly after that, the women got their hand in. On July 5, 1819, about three months after the organization of the Missionary Society, a number of ladies met at the Wesleyan Seminary in New York City, for the purpose of forming an auxiliary — the Female Missionary Society. The Woman's Foreign Missionary Society was launched then and there; the next General Conference recognized it as an institution of the entire church. About eleven years later, on June 8, 1880 in Trinity Church in Cincinnati, with about fifty women present, the Woman's Home Missionary Society was organized with Mrs. Rutherford B. Hayes (Lucy Webb) becoming its first president. It gained almost immediate denominationwide standing. It is an unpleasant fact to remember how the women were hindered in their service by the dominance of the male. So, for example, in 1875, at a mass meeting of women in Baltimore, it was resolved to petition the Freedman's Aid Society, which had been organized in 1866, to include women in its Board membership. The answer came short and sour: "By the Act of Incorporation males only are eligible to the Board." That was that! Or, at least, that seemed to be it!

After the unification of the three branches of Methodism in 1938, the outstanding leaders of each of the women's organizations met in 1940, resulting in the organization known as The Woman's Society of Christian Service, or, rather, the Woman's Division of Christian Service (of the Board of Missions of The Methodist Church). This was the denomination-wide and the policy-making body to include in its scope the interests and activities of all the previous women organizations of the church. The historic organizational meeting, setting the Woman's Society of Christian Service going on a Conference level, was held by the Ohio Conference group in King Avenue Church, Columbus, Ohio, on the first day of October 1940, Bishop H. Lester Smith, presiding. It is a meeting to be remembered with justifiable pride. Here the effective organization in which women still function was accomplished.

With the growth of Riverside, enlarged facilities, membership in the WSCS increased, with the subsequent formation of "Circles," sometimes with as many as thirty members in one of six or seven circles. Much like their predecessors, meetings were held in various member's homes, with coffee and dessert served; devotions usually preceding the business meeting, followed by lectures, group discussions, or perhaps a work meeting. The circles enjoyed an era of high popularity and eager participation through the fifties and sixties. A monthly general meeting, where everyone attended, was usually held at the church in Fellowship Hall with all circles participating. The WSCS sponsored many events, — for example on August 24, 1957 an "Ice Cream Social" was held from 5:30 to 9 p.m. Sandwiches, bar b.q.'s, hot dogs, pie, cake, ice cream, coffee and cold drinks were served on the church lawn with approximately 250 adults enjoying the occasion, — in the rain!

To accentuate the stigma of today's inflation, one has but to recall a turkey dinner sponsored by

the Circles on November 12, 1941 where "you got a full course turkey dinner for 65¢ and children 35¢!"

The WSCS united with the Building Committee to present an OPEN HOUSE and FELLOWSHIP TEA on April 19, 1959 to afford all members and friends the opportunity to investigate at leisure the remodeled sanctuary.

The WSCS have continuously through Circle activity sponsored events such as "Calico and Denim" Square Dance, Birthday Luncheons, Breakfast meetings, hat parties, ice cream socials, crystal research displays, Bible study courses, family dinner nights, exchange programs with other community groups, salad luncheons with style shows, sales of Pecans, activity books, and flea markets, to name but a few. The Circles, which were first identified by numerical numers, i.e., Circle 1, Circle 2 etc., but following a "shaking up" period, were then called names of Biblical nature, and subsequently by the individual leader's last name, changing alternately at the group's pleasure, have achieved a remarkable record. Since 1939 they have had many money raising activities, including selling food at the State Fair, in addition to personal pledges, which have helped to swell the building funds and care for current expenses. At one time each circle had an identified budget, with required amounts set aside to be paid on the church budget, parsonage debt, miscellaneous expenses, and mission projects. In more recent years with the advent of the inclusive organization, all processes are integral parts of the whole, including budgetary matters. Of course the kitchen was furnished, and operated continuously, under the auspices of the ladies.

It was on March 11, 1968 that an organizational meeting of the Wesleyan Service Guild was held with 19 enthusiastic women present. This organization, an auxiliary of the WSCS was established for the working ladies. The goal was to provide opportunity to the employed woman for worship, discussion, study and action for spiritual enrichment and Christian fellowship within a small group, working toward a world Christian community. The first officers were: Mrs. Betty Mullins, president; Miss Sharon Downing, vice-president, Mrs. Elizabeth Neisius, recording secretary, Mrs. Ruth Sandefur, treasurer, Mrs. Virginia Gibeaut, publicity, and Mrs. Dorothy Oerke, WSCS coordinator. The group still meets today with many of its original members participating.

A Wedding Reception Committee was appointed by the Minister in the spring of 1956 when the new building came into use. Ladies from the WSCS volunteered to aid in serving at wedding receptions. A six-piece silver service was presented to Riverside by a friend of the Church. This lovely gift in "Vintage" pattern prompted the Reception Committee to add other accessories to make nice reception service possible without borrowing and transporting equipment.

With \$99.90 made from wedding receptions plus a gift of \$10 from the Abigail Circle and \$100 loaned by the Woman's Society, the Committee purchased the following reception equipment:

- 2 18 inch silver trays "Vintage" pattern (these trays and the gift silver services pieces are engraved "Riverside Church, 1956)
- 2 silver nut spoons
- 1 silver sugar tong
- 1 silver lemon fork
- 1 cake knife
- 1 cake server
- 2 silver compotes
- 2 3-branch silver candelabra (Pacific cloth bags were purchased for all silver.)
- 2 15 inch glass trays, "Candlewick" pattern
- 2 nut dishes
- 2 linen damask tablecloths, "Rose" pattern
- 6 linen damask napkins, "Rose" pattern

The Board of Trustees of the Church had a locked cupboard constructed in the kitchen for storage of the silver and linen, and covered the value of the silver with insurance.

Members of the first Wedding Reception Committee were Mrs. Kenneth Neidenthal, Mrs. Kenneth Love, Mrs. Frank Sayers and Mrs. L. L. Rummell. Ladies who were among the first volunteers from the Woman's Society, still active in the United Methodist Women today, include Mrs. Clarence Yost, Mrs. John Schall, Mrs. R. L. Hampson, Mrs. Robert Purdum, Mrs. W. A. Swank, Mrs. Max Byrd and Mrs. E. E. Fitzsimmons.

Indicative of various action by the Women of Riverside are the following three excerpts from Riverside News:

June 18, 1960 WSCS Takes the Lead — The first direct donation, specifically voted to provide some of the equipment for the new Educational Building, has been announced by Mr. Paul Benner,

chairman of the Building Committee. The Committee expresses its thanks to the Women's Society upon their decision to provide \$450 to equip one of the rooms of the new structure.

November 18, 1965. WSCS Sponsors Church-Wide Family Dinner - Basking in nostalgic memories of those unforgettable get-togethers of our grandmothers, grandfathers, and their sons and daughters, aunts and uncles, nieces and nephews at the church sociables, including ice cream socials, Thanksgiving dinners, Christmas caroling and prayer meetin's on Sunday eve, the WSCS of Riverside is inviting families to a CHURCH-WIDE FAMILY DINNER. Punch will be served prior to dinner as you meander through the Circles' Bazaar in the display of lucious homebaked fruitcake, holiday candies, pecans, gift ribbons and all sorts of goodies. Tickets, \$1.25 adults, 75¢ children.

May 21, 1972 WSCS – ACT OF PRESENTATION – THE DEDICATION OF THE BALDWIN PIANO – Irma Mattern, President of WSCS on behalf of members of the WSCS, and of donors to the Organ Fund, presented the recently purchased Baldwin Piano for dedication to the glory of God

and to the proclamation of His praise.

"Behold! The New has come." 2 Cor. 5:17

The year 1973 brought to life this verse of scripture for the Women's organization in the United Methodist Church. As of December 31, 1973, the transition to a new inclusive organization with a new name, UNITED METHODIST WOMEN, was completed by — the Women's Division — Conference, Districts, and local WSCS and WSG. It emerged from the existing structures which together represented over a hundred years of history and service, with the hope that it would involve many women who had not been a member of the original groups. It continued to be a voluntary membership organization, providing opportunities for women to be in mission locally, assume leadership in various areas of the church, and be related to women and their concerns throughout the world. It continued to carry the responsibility for the financial undergirding of the total mission outreach program of the church; and to function as a part of a connectional system and through districts and conferences to be related to the Women's Division of the Board of Global Ministries.

Because comfortable and familiar ways of work were seemingly challenged, not all ladies liked or accepted the idea of a single new inclusive organization. Some were indeed openly hostile to it. However while the membership teetered, interest groups continued at Riverside under the structure of United Methodist Women, and loyality to that to which the Methodist women are committed did not falter.

Not having had a "meeting room or lounge for the ladies", the then President of the WSCS, UMW, Marty Phillips initiated the idea of an "appropriate lounge." On February 22, 1973, a representative group, including Dorothy Oldham, Alice Thompson and Marilyn Phillips, appeared at the Official Board meeting to request on behalf of the women of the church a designated area that could be made into a comfortable meeting place, this room to be used by all adult groups within the church and guests of the church. The Official Board voted to allow the Fellowship Hall stage area to be renovated for a Church lounge, and so it was. A lovely lounge is now available, thanks to the Women of Riverside, comfortably attired with appropriate furniture, rugs and draperies, — and to this day is enjoyed by many groups, including the Adult Sunday School class.

One of the achievements through the mission of the church is the opportunity it has brought about to women for spiritual growth and for the acceptance of responsibility in the mission of the Church. The Uniting Conference of Methodism in 1939 authorized the WSCS as the official organization for women in the local church and the Wesleyan Service Guild as auxiliary to it. Only those women who are members, and have actively participated in the total program can measure what membership in the organization has done for them — spiritually, mentally, and socially.

Basic to the program are four mission emphases: Christian Personhood, Supportive Community, Christian Social Involvement and Christian Global Concerns. Christian Personhood has to do with the developing of whole integrated persons. It has to do with being. It has to do with a quality of spirit and life. Supportive Community means an openness to, acceptance of and sensitivity to persons, situations and crises, both individual and corporate. The scope of Supportive Community has both personal and corporate dimensions and involves process and content. Christian Social Involvement includes study and action on current social issues which help United Methodist Women witness with courage in the contemporary world, a challenge to members to reflect on the Biblical faith which inspires social involvement. Christian Global Concerns require that members develop an understanding of the global nature of the modern mission movement. Related to this understanding is the recognition that programs and policies of our national life have an influence on international needs and goals. As a part of the global community we are called to participate in national decision-making to the end that out witness in international mission will not be jeopardized. We are

now, as we have been historically, concerned with ministries to women and ministries to children, and through these, with ministry to all persons.

Today the Riverside United Methodist Women have the following interest groups, each

responsing significantly to the mission of our Church:

The MOTHERS Group — open to all, not just mothers of young children, Leader Mrs. Blaine S.

Bierley (Carolyn).

The GOURMET Group — for those interested in expanding the culinary arts, meeting in the homes of members for demonstrations, luncheons, with occasional dinners for husbands. Leader Mrs. Robert S. Allen (June).

The CRAFT Group - A creative program in arts and crafts, meeting in the member's homes.

Leader Donna Koblitz (Mrs. Victor).

The FAMILY ENRICHMENT Group with programs and activities centered around the family and the needs of the individual family member and/or family as a unit. Leader Evelyn Locklin (Mrs. David W.).

The SUNBEAM Group — meets in the Lounge and occasionally in member's homes. They remember those who are ill or shut-ins; births or deaths; by cards, personal visits, and telephone calls. They also deliver flowers from the Church at Easter, or whenever needed. Leader Lola Biggs (Mrs. Ivan).

The WESLEYAN FELLOWSHIP group has traditionally been for "working women," but is open to anyone who prefers an evening group. Leader Miss Elizabeth J. Mootz.

The SINGLES Group is composed of single women in the church who enjoy meeting together, sharing dinner, theatre productions or whatever they happen to decide upon. Leader Mrs. Mary Coe.

The INNER CITY Group actively supports the local mission program NNEMAP (Near Northside Material Assistant Program). This is an ecumenical outreach sponsored by near northside churches to meet emergency needs of the area residents. Cash, volunteers, trading stamps, food, merchandise and whatever else is needed are supplied through suburban churches and service organizations. Different opportunities are offered to serve among the socially and financially disadvantaged, to experience joy in giving and to know the love of Christian sharing. Leader Donna Baker (Mrs. Ralph).

The current officers of the Riverside United Methodist Women include President Jo Gantt (Mrs. Donald L.), Vice President Patty Carlton (Mrs. Richard), Treasurer Sharon Moore (Mrs. David L.), Secretary Mrs. Mary Coe, Chairpersons, Nominations, Barbara McCaslin (Mrs. Norval L.), Christian Personhood, Joann Stall (Mrs. Donald H.), Supportive Community, Sally Dickey (Mrs. E. James), Christian Social Involvement, Donna Baker (Mrs. Ralph), Program Resources, Lola Biggs (Mrs. Ivan), Publicity, Pat Carleton (Mrs. William E.), Church Women United, Ruth Ann Bull (Mrs. Richard), Kitchen Hostesses June Allen (Mrs. Robert S.), Jane Logan (Mrs. H. Morris), and Agnes

Butler (Mrs. Roy L.).

The faithfuls, each in her own way, have contributed their efforts enhancing the program of the Riverside United Methodist Women, sometimes without due recognition, but satisfied in doing a job that needs doing, or lending a helping hand when necessary. Past presidents currently active in the organization include Mrs. William Swank (Audrey), Mrs. Merrill Phillips (Marty), Mrs. Randall M. Mattern (Irma), Mrs. Norval McCaslin (Barbara); and Circle and/or interest group leaders include the following active members: Mrs. J. Norman Allen (Mary), Mrs. Ralph Baker (Donna), Mrs. Blaine S. Bierley (Carolyn), Mrs. Ivan Biggs (Lola), Mrs. Richard Bull (Ruth Ann), Mrs. Roy L. Butler (Agnes), Mrs. H. Max Byrd (Barbara), Mrs. William E. Carleton (Pat), Mrs. William L. Cecil (Judy), Mrs. Mary Coe, Mrs. John R. Crunelle (Anne), Mrs. Mary A. DeLong, Mrs. John B. Evans (Helen), Mrs. Robert Hampson (Priscilla), Mrs. Cathy Joyce, Mrs. Victor Kiblitz (Donna), Mrs. Thomas P. Kohr (Alice), Mrs. Edmund Lakin, Jr. (Ruth), Mrs. Edward H. Laylin (Eleanor), Mrs. R. Emerson Lynn (Genevieve), Mrs. David L. Moore (Sharon), Mrs. Robert K. Mullins (Betty), Mrs. Leo J. Neisius (Elizabeth), Mrs. William D. Oldham (Dorothy), Miss Marilyn Phillips, Mrs. Robert Radcliff (Barbara), Mrs. Ben Ranson (Marilyn), Mrs. Everett Sandefur (Ruth), Mrs. Paul Savage (Nancy), Mrs. Earl Spahr (Bess), Mrs. Robert Sprouse (Pat), Mrs. Norma Steward (Jonny), Mrs. William Wildman (Emily), Mrs. John Winkler (Emma), Mrs. J. Robert Zellmer (Ruth).

Officially stated "The organized unit of United Methodist Women shall be a community of women whose Purpose is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through

participation in the global ministries of the church."

And to this PURPOSE, the Women of Riverside project their influence in their church and their community by their awareness of need, and by their response as Christian women to these needs. As

they share with others, whether in gifts, service, or witness, they find personal joy and rewarding growth.

# **GUILD #48**

In 1922 a group of women met at the Third Avenue Methodist Church, their common interest being the many needs of a hospital then known as the Protestant Hospital, later becoming White Cross Hospital, and now known as the Riverside Methodist Hospital. These ladies immediately set out to help by sewing. In 1924 they organized under the chairmanship of a Mrs. Campbell, whose husband was District Superintendent of the Methodist Church, and elected Letta W. Hesse as President of the Guild. That Church was the home of Guild #1. Immediately they pledged \$10,000 toward the expansion fund of the hospital and in two years had completely paid this off with some surplus toward their second pledge of \$10,000 in 1929. The second pledge made by the guilds, now growing in number, was to help maintain the hospital rather than the capital debt, and that is the policy that still stands today. When the hospital became White Cross Hospital, it was then taken over by the Methodists, and more Methodist Guilds were formed. Over the years the Guilds assumed more responsibilities and purchased additional equipment such as a Heart Machine, Kleen-Air Tents, Isolettes for premature babies, donated money toward additional construction, provided scholar-ships for nurses, and handled graduation receptions.

Guild #48, composed of Riverside members, originated in 1951, and is primarily a sewing guild. It meets at the Riverside Methodist Hospital the second Wednesday of each month. Pre-cut material and a sample of each item to be sewn is furnished by the hospital and the ladies choose what they want to sew, either by hand or with a machine, completing a great variety of items, including crib sheets, slings, baby sawues, towels and aprons.

There are fifteen members in Guild #48, four being charter members, including Barbara Byrd, Janice Schall, Wilma Denton and Bess Spahr.

# **SOUTH SIDE SETTLEMENT**

The South Side Settlement was founded in 1899 by a group of women from the Women's Home Missionary Society of the Methodist Episcopel Church. Today it is a project of the National Division of the Board of Global Ministries of the United Methodist Church, and the United Way of Franklin County.

South Side Settlement programs operate within policies established by the board of directors made up of 1/3 United Methodists, 1/3 neighborhood residents and 1/3 residents of the community at large.

South Side Settlement programs are grounded in the belief that people can and should shape their lives, their environment and the quality of their society. The creation of a democratic, just and humane society demands an active, thinking, citizenry unafraid of responsibility, actively experimenting with responses to emerging human needs.

The Settlement is a place where people meet and organize to search for solutions to their common problems. It is interracial and non-sectarian. The goal is to cut across the divisions of race, color, creed, sex and age, which separate people and to welcome the richness of human difference. Through social group work, attempts are made to extend and enrich the social, cultural, and educational experiences of youngsters, teens and adults. The programs of casework and community organization respond to both individual problems and social issues.

The problems confronted — clarity of purpose, discrimination, income, employment, housing, health, education — cannot be solved on an individual or neighborhood basis. Work is done cooperatively on them with church and secular organization through coalition and planning bodies, and cooperating with local, county, and state governmental bodies.

The Settlement opened in 1899 as a kindergarten for the children of immigrants with services aimed at "Americanizing" the children and their parents. During the past years, Settlement programs have expanded and changed in response to the needs of southern blacks during World War I and Appalachian whites during World War II. Today the Settlement is one of few purposefully integrated in race, sex, age and creed, with programs aimed at creating a community of caring and interdependence.

For many years the Women of Riverside participated actively in work at South Side Settlement, but at the present time, missions to this endeavor is rendered by financial appropriations through the mission program of the Church. Programs and management of South Side Settlement are now under the jurisdiction of a full time director.

#### MYF of Riverside

The Methodist Youth Fellowship program has been sponsored by the church for many years in an attempt to create interesting and meaningful programs for the junior and senior high school students. The activities have been varied and records show that the MYF have sponsored pancake dinners, ice cream socials, Christmas tree sales, roller skating parties, Easter sunrise services, and have lent their time and efforts toward various missions of the church. For instance, in 1964 the Senior MYF collected articles, including towels, pajamas, toys, pens and pencils, needed by the Navajo Methodist Mission School in Farmington, New Mexico. They also sent materials for the Methodist missions in Korea.

In 1957 the Annual "Hail and Farewell" dinner was originated, sponsored by members of the Junior and Senior High MYF where sixth graders are welcomed into the Intermediate Fellowship and ninth graders into the Senior High Fellowship.

As a sign of the times, it is interesting to note that a notice was sent to the parents of the Senior High MYF students in 1964 stating that "... by vote of the Official Board, December 2, 1963, Riverside Church, is registered as a Sponsor of the Columbus Civil Rights Rally. The Board is offering moral support and calling upon its members to participate as they see fit.

We of the MYF see fit to participate by attending the Rally on January 19, 1964. The MYF will meet at the Church at 2:00 p.m. to go to the Rally as a group representing our church. At the conclusion of the Rally, we will return to the church for supper and a discussion of Civil Rights under the direction of Mrs. Washington, a Negro social worker at Southside Settlement House.

We hope you will see fit to make sure that your child goes with us. Please have him attend for his own growth and betterment."

Enrollment in the MYF has fluctuated, groups have varied, sometimes there being one for 7th graders, one for 8th and 9th graders, and one for the entire Senior High Group. At the present time there are approximately fifty students participating in junior and high school groups.

#### **BOY SCOUTS**

From the DECLARATION OF RELIGIOUS PRINCIPLE, BOY SCOUTS OF AMERICA "The Boy Scouts of America maintains that no person can grow into the best kind of citizen without recognizing an obligation to God, and, therefore acknowledges the religious element in the training of the member . . . Its policy is that the organization or institution with which members are connected shall give definite attention to the religious life."

Riverside can be proud of the significant contribution in the lives of over 1500 scouts and leaders over a period of twenty-two years. Troop 380 was founded in 1956 at Riverside, has operated with some 313 boys, 188 adults, 20 Eagles, and 23 Life Scouts. Average boy tenure has been four years. This Troop's brother cub pack, Pack 380 has operated for 21 years with 1090 boys and 296 adults.

In addition, Riverside is the institutional sponsor for Boy Scout Troop 180 and Pack 180, and in the past for Explorer Post 180 and Explorer Ship 353.

This year the Northwest District, Boy Scouts of America, singled out Riverside for a special citation and presentation of a plaque for its outstanding sponsorship of the four active scouting units. The citation states:

"We would like to present a special award to Riverside United Methodist Church for their outstanding use of the Cubbing and Scouting Programs.

Riverside United Methodist Church currently operates two Cub Packs and two Scout Troops — Pack and Troop 180 and Pack and Troop 380. Their first unit was Cub Pack 180 which began back in 1950. Troop 380 began in 1956, Pack 380 in 1958 and Troop 180 in 1960. Combined they have a total of 88 years of service to youth. This year alone over 140 boys benefitted from their program with 148 rank advancements, including 3 Eagle Scouts." It is with great pleasure that the Northwest District presents this plaque to Riverside United Methodist Church for outstanding service to youth.

The plaque was received by Roy Butler and David Locklin, Scouting Coordinators for Riverside at the Annual Northwest Appreciation Dinner on June 2, 1978.

Riverside boys in Troop 380 who have earned the coveted Eagle Scout award include:

1959 Jim Browning, Ken Lowry, James Zeisler

1960 Wally Neidenthal, Jim Evans

1961 Tom Buell

1962 Dave Bonifield, Jim Browning, John Knox, Jack Taylor

1963 Rick Burdett, Keith Paul, Bob Sells, Jim Harris, Gary Neidenthal

1965 Tim Buell, Craig Robinson

1966 Randy Neidenthal

1967 Gary Paul

1968 John David Evans, David Fry, Douglas Cannon

1970 Bob Houghton, Robin Griffith

1971 Ron Leeder

1973 Bruce Triplehorn

1977 Ken Blackwood, Mike Blackwood, Glenn Himes

1978 Kevin McLinn

Those in Troop 180 to receive the Eagle award include:

1964 Jack Musgrave, Steven Kimes

1967 Stephen Sholtes

1968 Robert Sholtes, Doug Nelson, Jeffery Tuttle

1969 Steven Buck, Jim Higbee, Drew Solmonides, Jim Monast, Craig McCaslin

Present Scoutmasters include Walt Roehrs, Troop 180, David Dicke, 380, Institutional Representatives, Roy Butler and David Locklin, and Committee Chairmen, Dave Selders and Bill Riddle.

For many years, Troop 380 has sponsored an Annual Spaghetti Dinner held in Fellowship Hall. It has become noted for being one of the best tasting and best managed affairs in the Northwest area. It is an occasion where mothers and fathers and scouts work together promoting a community event anticipated and enjoyed by hundreds of residents.



Riverside Scouts with Senator (astronaut) John Glenn on Capital steps during Troop 380 Washington, D.C. visit in June 1978.

#### GIRL SCOUTS

At the present time some seventy girls are enjoying the program of Girl Scouts which has been a part of youth activities at Riverside. Girl Scout Troops 113 and 635 and Brownies 376 currently active provide fun and companionship, combining their work and play to gain valuable lessons in growing up to take their place in the stream of life. Mrs. Kenneth C. Vaughn (Jeanine) is the Institutional Representative at Riverside.

#### VACATION BIBLE SCHOOL

Riverside has offered Vacation Bible School to the children of the church and community, with enrollment varying from as small as 15 to a peak of 207, with there being a void of such a program in some years.

Records show the highest attendance for this program was in the late fifties. During this time, many "Family Night" programs climaxed the conclusion of Vacation Bible School where mothers and fathers and children and teachers celebrated the successful culmination of a productive learning experience. More important than the statistics of enrollment was the spirit and enthusiasm of the children, where many felt that their lives had been truly enriched because they "listened" to the children's Christian witness — perhaps not yet completely mature, but certainly sincere. Again and again, the truth of Jesus' statement "Except you become as little children, you shall not enter the kingdom of Heaven" was witnessed.

Following an absence of several years of a Vacation Bible School the Education Commission in the summer of 1966 acted to again consider the possibility of conducting a two week program, and so a questionnaire was sent to interested parents. Alas! A response indicated that only six families at that time were interested in sending their children to Bible School, and NO parents were interested in serving as teachers, so plans were abandoned that year. In 1968 a cooperative Vacation Church School with Trinity Methodist Church was held at Riverside from June 24th to July 3rd.

In 1969 the program was held one week in August, with classes for three year olds up through the fourth grade, with 74 young enrolled. And then again for a few years there was no summer Bible School. It was in 1977 that Linda Niswander, with originality and vision, designed a program which drew participation of approximately fifty enthusiastic youngsters. For the first time in years a church-wide ice cream social was held to celebrate with the children, conclusion of Bible School, and as they presented songs and skits to an audience of friends and parents, a feeling of joy and warmth spread amidst the crowd at this gala occasion.

A similar school was held this year under the able direction of Mrs. Sharon Moore, assisted by enthusiastic and capable teachers. While there was a decrease in attendance, the enthusiastic participation of those present encourage continuity of the program.

#### THE NURSERY SCHOOL

The Nursery School has come a long way since it was formed in 1947 by the old "Circle Five." A group of young mothers with pre-school children felt a great need for a non-profit, non-denominational pre-school to serve the children of Riverside and also the surrounding community. In support of this activity, the husbands banded together and made wooden building blocks, easels and cupboards, and lockers out of orange crates for the children. To provide an adequate place for the school, they laid tile in the basement of the church. With only an outhouse in the backyard, the teachers had to take the children next door to the parsonage, thanks to the generosity of Reverend and Mrs. Sydney Everson.

The Nursery School at Riverside today compares with the best in the community. The teachers are all well-trained in nursery school procedure. Enrollment is open to the entire community, and notice for registration is always in the church bulletin several weeks before it is announced in the community papers. Experiences in social interaction, muscle development, art materials, music and rhythms, cooking, story times, and outdoor play are included in the program. The school has rhythm instruments and quite often there are children marching around the school rooms. The total program is divided into quiet and active periods, conducted alternately so that the children do not become too tired or excited. The licensed tuition school is sponsored by the Church and comes under the responsibility of the Education Commission. The current enrollment numbers 34 children. An additional segment was added this year for two year olds called the "Play Group", with an enrollment of ten little ones.

Mrs. Marge Badger served as Director of the School from 1950 to 1957, succeeded by Mrs. Ben K. Williams (Mary) who served until 1959 at which time Mrs. Allen Lewis (Mary) was appointed for the second time, she having been the original Director. For the past fourteen years Mrs. Hugh Hanes (June) has been Director, presently assisted by Mrs. Norman Allen (Mary), Mrs. Blaine S. Bierley (Carolyn) and Mrs. David L. Moore (Sharon), all members of our church, and Mrs. Dale Williams (Cathy).

The Constitution of this organization states the Purpose as "To provide a preschool, not for profit, for pre-school age children under the direction of teachers trained in nursery school procedure. The aim of the nursery school is to service the children of Riverside United Methodist Church and the surrounding community."

Membership requirement of the Governing Board specifies that there shall be nine members, including a member from the Education Committee. Two-thirds of the members must be members of Riverside Church. New members shall be appointed at the March meeting, on the recommendations of existing board members for a term of two years. If an excess of recommendations exist, the president shall appoint a nominating committee. Board members' vacancies shall be replaced in a like manner. The senior minister, and the assistant minister in charge of religious education and the children's coordinator shall be ex-officio members. The president shall remain on the board for an additional year after her term of office.

The Board hires a director and teachers according to the requirements set for licensing by the State Board of Welfare, and shall set the salary of the same, shall be responsible for carrying out the policy of the school, shall set the tuition, and be responsible for the maintenance of the nursery school.

#### PART THREE

#### **MISCELLANIES**

CAMPING — Family camping has become popular in the last few years, and church-owned sites have provided access for participation in many planned activities. Two of the camp sites in our region have provisions for tent-trailer camping for families or groups, Camp Asbury, near Rio Grande, semi-primitive settings; and Camp Otterbein, near Logan, with trailer pads and electric hookups, as well as tent sites. Many camping opportunities are available to the youth of our church where programs in music, drama, back-packing, canoeing, hiking, nature studies and outdoor recreational games are provided. At the present time, the United Methodist Women help the youth by providing \$10.00 scholarships, leaving \$30.00 for each youth to pay, to attend a regular five day camping experience in one of the region's three camps, Asbury, Otterbein and Lancaster.

Retreats are held by various groups, for instance in September 1978 the Council of Ministries sponsored an all church retreat with special emphasis on planning, goal setting and budget items.

CHRISTMAS WORKSHOP — A Christmas Workshop originated in 1956, sponsored by ladies of the church, who provided materials, teachers, and vitalness and enthusiasm for a day of sharing in preparing Christmas decorations for home, gifts, church, with special programs arranged for the children to participate as well as the adults. It has been an Annual Family Christmas Workshop since, with the program varying some, but culminating in lovely Christmas arrangements and ornaments. Areas of the many varied crafts available include macrame, woodworking, stained glass, sewing projects, nature craft, with candy wreaths and fresh green pine provided for door decorations and wreaths, the cost of all articles being nominal. It's a grand day in the life of Riverside, when Fellowship Hall is filled with families working together in this joyous season.

DIRECTIONAL CHURCH SIGNS — You've undoubtedly noticed the similarity of Upper Arlington's directional church signs. It was in 1960 that Riverside, along with other area churches, through the Northwest Ministers Association voted to "... appeal to the City Council of Upper Arlington to approve the erection of appropriate directional signs for our churches." Opposition to such signs had been evident in fear of totem type or a heterogeneous assortment of signs that might evolve. Two years later, action was taken with approval of a sign, now evident in all of Upper Arlington, and the Official Board of Riverside moved to purchase the Upper Arlington church directional signs, which are uniform with all other churches. The City of Upper Arlington makes, installs, and maintains all of the signs.

**FLOWER CALENDAR** — In 1958 a Flower Calendar was prepared and posted on the Bulletin Board. Altar flowers for the Sunday morning service are provided by members of the Church who want to make this service a part of sharing in the work of the Church. Interested members sign up for the Sunday of their choice, indicating whether the flowers serve as a memorial and giving the name(s) if they so desire. The flowers are usually given to the sick or shutins following the service of worship.

LAITY SUNDAY — In the early church there was no distinction between ministers and "ordinary" church members. The "Ministry of the laity" was taken for granted. Likewise, in the doctrine of the priesthood of all believers is expressed the involvement of all Christians in the life and work of the Church. Throughout the Protestant Church one day each year is set aside as Laymen's Sunday, and so it is here at Riverside, believing that if our Christian civilization is to survive, laymen must learn to pray, to witness, even to preach — not only in Church, but elsewhere as well. Riverside Church is blessed in numbering among its membership many capable and talented laymen, who give most generously of their time and efforts toward the creation of a dynamic, redemptive fellowship.

Riverside celebrates Laymen's Sunday as a day of witness to the fact that the distinctions between laymen and clergy are produced by education and dedication, and not by ordination as is true in some churches. Believing that we are all priests under God, and full-time ministers of Christ, bearing one another's burdens, and witnessing to our faith, this day is a living example of the type of leadership within our members.

LIBRARY — Riverside's library became a reality in January 1959 when it was registered with the Church Library Service of the Methodist Publishing House. Trained volunteer librarians have donated their services, resulting today in an excellent reference library, expertly catalogued for instant location of desired books and/or visual aid materials. The library functions under the jurisdiction of the Education Commission. Mrs. David W. Locklin (Evelyn) is our current librarian,

assisted by Mrs. Donald V. Calendine (Thelma), Mrs. Lee F. Johnson (Ann), Mrs. Helen K. Woolpert and Mrs. David L. Moore (Sharon).

There is a wealth of information in Riverside's Library with many, many books and teaching aids readily available.

LOCAL ECUMENICAL ENDEAVORS — Riverside took part in a history-making event which took place in Upper Arlington when Catholics and Protestants held a combined service for Christian unity on Sunday, January 23, 1966 at the Boulevard Presbyterian Church, 1235 Northwest Boulevard. This was the first time a service combining all the Catholic and Protestant Churches in the area was held as part of the observance of the Week of Prayer for Christian Unity. The guest preacher for the occasion was Father Thomas Duffy of St. Peter's Catholic Church.

Likewise this year's Fourth of July float was a milestone for Christians in the vicinity. People throughout the area know that the Fourth of July in Upper Arlington is THE event of the year. Nothing can be compared to it. Designed originally to keep people safely close to home and bring them closer together, it has become a community celebration through the years which surpasses even that of Christmas in the Tri-Village area.

Excluded from being able to have churches in this suburb at one time, while envy and strife prevailed more often than not when parishes did arrive on the scene, a whole new situation was celebrated this year 1978. Some nineteen of twenty-six congregations banded together to construct a float carrying an ecumenical theme: 'ONE LORD, ONE COMMUNITY." Clergy dressed in robes, acolytes, choir-members, and other persons of the laity clothed in their Sunday-best garments were a colorful sight to behold indeed. In a very graphic way they visually pointed the way toward a new era of unity amidst an infinite variety of faith-filled expressions. Sponsored by the Northwest Clergy Fellowship, it made a deep and lasting impression on all concerned.

Riverside, the oldest congregation within the bounds of Upper Arlington, was well represented in this monumental effort. From the inception of the idea to the detailed work of putting it all together, our members labored hand-in-hand, here at Riverside, with those from other communions to the very end. It was a tremendous sense of joy to be a part of such a unique adventure.

The float itself was given the first place award in the category of "BEST FIRST TIME ENTRY."



"ONE LORD, ONE COMMUNITY"

First time – ecumenical float — 4th of July Parade 1978

#### THE STAINED GLASS WINDOWS

The lovely sanctuary of Riverside is embellished with the pictorial artistry of the beautiful stained glass windows depicting the life of Christ.

The stained glass windows were installed during the remodeling era of 1938-42 and were done by Russell Heizer of Westerville, the son of a Methodist minister. Later, during the 1959 rennovation, the windows behind the altar were surrounded by wood paneling as they are seen today, and the plain glass windows on either side of the altar were replaced with stained glass to match the decor of those already installed.

Biblical incidents and symbols shown on the 32 stained glass windows in the sanctuary include the following: Boy Jesus in temple, Rich young ruler comes to Jesus, the Good Samaritan, Holy Bible, Nicodemus comes to Jesus, Women taken in adultery, Jesus in home of Mary and Martha, Jesus and woman at well, Jesus and the children, Jesus and Peter walking on the sea, Baptism of Jesus by John, the Nativity, Jesus prays in Garden of Gethsemane, Jesus heals man born blind, Jesus raises Lazarus from the dead, Triumphal entry into Jerusalem, Philip baptizes the Ethiopian eunuch, Jesus gives the great commission, The road to Emmaus, The Conversion of Paul, Miraculous draught of fish, The Ascension, Resurrection morning, Harp, The trial before Pilate, The Prodigal Son is welcomed home, Feeding of the Multitude, The last supper, The Crucifixion of Jesus, Jesus cleanses the temple, The Transfiguration, The Way of the Cross.

Name plates on window sills indicate donations toward the stained glass windows of Mr. and Mrs. Everett Sandefur, the Boys and Girls Sunday School Class, Mr. and Mrs. Charles Bruero, Colonel and Mrs. S. J. Randall and Reverend H. S. Bailey.

RIVERSIDE NEWS, RIVERSIDER, VISITOR — Communication, messages, tidings, news, broadcast, publish, print, write, preach, disseminate, make aware, signals, thought transference, exchange of ideas, tell, becry the publication of the Riverside News, the Riversider, and now the Bulletin-Visitor combined. For many a year, laymen worked together getting the news, making the layout, and printing the weekly news church publication. It's name was changed to the Riversider on March 17, 1966. With the diminishing participation of lay persons, it was necessary for the church office to assume the responsibility. The first publication of the Riverside Visitor in the new format which combined the Sunday bulletin and the Order of Service with the regular weekly news was received by each member of the parish on March 30, 1969. In addition, Sunday worship participants receive the combined publication as they attend services.

The symbol displayed on the cover of the courier, the VISITOR, was prepared anonymously by a member of the congregation. The shield carries a combination of symbols which bespeak the church and its mission in the world. At its center is the cross with its reminder of the Christian gospel. The cross divides the shield into four fields, symbolizing the four corners of the world into which the Gospel is to be carried. In the right hand field may be seen the lamp of learning which draws attention to the KERYGMA, the content of Christian truth which the church proclaims. And from the lamp rises the flame which is the symbol of the Holy Spirit's presence at the heart of the church's life. The symbol appears on all the publications, bulletins, and stationery of Riverside. And when the symbol appears, let it remind you of the faith we declare!



SMOKING on Church Property — Emphasis on air pollution problems brought considerable discussion among church members on the subject of smoking on church property, and subsequently was brought before the Administration Board in 1972. A special committee consisting of John Wagner (MYF representative), Chairman William Carleton, Ned Laylin, Dr. Ernest Johnson, Howard Everett, Walter Craig, and Marie Jones was appointed to study the problem and bring recommendations for action. The Committee brought in the following resolution which was adopted by the Official Board and passed effective May 1, 1972:

Whereas smoking in a confined area can bring discomfort to nonsmokers and

Whereas smoking is a definite fire hazard in some areas of the church buildings, therefore, Be it resolved, that smoking in the church be restricted to the Fellowship Hall Building. UNICEF — The children of our Church have for many years supported UNICEF, The United Nations Children's Fund — which means hope for the world's children. Its funds come entirely through voluntary contributions of governments, interested organizations and individuals. This money is spent for medicines and supplementary foods such as milk. UNICEF does not bear the full cost of its programs. The recipient country must match the UNICEF contribution and thus an

Halloween for UNICEF, the world's greatest effort by children, started spontaneously to help

important goal is reached by helping people to help themselves.

other children when a small Sunday School class in 1950 decided to collect pennies for the needy children instead of candy for themselves. That collection amounted to \$17 which was sent to United Nation's Children's Fund,

The world rejoiced in 1965 when the United Nation's Children's Fund was designated winner of the Nobel Peace Prize for 1965. This was a well-earned tribute to one of the great humanitarian efforts. The Children's Fund was created by the United Nations General Assembly on December 11, 1946 to bring emergency aid to the millions of sick and starving children victims of World War II.

#### RIVERSIDE'S NON-LITURGICAL TREE

One of the best things about Riverside is the wonderful old sugarmaple in front of the church. It's the perfect tree for a church because it's so beautiful that people like to slow down when they're walking up the street, to gaze in awe at this spectacular lovely creation of God, and to stand under its shade. As Reverend Webb said, "... in the autumn the falling golden leaves remind you of the old myth of Zeus descending in the lap of Danae in a shower of gold!"

It's a beautiful tree, so symmetrical in all its branches that only a great artist could have arranged it: a great Artist did!

"I see it in the spring," she said, "with the leaves pale green, arrayed in beauty like the morning, and in summer when the leaves have turned a darker green, and the friendly shadows under it are inviting. In the autumn it's more beautiful than all the other trees. Even in winter when the earth is wrapped in a little death, its bare limbs reaching toward the sky — and it's still beautiful."

Although she is a very young wife, she has known what it is like to spend months of physical suffering with no reprieve, months when the world which had seemed so secure seemed to close in upon her. "I have a faith for others" she said, "but I so needed a strength to live by myself. That tree has strengthened the faith I thought I was losing. I relate to the tree. Even in winter I know the tree isn't dead, and it gives me faith for the coming days. There's beauty in it, even when it looks dead and barren. The tree is hope . . ."

#### **PART FOUR**

# ANECDOTES METHODIST INFORMATION

#### **ANECDOTES**

The Open Door

Legend has passed through the years about a traveler, troubled and weary, hopeless and forlorn, lonely, destitute, apprehensive about the future, who, one dreary rainy night, set out to bring it all to an end. Trudging toward the river where he proposed to take his own life, as the very edge of hope was encompassed with despair, he chanced to pass our Church, where the door beckoned him to enter. And he did. Seeking refuge from his worldly plight, he bowed his head in thoughtful prayer. In the quiet of the little sanctuary, his spirit was heartened, his soul was comforted, and he was reassured that life was worth going on, and he was refreshed with the desire to live.

And to this day, Riverside declares to all passing by," Here is a place made sacred by the prayers of many. Come in! Find here the overflow of our love and spirit, so that while you kneel and pray alone you will be aware of our concern. We are keeping these doors open for you! In this great city our church stands always open to all who pass by.

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Apron Strings of Influentiality

Ruth Sandefur remembers and shares some history of Riverside — in some difficult days past when the church was besieged with various problems, discontent seeming to prevail, causing interruption of progress and little unity among the congregation. The minister at that time turned to the ladies of Riverside, suggesting that perhaps getting the women involved together on projects would enable the congregation to focus once again on the true mission of the church with the picayune detractions subsiding. And indeed, the ladies came through! Church dinners were given, various projects were initiated, and it was proven once again, positive united involvement brings fruition over situations sometimes camouflaged with ambiguous entities. By working together, sharing, talking and laughing, the ladies surely turned the tide during a difficult time.

"Tainted Money"

During the early days of the Men's Club, a good many participants were community members, but never became members of the church, enjoying the kinship of the community club. In one of their many projects, they undertook to put a new ceiling in the basement which consisted of the far from decorative beams which supported the floor above. So they sought to raise, outside the church budget, funds for the ceiling, and easily raised the money in the community at large. Among those who responded was the owner of a night club, and a rather substantial response it was! BUT when one of the members of the church heard about that donation, he resigned from the church, indignant that we had accepted "tainted money."

#### A Matter of Time

The story has been told many times about the attention one of our ministers of music paid to scheduled activities, including sermons, announcements, choir presentations, stipulating that they should be done on time as scheduled. He was a real stickler and very conscious of the passage of time. On one occasion, when there had been a baptism, and reception of members, the service ran a little long, and the minister said in effect, "I can't understand it — I preached for only ten minutes," to which the minister of music responded "fourteen!"

#### GENERAL METHODIST INFORMATION 14

John Wesley founded a new Protestant group in the early 1700s. It was called the United Society at first, but people criticized the sect saying that its members were too orderly, or methodical, in their studies and beliefs and spoke of them as Methodists. Wesley liked the name and adopted it for his religious society. He founded his society as a part of the Church of England. The Church of England, however, refused to accept some of the results of Wesley's work and also refused to recognize his preachers. In the mid-1700s the society became a separate denomination. John Wesley, however, never left the Church of England.

Missionaries of the Methodist faith were sent to America about 1770. These, at a conference in Baltimore in 1784, created a formal church organization. The name of Methodist Episcopal was adopted. It was there that Francis Asbury was elected the first bishop in this country. The church grew rapidly.

In 1844 the Methodist Episcopal Church split on the slavery question. Southern members broke away from the main body to form the Methodist Episcopal Church South. The Methodist Protestant Church became another branch of the main church. Its basic principle was that laymen have a right to a part in church councils.

After a long and determined effort the Methodist Episcopal Church North, the Methodist Episcopal Church South, and the Methodist Protestant Church were united into one church in 1939 by a uniting conference forming the Methodist Church.

The present organization of the United Methodist Church was formed April 23, 1968 in Dallas, Texas by the union of the Methodist Church and the Evangelical United Brethren Church. The Evangelical United Brethren Church had been formed in 1946 with the merger of the Evangelical Church and the Church of the United Brethren in Christ, both of which had their beginnings in Pennsylvania in the evangelistic movement of the 18th and early 19th centuries. Philip William Otterbein and Jacob Albright were early leaders of this movement among German-speaking settlers of the Middle Colonies.

The supreme policy-making body of the United Methodist Church is the quadrennial General Conference. Principal agencies are in the following cities: New York, N.Y., Evanston, Illinois, Nashville, Tennessee, Washington, D.C., Dayton, Ohio and Lake Junaluska, North Carolina.

A fundamental belief of the Methodist Church is that Christ is divine. Another doctrine asserts that all men are sinners but may receive forgiveness and be adopted into the family of God through belief in Christ. Methodists believe also that God loves all men and hates all wrong. They hold that Christ died to make salvation from sin possible. Sanctification is their belief that it is possible for men to live constantly in a spirit of love toward God and fellowmen and so be made holy.

#### METHODISM COMES TO OHIO 15

The English claimed possession of much of the territory of Ohio, both by dint of Cabot's discovery in 1497, and the treaty with the Indian Confederacy of Six Nations. Pickawillany, an English trading station, situated on the Great Miami River, at the mouth of Loramics Creek, was

built in 1749. This then was the first English settlement in Ohio. In 1748 the Ohio Land Company,

composed of English and Virginia merchants, was formed.

The war for independence brought our state, among others, into the American fold. The civil government of the Northwest Territory, in which General Rufus Putnam figured so largely, was established in 1788. Almost from the start, Ohio had a diverse population, with differences in customs, manners and outlook.

In 1798 the Territory had some five thousand male inhabitants of full age. They were entitled to a legislative assembly, which met in December. The Territorial Government continued until 1803, when Ohio, with a population estimated at sixty thousand, was admitted to the Union as a state. The alliances and variations of the early settlers are largely responsible for the total of eighty-eight counties.

Roads generally were desolate trails and winding paths making their way through forests. The settlers were limited to a strictly domestic market. Congress was not slow to lend a hand, for in 1806 it ordered the construction of a national road between Wheeling and Cumberland, Maryland. It was completed in 1825. The first steamboat to sail down the Ohio River is said to have left Pittsburgh about 1811. Prior to that, all people had was keelboats or sail-barges. The legislature of 1825 ordered the construction of the Ohio Canal, which connected Lake Erie with the Ohio River by way of the Muskingum and Scioto Valleys, and of the Miami Canal, which linked Cincinnati, Dayton, and Toledo. By it, civilization was enhanced, the value of the land increased, immigration was encouraged and prices rose to new highs.

Soon the railroads came to compete with the canals. The first railroad was incorporated in 1832, beginning the criss-crossing of the States by tracks and engines. The original one was completed in 1841; it connected Dayton with Sandusky. What they achieved for the state can be culled from a report of some sixty-five years ago: "Prior to railroad, oats and corn brought eight and ten cents a bushel, and wheat thirty and forty cents. Beef and pork sold for one dollar and fifty cents a hundred. The railroads have been influential in doubling the price of flour, tripling the price of hogs, and quadrupling the price of corn. The Ohio farmers gained millions of dollars through the introduction of railroads. Their effect was to quicken the spirit of progress, increase public confidence, stimulate immigration, and give a touch of new life to agriculture and manufactories and all kinds of business." (J.M. Barker, History of Ohio Methodism.).

In the Methodist Historical Archives at Ohio Wesleyan University, a statement dated August 9, 1932 is preserved. It was written by a trustworthy scholar of our church, Dr. A. M. Courtenay. It states: "An examination of all surviving memories and records, concerning the introduction of Methodism into the North West Territory, where now is the State of Ohio, fully warrants the following summary: This advent occurred in 1799, when a few months apart, two men rode into that region and began preaching and organizing Methodist Societies.

The earlier was Francis McCormick from Kentucky, who was a Class Leader and (perhaps) Local Preacher, who took up land on the Mad River, near the present village of Zanesfield, in Logan County. He organized Class Meetings and shepherded the little flock in the wilderness, until

preachers were sent thither by Asbury.

The other Apostle was Robert Manly, a member of the Conference in regular standing, who was sent at the Baltimore Conference by the Bishop in 1798 to Pittsburgh, and the next year to the Kanawha country, when he crossed the Ohio River to the new settlement at Marietta.

Most records show that the first Methodist sermon in Ohio was preached by George Callahan in 1787 at the request of settlers at Carpenter's Station. This was the home of Regin Pumphrey in what is now Liberty County, West Virginia. John Kobler crossed the Ohio River from Kentucky in 1798 and from the home of Francis McCormick went on a tour through the valleys of the Miami and the Mad Rivers.

The era of the Circuit Riders was born! As the amazing trek of the pioneers began moving westward, the Methodist preachers followed them on horseback. The Circuit Riders had no churches as they swung their wide trail. Their pulpits were the cabins of the settlers, brush arbors and the great out-of-doors.

The first Methodist church in Ohio and in the Northwest Territory was erected in 1800 on the Scioto circuit, Brush Creek, by Henry Smith.

### THE METHODIST CALENDAR 17

The Calendar for the Christian Year is a means of teaching the events in the life of Christ and keeping them before the people. The Methodists in America received much of their interest in these lines direct from the founder of the Methodist Church, John Wesley. A clergyman of the Angelican

Church, he participated in the observance of days and seasons in the Christian year and encouraged early Methodists to do so as well.

When the break came between America and England, John Wesley sent across the intervening ocean "The Sunday Service for the Methodist of North America" edited by John Wesley. This contained many of the services of offices of the Book of Common Prayer. This volume was used as the worship guide for the early American Methodist Episcopal Church.

In his letter to the organizing conference held in Baltimore, Maryland in 1784, Wesley wrote: "You are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that you should stand fast in that liberty, wherewith God has so strangely made you free."

With this admonition in mind, the following calendar is in keeping with Methodist tradition:

#### THE SEASONS OF THE CHRISTIAN YEAR

- 1. ADVENT Season of expectancy, including the four Sundays looking towards the coming of Christ preceding Christmas Day.
- 2. CHRISTMASTIDE Season of the Nativity in celebration of our Lord's birth which includes Christmas Day and two Sundays following leading up to Epiphany Eve or Twelfth Night.
- 3. EPIPHANY Season of the evangel which celebrates our Lord's outreach to the Gentiles. Epiphany Day is the celebration of the coming of the Wise Men. Four to nine Sundays are included in this season depending upon the date of Easter.
- 4. LENT Season of penitence and renewal symbolized by our Lord's forty day vigil in the wilderness in preparation for his ministry. This begins with Ash Wednesday and includes six Sundays.
- 5. EASTERTIDE Season of the resurrection beginning with Easter Day and continuing for fifty days, the Biblical time between the resurrection and the Day of Pentecost. Six Sundays.
- 6. PENTECOST OR WHITSUNTIDE The coming of the Holy Spirit to the Apostles fifty days after the resurrection. Early it came to be known as White Sunday when baptism was administered to the new converts robed in white. This includes Trinity Sunday and extends over eleven to sixteen Sundays depending upon the date of Easter.
- 7. KINGDOMTIDE Season of emphasis upon teaching which begins with the last Sunday in August, the Festival of Christ the King, and extending to fifteen or sixteen Sundays to the beginning of Advent.

Since Whitsuntide or Pentecost is observed for eleven to sixteen Sundays, the color of red is used for this season, symbolic of the zeal and fire of the Holy Spirit. Kingdomtide which begins with the last Sunday in August uses the color of green symbolic of growth within a teaching church.

#### COLORS IN THE CHURCH

Color has always been used to denote life and meaning. So the use of the varying colors in the altar cloths and pulpit scarves is an added means of symbolizing truths of God to the people. If only one color is used, red or maroon is to be preferred with perhaps the addition of white for Communion, weddings and festival days. The next step would be to use the full five colors as follows:

Purple: which signifies royalty in the coming of the King in Advent; penitence and watching and discipline during Lent.

Green: which speaks to us of nature, growth and life used for Epiphany and also for Kingdomtide.

Red: symbolizes blood, fire, Christian zeal and is appropriately donned for Pentecost and Whitsuntide.

Black: the color of mourning used only on Good Friday.

White: the color of purity adorns the chancel on Easter Day and during Eastertide, Christmas Day and Epiphany Day, Ascension Day, Trinity Sunday, Festival of Christ the King Sunday.

## **PART FIVE OFFICIAL ROSTERS**

Church Staff Administrative Board **Council on Ministries** Member Families **Bibliography** 

### RIVERSIDE UNITED METHODIST CHURCH 2701 Zollinger Road Columbus, Ohio 43221 April 1, 1978 **CHURCH STAFF**

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CHRISTIAN EDUCATION Phyllis Gantz	DIRECTOR (Diace 1107 Mulford R		Chairman, The Trustees United Methodist Wom	en, President Jame	Emerson Lynn, Jr Josephine Gantt
DIRECTOR OF MUSIC Jack O. Woodruff	3512 Leighton	Road (21)		IINISTRATIVE BOARI	
ORGANIST  Mrs. William Carleton	3720 Romnay F	Road (20)	CLASS OF 1978	<b>CLASS OF 1979</b>	CLASS OF 1980
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NURSERY SCHOOL DIRI		Jiive (20)	Cirriiii.	Secretary	
Mrs. Hugh Hanes	2261 Fairfax Ro	oad (21)	Committee of the ADN Pastor-Parish Relati	IINISTRATIVE BOARI	D —
CUSTODIAN Joseph Maxwell	2397 Cranford	Road (21)	CLASS OF 1978 Irma Mattern	CLASS OF 1979	CLASS OF 1980 Genevieve Lynn
CHILDRENS' CHOIR DIR Sally Dickey	ECTOR 2871 Halstead F	Road (21)	Nancy Nicklaus Richard Wharton	Blaine Bierley, Sec'y. Norval McCaslin Paul Savage, Chairman	Norman Allen
ADMINI	STRATIVE BOARD	)	Committee of the ADM	IINISTRATIVE BOARI	
	Ri		Nominations and Pe	ersonnei	
Vice-Chairman Secretary (also of Charge C	Conference)	Betty Mullins	CLASS OF 1978 William Carleton	CLASS OF 1979 Ronald Adams	CLASS OF 1980 David Moore
Lay Leader	Ri	ichard Heffelfinger	Margaret Everett, Secre Roy Butler	etary Henry King Dorothy Oldham	Sue Heffelfinger Nancy Savage
Church Treasurer Financial Secretary		. James O. Dayton		INISTRATIVE BOARI	D — Finance —
Chairman of Committee on			Raymond Bostic, C	nairman	
Lay Members to Annual Co		Genevieve Lynn	CLASS OF 1978 Robert Sprouse	CLASS OF 1979 Herbert Johnson	CLASS OF 1980 William Wilson
Reserve Members to Annua	I Conference R	Molly Chiles	Donald Staff, Vice-Chr		0.0000
Methodist Union Represent Sec. of Enlistment and High Rep. Health and Welfare.	her Education	. Howard Everett . Richard Wharton	Ruth Zellmer, Sec'y.	James Whitaker Ned Dumond	C. William Lewis Ralph Mohr R. W. Eisnaugle
Youth Members			Ex-Officio Members:		
МЕМВ	BERS-AT-LARGE		Chairman, Administrat	ive Board Ri Ministries	
CLASS OF 1978 CLASS	S OF 1979	CLASS OF 1980		Work Area tees	
	ie Badger	Donna Baker	Lay Leader		E. H. Laylin
Stanley Goddard Rober William Ress Lee Ma	t Kindler	Joanne Woodruff			
	artin t Allen	Jo Ann Moak Douglas Brooke	Financial Secretary .		. Dorothy Oldham
Ralph Baker Claude	McGuire	Mike Mishkind		mmittee	
	Pengov ohnson	John Winkler Elizabeth Jirik		Relations	
,	Manuell	Dahart Cinalain	, ,		

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Riverside Foundation

Robert Sinclair

Bess Haddad

John Chiles

Florence Getz

Duane Maxwell

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Heath Brooke

Committee of the Administrative Board -Institution Representatives to Boy Scouts David Locklin, Scout Troop #380 and Cub Pack #380

Roy Butler, Scout Troop #180 and Cub Pack #180

#### Committee of the ADMINISTRATIVE BOARD Wedding Reception

Mary Allen, Chairwoman Irma Mattern

Ruth Zellmer

Barbara Byrd Dorothy Oldham

#### Committee of the ADMINISTRATIVE BOARD

#### Auditing Committee

Donald Finney

1980

Fred Ashbaugh

Robert Bowsher

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Christmas Church Decorating Committee

Patricia Carleton, Chairperson Mr. and Mrs. Robert Allen Mr. and Mrs. Robert Sinclair

Mr. and Mrs. Joseph Maxwell Mr. and Mrs. William Oldham Mr. and Mrs. Byron Nolte

William Carleton

#### Committee of the ADMINISTRATIVE BOARD -Christmas Workshop Chairman, 1978 To be appointed

### Committee of the ADMINISTRATIVE BOARD -

Representatives to NNEMAP

Donna Baker

Marian King

## Other ex-Officio members of the ADMINISTRATIVE BOARD

Statutory Agent - Edward H. Laylin Trier of Appeals - Edward H. Laylin

#### **COUNCIL ON MINISTRIES \* - 1978**

Chairman         H. Morris Logan           Vice-Chairman         James Blosser           Secretary         Mary Maxwell           Ministers         E. James Dickey           Charles B. Whitman         Phyllis Gantz           Lay Leader         E. H. Laylin           Asst. Lay Leader         Richard Heffelfinger           Supt. of Study Program         Barbara McCaslin
Co-ordinators –
Pre-School Ministry Judy Cecil
Children's Ministry
Youth Ministry Mr. and Mrs. Donald Moak
Adult Ministry
Family Life Ministry Mr. and Mrs. Byron Nolte
Camping
Chairpersons —
Education Shares Manual Education
Education
Evangelism Genevieve Lynn
Social Concerns Molly Chiles
Missions Mr. and Mrs. Ralph Baker
Stewardship David Locklin
Worship
Sub-Comm. Communion Ruth Ann Bull
Sub-Comm., Music Joan Adams
Sub.Comm., Ushers James Nicklaus
Sec. Enlistment and Higher Educ Richard Wharton
Records and History Helen Evans
Youth Members Debby Dickey
Kelli McCaslin
Rep. United Methodist Women Josephine Gantt
Rep. United Methodist Men James Heinzelman, Jr.

\* from THE BOOK OF DISCIPLINE OF THE UNITED METHODIST CHURCH, 1976 - Page 132.

"There shall be a local church COUNCIL ON MINISTRIES. which shall consider, initiate, develop, and coordinate proposals for the church's strategy for mission. It shall receive and, where possible, utilize resources for missions provided by the district, annual, jurisdictional, and general conference Councils on Ministires, boards, and agencies, and shall coordinate these resources with the Church's plan for ministries. The council shall be amenable to the Administrative Board, to which it shall submit its plans for revision and appropriate action. Upon adoption of the program by the Administrative Board, the council shall implement the plans which are assigned to it."

#### **EDUCATION COMMITTEE**

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Mr. and Mrs. W. Wildman Doris Mishkind Jane Lanigan June Allen Dorothy Earnshaw Joy Brake Mr. and Mrs. L. Johnson Paul and Nancy Savage Flora John Mr. and Mrs. C. W. Ress Jean Steva Cynthia Sawyer Carolyn Bierley Io Ann Moak

October, 1978
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\* Indicates additional family church members
\*\* Associate Members (Mr.) or (Mrs.) indicates not a member

** A	ssociate Members (Mr.) or (Mrs.	) indicates not a member	
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*Christina Dawn, Wendy Marie ALBRECHT, Mrs. Carole	2891 Brandon Road	William Cecil III CHAMBERS, Mr. and Mrs. Douglas L. (Martha)	2290 Walhaven Ct.
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*James N., Jr., *Thomas B. ALLEN, Mr. and Mrs. Robert S. (June)	2770 Oakridge Ct.	Colin R. CHIPLEY, Mr. and Mrs. John R. (Miriam)	2158 Ridgecliff Rd.
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ALLISON, Mrs. Elizabeth AMON, Mrs. Charles (Lucille)	1594 Presidential Drive 4103 Clairmont Road	*Scott L., *Craig A., *Jeffrey D., *Bret W. CLARK, (Mr.) and Mrs. C. F. Clark (Anne)	2260 Nayland Rd.
ANDERSON, Mr. and Mrs. Willis (Dorothy) *Walter W., *Robert L., *Lynn A., *Patty J.	2875 Pickwick Drive	Karen Anne, Kimberly L. CLIFFORD, (Mr.) and Mrs. Joseph Lynn	Address Unknown
ARCHER, Mr. and Mrs. Gilbert E. (Marjorie) John G., Richard A., James E.	3071 Wareham Rd.	COE, Mrs. Richard E. (Mary) COLBURN, Mr. and Mrs. Harry C. (Jean)	2055 Kentwell Rd. 2772 Northwest Blvd.
AREHART, Mr. and Mrs. Robert (Mildred)	3508 Sciotangy Dr.	COLBURN, Kathy Jean COLBURN, (Mr.) and Mrs. Richard (Thelma)	Address Unknown 420 Spring Drive
*Greg B., Kevin G., *Sheri A. ASHBAUGH, Mr. and Mrs. Fred (Joyce) *Kathy, *David A., *Fred Geddes	4229 Gavin Lane	COLLIE, Mrs. Carey *Crista F., Robert T.	3605 Milton Ave.
ASHLEMAN, Dr. and Mrs. William E.	3881 Kioka Ave. 2371 Fishinger Rd.	COOPEY, (Mr.) and Mrs. F. D. (Maxine Ann Lynn, Beth	2329 Eastcleft Drive
ATKINS, Mr. and Mrs. John R. (Regina) Thomas Allen	2695 Edgevale Road	COOK, Mr. James B.	1911 Langham Rd. 4530 Tetford Rd.
BADGER, Mrs. Marjorie *Ann	_	CORMANY, (Mr.) and Mrs. Harry (Shirley) CORNETT, (Mr.) and Mrs. Wendell (Sue)	1441 Mulford Rd.
BAKER, Mr. and Mrs. Ralph (Donna) BALL, Joan E.	2991 Forest Hill Dr. 3026 Neil Ave., Apt. 5	Wendell Hillis IV CORNWELL, Dr. and Mrs. J. Michael (Sandra)	2524 Welsford Rd.
BARNETT, (Mr.) and Mrs. Warren K. (Susan) *Richard W., *Robert W., *Sallie E.	2323 Johnston Rd.	Robert F., Julia Marie COREY, Mr. and Mrs. Paul (Patricia)	2547 Wickliffe Rd.
BARTSCHY, Mr. and Mrs. Ross, Jr. (Terrilyn) Jason Ross, Josh Ansel	1790 Lynnhaven Rd.	*Lisa, Susan, Jane CRABBE, Mrs. Raymond (Elizabeth)	2343 Cranford Rd.
BEATTIE, Mrs. James F. (Ella) *James F., *Laura J., *Jean L.	1753 Grace Lane	CRAFT, (Mr.) and Mrs. Thomas (Natalie) Jeffrey M., Karen E.	1441 Westminster Dr.
BECK, (Mr.) and Mrs. Frank (Patricia) Christopher Michael	2014 Edgemont Rd.	CRAIG, Mr. Trevor J. CRAIG, Mr. and Mrs. Trevor P. (Gene)	Address Unknown 4103 Winfield Rd.
BECK, Mr. and Mrs. John H. (Mary) BECK, Mr. and Mrs. Richard (Shirley)	2328 Wickliffe Rd. 4411 Limerick Lane	*Lisa D., *Janice L. CRAIG, Mr. Walter	2585 Westmont Blvd.
*Kathy Sue, Beth Ann BELL, Mrs. Marian	680 Riverview Dr., Apt. 43	*Lisa E., *J. Scott CROSE, Miss Louise	2543 Edgevale Rd.
BENHAM, Mrs. William H. (Ruth) BENHAM, Janet L.	1510 Kirkley Rd. 1510 Kirkley Rd.	CRUNELLE, Mr. and Mrs. John R. (Anne) CUPP, Mr. and Mrs. Marshall B. (Phyllis)	1851 Ridgecliff, Apt. C 5420 Eric Place
BENNETT, Mr. and Mrs. Russell E. (Jean) *Evan Timothy, *Matthew	2158 Edgevale Rd.	*Linda G., *Kirk J. DAUGHTERY, Mrs. Ruth J.	4247 Randmore Drive
BERNATH, (Mr.) and Mrs. Glen E. (Mildred) BIERLEY, Mr. and Mrs. Blaine S. (Carolyn)	3122 N. Star Road 2697 Cranford Rd.	DAVIS, Mr. and Mrs. Clem (Ruby) DAVIS, Mr. and Mrs. John W. Davis (Laura)	728 Beautyview Court 1457 Westminster Dr.
* Julia L., Karen Sue	2696 Eastcleft Dr.	*Brent W., *Glenn R., Lori L. DAVIS, Miss Marian L.	1542 Elmwood Road
BIGGS, Mr. and Mrs. Ivan (Eola) *Joseph E., *Richard C.		DAWSON, Mrs. Clyde (Wavealine) DAYTON, Mr. and Mrs. James O.	2404 Anson Drive 1359 Darcann Drive
BILLUPS, Mr. James O. Paul C.	3101 Asbury Drive	DELONG, Mrs. Mary A. *C. Eileen, Joseph Scott	3850 Riverside Drive
BLOSSER, Mr. and Mrs. James H. (Elaine) Douglas J., David H.	2150 Zollinger Rd.	DEMANDANTE, (Mr.) and Mrs. F. L. (Barbara) *Karen Whetnall, *Tammi Whetnall	1848 Solera Orive
BOEHNKER, Mr. and Mrs. Charles (Maxine) BONE, Mr. and Mrs. Samuel W. (Bettye Jo)	3267 Kenyon Rd. 2586 Wickliffe Rd.	DERINGER, Mr. and Mrs. C. Richard (Marge) DICKEY, Mrs. E. James (Sally)	2738 Shrewsbury Rd. 2871 Halstead Road
*Gary S., *Kathy A. BOONE, Mr. and Mrs. Duane (Rose)	2276 Shrewsbury Rd.	*Deborah Lynn, David Reiff, *Douglas James, Derek DIDAY, Mrs. J. N. (Mabel)	
Duane Lee BOSTIC, Mrs. S. M. (Iola)	3567 Chowning Ct.	DILLON, Mrs. Thomas J. (Ruth) DODSWORTH, Mr. and Mrs. Robert M. (Ruth)	4385 Hayden Falls Dr. 2389 Woodstock Rd.
BOSTIC, Mr. and Mrs. Raymond (Pat) *Barry J., Birch S. M., *Bonnie S., Bric D.	2835 Halstead Road	Richard M., *Dana Sue	
BOURGARDES, Mr. and Mrs. C. R. (Mary) BOWEN, Mr. and Mrs. Donald (Helen)	3210 Mountview Road 735 Kettering Rd.	DORTON, Mr. and Mrs. Albert (Marilyn) Cheryl Ann	3183 Carisbrook Rd.
Donald, Jr., Kenneth L. BOWER, Mr. and Mrs. Clarence (Mary Alice)	2254 Shrewsbury Rd.	DUMOND, Mr. and Mrs. Ned E. (Mildred) *Mark Eldon	2087 McCoy Road
*Tim L. BOWER, Mr. Clarence W. II	175 - 13th Ave.	DVORAK, Mr. and (Mrs.) James (Margie) EDWARDS, Mr. and Mrs. Marvin (Judy)	4241 Gavin Lane 4074 Windermere Rd.
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BOWSHER, Mr. and Mrs. Robert R. (Sally) Susan	2738 Cranford Rd.	*Jeffry C., *Wendy E. EISENMAN, (Mr.) and Mrs. T. J. (Evelyn)	3820 Overdale Dr.
BRAKE, Mr. and Mrs. Jerald L. (Joy) Jeffrey L., Joan L., Jay	2420 Wicklifte Road	ELLIOTT, (Mr.) and Mrs. Robert (Gloria) Robert A., Richard A.	2223 Cranford Rd.
BRANDT, Mrs. Francis (Imogene) BRIGGS, Eleanor Jirik	443 E. Dominion Blvd. 1848 Riverhill Rd.	ERNST, Mr. John T. ESTELL, Mr. and Mrs. Ansel (Kathryn)	1885 N. Star, Apt. F 2417 Brixton Rd.
BRIGGS, *Lisa A., *Janis L. BRISSENDEN, Mr. and Mrs. [ames (Evelyn)	2826 North Star Rd. 3784 Chevington Rd.	ESTEP, Mr. and Mrs. Willis C., Sr. *Willis Carl, Jr.	Address Unknown
BRITT, (Mr.) and Mrs. Wilson (Mary) BROOKE, Mr. and Mrs. P. Douglas (Heath)	4393 Donington Rd. 2172 Fairfax Rd.	EVANS, Mr. and (Mrs.) Gary L. (Janet) EVANS, Mr. and Mrs. John B. (Helen)	2806 Minerva Lake Rd. 4055 Lyon Dr.
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BROWN, Mr. and Mrs. Wilmore (Janet) *Jeffrey A., *James W.	3905 Lyon Drive	Milissa C., Erick K. FEUSNER, Mr. and Mrs. LaVern (Mary)	3367 Leighton Rd.
BRUNTON, Mrs. Carol (Betty) BRYAN, Mr. and Mrs. William (Beverly)	1996 Elmwood Ave. 1211 Windham Rd.	FICK, (Mr.) and Mrs. Roy E. (Doris) *Dennis, *Beth Ann	2655 Edgevale Rd.
*Elizabeth Ann BUCK, (Mr.) and Mrs. Robert (Pamela)	1304 Westwood Rd.	FINDLAY, Mrs. Wellington (Pauline) FINNEY, Mr. and (Mrs.) Donald E. (Jeanne)	2114 Harwitch Rd. 2465 Cranford Rd.
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CAMPBELL, Mrs. Ruth E. Christine	3833 Lyon Drive	Tracy E., Christine L. FRANK, Mr. and Mrs. Charles M. (Marjorie)	1707 Roxbury Rd.
CAMPBELL, Mr. Gordon K. CANFIELD, Mr. and Mrs. John F. (Jeanne)	Address Unknown 3999 Woodbridge Rd.	FULKS, Miss Barbara FURNEY, Mr. and Mrs. Richard H. (Ruth)	2367 Zollinger Rd. 2729 Zollinger Rd.
*Daniel T.  CANFIELD, Mr. and Mrs. John F. (Jeanne)  *Daniel T.  CANFIELD, Mr. and (Mrs.) Stephen (Josephine)	2293 Woodstock Road	The state of the s	worminger from
CARLETON, Mr. and Mrs. William E. (Patricia) *Luanne, *Karen E., *Julie K.	3720 Romnay Road		
manufacture by party is.			

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HANES, Mr., and Mrs. Hugh D. (June)
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HARRIS, (Mr.) and Mrs. Alan M. (Sara L.)
HARTSOCK, Mr. and Mrs. Earl E. (Marietta)
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HAY, Mrs. George M. (Jean)
"Wave Mrs. 2397 Cranford Road 2713 Kent Road 2261 Fairfax Rd. 2456 Plymouth Ave. 2770 Eastcleft Rd. 3781 Lindhurst Rd. Arlington Court 2037 Ridgecliff Rd. 2680 Vassar Place 1452 Briadcliff Rd., Reynoldsbur 958 S. 18th St. 2581 Farleigh Rd. \*Wayne M. "Wayne M.
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Lori Ann, James Thomas, Jennifer Lynne
HEATON, Mr. and Mrs. Ralph (Mary)
HECHLER, (Mr.) and Mrs. Edwin C. (Janice)
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HEFFELFINGER, Mr. and Mrs. Richard (Alberta)
"Scott Reporter." 2554 Zollinger Rd. MEYER, Mr. and Mrs. Robert V. (Ruth)
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MILLER, Mrs. Anita
Nicole Annette
MILLER, Mr. John G.
MILLER, Mr. and Mrs. Lynn A. (Kathryn)
Karri Anne, Michelle Lyn, Lynn Addison, Jr.
MILLER, Mr. and Mrs. Ora John (Mary)
Robert D.
MILLER, Mr. John Wayne
MILLER, Mr. John Wayne
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MIRANDA, Mr. and Mrs. Roger D. (Martha)
MILLER, Mr. Michael J.
MIRANDA, Mr. and Mrs. Darel E. (Betty)
MISHKIND, Dr. and Mrs. Michael H. (Doris)
Stephen M., Matthew C.
MITCHELL, Mr. and Mrs. Eugene A. (Janet)
MOAK, Mr. and Mrs. Donald (Jo Ann)
\*\*Daniel F., \*\*Carolyn L.
MOHR, Mr. and Mrs. Robert F. (Martha)
\*\*Marcia L., \*\*Robert B.
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Lindsay Erin
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HEFFELFINGER, Mr. and Mrs. Richard (Alberta)
\*Scott Brewster
HEFFELFINGER, Miss Susan C.
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James Poole, Jr., Lori Jayne
HILL, Mr. and Mrs. Harold B. (Winifred)
\*Randail S., \*Gary D., \*Melinda J., Kenneth E.
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HINTON, (Mr.) and Mrs. Glenn I., Sr. (Marie)
HORN, Mr. and Mrs. Stome (Marilyn Ransom)
HOLDREN, (Mr.) and Mrs. Glenn I., Sr. (Marie)
HORN, Mr. and Mrs. John G. (Joan)
Judith Lee, Glen Douglas
HUBER, Mrs. Lawrence (Eunice)
HUBLEY, Mr. and (Mrs.) James F. (Francis)
HUFFMAN, Mr. and Mrs. Stanley E. (Helen)
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Belle)
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1385 Ridgeview Rd.

2478 Swansea Rd.

885 Middlebury Drive, Worth. 4030 Fairfax Dr.

3939 Fairlington

4190 Greensview 2725 Clifton Road 4150 Fairfax Dr. 3879 Chiselhurst Pl. 3172 Herrick Rd. 4378 Dublin Rd. 3464 Leighton Rd. 1916 Harwitch Rd.

4573 Kenny Rd. Apt. D. 1925 Zollinger Rd. 2205 Tremont Rd. 3204 Avalon Rd. 2834 Clifton Rd.

3839 Woodbridge Rd. 5340 Parkmoor Dr. Westerville 2224 Tewksbury Rd.

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3781 Henderson Rd

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2460 Donna Drive 4873 Chevy Chase Ave. 5164 Riverside Drive Address Unknown 2114 Lane Road 2788 Edgewood Dr. 2465 Wickliffe Rd. 3100 Leeds Rd.

3752 Woodbridge Rd.

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5155 N. High 2535 Mt. Holyoke Rd. 3829 Patricia Drive

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3459 Sunningdale Way

808 Bellord Ave.

3601 Kioka Ave. 2470 Farleigh Rd. First Community Village 1760 Upper Chelsea

2780 Zollinger Rd. 2644 Zollinger Rd. 2654 Love Drive

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2628 Nottingham Rd. 2614 Swansea Rd. 2258 Bristol Rd. 236 E. Torrence 2530 Eastcleft Drive 2729 Eastcleft Drive 1934 Harwitch Rd.

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3771 Lyon Drive

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Address Unknown 2364 Swansea Rd.

3012 Sudbury Rd. 2318 Bristol Rd. 2651 Fishinger Rd. 2475 Wickliffe Rd. 2263 Johnston Rd.

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#### **BIBLIOGRAPHY**

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# THE WHITE HOUSE WASHINGTON

March 12, 1992

Barbara and I are delighted to send greetings to all those who are celebrating the 150th anniversary of Riverside United Methodist Church of Columbus. Congratulations on this milestone.

We can all rejoice in what your house of worship has meant to its members. A place of prayer, fellowship, reflection, and renewal, it has also been the focal point for many acts of generosity and service to others. Indeed, because the faith and values nurtured within its walls are the foundation of strong families and communities, your Church has been a source of strength for our entire country.

You have our best wishes for a joyous celebration.

ag Bul

#### PREFACE TO ADDENDUM

The original written publication of the Riverside Church History was the direct product of the foresight, the vision, the deep and keen appreciation of heritage, the creativity and the inspirational leadership of Reverend E. James Dickey, senior minister 1976-86. He recognized vividly the important part the church, and particularly the United Methodist Church and its antecedent bodies, played in the early history of our country. Learning of the early pioneer efforts in establishing the forerunner of our church, Reverend Dickey approached the Council on Ministries in the fall of 1976, presenting the idea of writing a history about Riverside. Here then the History had its inception!

The Heritage Day Committee, the special History Publication Committee, the congregation excited with the exuberance of new life in the church, and the dedicated staff, together celebrated 1979 HERITAGE DAY at Riverside in humble gratitude of God for those pioneer families who embarked upon a course of freedom which they were determined to keep, making possible the HISTORY OF RIVERSIDE 1842-1978. This History became the harbinger of a committee called "DECADE TOWARD CELEBRATION" charged with the responsibility to develop overall plans and directions for celebrating the Sesquicentennial of Riverside on Heritage Day, April 26, 1992.

Upon the transfer of Reverend Dickey, Reverend Sidney E. Davis was appointed to Riverside in 1986. Reverend Davis encouraged the commitments made toward the Sesquicentennial Celebration, endorsing plans, and giving guidance for accomplishing goals.

As part of the Sesquicentennial Celebration, it was deemed desirable to publish again the History of Riverside, and to include an Addendum for the period to 1992. This then is the Addendum. This publication was financed through donations from the Riverside Foundation, the Riverside United Methodist Women, and the Committee for the OSU Concession Stand Project.

As stated in the original Preface "...forgive me, for mistakes too, — these can be amended in the sequel which surely will follow," I hasten to correct the one mistake which was called to my attention. On page 37, the correct date for Marvin Peterson, Minister of Music is 1963-67.

My deep appreciation is extended to Mary Ann Guy, Riverside's church secretary, for her inimitable helpful manner in providing immeasurable service to whatever request was uttered.

This additional History of Riverside, still the little church at the bend of the road, is written with love to the glory of God with heartfelt thanks for His mercy and goodness as we are blessed by His divine grace.

Helen L. Evans, Editor (Mrs. John B.)

### RIVERSIDE CHURCH HISTORY 1978 - 1992

In the midst of our contemporary history, the world of God continues to unfold at Riverside United Methodist Church. Beginning in April 1991, this church will be celebrating its Sesquicentennial, 150 years in mission to the same community. At the same time, Columbus will be the center of a year-long Quincentennial Celebration, commemoriating the 500th Anniversary of Christopher Columbus' voyages to the Americas. As the premier city of this worldwide Quincentennial Celebration, Columbus will host Ameri-Flora '92, the first international floral exposition held in the United States. 1992 will be a banner year for Riverside United Methodist Church, and for Columbus, Ohio!

To form the framework for the 1992 Sesquicentennial Celebration in a dynamic and orderly fashion, the Administrative Board adopted "The Long Range Planning Emphasis for the period 1983-1992" and reported to the congregation the following schedule:

1983-1985 PROGRAM DEVELOPMENT EMPHASIS

1986-1988 OUTREACH EMPHASIS

1989-1991 FACILITY IMPROVEMENT EMPHASIS

1992 Complete Plans for Celebration

April 26, 1992 SESQUICENTENNIAL CELEBRATION and HOMECOMING on this Heritage Day in the United Methodist Church and the Sunday after Easter on the Christian Liturgical calendar.

In the life of this church, every generation has undertaken its challenge seriously. From the beginning cluster of believers who started this church through the members of today, we have seen those who have built, rebuilt and built again. Even now in the 1990's with problems more complex and seemingly impossible to tackle, congregational members put their faith in the value and salvation of attending to the spiritual and secular needs of the community, and of the world.

From ashes to action! On the morning of December 23, 1981 a fire began in the Pastor's study resulting in devastation. It was a major fire, flames shot out of the windows and blackened the stone. Windows were broken out and smoldering furniture set on the front lawn. Firemen estimated damage at \$25,000. An investigation into the cause determined it to be arson, and the case was closed when a fifteen year old youth was found guilty of arson.

Mr. Harold Hill was appointed by the Trustees to oversee the cleanup and restoration effort. Although insurance helped to cover the losses, many individuals took the opportunity to contribute toward the restoration cost. The main sanctuary sustained heavy smoke damage, but was not touched by fire. Two offices in the wing were gutted and two others heavily damaged. Steady progress culminated in the Grand Reopening Celebration on May 23, 1982. The Pastor Parish Relations Committee proclaimed gratitude to the Board of Trustees and all who aided in the outstanding effort put forth during those critical six months. All the affected areas were restored, and most areas beautified and enhanced, while keeping the cost well within the project budget.

Like no other, June 23, 1982 became an important date in the life of Riverside. The Reverend E. James Dickey set the stage with a kick-off banquet at Scioto Country Club on that date to initiate plans for observation of Riverside's Sesquicentennial Celebration in 1992. Committee members included Rev. Dickey, Chairman, Mrs. Helen L. Evans, Mr. Richard Heffelfinger, Dr. Edward F. Jirik, Mrs. Ruth Lakin, Mrs. Evelyn Locklin, Dr. N. L. McCaslin, Mr. W. Locke McKenzie, Mrs. Virginia Smith and Mr. Ben K. Williams. This task force called the DECADE TOWARD CELEBRATION committee had direct accountability to the Administration Board.

A series of "brainstorming sessions" produced many ideas and resulted in a three part DECADE TOWARD CELEBRATION proposal. This proposal, adopted and approved by the Administrative Board on November 23, 1982 included the following:

#### 1983-85 **PROGRAM** Development Emphasis

- a. Spiritual rebirth among members (prayer groups, Bible studies)
- b. Increase commitment of our members to membership vows (stewardship programs, including service, gifts, attendance and prayers)
- c. Nurture fellowship and caring

# (Caring Neighborhood concept, visitation)

#### 1986-88 OUTREACH Emphasis

a. Discover needs of the community and find the best way for our church to meet them

(NNEMAP, pre-school, child care)

b. Increase financial support to and personal awareness of our mission programs (Increase our support of Dan Francis, meet our benevolences)

#### 1989-91 FACILTY IMPROVEMENT Emphasis

- a. Explore needs in educational areas; make sancutary more accessible; consider airconditioning in sanctuary and other buildings; all with efficient utilization of space and energy consumption.
- b. Hire architect for specific plans
- c. Make necessary improvement and/or additions

1992 Complete Plans for Celebration

April 26 **SESQUICENTENNIAL CELEBRATION AND HOMECOMING** on this Heritage Day in the United Methodist Church and the Sunday after Easter on the Christian Liturgical calendar.

At the same time, this task force recommended that the Administrative Board do the following:

- 1. Delegate responsibility for implementation of PROGRAM DEVELOPMENT EMPHASIS and OUTREACH EMPHASIS to the appropriate church committees.
- 2. Create a representative task force from Program areas and Trustees to handle FACILITY IMPROVEMENT Emphasis.
- 3. Charge the "DECADE TOWARD CELEBRATION" task force with the responsibility of reviewing progress annually and making recommendations as necessary.

In the intervening years the Committee for DECADE TOWARD CELEBRATION did review progress, revised priorities and made recommendations. The congregation was continually advised of plans, their help and advice was enlisted in providing suggestions on what needed to be accomplished at Riverside. Some committee members resigned, others were appointed, but the unparalleled responsibility shared by all toward the effective culmination of this three-part ten year program remained constant.

How has Riverside progressed in those goals and dreams and plans set in 1982? An examination of the three-part proposal reveals many accomplishments over the past decade and yet the task of Riverside is far from finished. As we look at the program of Christian fellowship and inspiration, existing and proposed, reaffirmation is made of the importance of the life of each individual, the life of each family, the life of our community, our country, the world, and how we here at Riverside weave our Christianity tapestry mission. As the Committee for Decade Toward Celebration began its planning back in 1982, Dick Heffelfinger, Lay Leader and member of the Committee said, "If celebration of Riverside's Sesquicentennial can move the church, through the efforts of finances and Trustees to make Riverside United Methodist Church physically more accessible or cause the various outreach functions to initiate new efforts (real as well as symbolic) to unite and help the community or create, through the efforts of Education and Finance, a series of seminars that will serve to enlighten and to stimulate, then this congregation will have furthered the Kingdom of God and the effort very much worthwhile .... or so it seems to me." A three part review on PROGRAM, OUTREACH and FACILITY IMPROVEMENT follows.

#### **PROGRAM Development Emphasis**

Noticeable changes transpired in the congregation with the appointment of Virginia Smith as Christian Education Director in 1982. Within a short time, the average Church attendance jumped from 75 each Sunday morning to 116. She established a weekly prayer group, organized a prayer chain, and put together a regular Bible Study group. All positions in the Christian Educational program were filled, lay leaders were enlisted to assist in keeping records and fulfilling many needed tasks throughout the total church program. She laid solid ground work and established ways for excellent future programming in our midst.



The early church Sunday School, Worship Service and Sunday activities was an important part in the life of the fore-runners of Riverside Church. Is that alike or different from the Riverside Church we know today.

Riverside continues to make positive steps in program development in that many areas have been strengthened and new ones initiated. The number of Bible studies has increased, attendance at Church School programs is indicative of increased interest, and a steady increase in the number of children from the community attending Vacation Bible School has occurred, there being 35 in 1978 and 108 in 1991.

Associate Minister Brian Green was hired in 1989, bringing enthusiasm and innovative teaching to Bible study programs. He has stimulated and guided use of the "computer age" in our midst in many ways. A new young adult group was formed in 1991 under his leadership, called the 25 plus group. It has had a steady enrollment growth, and proven to be a popular addition to the programs at Riverside.

Life Begins Club continued to grow in membership and fellowship. Meeting on the first Friday of each month with a potluck dinner, where tables are decorated festively according to the season, members enjoy a variety of pleasurable and informative programs. Since they do not have a definition as to when "Life Begins" everyone is invited who wishes to enjoy good fellowship.

Women of Riverside have a history of responding to the needs of the church, community, and around the world. Following in the steps of their forebearers, they continue in their undisputable manner of service. In 1982 they established a scholarship program to benefit the Child Care Center. They continue to lend assistance to the Southside Settlement, NNEMAP, camp fees for church youth, and give annually to world wide missions. Interest groups encompass Family Enrichment, Sunbeam, Wesleyan Fellowship, and Guild 48, a sewing group for the benefit of Riverside Methodist Hospital.

The story of Riverside's paraments illustrates dedication of the women. A group of women met in 1976 to discuss the replacement of the well-worn paraments of the last 25 years. They visited other churches and thoroughly researched the task, a formidable one, and discovered they could make the cloths for half the cost of purchasing them. Work began on the white paraments to be ready before Lent for Easter of 1979, the second set, purple, to be completed by Advent 1979, the third, red, for pentecost in June 1980, and the fourth and final set, green was dedicated on Sunday, November 16, 1980. The task was a long and challenging one. Money for the paraments came primarily from the generous gifts of Margaret and Howard Everett. The lovely paraments are symbols not only of God's work but also that of His people, and serve as reminders that service in the Spirit of God's love benefits those who serve as well as those served. The dedicated committee members were Dorothy Oldham, Chairperson, Barbara Byrd, Patricia Carleton, Donna Koblitz, Barbara Radcliff, Mary Maxwell, Ruth Zellmer, Pat Bostic and Jene Anderson.

For years Riverside's UMW have an annual election day bake sale, and sell Entertainment Books, and pecans with much success for their efforts in raising project funds.

**Scouting Programs.** Riverside has held a Charter for Scouting since 1950 and continues its long standing commitment and support. Troop 380, founded in 1956, is active with 18 scouts and 7 adults currently involved. The 34th Annual Spaghetti dinner was held on November 12, 1991. This annual event is run entirely by the scouts and their families, where funds are generated to support troop activities. Eagle awards since 1978 include:

1979 Kirk McLinn

1982 Mike Grimm, John Clifford

1983 Alan Burkholder, Michael Kennedy

1984 Douglas Dickey, Gregory Stutes,

Stephen Will, John Foster

stephen vini, john roster

1985 Pat Kennedy

1986 Daniel Hower, Scott Allen

1987 Jeffery Hower

1989 Jason Bowers

1990 Clayton Sparks, Brian Hower

1991 Scott Gable

Troop 180 became inactive in 1989. Their Eagle Scouts included:

1979 George Sheppard, Andrew Roehrs

1988 Andrew Wade 1989 Andrew Wilcos

1982 Doug Meacham

1984 Graham Shutt

Dewey Wade and Harley Bowers are scouting coordinators for Riverside.

Pack 180 began in 1950, disbanded in 1985, beginning again in 1987. It is currently one of the most active packs in the Buckeye District with approximately 80 members, cubs and adults.

A new high adventure Explorer Post 480 was started in 1989.

Girl Scouting has a long history with Riverside. At present there is one Brownie Troop 1845 with 12 Brownies and 5 adult leaders. Terrie Sparks currently coordinates the Girl Scout program.

#### **OUTREACH Emphasis**

The OUTREACH emphasis has been expanded significantly to include the continuation of the positive trend established in 1988 when Riverside was recognized as a 100 per cent church. Dr. McCaslin, appointed Chairman of the DECADE TOWARD CELEBRATION Committee in 1986, commented in a message to the congregation on October 1, 1988 "...three years ago, we began to prepare for this celebration. A very significant accomplishment was the turn around in support of the benevolent program of the Church. After more than a decade of lack of support of others beyond our doors, we have for the last three years paid our apportionments in full. We are grateful for this change in spirit." Since 1985 Riverside has continued to be a 100 per cent church, with a commitment to continue to be so designated.

**Project Potential.** In January 1990 the Social Concerns Committee embarked on an outreach program entitled Project Potential. Through this, Riverside "adopted" a homeless family, consisting of a mother and three young children. The ultimate goal was for the family to become self-sufficient. The process was to help find and finance housing, furnishings, employment and/or education for the family and to assist them in learning skills necessary for their independence. The committee worked with the family for 14 months. James and Mickie Lockwood co-chaired this endeavor with the support of the Administrative Board. Many church members donated over \$6000 specifically for this project as well as their services, and furnishings.

Habitat for Humanity is a worldwide organization whose purpose is to eliminate poverty housing through partnership with God's people in need by building and renovating homes, selling them at no profit, and financing them with no interest. Riverside was presented with a certificate on May 16, 1990 as a "Covenant Church" supporting the local program. The most recent endeavor, under the leadership of Mrs. Evelyn Locklin, is the participation of Riverside with five other churches to assure financial assistance and people power to construct a specific house in the metropolitan area during 1992.

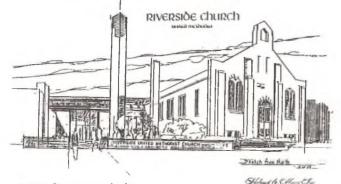
**NNEMAP**. The Near Northside Emergency Materials Assistance Program is sponsored by an ecumenical group of approximately forty churches in Columbus and surrounding communities. Its purpose is to collect food, clothing and money for the poor. NNEMAP exists to provide immediate short term help to those in dire need. It is supported solely through material and monetary contributions, with a 100 per cent volunteer staff. This food pantry is a highly cost-efficient way of applying the Golden Rule to hunger in the area. Barbara and Robert Radcliff accepted co-chairmanship for this program in 1991. Riverside continues to support a long time commitment to NNEMAP.

PRESCHOOL AND CHILD CARE CENTER. Formerly known as the Nursey School founded in 1947, the Riverside Preschool and Child Care Center has come a long way. The addition of an all day Child Care Program was approved in September 1979. The name became the Riverside Preschool and Child Care Center, and is under the direction of Riverside's Council on Ministries. The goal of the school is to support the physical, social, emotional, and cognitive needs of the children of the Church and the surrounding community. Enrollment is open on a non-discriminatory basis. Mrs. Carolyn R. Bierley, Director, heads a competent staff for the school which is licensed to enroll 66 children. In addition to preschool classes, a full-time chjild care program is provided for children ages three to five. The school is fully licensed by the Department of Human Services of the State of Ohio. Membership requirement specifies that there shall be ten members on the Board of Directors, one-half must be members of Riverside Church. The Senior Minister, the Associate Minister, the Director of Christian Education, and the Children's Coordinator shall be ex-officio members of the Board of Directors.

#### **FACILITY IMPROVEMENT Emphasis**

The Administrative Board approved preliminary conceptual plans for the Sesquicentennial Renovation project on May 22, 1985. A Day of Decision followed on June 30, 1985 when the congregation voted at the Charge Conference an overwhelming affirmation of approval, 108 to 17 for the conceptual plans and procedure toward a funding effort to finance same. Although the occasion was not without concerns that were raised, the overall mood was positive and vibrant for the future of Riverside. The pulse of the parishioners seemed to be that what could not be accomplished individually could become reality with unity as displayed by the vote.

An unprecedented stewardship program resulted successfully in an unparalleled pledge of over \$100,000 to the 1986 Operating and Benevolence Budget, and \$200,000 to the Capital Improvement Fund for a three-year period through 1988. To lead in the process of raising these funds, the Office of Finance and Field Service of the United Methodist Church sent Dr. Walter L. Plummer. These funds were designed for implementation of:



Elevato

New welcome entrances, step-free access, new roofing and improved parking.

New electronic organ.

New front look on Zollinger Road with the front court development and bell tower.

New heating and air-conditioning system for the sanctuary.

Elevator

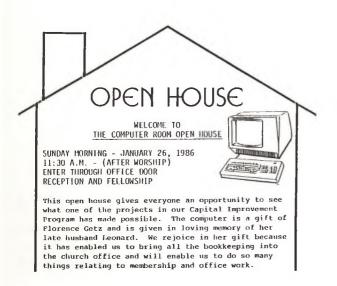
Carillon

The challenge was clear, — to restore the beauty of our buildings, to maintain their value, to make them more efficient, to make them accessible to the handicapped, to landscape and modify the parking area.

The following fall, a brief and impressive ceremony was held during the worship services on September 15, 1985. The mortgage papers for the parsonage at 2871 Halstead Road were burned. Al Dorton, Chairman of the Finance Committee, presented the mortgage to Dr. McCaslin, Chairman of the Administrative Board, who then asked Milton Rowe, Vice Chairman of the Trustees, to burn the mortgage. The ashes of that mortgage certified its payment in full. Dr. McCaslin requested members present at the time the parsonage was purchased in 1962 to stand. He recognized them as fellow members who at that time had a vision, committed themselves financially, and saw the mortgage paid off. Surely, this was a harbinger of times to come for Riverside!

To date, a new roof has been added to the Educational plant, we have cleaned and tuckpointed the Sanctuary, added a pipe organ — including building a loft for it, air-conditioned the sanctuary, added protection for the beautiful stained glass windows, renewed the heating system, added additional electrical power for the heating and air-conditioning and the organ, completed a "quiet room" in the sanctuary — a glass enclosed area with speaker system, added an elevator, installed a computer system, constructed a bell tower and front wall and court.

1986 saw fruition of two major goals, installation of a pipe organ, and the initial beginnings of the computer age at Riverside.



Since the Open House held on the 26th of January 1986, conversion to computer records has a high priority in the administration of the church. This, of course, has lent impetus to more efficient conduct of business, record keeping, preparation of the Visitor and weekly bulletins, as well as facilitating storage of valuable data. It is with gratitude that the gift of Florence Getz is recognized as an important timely addition to the office.

#### THE RIVERSIDE PIPE ORGAN

This pipe organ was originally built in 1954 by the Wicks Organ Company for a Catholic Retreat Center in Utica, New York. When this facility was sold to the First Assembly of God, they decided that it was not the type of instrument that would serve their needs for the performance of mostly Gospel Rock.

Due to the short life of the rapidly failing electronic instrument in Riverside Church, the church had begun to look into the possibility of a new organ. Mr. Jack Woodruff had just contacted the Bunn-Minnick Company when the availability of the pipe organ in Utica was first announced. The Bunn-Minnick Company immediately placed a "hold" on the pipe organ, and after careful consideration of several electronics and other pipe organs, it was decided to enter into a contract with the Bunn-Minnick Company for the rebuilding and installation of this beautiful pipe organ in Riverside Church.

The rebuilding consisted of cleaning, various repairs, and modifications required for the proper installation in the organ chambers of Riverside Church. Several additions were completed which have greatly enhanced the beauty and versatility of the instrument. The result is a pipe organ which will serve the church for many decades, at a fraction of the cost of a new instrument. Since it is a pipe organ, the church has already experienced the glorious difference that such an instrument can make in providing a spiritual and emotional uplift in the worship service.

A special service was held on Sunday, November 23, 1986 to dedicate this pipe organ donated through financial gifts by Mr. and Mrs. Dean Jeffers in memory of his parents.

# Organ Dedication

November 25, 1986

To the glory of God,
We dedicate this organ.
To the honor of Jesus Christ,
We dedicate this organ.
To the praise of the Holy Spirit,
We dedicate this organ.
In memory of Mr. and Mrs. John E. Jeffers
We dedicate this organ.



Guest artists who played for the dedication included Sally Casto, Patricia Carleton and Jerry Lowder. A reception followed in Fellowship Hall.



#### RIVERSIDE UNITED METHODIST CHURCH

### **SESQUICENTENNIAL EVENTS**

While the culmination of the Sesquicentennial will be on April 26, 1992, events were initiated on April 28, 1991. Reverend Sidney Davis suggested that "... we have a year-long celebration ... not merely one in which we showed up for church on a given Sunday and by nightfall, it would be all over. A year long celebration would indicate the importance we feel for our church (the buildings) and God's church (His people)." Dr. McCaslin appointed Mrs. Jean Hayward, in 1990, Events Coordinator for the Sesquicentennial Celebration. And so it began on Sunday, April 28, 1991 when Reverend E. James Dickey was invited as a

participant in the first of a series of Riverside Historical Moments. He portrayed Martin P. Kellogg, our first circuit riding minister, while Mr. Roy Butler represented a pioneer member. Mr. Edmund (Si) Lakin, direct descendent of one of the church founders, reminiscenced with the congregation during Riverside Moments on September 8, 1991. In addition to the historical vignette series, other events included:

Return of former ministers to the pulpit, The Reverends Jack Klein, Robert Byler, David Sagesar, Dale Beittel and Charles Whitman. Rev. Marvin Peterson, former Director of Music, returned to play the organ for worship services on November 17, 1991.

Bishop Edsel A. Ammons, West Ohio Conference, preached on January 26, 1992 and District Superintendent Rev. Ralph K. Shunk on Heritage Day, April 26, 1992.

Marshall Barnes, former organist, was commissioned to write a special hymn.

Sesquicentennial logo adopted as created by the Sunday Church School discussion class.

Sesquicentennial banners of the logo design painted by artist member Patricia Carleton. The banners hang in the sanctuary.

Special recognition of long-time members.

A Sesquicentennial quilt planned and designed by Kathy Marine and Pauline Ashelman, coordinated by Florence Getz, who enlisted over twenty volunteer members to make individual squares. It hangs in the lounge of Fellowship Hall, resplendent in history and the love of so many.

A hardback pictorial directory was distributed, the result of the leadership efforts of Lynn Ann Kelly, with assistance from many member helpers.

A memorial tree and garden planting.

Posting of members birthdays throughout the year.

Naming rooms in church buildings commemorating significant history.

Wall of pictures of church edifices and ministers.

Nominating of church as National, and United Methodist Church historic site.

Distribution of the publication of the History of Riverside 1942-1978 with the 1978-92 addendum.

Congregational Sesquicentennial Banquet on April 25, 1992.

Sesquicentennial Celebration, April 26, 1992, special worship service, church brunch, and courtyard, bell tower dedication services.

A float in the Upper Arlington 1992 July 4th parade.

The Decade Toward Celebration Committee joins the congregational members in looking beyond the Sesquicentennial Celebration, toward new horizons, and endorsing priorities to be continued. Continuing to pay 100 per cent of apportionments and benevolences is the leading OUTREACH commitment while retaining the Associate Minister and obtaining a Christian Education Director focuses the PROGRAM emphasis with special attention on developing youth programs. Anticipated FACILITIES IMPROVEMENT include completion of the Bell Tower, Front Wall and Court addition, building another storage room, surface and landscape the parking area, build a covered walkway from the parking lot to the breezeway, widen the breezeway arch, repair water damage throughout the facility, tuck-pointing Fellowship Hall, recarpet the Sanctuary, develop curbing and walks for the parking lot, and installation of new ceiling and lights in the Education Building.

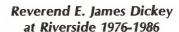
Utilization of the concept of "Caring Neighborhoods" is an area to be expanded. The Membership and Evangelism Committee, chaired by Mr. and Mrs. Robert Radcliff in 1980, established a plan to divide members into some 34 groups. The purpose of this plan was "To establish and nurture an atmosphere of Christian fellowship among members of Riverside Church to extend the church's fellowship into the total community and encourage others to become part of that fellowship." This excellent method for evangelism has yet to reach its potential.

The Finance Committee has struggled with the budget, cutting and making revisions, each year hoping that the pledges would exceed the proposed buget, — but usually not so. But, Riverside is not unique with this big problem, dealing with more needs than we have resources to meet. Al Dorton, the faithful Chairman of the Finance Committee for the past decade, remarked "Our reflections on the goals of Riverside should not be what we are, but what we can be in service to the membership and to the community. Each new year can be a new beginning of greater accomplishments. I like to think of the visible Riverside as the tip of an iceberg and as we support and work together toward our common goals, the true size of the iceberg will rise above the sea."

If we are to be good stewards, we must join the ranks of those who are deeply concerned about the environmental quality of this world in which we live. We must consider the suffering and misery of millions of innocent children brought on by the plague of aids and the drug-crazed populations. Riverside Church represents the power of love in the hearts of people ... the only force which can bring solutions to the problems in our times, and peace to the world. Time is taken to inform the congregation about their Church, and for those yet to become members, a document to re-educate itself on the history of their church, giving them an opportunity to study the role of Riverside in the community, — and the opportunity to reaffirm those vows of membership taken.

Congregational growth and decline, inflationary pressures, a changing society, through it all, Riverside has remained steadfast. In the midst of our whirlwind world, God is present. This affirmation is at the heart of Riverside's Sesquicentennial Celebration, with the congregation exploring their past, sharing the present, and anticipating the future. It is apparent that the ideas which were active in creating and maintaining this Church shall not change but will remain firm as the old stone from the Marble Cliff Quarries which was used to build it. The early history of our church is one of vision, innovation and courage. The world changes and we have to change with it, but with strong traditions linked with modern ideas, we have faith, vision and commitment. Riverside has a beautiful sanctuary and a church edifice that is filled with meaning and enrichment. Here there is the opportunity to heed the call of Christ and be His ambassadors everywhere we walk, every day of our lives. As we celebrate 150 years of Christian service to the same community continuously, we know that it was possible only with God's amazing grace. Riverside celebrated this, His wonderful grace.

#### FROM OUR MINISTERS





A decade of ministry from 1976-86 at Riverside Church best could be summed up in an article that I wrote in the "Visitor" newsletter on August 30, 1984. It concluded like this: "Among the many things needed upon my arrival in this congregation was the manifestation of some semblance of a youth group. Other churches nearby had active and growing organizations, while ours seemed slim to none by comparison. You can imagine the consternation of many when a few, tiny youngsters wanted to organize a softball team in competition with other nearby congregations. They wanted to call themselves of tall things — "Riverside Rowdies". Time and time again these kids, then just barely in their early teens, were on the losing end of every game. They were almost the laughing stock of the whole community. Slowly, but surely, however, they grew; they learned; and they kept at it until last season they just missed the championship. This year they won it all. We will celebrate that on September 9."

The article was summed up with this sentence: "Could it be that it will become prophetic for a whole congregation of people: 'A little

child shall lead them?' The Sesquicentennial celebration this year and all that led to its fruition would tend to support that suggestions. This would include many aspects.

There was the adoption of the statement of purpose by the Council on Ministries in January, 1977. It is stated as follows: "Riverside Church is a community of people joined together by faith in Jesus Christ. This community exists to support the religious life of its members and to express their convictions in a secular world by utilization of their talents and energies. It is our purpose to minister to our members by offering them opportunities for individual growth and education, and by maintaining a caring, loving fellowship for persons of all ages. As disciples of Christ, we recognize our responsibility to extend our ministry beyond the church itself and to enable our members to live their faith by the commitment of their prayers, presence, gifts and service at home and in the global community."

From that emerged the publishing of the Riverside Church History in 1978, as well as many liturgical, educational, dramatic and musical celebrations along the way. Following the arson related fire in the Pastor's Study on December 23, 1981, the congregation united together in spirit. This resulted in the Long Range Planning emphasis as adopted by the Adminsitrative Board on January 5, 1983. The Decade Toward Celebration Task Force was formed to prepare for the Sesquicentennial Celebration in 1992. Three emphases were included: Program Development, Outreach and Facility Improvement.

Using the preliminary work of an earlier Facility Improvement Task Force, which met for two years beginning in 1977, an architectural study was made. From that came a successful Capital Improvement Campaign. This produced impetus immediately for an elevator to the sanctuary, an organ, airconditioning of the sanctuary, tearing down the old parsonage and landscaping the grounds to the west of the church sanctuary.

It has been my privilege to be part of the turning point in this direction and to see the grace of God manifest during that important period of time. My family joins me in gratitude for many special years.

# Reverend Sidney E. Davis at Riverside 1986-92



The Revised Standard Version of the Bible was completed in 1952. In 1990, the New Revised Standard Version of the Bible was finished. This history of the Riverside United Methodist Church is something like the New Revised Version of the Bible in that it is built on an already written history. In addition to this, we are blessed with having the same historian, Helen Evans, doing the writing.

Just as adult men and women are products of their childhood, the Church is a product of its earlier days. The life of the church is in constant motion. The moment this motion stops is the moment that it dies.

I have the privilege of being a part of the life of this congregation. My six years is very short compared to the eighty-two years that Edmund (Si) Lakin has been a living part of this congregation. During Mr. Lakin's years and during my short time we have seen ebb and flow, hurts and healings, sorrows and joys, deaths and births.

The Church is alive and this congregation is alive. As in the lives of the readers of this history, there will be change and challenge and just as you depend upon God to meet these changes and challenges, this

congregation will continue to follow the pattern set for them in the past. They will continue to depend upon and wil receive from God the strength to keep on keeping on. I'm sorry you and I will be deprived of reading the New Revised History of Riverside in the year 2142 when they will be celebrating their three hundred (300) years of life and service to God and to its surrounding community.

# Reverend Brian J. Green at Riverside 1989-present



This truly is an exciting time in the life and future of Riverside United Methodist Church. As you look through the pages of this history you will note the many phases of growth and development this congregation has experienced over the last 150 years. There have been key decisions made in our past in relation to location, buildings and the type of individuals who have been appointed to serve as staff and ministers. Totalled up, those decisions specifically address the question: How did we get to where we are today?

In a broad overview we will find that some of the results were because of these key decisions, while others were clearly **in spite of** ... A clear view of our past is important to our future only if we take our findings, align them with an understanding of current social expectations and chart our course accordingly.

It has been over 40 years since the farmland and countryside surrounding our physical plant was developed into housing tracts and the first boom of members came to this church. Today the neighborhood is again turning over with young families eager to find a church home. People will enter our doors not because we are

merely close, but because we intentionally choose to extend ourselves to them.

Today we face new and different challenges from our past. In the 1990's fewer people attend the church, denomination or dogma of their childhood, but rather seek out the ones that address their specific interests through programming, facilities, leadership and an openness to prepare and meet the future needs of the community as well as the individual.

This is the challenge laid before us. By the day we reach our bi-centennial, we will know how it was addressed.

#### The Pastors Who Have Served Riverside 1979 - 1992

Pastor	Church	District	Bishop	District Superintendent
E. James Dickey	Riverside	Columbus North	Dwight L. Loder	Charles D. Kirsch
E. James Dickey	Riverside	Columbus North	Dwight L. Loder	Charles D. Kirsch
E. James Dickey	Riverside	Columbus North	Dwight L. Loder	Charles D. Kirsch
E. James Dickey	Riverside	Dwight L. Loder	Dwight L. Loder	Leonard S. Confar
E. James Dickey	Riverside	Columbus North	Dwight L. Loder	Leonard S. Confar
E. James Dickey	Riverside	Columbus North	Dwight L. Loder	Leonard S. Confar
E. James Dickey	Riverside	Columbus North	Edsel A. Ammons	Leonard S. Confar
Sidney E. Davis	Riverside	Columbus North	Edsel A. Ammons	Leonard S. Confar
Sidney E. Davis	Riverside	Columbus North	Edsel A. Ammons	Leonard S. Confar
Sidney E. Davis	Riverside	Columbus North	Edsel A. Ammons	Ralph K. Shunk
Sidney E. Davis	Riverside	Columbus North	Edsel A. Ammons	Ralph K. Shunk
Sidney E. Davis	Riverside	Columbus North	Edsel A. Ammons	Ralph K. Shunk
Sidney E. Davis	Riverside	Columbus North	Edsel A. Ammons	Ralph K. Shunk
	E. James Dickey Sidney E. Davis Sidney E. Davis Sidney E. Davis Sidney E. Davis	E. James Dickey E. James Dickey Riverside Sidney E. Davis Riverside Riverside Sidney E. Davis Riverside Riverside Riverside	E. James Dickey E. James Dickey Riverside Columbus North Riverside Riverside Columbus North	E. James Dickey E. James Dickey Riverside Columbus North Riverside Columbus North Columbus North Columbus North Columbus North Columbus North Riverside Columbus North Columbus North Columbus North Riverside Columbus North Columbu

Riverside continues in the West Ohio Conference, as it has since 1970.

#### Additional staff who have served Riverside 1979-1992:

Phyllis Gantz, Diaconal Minister 1976-80
William H. Fisher, Associate Minister 1980-81
Virginia R. Smith, Director of Christian Education 1982-86
Arthur L. Schultz, Parish Minister 1984-85
Robert A. Byler, Parish Minister 1985-86
Charles B. Whitman, Parish Minister 1972-84
Sally Dickey, Director of Children's Choirs 1978-85
Jack O. Woodruff, Choir Director, 1968-present
Martha Mortensen Dungeon, Organist 1983-91
Patricia Carleton, Organist 1970-81; 1991-present
Brian J. Green, Associate Minster, 1989-present

1991 is the 195th year of organized Methodism in Ohio. It also marks the 180th Conference Session within the territory covered by the West and East Ohio Conferences. Riverside is one of 1,329 local churches in the West Ohio Confrence.

# **STATISTICS\*** 1978 - 1992

					VALUE				
Year	Total Membership	Average Worship	Attendance Church School	Conf. Cl.	Church, Land Buildings	Parsonage		Other	Indebted- ness
1978	912	220	110	15	\$ 900,000	\$80,000	\$	25,000 \$	35,213
1979	886	197	101	10	1,153,666	82,000		78,195	_
1980	839	202	70	10	1,153,666	85,000		78,178	40,781
1981	805	179	75	10	1,176,373	97,308		62,236	15,610
1982	766	186	121	6	1,272,365	105,248		67,814	6,844
1983	733	183	116	7	1,272,365	105,248		83,701	7,279
1984	725	1 <i>77</i>	120	6	1,272,365	110,248		86,470	3,800
1985	720	176	116	8	1,275,365	110,248		_	_
1986	729	168	116	5	1,275,000	110,000		46,000	_
1987	659	167	<i>7</i> 5	9	1,575,000	128,000		50,500	_
1988	636	163	66	5	1,575,000	150,000		54,238	_
1989	564	169	68	13	1,750,000	150,000		61,000	-
1990	564	170	66	7	1,500,000	150,000		_	_
1991	539	171	52	7	1,500,000	150,000		_	_

<sup>\*</sup> From West Ohio Annual Conference Journals, Reports of Statistician & Treasurer 1978-91.

#### **RIVERSIDE UNITED METHODIST CHURCH**

### **Proposed 1992 Operating Budget**

As Proposed by the Finance Committee 10/09/91

Account Description	1991 Budget	Proposed 1992 Budget	incr.
Income			
Individual Giving	\$189,000	\$207,900	
Other Income	18,910	20,324	
Total Income	\$207,910	\$228,224	+10%
Expenditures:			
Council on Ministries			
Education	\$3,500	\$3,500	
Finance Program	1,500	5,400	
Membership & Evangelism; Sesquicentennial	1,700	2,850	
Youth; Missions; Bell Choir	430	750	
Hospitality; Health & Welfare	325	200	
Other	1,700	1,700	
			. 570/
Total Program Areas	9,155	14,400	+57%
Professional Staff Senior Minister (evel parsonage)	27.064	20.000	
Senior Minister (excl. parsonage)	37,964	39,896	
Associate Pastor	32,756	34,244	
Misc. Ministerial Expense	500	500	
Pastor Parish Relations Committee	1,000	1,000	
Total Professional Staff	72,220	75,640	+5%
Lay Staff			
Salaries	38,738	39,690	
FICA & Workers' Compensation Taxes	5,376	5,435	
Total Lay Staff	44,114	45,125	+2%
Buildings and Equipment			
Church — Utilities	15,000	15,500	
Maintenance	8,000	9,000	
Other	4,500	4,475	
Parsonage	5,400	9,585	
Insurance	3,200	3,800	
Total Buildings & Equipment	36,100	42,360	+17%
Office			
Postage	2 260	2 500	
Copier	3,260	3,500	
Other	4,635	5,000	
Total Office	1,515 9,410	1,950	+11%
	5,710	10,730	1170
Ministries Beyond Church			
Apportionments	30,336	33,399	
Pensions — Sr. & Assoc. Ministers	6,575	6,850	
Total Outreach	36,911	40,249	+9%
Total Expenditures	\$207,910	\$228,224	+10%
	<del></del>		

Though unanimous proclamation the Administrative Board at its November 1991 meeting added \$12,000 to the proposed budget for a Christian Education Director with emphasis on children and youth.

#### **Budgets 1981 - 1991**

1981	\$135,748	1986	\$177,181
1982	120,893	1987	161,875
1983	135,950	1988	152,973
1984	155,438	1989	214,761
1985	156,800	1990	194,831
		1991	207,910

### CHRONOLOGICAL CHART OF EVENTS 1978 - 1992

- 1979 May 20th DAY OF CELEBERATION, Heritage Sunday; Historical program with distribution of first published History of Riverside Church, 1842-1978.
- 1980 "Caring Neighborhoods" concept established.

Presentation of Caring Neighborhood Map, October 30th.

- 1981 December 23rd disastrous arson fire.
- 1982 Celebration of restoration following fire, May 23rd.

DECADE TOWARD CELEBRATION task force appointed, June 23rd.

Dan Francis Day, October 10th.

- 1984 DAY OF CELEBRATION, November 4th, in recognition of the Methodist Bicentennial 1784-1984, with dedication of the United Methodist emblem, and Riverside's ecclesiastical banners.
- 1985 Charge Conference voted 108 to 17 approving conceptual plans for Sesquicentennial Renovation Program, June 30th.

Burning of mortgage on Halstead Road parsonage property, September 15th during Sunday worship service.

Abolition of parsonage next to church.

- 1986 Open House, welcome to Computer Room, January 26th.
- 1987 Sanctuary air-conditioned.

New pictorial directories distributed during June.

- 1988 New lounge furniture purchased by Riverside United Methodist Women.
- 1989 Dedication of new United Methodist Hymnals, June 25th.

Administrative Board approved construction of "Cry Room" with funds donated specifically for that purpose. Room designated later as "Quiet Room."

The Council on Ministries made motion that the congregation at Riverside provide workers for a concession stand at the OSU football games for the 1989 season, — funds received to be earmarked for special projects. Concession stand continues to present time, 1991, in operation.

1990 New pew cushions.

New choir robes.

Certificate received as "Covenant Church" with Greater Columbus Habitat for Humanity, May 16th

1991 Two services of worship offered for the first time since 1976, effective February 17th.

Received two beautiful framed stained glass "windows", as gifts, one from Betty and Robert Mullins in celebration of their 50th redding anniversary, and the other, from Mary Maxwell to commemorate her husband Joe's service to Riverside as a custodian for many years.

34th Annual Spaghetti Dinner sponsored by Troop 280, November 12th.

1992 Bishop Edsel A. Ammons in pulpit, January 26th.

Congregational dinner, April 25th.

SESQUICENTENNIAL CELEBRATION, April 26th.

District Superintendent Ralph K. Shunk preaches.

Congregational brunch following worship services.

Distribution of new hardback Pictorial Directory.

Distribution of RIVERSIDE CHURCH HISTORY 1842-1992.

# RIVERSIDE UNITED METHODIST CHURCH 1992

#### 1992 Church Staff

Ministers Sidney E. D Brian J. Gre				of Music D. Woodruff
Treasurer E. Ann Gab	riel		Organist Patrici	t a Carleton
Secretary Mary Ann (	Guy		Custodia Miltor	an n Rowe
Board of Trustees 1994 Leonard Richards 1994 Carolyn Bierley 1994 Ed Hower	1993 1993 1993	Doris Fick Dave Fisher Pete Steva	1992 1992 1992	N. L. McCaslin
Nominations and Personnel Senior Pastor 1994 Marge Beckman 1994 Jim Blosser 1994 Nancy Hower	Lay Leader — Rich 1993 1993 1993	ard Heffelfinger Ruth Dodsworth Pat Scott John Beck	n 1992 1992 1992	Dave Moore
Pastor/Staff Parish Relations Lay Member 1994 Donna Richards 1994 Helen Evans 1994 James Nicklaus	Church Chair — 1993 1993 1993	Dave Moore Jim Blosser	1992 1992 1992	Ray Bostic Dick Deringer Barbara McCaslin
Committee on Finance Senior Pastor Ray Bostic Bill Carleton Don Beckman Mike Spurlock	Rep. of Trustees Richard Heffelfing Dave Moore Shawn Turnbull		Ann Gabriel l Dorton (Chair)	
Riverside Foundation 1994 Senior Pastor 1994 Trustee Rep. Treasurer — E. Ann Gabrie	1993 1993 I, ex officio	Thomas Kohr Gail Momirov	1992 1992	Philip Krieger Robert Sprouse
Ad. Board Chair	man		Ray Bostic	
Youth Adult		• • • • • • • • • • • • • • • • • • • •	. Nancy Bennett . Sharon Moore	
Work Area Chairs: Christian Unity Education Evangelism Higher Educatio Missions Religion & Race	n		Irma Mattern Karl Weimer Jean Hayward Blaine Bierley . Evelyn Locklin Terrie Sparks	

Social Concerns ...... Jim and Mickie Lockwood

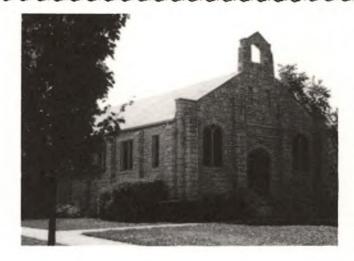
Stewardship	
Finance	
Peace Advocate	
For Pastor Davis	
For Pastor Green	
Council on Ministries Chair Bill ( Pastor Parish Relations Chair Richard [	
Bursar Ruth Dodsworth, Dave	_
Treasurer E. Ann	
Financial Secretary Florer	
Membership Secretary Hell Coordinator Communications Church Secretary Mary A	
Director of Music	
Local Church Historians Ken and Jeanine	
Scouting Coordinators Dewey Wade and Harley	
District Methodist Union Marshal and I	
District Steward	
Recording Secretary Church Conference	
Recording Secretary Administrative Board	
NNEMAP Bob and Barbara	
Communion Stewards Sally McGill and Lin	
Athletic Committee	
Wedding Reception Committee	rd, Chair

### Members at Large — 1992

Shawn Turnbull Dale Kanner Teresa Turnbull **Bob Kingman** Chris Green Mimi Kinnard Lindsay Momirov Kathy Knight Alice Kohr Marge Beckman Thomas Kohr Debbie Montesanti John Beck Lynn Montgomery Carolyn Bierley Roger Montgomery Pat Bostic Barbara McCaslin N. L. McCaslin Barbara Byrd Bertha Carmen James Nicklaus **Doris Fick** Nancy Nicklaus David Fisher Donna Richards Fleet Girod Leonard Richards Shirley Girod Milton Rowe Helen Grim Reva Smart Betty Van Schoik Roger Grim Clarence James Lowell Van Schoik June James John Workman

#### Riverside's Bell

Originally purchased about 1885, Riverside's bell first hung in the edifice at the end of Lane Avenue and Riverside Drive. This large bell, weighing more than 600 pounds, was installed in February 1992 in Riverside's new bell tower, to be dedicated on April 26th as part of the church's Sesquicentennial Celebration.



Riverside United Methodist Church — 1991

Riverside New Bell Tower and Front Wall 1992





The Parsonage, 2871 Halstead Rd., Upper Arlington

# DIRECTORY OF MEMBER FAMILIES March, 1992

\* Indicates additional family church members

\*\* Associate Members ( ) indicates not a member

ADAMS, Ronald

ADAMS, Wendy
ALLEN, Mrs. June
\*Jeffrey, \*Scott
ALLISON, Ruth
ANDERSON, Bruce and Jill
\*Rebecca McKenzie, Thomas McKenzie
ASPERY, Mrs. Doris

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BADGER, Mrs. Marjorie BARTSCHY, Jr., Ross BARTSCHY, Sr., (Ross) and Alice Jeanne BEATTIE, Mrs. Ella BEAVER, Miss Melissa Ann BEAVER, Miss Minday Jo BECK, John H. BECKMAN, Donald and Marjorie BECL, Mrs. Marian

35)
BELLISARI, (Raymond) and Judith
BENNETT, Brad\*\* and Nancy\*\*
\*David, \*Adam, Seth\*
BERST, Mrs. Yette

BETHEL, (Ray) and Janet BEVILACQUA, (Wedo) and Jane BEVNON, (Robert) and Pauline BIERLEY, Blaine and Carolyn \*Karen BIGGS, Ivan

BIGGS, Joseph BIGGS, Richard

BLAIR, Kim
BLAIR, Kim
BLAIR, Tina
BLOSSER, James and Elaine
"Douglas, "David
BLUE, Dr. Thomas and Diana
"Laura Elizabeth, Leslie Rose, Elizabeth Lynn
BOEHNKER, Charles and Maxine
BONE, Samuel and Bettye
BOSTIC, Mrs. Iola
BOSTIC, Raymond and Pat
BOURGARDES, Mrs. Gertrude
BOWER, Clarence and Mary Alice
BOWERS, Harley and Charlotte
"Jason, Joshua
BRAGG, Robyn

BRAKE. Jerald and Joy BRISSENDEN, James BROOKE, Douglas and Heath \*Mary Rebecca BROOKE, David BRYAN, William BULL, Richard and Ruth Ann

BUTLER, Aerica Curtis Preston BUTLER, Martin and Katherine Martin Adam

BUTLER, Mrs. Peggy

BUTLER, Dr. Roy and Agnes BUTTERS, (Robert) and Selene BYRD, H. Max and Barbara

CALDWELL, Robert and Ruth

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CALENDINE, Donald and Thelma CARLETON, William and Patricia CARLTON, Richard and Patty \*Jennifer, \*Peter CARMAN, Mrs. Bertha

CARTER, Mrs. Jean CLOUSE, Gordon and Krista COE, Mrs. Mary COEN, Mrs. Velma Tara, Randall COLBURN, Harry and Jean COLBURN, (F. R.) and Thelma COMNICK, (Richard) and Claire \*Iulia And 683 S. Winmar Place Westerville 43081-1360 5437 Bermuda Bay Dr. (35) 2770 Oakridge Ct. (21)

(address unknown) 1727 McCoy Rd. (20)

899 Varsity Ave. (21)

2695 Edgevale Rd. (21) 4469 Kipling Road (20) 4469 Kipling Road (20) 4220 Chaucer Ln. (20) 2314 Cranford Rd. (21) 2314 Cranford Rd. (21) 2328 Wickliffe Rd. (21) 2681 Cranford Rd. (21) 5506 Bermuda Bay Dr. Apt. 1C (35)

4424 Castleton Rd., W. (20) 2890 Eastcleft Rd. (21)

Westminster-Thurber, 717 Neil Ave., Rm. 426 (15) 2849 Clifton Rd. (21) 4315 Shelborne Ln. (20) 1500-A Lafayette Dr. (20) 2697 Cranford Rd. (21)

2696 Eastcleft Dr. (21) 2696 Eastcleft Dr. (21) 2696 Eastcleft Dr. (21) 5169 Burgoyne Ln. (20) 1396 Weybridge Rd. (20) 2150 Zollinger Rd. (21)

3833 Lyon Dr. (20)

3267 Kenyon Rd. (21) 2586 Wickliffe Rd. (21) 3567 Chowning Court (20) 2835 Halstead Rd. (21) 3210 Mountview Rd. (21) 2254 Shrewsbury Rd. (21) 2389 Zollinger Rd. (21)

3240 Kioka (21) 2420 Wickliffe Rd. (21) 3784 Chevington Rd. (20) 2172 Fairfax Rd. (21)

884 Dennison Ave (15) 1211 Windham Rd. (20) 2246 Cheltenham Rd. (20) 2174 Ridgeview Rd. (21)

2553 Medary Ave. (02)

5525 Aryshire Dr. Dublin 43017 2174 Ridgeview Rd. (21) 4453 Willowbrook Rd. (20) 2089 Zollinger Rd. (21)

137 Green Hollow Rd. S.W. Pataskala 43062-9706 2207 Nottingham Rd. (21) 2531 Coventry Rd. (21) 3225 Cimmaron Rd. (21)

3194 Glenrich Pkwy., Apt. B (21) 2500 Wickliffe (21) 2233 Edington Rd. (21) 2055 Kentwell Rd. (21) 3056 Britania Dr. W. (21)

2772 Northwest Blvd. (21) (address unknown) 2360 Johnston Rd. (20) COREY, Paul (Pete)
CORMANY, (Harry) and Shirlee
CORNWELL, Joseph and Erma
CORNWELL, "Robert, "Julia
COZDD, Waller T.
CRAIG, Trevor and Eugenia
CRUNELLE, Mrs. Anne
CUMMIN, Jack and (Janice)

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DAILY, (Charles) and Janet Laura, Seth
DAUGHERTY, Mrs. Ruth
DAVIS, Mrs. Ruby
DAVIS, Rev. Sidney and Lois
DELONG, Scott and Janet
Jason Paquet, Maggie Paquet
DELONG, Mrs. Mary A
DENNIS, Mrs. Dianne
David, Drew
DERINGER, Richard and Marge
DILLON, Mrs. Ruth
DODSWORTH, Mrs. Ruth
DORTON, Albert and Marilyn
DUN, Gregg

DuPONT, (Greg) and Julia DVORAK, James and (Margaret) Julie Marie, Megan Christine

EDWARDS, Miss Amy

EDWARDS, Marvin and Judy ELLEMAN, Paul and Kay ESTELL, Ansel and Kathryn ESTELL, Terrilyn \*Jason, Josh, Staci Bartschy EVANS, John and Helen EVERETT, Howard and Margaret

FEUSNER, LaVern and Mary FICK, Mrs. Doris FINDLAY, Mrs. Pauline FINNEY, Donald and (Jeanne) FISHER, Dave and (Mary Joe) FITZGERALD, Glen and Karin Andrew, Alex, Trevor, Courtney FIZSIMMONS, Mrs. Irene FOBES, Alfred and Lillian

FORRY, Donald and Margery FOSTER, Dr. Ronald and Roseann FULKS-TALBOTT, (George) and Barbara FURNEY, Richard and Ruth

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GABRIEL, Miss E. Ann GABRIEL, (Leonard) and Ann CARRISON, Glen and Mildred GEORGE, (Louis) and Laura Emily Ann GETZ, Mrs. Florence GILLESPIE, Loren and Lee

GIROD, Fleet and Shirley

GODDARD, Miss Victoria Susan GREEN, Rev. Brian (1) and Sue \*Phillip, \*Christopher, Rebecca Anne GRIFFITH, Dr. Joseph and Norene GRIFFITH, Mrs. Virginia GRIM, Roger and Helen GULKER, Mrs. Helen S.

HALL, Mrs. Charlotte

HAMPSON, Mrs. Agnes

HAMPSON, Robert and Priscilla HANDEL, Mrs. Ernestine HANKINS, Cliff 2401 Shrewsbury Rd. (21) 4530 Terford Rd. (20) 1948 Glenn Ave. (12) 2524 Welsford Rd. (21) 3531 Colchester Rd. (21) 4103 Winfield Rd. (20) 3018 Welsford Rd. (21) 117 St. Michelle Worthington 43085

881 Middlebury Worthington 43085 4247 Randmore Rd. (20) 728 Beautyview Ct. (14) 2871 Halstead Rd. (21) 30 W. Lakeview (02)

3850 Riverside Dr. (20) 2916 Mt. Holyoke Rd. (21)

2738 Shrewsbury Rd. (21) 2098 Ridgeview Rd. (21) 2389 Woodstock Rd. (21) 3173 Carisbrook Rd. (21) 6473 Brookedge Ct. Dublin 43017 1528 Runaway Bay Dr. (04) 1025 Denman Ct., Westerville 43081

6897 Fallen Timbers Rd., Dublin 43017 4074 Windermere Rd. (20) 1385 Reymond Rd. (20) 2417 Brixton Rd. (21) 1790 Lynnhaven (21)

4055 Lyon Dr. (20) 1783 Ardleigh Rd. (21)

3367 Leighton Rd. (21) 2655 Edgevale Rd. (21) 2114 Harwitch Rd. (21) 2465 Cranford Rd. (21) 2735 Bristol Rd. (21) 2110 Sheringham (20)

2532 Wickliff Rd. (21) 7081 Scribner Way, Dublin 43017-3015 3745 Waldo Place (20) 4012 Bickley Place (20) 2367 Zollinger Rd. (21) 2729 Zollinger Rd. (21)

2006 Milden Rd. (21) 2049 Jervis Rd. (21) 1870 McCoy Rd. (20) 736 State Rt. #61. Sunbury 43074 2443 Northwest Blvd. (21) 3550 Wenwood Dr., Hilliard 43026 2669 Willow Glen, Hilliard 43026 (address unknown) 3377 River Place Dr. (21)

3794 Surrey Hill Pl. (20) 2992 Shrewsbury Rd. (21) 2679 Edgevale (21) Friendship Village, 5800 Forest Hills Blvd., Rm. 106 (29)

219 Hillside House - FCV 1800 Riverside Dr. (12) Norworth Nursing Home 6830 N. High St. Worthington 43085 2097 Zollinger Rd. (21) 3182 Glenrich Parkway (21) 3190 Kioka (21) HAYWARD, Thomas and Jean \*lennifer HEFFELFINGER, Richard and Alberta HEFFELFINGER, Scott HERBST, (Thomas) and Laura Hannah Christine HILL, Harold and Winifred HINDER, Stewart and Helen HOLDREN, Mrs. Marie

HOWER, Ed and Nancy Brian. HUNNICUTT, Andy and Mindy

INGOLD, Mrs. Nancy F. \*Patricia

JAMES, Clarence and June JEFFERS, Dean and Ruth JOHN, Mrs. Flora C. JOHNSON, Dr. Ernest and Joan JOHNSON, Mrs. Juanita JOHNSON, Walter and Vera JONES, Stanley and Marie

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KAGY, Dale and (Clara Mae) KAGY, Mrs. Delores KANNER, Dr. Dale and Sonia Caitlin Marie KELLER, Greg and Cynthia KELLY, Jon and Lynn Ann Beth, Katy KEMME, (Jack) and Dianne Wesley, Christopher KENNEDY, John and Ernestine\* \*Kevin (in Navy) KIMES, David and Joan KINARD, Mrs. Mimi W KINARD, Timothy KINGMAN, Robert and Ruth KNIGHT, (Dennis) and Kathy Anne Marie, Danny, Claire KOBLITZ, (Victor) and Donna KOHR, Michael and (Pat) KOHR, Thomas and Alice KREBER, (Thomas) and Holly

KRIEGER, Philip and Anetta KUHN, Mrs. Julia

LAKIN, Jr. Edmund and Ruth LAMB, Mrs. Joretta Jane LANIGAN, Richard and Jane \*Kelly LAYLIN, Edward and Eleanor LEWIS, Gregory
LIESINGER, (Karl) and Virginia
LIMMER, (David) and Crystal D.
LOCKLIN, David and Evelyn LOCKWOOD, James and Mickie Mark, Brian, Dawn LOVENSHIMER, Robert and Ann

MALQUIST, Stewart and Bernice

MARINE, (Herbert) and Kathleen \*Aaron, Kristin MARQUAND, James and Lillian MARZLUF, Mrs. Helen MATTERN, Randall and Irma McCARTY, John and Lindel \*Gabriel McCASLIN, Dr. N. L. and Barbara McGILL, Thomas and Sally \*Carrie, \*Kellie McGUIRE, Claude and Grace

McKENZIE, Locke, Jr.\*\* McKINNON, Ms. Barbara Michael MERRILL, Daniel and Margaret \*Trisha, \*Daniel MIDDLETON, Dr. Arthur E. MILLER, Lynn MILLER, Lynn (Skip) MILLER, Ora John and Mary MILLER, Roger and Martha MOAK, Donald and JoAnn MOHR, Mrs. Katherine MOMIROV, (George) and Gail \*Lindsay, \*Meredith MONTESANTI, (Tom) and Debbie \*Paul

2554 Zollinger Rd. (21)

2122 Nayland Rd. (20) 611 E. Starr (01) 1753 Grace Lane (20)

4125 Ashmore Rd. (20) 2780 Fairfax Dr. (20) Arbors at Hilliard 5471 Scioto-Darby Rd. Hilliard (43026) 3086 Derby Rd. (21)

2746 Cranford (21)

2487 Cranford Rd. (21)

1352 Castleton Rd. N (20) 2600 Clairmont Court (20) 1958 Zollinger Rd. (21) 3744 Lyon Dr. (20) 2830 Lane Rd. (20) 2721 Cranford Rd. (21) 2755 Lear Rd. (20)

5201 Honeytree Loope (29) 1426 Westminster Dr. (21) 2330 Woodstock Rd. (21)

3105 Oakridge (21) 2709 Wickliffe Rd. (21)

2315 Edington Rd. (21)

2198 Woodstock Rd. (21)

1811 Hove Rd. (21) 2429 Woodstock Rd. (21) 2429 Woodstock Rd. (21) 1831 Ivanhoe Court (20) 2264 Edgevale Rd. (21)

2545 Woodstock Rd. (21) 2500 Eastcleft Dr. (21) 1907 Baldridge Rd. (21) 7786 Brandonway, Dublin 43017 3148 Brandon Rd. (21) 2315 Nottingham Rd. (21)

3895 Fairlington Dr. (20) 2160 Coach Rd., N. (20) 689 Latham Court (14)

2541 Lane Rd. (20) 4081 Fenwick Rd. (21) 3059 Trentwood Rd. (21) 4028 Randell Rd. 43228-2930 1818 Riverhill Rd. (21) 2841 Wickliffe Rd. (21)

2212 Cranford (21)

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Friendship Village, 6000 Riverside Dr., Apt. B-167, Dublin 43017 1409 Castleton Rd. N. (20)

1620 Sundridge Dr. (21) 2786 Zollinger Rd. (21) 2175 Nayland Rd. (20) 2061 Ridgecliff Rd. (21)

2713 Kent Rd. (21) 2730 Shrewsbury Rd. (21)

3011 Hayden Rd., Apt. 217 (35) 187 W. First Ave. (01) (address unknown)

3713 Pleasant Brook Dr. Hilliard 43026 4320 Blythe Rd. (24) P.O. Box 20644 (20) 5292 Portland St. (35) 5315 Sharon Ave. (14) 1943 Westwood Ave. (12) 3087 Derby Rd. (21) 2916 Pickwick Dr. (21) 2642 Clifton Rd. (21)

3930 Kioka (21)

MONTGOMERY, Roger and Lynne Kyle, Megan, Ross MOORE, David and Sharon MOORE, Miss Jan MORTON, Mrs. Betty MULLINS, Robert and Betty MURPHY, Mrs. Mary MURPHY, Ms. Marilyn

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·s.

NEIDENTHAL, Kenneth

NEISIUS, Mrs. Elizabeth NELSON, (Jim) and Marilyn Savannah, Austin NEWHOUSE, Wesley and Dolly NICKLAUS, Dr. James and Nancy NOLTE, Byron and Ardith

OLDHAM, William and Dorothy

PACKARD, Marion V. PARIS, Bernard and Doris PARKER, Mrs. Mary PARTYKA, Robert and Victoria PARTYKA, Robert PARTYKA, Christopher PATTERSON, Mrs. Margaretta PEPPLE, Patterson PHILLIPS, Mrs. Marty PHILLIPS, Miss Donna June PHILLIPS, Miss Marilyn POOLE, James and Janet POOLE, John POTTS, Ms. Kathy Sara PRITCHARD, Ms. Marilyn PURDUM, Robert and Dorothy

QUIMBA, Mrs. Geni Smith (Samuel)

RADCLIFF, Robert and Barbara RAGER, Robert (Jack) RANSOM, Benson and Marion

REED, Richard and Mary Lee "Sharon REEDY, Richard and Rita RHOADS, Robert and Doris RICHARDS, George and Betty RICHARDS, Mrs. Helen RICHARDS, Leonard and Donna RIEGLER, Kathryn RIGA, (Harry) and Cheryl ROBINSON, (Mark) and Kelli ROBINSON, Mrs. Patricia ROOP, Ray and Agnes ROWE, Milton and Nancy
\*Jennifer, \*Carrie, \*Matthew
RUNYAN, Thomas and Justine RUSSELL, Jack and Ardice

SALT, Jr. Thomas and Bettie SALT, Douglas SALZGEBER, Mrs. Ola SANDHOFF, Robert and Penelope Scott, Jennifer SCHALL, John and Janice SCOTT, (Kevin) and Amy Alexander, Thomas SCOTT, Dr. Carl and Elizabeth SCOTT, Marshal and Pat SCOTT, William SEAMAN, Richard SEESE, Miss Dorothy I SEESE, Mrs. Pauline SETTLES, Jeffrey and Nancy

SHANNON, Jack and Amy Patricia, Kevin, Elizabeth Marie SHEFFIELD, Mrs. Jeannette SHEPPELMAN, Wayne and Aulga SHILLIDAY, Theodore and Ethel SINCLAIR, Robert and Marcille SINGELL, Mrs. Mary Jane SINNING, James and Rose Mary SLYH, (William) and Lynda \*Allison SMART, Gerald and Reva SMITH, Elton and Esther SMITH, Dr. John P.

SMITH, Mrs. Thelma

2240 Edington (21)

2762 Nottingham Rd. (21) 4330 D Malin St. (24) 3499 Clearview Ave. (20) 3519 Sciotangy Dr. (21) 2765 Charing Rd. (21) 3011 Oldham (21)

1768 Sawgrass Dr., Reynoldsburg 43068 680 Drummond Court (14) 3225 Smiley Rd., Hilliard 43026 1125 W. Schreyer Pl. (14) 4470 Langport Dr. (20)

4040 Kioka Ave. (20)

1904 Harwitch Rd. (21)

4432 Masters Dr. (20) 2495 Cranford Rd. (21) 2634 Shrewsbury Rd. (21) 3405 Kirkham Rd. (21) 3405 Kirkham Rd. (21) 3405 Kirkham Rd. (21) 5116 Riverside Dr. (20) 2831 Brandon Rd. (21) 2796 Northwest Blvd. (21) 2796 Northwest Blvd. (21) 2796 Northwest Blvd. (21) 1752 Millwood Dr. (21) 1962 Guilford (21) 3852 Kioka (21)

4520 Cassill St. (20) 2069 Fishinger Rd. (21)

2621 Trottersway Dr. (35)

2026 Fishinger Rd. (21) 3064 S. Dorchester (21) 6946 MacGregor Ct., Worthington 43085 2478 Swansea Rd. (21)

2653 Charing Rd. (21) 2725 Clifton Rd. (21) 4150 Fairfax Dr. (20) 2815 River Park Dr. (20) 4902 Dublin Falls (21) 4378 Dublin Rd. (21) 1396 Weybridge Rd. (20) 3404 Leighton Rd. (21) 1916 Harwitch Rd. (21) 1925 Zollinger Rd. (21) 3170 Glenrich Pkwy. (21)

2205 Tremont Rd. (21) 3204 Avalon Rd. (21)

2369 Sheringham Rd. (20) 2149 Summit St. (01) 4305 Camborne Rd. (20) 3121 Edgefield Rd. (21)

2194 Ridgecliff Rd. (21) 2681 Bellwood Ave. (09)

2271 Walhaven Ct. (20) 1394 Reymond Rd. (20) 3106 Bethel Rd. (20) 3105 Oakridge (21) 3871 Clearview Ave. (20) 2155 McCoy Rd. (20) 3215 Cimmaron Rd. (21) 4942 Cavan Ct. (20)

5583 Marita Lane (35) 2812 Clifton Rd. (21) 4173 Winfield Rd. (20) 2645 Nottingham Rd. (21) 3147 Derby Rd. (21) 3781 Henderson Rd. (20) 1556 Valley Crest Dr. (28)

2460 Donna Dr. (20) 2114 Lane Rd. (20) 2788 Edgewood Dr. (20) 1855 Independence Rd., #112 (12)

SOUTHWORTH, Robert and Sue

SOUTHWORTH, Mrs. Virginia SPAHR, Mrs. Bess

SPARKS, Mickey and Terrie
\*Clay, Layne
SPROUSE, Robert and Pat
SPROUSE, Miss Pamela
SPURLOCK, Michael and Brenda
Jennifer, Ryan
SQUIRE, Harold and Jean
STALL, Don and Joanne
STANKIEWICZ, Miss Wenona Rae
STANKIEWICZ, Joseph A.
STEVA, Peter and Jean
\*Megan
\*Megan
STANESY, Tod
SWEARENGIN, Richard and Kathryn

THOMPSON, Paul L. and (Marie) THOMPSON, Paul and Jeanne THOMPSON, Robert and Alyce TISDALE, Mrs. Julie Nicholas TOBIN, John and Claryss -1-

-U-

-V-

TRUEX, Miss Jeanne TURNBULL, Shawn and Teresa

UHL Mrs. Irene

VAN SCHOIK, Lowell and Betty
\*Clinton Hankins
VAN VOORHIS, Mrs. Ruby
VAUGHN, Kenneth and Jeanine
VAUGHN, Jennifer
VOGEL, Dan and (Marie)
VREDEVELD, (Harry) and Vera M.
\*Harman. Albert

10204 Concord Rd., Dublin 43017 2407 Johnston Rd. (20) Wesley Glen, 5155 N. High St. (14) 2327 Shrewsbury Rd. (21)

3829 Patricia Dr. (20) 4682 Wollaster Ct., #B (20) 3050 Stoney Bridge Ln. (21)

3839 Woodbridge Rd. (20) 3685 Pevensey Dr. (20) 4891 Nugent (20) 4891 Nugent (20) 2313 Bristol Rd. (21)

1625 Cardiff Rd. (21) 4017 Glenda Pl. (20)

1765 Riverbirch Dr. (29) 1767 Riverhill Rd. (21) 1496 Guilford Rd. (21) 750 Riverview Rd., Apt. A-5 (02) 6485 Moors Pl., West, Dublin 43017 2470 Farleigh Rd. (21) 7974 Harmill Dr., Dublin, 43017

Northland Terrace, 5700 Karl Rd. Rm. 412 (29)

3190 Kioka (21)

2451 Edgevale Rd. (21) 2654 Love Drive (21) 2713 Brianlane Blvd. (29) 2628 Nottingham Rd. (21) 3121 Herrick (21) WADE, Dewey and (Margaret) WADE, Niels WALTER, (Armin) and Florence WATKINS, Peter and Paula "Gretchen, "Wendy, Peter WEBER, Mrs. Pauline (Polly)

WEESE, Albert and Hope WEESE, (Richard) and Noretta \*Melinda WEIMER, Karl and Betty

WEISER, Mrs. Edith
WEST, Jeff and Kathy
Lauren
WHARTON, Richard
WILLIAMS, Ben and Mary
WILLIAMS, (Robert) and Ruth
WINKLER, Sr., John
WINTERRINGER, John
WOOD, Mrs. Elsie
WOODRUFF, Jack and Joanne
WOOLEY, Dwight and Elberta

WOOLEY, Lisa

WOOLEY, Timothy

WORKMAN, John and Sally \*Rebecca, \*Robert Alan, Thomas Jeffrey

-XYZ-

-W-

YOST, Mrs. Martha YOUNG, Mrs. Sara ZEIGLER, Pat "Timothy, "Tiffany ZIEGLER, William ZELLMER, Mrs. Ruth ZELLMER, Eric ZIEGLER, Jr., George and Wilma 2323 Fishinger Rd. (21) 2323 Fishinger Rd. (21) 236 E. Torrence (14) 5684 Muldoon Court, Dublin 43017 Whetstone Care Center 3700 Olentangy River Road (14) 1934 Harwitch Rd. (21) 3525 Sciotangy Dr. (21)

Canterbury Plaza, Apt. 11G 3440 Olentangy R. Rd. (02) 1839 Ardleigh Rd. (21) 3855 Norbrook Dr. (20)

1978 Willoway Ct. (20)
2922 Mountview Rd. (21)
2746 Nottingham Rd. (21)
1200 Stanhope Dr. (21)
1209 Ridgeview Rd. (21)
2351 Fishinger Rd. (21)
3512 Leighton Rd. (21)
3414 Tudor Lane,
Hilliard 43026
3414 Tudor Lane,
Hilliard 43026
3414 Tudor Lane,
Hilliard 43026
3677 Romnay Rd. (20)

2651 Fishinger Rd. (21) 2475 Wickliffe Rd. (21) 1349 Norwell Rd. (20)

Address Unknown 1518-A Lafayette Dr. (20) 1518-A Lafayette Dr. (20) 2405 Cranford Rd. (21)

#### **MEMBERS OUTSIDE FRANKLIN COUNTY**

ALESHIRE, Charles and (Tonja) Charles Anthony, David Christopher BECK, Earl and Virginia

BROOKE, Douglas

BULL, Timothy and (Laura)

BUTLER, J. Todd

EBERSOLE, Miss Maiko

FORTNER, Michael and Mary Paul, Mary FOSTER, Miss Sally

FOX, John and Anna

GRIM, Michael and (Amy)

HANES, Hugh and June

KATE, Richard and Margaret

LOUGHEAD, (Douglas) and Lisa

McCASLIN, Craig and (Karen) Audra Lynn MEYER, (Clark) and Cheryl 10610 Jamestown Dr., Omaha, NB 68123 1 Key Capri Cond. 304 W. Treasure Island, FL 33706 5861 44th Ave., Apt. 4B Woodside NY 11377 310 Wadsworth Lane Birmingham, MI 48010 1598 Sapele Dr., #D, Springfield, OH 45505 4909 S. Dorechester Ave., Chicago, IL 60615 2608 Glenoaks St Bedford, TX 76021-4724 3331 Steeplechase Ln. #3B, Loveland, OH 45140 435 S. Gulf Stream Ave., #407, Sarasota, FL 34236 4709 St. Rt. 159, Chillicothe 45601-9472 1135 By The Shore, Huron, OH 44839 4109 NW Catawba Rd. Port Clinton, OH 43452 6100 Woodlake Pkwy. #503 San Antonio, TX 78244 Box 355, Eagle, NE 68347

612 Woodland View Dr. Cincinnati 45244-1046 MOAK. Carolyn

NICKLAUS, Amelia

OSTEEN, (Arthur) and Mary

OZCOMERT, John and Rebecca

PALMER, (William) and Kelly

STEVA, Miss Andrea

STEVA, Eric and (Elizabeth)

STINSON, Harold and Cora

VAUGHN, John K.

WALDRON, Robert

WATSON, Robert W.

WHARTON, Nancy

WILSON, William and (Marie) James ZELLMER, Todd

3900 Crosby Dr. # 2212 Lexington, KY 40515 878 Briarcliff Rd. NE A#B-4. Atlanta, GA 30306-4085 1400 N. State Pkwy., 17 F, Chicago, IL 60610 40 E. 9th, Apt. 902, Chicago, IL 60605 9292 Carriage Run Circle, Loveland 45140 1185 Mountain Creek Rd., #602, Chattanooga, TN 37405 2678 Wendee Dr., Apt. 2314 Cincinnati, OH 45238 4406 Wesleyan Church Rd. Granville, OH 43023 P.O. Box 406, Galena, IL 61036 6130 Boymel Pavilion, Middletown, OH 45044-7835 2150 Indian Creek Blvd., E-AB 118, Vero Beach, EL 32960 19 Xebec Rd. Lake Monticello, Palmyra, VA 22963 520 So. Frederick St. Lancaster 43130-2698 229 Word Parkway, #604-A Kansas City, MO 64112



### **NOTES**