

Church Information

**Church Information**

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[Sorted by Record #]

Graves of the McCollums (Nettie Allen) [A00350]

(From a copy furnished by  
Miss Nettie Allen,  
Basking Ridge, New Jersey)

A00350

GRAVES OF THE McCOLLUMS  
New York Observer.

The Observer of April 11th contained a communication "To the McCollums", over the signature of "J. C. R.", in which it was stated that recently, in repairing the Presbyterian Church edifice at Baskenridge, N.J., the tomb stones of a venerable pair, John and Mary McCollum were found beneath the floor, where doubtless they were many years since covered from sight by an enlargement of the ancient house of worship. The inscriptions upon the stones were given by the writer, from which it appeared that both died and were buried in April, 1760, the husband in the 103d year of his age and the wife in her 84th. I have, since reading that communication, visited Baskenridge, bowed beside the new found graves of my ancestors, and from several sources sought and obtained much information of exceeding interest to many of the McCollums now living. In the main, this information would not particularly concern your readers; but there are many, I doubt not, who will read with attention a record that shows that a century of time and four generations of McCollums connect these new found graves in the church yard at Baskenridge with a hallowed mound in the rural cemetery at St. Catherine's, Canada West, the death bed of the venerable patriarch of nearly one hundred and three years with that from which went up to God the spirit of the "Little Syracuse Boy", Scoville Haynes McCollum, leaving behind a message and an example which has been blessed to the salvation of so many of the dear children of our land.

John McCollum came alone from Scotland in the early part of the last century. Shipwrecked on the "Jersey Coast", he sent for his family, made a permanent settlement in Somerset County, and united with the Presbyterian Church at "Basking Ridge", as the name of the place was then written. The monument in the church yard indicates burials running 24 years before his interment, or to the year 1736; but there is every reason to believe that he was older than any of his contemporaries, and one of the earliest members of the Church. A numerous family has sprung from this early pair, some of which are still connected with the Church at Baskenridge; but the place where reposed their mortal remains had been forgotten, and they were known only as the neighborhood tradition of three John McCollums, father, son and grandson, having once resided there, all of whom have long since gone to their rest and their reward. The father of the writer of this, visited Baskenridge in 1847, in search of these stones, which have now so providentially been discovered, but could get no information in regard to them.

Scoville Haynes McCollum was a lineal descendant of this first John McCollum. David and Robert and Joel and Hezekiah Scoville are the names of the McCollums representing the four generations between them. Scoville's father and grandfather still live. All of the six, except Scoville, were or are members of Presbyterian Churches, and he belongs to the church triumphant. The first grave was that of the centenarian, John in 1760; the last, that of the child Scoville, just a hundred years later. Verily, who among us can foretell just what another hundred years may write of our family history, or who in 1964 will transcribe the inscriptions upon our tomb stones?

P.S. Should any other descendants of the venerable John and Mary McCollum desire further information, or have any facts to communicate bearing upon our family history, they are invited to communicate with the writer of the foregoing, addressing "H. S. M.", 92 Johnson St., Brooklyn.

Records from the Schellsburg Church [A00389]

A00389

7-20-37

Records from the Schellsburg Church

The "White Church" or Union 1806

Subscribers to the building 1807

Alexander McVicker	\$1.00
David "	1.00

1814 Alexander "	1.00
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Subscribers for the stove and pipe 1809

Alexander McVicker  
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Subscribers for fencing graveyard 1857

Duncan McVicker  
C.A. Dannaker  
Catharine Dannaker  
-----

Connected with church from 1806-1856

Alexander McVicker  
David McVicker  
Duncan McVicker

(In all probability brothers)

## "The White Church" {image} [A00475-1]

A 00475-1

## " The White Church "

The Schellsburg charge was originally a part of the Bedford charge. The first congregation of the Schellsburg charge was organized in 1806. A lot of ground, situated on Chestnut Ridge, about  $\frac{1}{2}$  of a mile west of Schellsburg, was granted and conveyed by John Schell, after whom the town was named in 1806. Jointly to the Reformed and Luthern congregations, on which to build a Union church. The deed for the ground was given on the 17th day of March 1807. This ground is now a part of Schellsburg cemetery.

Here was built <sup>not</sup> what has been ever since commonly called, "The Church on the Hill", or "Old White Church". It is a log building 25 by 30 feet, weather boarded, two stories high, galleries on three sides, wineglass pulpit and a very large altar nearly in the center of the church. The logs for the building were donated by John Schell, John Mowery, Jacob Hillegass and George Rock, each giving enough to build one side or end. The church was not finished at once, but by piecemeal. For three years, the members worshipped here without a stove, the members living nearest carried with them to service there "Dutch Ovens" filled with live coals. These together with their faith, kept them warm. In 1809 they purchased a stove and pipe, and in 1812 they improved the church by the addition of a pulpit, stairs and pews. And two years later the gallery was built, and several years after this the Church was plastered. There it stands in the middle of the cemetery like a lonely sentinel keeping watch over the dead that lie sleeping all around it.

The first regular minister of the charge was Rev. Deatrick Aurandt, but as to the exact date of his ministry we have no record. It must have been, however, between 1806 and 1811, as in 1811 Rev. Henry Gerhart became pastor. The old records of this church show an original membership of 37. From the time of it's organization we have no record of it's membership, except that given above, until 1836 at which date Rev. George Leidy records the Communicant members as 58- 29 male and 29 female, ten years later in the time of Rev. Jacob Zeigler's ministry the membership is given as 86. And in 1851 in the time of Rev. Henry Heckerman's ministry the communicants were 102. After this date the number of communicant members seems to be smaller, owing perhaps to the formation of new congregations. During the early part of Rev. Heckerman's ministry the "Old White Church" was vacated, and a new Reformed church built in the town of Schellsburg. On the 8th of February 1851 the consistory of the Reformed congregation met for the purpose of considering the propriety of building the new church, and at this meet the building committee was appointed and on the 21st., Feb. the committee entered into contract with parties for the erection of the church. Peter Schell broke the sod for the church on the first day of March 1851. The church was built of brick 42 by 62 feet. There was also a congregation organized and church built on Dry Ridge, which belonged to the Schellsburg, or as then called, Bedford charge.

After this there was another congregation organized, at New Buene Vista, four miles south of Schellsburg and during the

Church Information

"The White Church" [image] [A00475-2]

A00475-2

# 2

Pastorate of Rev. N.H.Skyles, two more congregations were organized, one at New Paris five miles north, and the other at Mann's Choice, five miles east of Schellsburg.

The Schellsburg charge was constituted and separated from the Bedford charge during the Pastorate of Rev. Henry Heckerman and as thus constituted it consisted of Schellsburg, Dry Ridge and New Buena Vista congregation. To this newly constituted charge Rev. Joseph Hannaberg's was called on the 15th of July 1859. In 1862 the last year of Rev. Hannaberg's ministry, the charge numbered 306 members.

During the last year of Rev. Skyles ministry 1872, the charge consisted of five congregations and numbered 380 members. In 1873 the Schellsburg charge was divided constituting Schellsburg, Buena Vista and New Paris, the Schellsburg charge; and Mann's Choice, Dry Ridge and Savage, the Sulphur Springs charge. Rev. W.D. Lefevre was called to the former, and Rev. N.H.Skyles to the latter charge.

The Schellsburg charge consists at present of these three congregations and numbers 206 communicants. The pastor of the charge were as follows;

- 1- Rev. Beatrick Aurandt
- 2- Rev. Henry Gearhart 1811 to 1829
- 3- Rev. George Leidy 1835 " 1842
- 4- Rev. Jacob Zeigler 1844 " 1849
- 5- Rev. Henry Heckerman 1850 " 1859
- 6- Rev. Joseph Hannaberg 1859 " 1862
- 7- Rev. N.H.Skyles 1863 " 1873
- 8- Rev. W.D.Lefevre 1873 " 1877
- 9- Rev. H.S.Gamer 1878 " 1884
- 10- Rev. F.W.Brown 1884 " 1888
- 11- Rev. J.B.Stonesifer 1890 " 1891
- 12- Rev. Daniel G.Hetrick 1892 " ---

This letter was handed to the now present caretaker of the Schellsburg cemetery. Mr. James B. Miller-R.D.#1  
copied by Helen Shaffer Hill April 18 1935.

## First Presbyterian Church of Morgantown WVA [A00543-1]

A00543-1

BOOKLET: THE FIRST PRESBYTERIAN CHURCH OF MORGANTOWN, WEST VIRGINIA—  
Short Biographical Sketches—by James R. Moreland—1788—150—1938  
(With Short Biographical Sketches of Its Pastors, Missionaries,  
Ministers and Lay Leaders—by James R. Moreland, Church Historian and  
Archivist—On the Occasion of the celebration of the Sesqui-Centennial  
of the Church's Existence—1788 -150- 1938—Published by the Church 1938)

Ch. VI—The Men of the Pulpit

Rev. Ashbel Green Fairchild, a young licentiate just graduated from Princeton Theological Seminary began his labors for this church in 1817. Being only a licentiate, the call was not put in his hands, but he was ordained as an evangelist and appointed to supply in that capacity. He was promised \$150 for one-half of his time. He was ordained on October 8, 1818, and on July 2, 1822 he was regularly called for one-third of his time. He accepted the call, was installed and served this church until 1827. During his ministry the first church edifice was constructed. He resigned in 1827 to give all of his time to the Tent Church near Fairchance, Pennsylvania. He did not lose contact with Morgantown for his son and daughter continued to live here. He came here frequently for religious services and to visit his friends. He was a warm friend of Hon. Thomas Wilson, one of Morgantown's foremost lawyers and the father of Louisa Ann Wilson Lowrie, the missionary. No doubt Dr. Fairchild had much to do with instilling in her that religious fervor and devotion which caused her to go willingly to her death in a foreign field. He also wrote her memoirs, published in 1837, four years after her death. He was a man of broad education, being able to speak eight languages. He published "Unpopular Doctrines," "The Great Supper," "What Presbyterians Believe," and "Scripture Baptism." These books were for many years authoritative in the church. He had a pleasant manner and was much loved by his people. His work lives in the impetus he gave to Presbyterianism in western Pennsylvania and northern West Virginia. He died on June 30, 1864, leaving a daughter, Anna, married to Lycurgus S. Hough, a prominent lawyer of Morgantown, and a son, Col. Ashbel Fairchild, who was a wagon manufacturer in the early days of Morgantown. Both Mr. Hough and Col. Fairchild were trustees of this church for many years.

A tablet to ~~the memory~~ the memory of Dr. Fairchild was presented to this church by his son, Col. Ashbel Fairchild. It was designed by a grandson of Dr. Fairchild, Dr. Walter Hough, who was then Curator of the National Museum in Washington, and executed by Tiffany and Company. This work was unfinished at the time of Col. Fairchild's death, but Mrs. Fairchild had it completed and presented it to the church. It was unveiled November 5, 1905, by another grandson, Mr. Frederick C. Hough. The tablet bears the following inscription:

"In Memory  
of  
Ashbel Green Fairchild  
Pastor, Missionary, Author  
Born 1795                      Died 1864  
He served this church from  
1817—1827  
And was its first pastor."

The following excerpts are from an address delivered by Dr. Aaron Moore Buchanan on the occasion of the unveiling of that tablet in this church:

"On May 1, 1795, when a baby boy came to the Fairchild home in Hanover, N.J., he was given the name Ashbel Green. The Rev. Ashbel Green was then 33 years old and was pastor of the Second Presbyterian Church of Philadelphia, and must at that very early age have been giving evidence of the many gifts that made him, in later life, one of the really great leaders of the Presbyterian Church.

"At 13 years of age Ashbel Fairchild commenced his classical education at Morristown, N.J. At 17 he entered the senior class at Princeton College, graduating one year later. The next year, 1817, when 19 years old he entered Princeton Theological Seminary, where he remained two years, and after spending six months in missionary work in North Carolina, and six weeks in Sussex County, N.J., was in 1817 commissioned by the Western Missionary Society as a missionary to this region, where he spent his whole life, which closed June 30, 1864, giving 47 years to the general community to which he was first sent. Licensed by the Presbytery of N.J. at Morristown on April 24, 1816. Ordained by the Presbytery of Redstone July 1, 1818.

Ashbel  
Green  
was then  
President

## First Presbyterian Church of Morgantown WVA [A00543-2]

A00543-2

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(REV. ASHBEL GREEN FAIRCHILD—continued)

"I am not able to make out from the data at hand just how this young preacher divided his time for the first decade of his ministry. For the first 5 years he gave one-third of his time as stated supply at Morgantown Church, the other two-thirds he gave to charges in Fayette County. For the next 5 years he was pastor of the Morgantown Church, and George's Creek and Greensboro. In 1827, he resigned the pastorate here and settled as the pastor of the united congregation at George's Creek and Throne's Creek, or the Tent Church. In advanced age he resigned the George's Creek charge, but retained the Tent, and added a new church at Fairchance.

"It would be impossible to give within the limits of this address anything like a just estimate of the work of Dr. Fairchild in the strip of Fayette County, Pa., bordering on the state line. He impressed himself on the whole region, as no other one has done. \* \* \* \* In a mutilated article, so mutilated that the name of the evidently able author is absent, I find this incident, which illustrates the hold Dr. Fairchild had on the hearts of his people and the confidence they had in him. The writer says he preached in the Doctor's church one day when the doctor was too ill to be present, and at the close of the sermon offered to present the subject of the endowment of the Western Theological Seminary. One arose in the audience and said 'You spent the night with Dr. Fairchild.' 'Yes, sir.' 'Does he heartily approve of your scheme?' 'He does.' 'Then hand around the subscription paper. We go for anything which he endorses.'"

"For the instruction of his own people and for the better understanding of the fundamental doctrines of the Presbyterian Church he wrote 4 books. His best known book was 'The Great Supper,' an illustration of the leading doctrines of Grace. This book of which an edition of 25 copies was first published by subscription and by the authority of the Presbytery was afterward revised by the author, published by the Board of Publication and for many years was one of its most popular books. Another of his books bore the title 'Scripture Baptism'; another 'The Unpopular Doctrines of the Bible,' and the fourth was 'What Presbyterians Believe.'

It is the testimony of Dr. Fairchild's contemporaries that these books contributed much to the clearing of the atmosphere in those early days of strife, and had a large place in the forces that made for the advancement of the Presbyterian church, not only in this region, but throughout the whole country."

Dr. Buchanan quotes further from a sketch by Rev. Samuel Wilson, a co-Presbyter and ministerial neighbor:

"In person Dr. Fairchild stood over 6 feet in height, very erect, with a countenance marked with intellectuality, beauty and loveliness. His manners were of the most dignified, graceful and winning type, such as attract special notice in any assembly. His conversation possessed a singularly pure and spicy interest, always improving, which made him a most welcome guest in any home and company, however plain and simple, or highly cultured and erudite. His life was very beautiful, full of industry and usefulness. An admirer and student of nature, he delighted in horticulture, selecting the finest fruits and flowers for his orchard and garden, in which he found ample encouragement in the sympathy and co-operation of his excellent wife, an intelligent and cultured lady from Newark, N.J. Possessed of a well chosen library, and taking some of the best journals and reviews, religious, secular and scientific, from which he stored his excellent memory, he kept well abreast with the times, and never seemed to grow old. He was well versed in science, literature, theology, and history, natural, civil and ecclesiastical. Familiar with the doctrines and government of the Presbyterian Church, he was an able expounder and defender of these, as well appears in his writings. He was not only an able defender, but very able and candid in dealing with opponents, employing no harsh language or personalities, but solid, logical argument and pertinent illustrations. He realized the power of light and love, 'that the wrath of man worketh not the righteousness of God,' and that the servant of God must not strive but be gentle, that soft words and hard arguments are most winning. The life of truth and its fruits in Christian life was in his heart a divine and steady flame, which made him strong and courageous in its defense and shed a radiance on the minds of others. With error his soul could have no ~~association~~ fellowship, any more than light with darkness or good with evil. In short he was eminently fitted by nature and grace to direct religious thoughts and feeling in church life so as to secure the highest degree of Christian character and citizenship. Hence he was an accepted counselor and leader in church courts and social and religious assemblies.

First Presbyterian Church of Morgantown WVA [A00543-3]

A00543-3  
 (REV. ASHBEL GREEN FAIRCHILD--continued)  
 "In all his relations with society he was a model--emphatically a Christian gentleman. It was a privilege to enjoy his personal friendship and society. His example and counsels were deemed a benediction." "  
 "The Rev. Henry W. Biggs, pastor of this church at the time of Dr. Fairchild's death, preached a commemorative sermon from the text found in II Samuel ~~xxx~~ 5:28: "Know ye not that there is a prince and a great man fallen this day in Israel?"

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 Henry Halleck Ryland was born in Morgantown, January 9, 1862. His mother was a daughter of Aaron Baird, an elder of this church. Mr. Ryland was graduated from West Virginia University in 1888. After graduating from Western Theological Seminary at Pittsburgh, he was licensed by the Presbytery of Redstone in 1890, and ordained by the Presbytery of Calrion in 1891. His ministerial services were rendered to various churches in Western Pennsylvania, where he labored until his death September 8, 1937, at his home in Ligonier. He was the author of the words and music of nearly 100 hymns, as well as the compiler of two books, "Selected Hymns" and "Choice Hymns." His widow and second daughter continue to reside at Ligonier. His only son now lives in Wheeling, after graduating from his father's old Alma Mater, the West Virginia University, with the class of 1931.

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 The one outstanding Sunday School Superintendent within the memory of many of the living members of the church was Mr. William Moorhead, a Scotch Irishman, born and reared in the North of Ireland, where Presbyterianism flourished, and from where so many devoted and devout members came. Mr. Moorhead was first a traveling salesman, frequently visiting Morgantown, where he met and married Alice John, and where he settled permanently as a merchant with is father-in-law, Dr. George W. John, and his brother-in-law George M. John, under the firm name of George W. John and Co. Mr. Moorhead was received into the Church on examination on Jan 15, 1887, and remained a member from that date until his death. The Sunday School was his church life. So far as known, the only church office he ever held was that of Church Treasurer. But the Sunday School was his child and he devoted much of his life to its work. His rich Scotch-Irish brogue, his literary attainments, his elocutionary ability all peculiarly fitted him for that work.

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 The records of this church show that William S. John (William Scott John) with others was elected an elder in 1907 and continuously re-elected for many years. (Two daughters of James McVicker married two brothers of the John Family) (This was James McVicker (1768-1852), son of Capt. Duncan McVicker (1759-1818).  
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Church Information

**Compiled by James B. McVicker**

<http://freepages.genealogy.rootsweb.ancestry.com/~mcvicker/>