

M. E. CHURCH RE-DEDICATION ON SUNDAY

Dallas M. E. Church Completes Long-Awaited Building Program

Alterations and improvements which have been under way at Dallas M. E. Church on Church Street for the last three months were completed this week and will be open for inspection after the special services begin on Sunday.

The improvement program which ended this week began several years ago, while Rev. Frank D. Hartsock was pastor, when the cellar was excavated in preparation for laying a floor there.

Rev. Francis E. Freeman, the present pastor, continued the work about a year ago when he had a concrete floor laid in the basement. The present improvement program was started in September.

Recreation Room

One of the most valuable improvements has been the finishing of one large room for recreation purposes. The ceiling has been finished in an attractive buff, studded with neat, modernistic fixtures. Pillars have been removed to permit a full view of the stage at the extreme end and electrical facilities for motion picture or stereopticon cameras have been installed in the rear.

Miss Flora Brown's J. B. C. Class has had a stage erected for the presentation of religious dramas and church plays. The stage is about twenty-feet square, is flanked by two dressing rooms, and has six ceiling lights and facilities for flood and footlights.

Kitchen Well Lighted

To one side of the recreation room is an ante room and a large, well-lighted kitchen, fully equipped with Pyro-fax range and large cupboards, four serving windows open to the ante room, over wide tables, and the windows can be closed tightly so kitchen noises will not disturb programs being carried on in the recreation room, where dinners will be served.

Wide stairways have been erected in the front and rear and the efficient arrangement of passages in the basement permits people to move from one room to the other without disturbing the occupants of any other room.

Heating System

A new heating system will not only make it easy to keep the church comfortably warm but will permit a saving in coal.

Through an ingenious system of valves it will be possible to close off the heat in any room not being used and direct the warmth to only those rooms which are desired to be heated. This system, Rev. Mr. Freeman believes, will be especially valuable and economical in the Spring and Fall.

Colonial Front

Perhaps the most attractive of the new improvements is the Colonial doorway which is one of the most beautiful church entrances in this section.

The entrance to the church, formerly open in the front, has been closed and instead of entering directly into the auditorium the worshipper will use the stairways which branch to the right and to the left just inside the door and lead to opposite sides of the auditorium.

Two electric lights, fashioned similar to old ship's lanterns, add a distinctive touch to the Colonial entrance. Inside the door indirect lighting gives a soft, diffused glow to the vestibule.

M. E. Church Has Had 21 Ministers

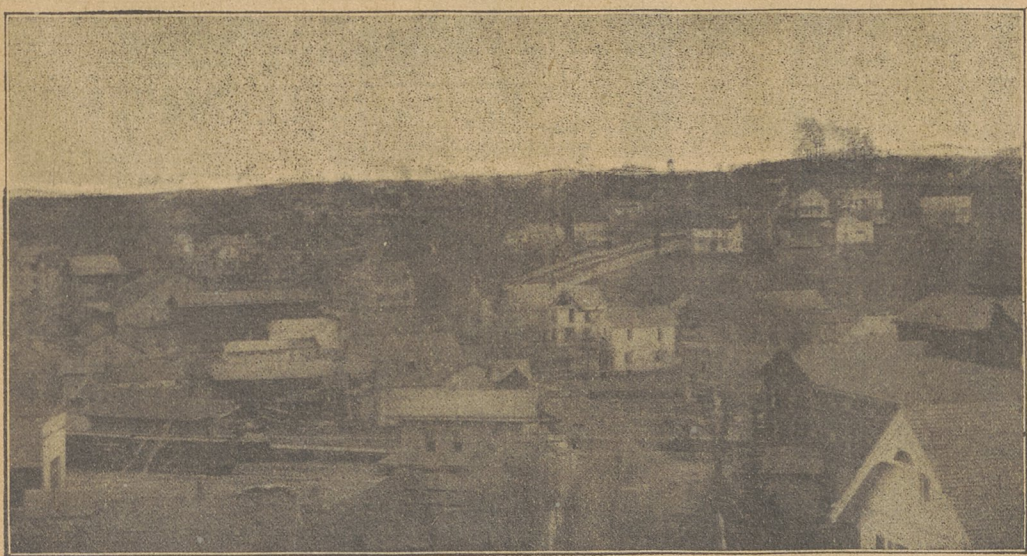
Rev. Elijah Santee First After Dallas Charge Was Founded

Twenty-one ministers have been appointed to the local charge since the present Methodist Episcopal Church was constructed in 1831. In the earlier days the local church was a branch of the Carverton charge, but in 1882 a division was made and the Dallas church became a separate charge.

The first preachers dwelt in a parsonage which occupied the site where John Sullivan's home is now. About 1890 the present parsonage, next to the church, was built.

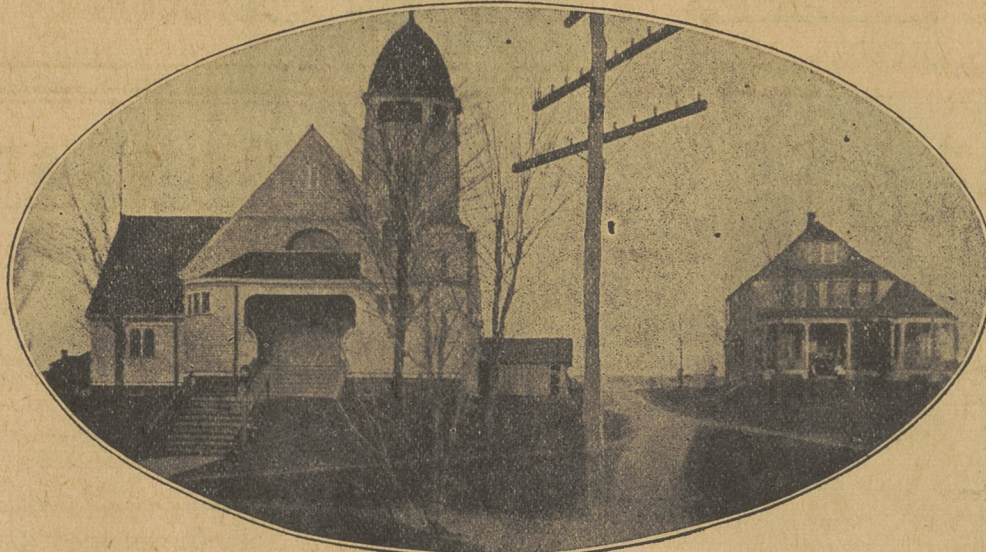
- A list of the local pastors follows:
- Rev. Elijah L. Santee 1832-1833
 - Gideon C. Lyman 1833-1835
 - S. J. Austin 1835-1838
 - J. B. Cooke 1838-1839
 - Jonas Underwood 1839-1841
 - J. F. Williams 1841-1843
 - W. D. Westlake 1843-1848
 - G. T. Price 1848-1849
 - F. W. Young 1849-1850
 - David Evans 1850-1859
 - W. S. Crandall 1859-1861
 - Wilson Treible 1861-1862
 - Joshua Brundie 1862-1867
 - H. H. Wilbur 1867-1868
 - Joseph R. Pennell 1868-1869
 - W. F. Hunter 1869-1870
 - Judson C. Bailey 1870-1873
 - Frank Webster 1873-1874
 - Frank D. Hartsock 1874-1893
 - Francis Freeman 1893-

DALLAS OF A QUARTER OF A CENTURY AGO



A photograph of Dallas Borough taken about twenty-five years ago from the belfry of the Dallas M. E. Church, looking toward Main Street.

AS DALLAS M. E. CHURCH LOOKED 25 YEARS AGO



A photograph taken about twenty-five years ago of Dallas Methodist Episcopal Church which will be fifty years old in 1938. This photograph was the property of Mrs. Wesley Daddow. Part of the improvement program which was completed this week was to close in the entrance and replace it with a vestibule and a Colonial doorway.

Homes And Barns First Places Of Worship Locally

First Church Built In 1816; Present Structure In 1851

TRADITIONS SURVIVE

When the first wandering Jerseymen came to this section they brought two creeds—Methodism and the Democratic Party. Methodism prospered.

The first services were held with humble devotion in the homes or barns of settlers. The houses of Philip Kunkle, Richard Honeywell and Christian Rice were among the most popular places for holding prayer meetings and Sunday meetings until the old log school house was built in 1816; then meetings were held there, and later in other school buildings in convenient locations.

The first Methodist Church—later converted into a broom factory was built in 1851 by Almond Goss, whose bid of \$360 was the lowest. It still stands on Lake Street next to Morgan Wilcox's home.

In 1888 the present church was begun, on ground purchased from George W. Kirkendall, a former resident of this section who had moved to Wilkes-Barre. The work of erecting the new church was begun with great ceremony in the presence of about fifty leading members of the congregation. Mr. Kirkendall threw out the first shovelful of dirt.

The church was erected at a cost of about \$9,000, according to plans designed by Messrs. Kip and Podmore, Wilkes-Barre architects.

Congregation Sat On Logs

Religion was a vital part of the lives of the first men and women here. So great was the need of, and haste to make use of the present Methodist Church edifice that it was pressed into active service as soon as it was enclosed, and before any floor was put down. The congregation sat on logs.

After its completion, the church, like the log school house, was put to a great variety of uses.

Lectures on temperance, hygiene, travels in the Holy Land, magic lantern panoramas, day school and Sunday school exhibitions, Fourth of July celebrations, funerals, revivals and "protracted meetings" were all held at the church.

Even a funeral was a diversion from the loneliness and isolation of most of the pioneers who lived outside of the village. "Uncle" Oliver Lewis, as everyone called a beloved old character who was known for his passionate oratory, was famous for his funeral sermons.

Funerals Drew Throngs

He wept copiously, as did the mourners and most of the audience, during his sermon, which usually lasted an hour or more and was devoted to the narration of touching incidents in the life of the deceased, with minute and torturing details of the special sorrow that this and that member of the family would, for particular reasons, feel.

The open coffin was placed directly under and in front of the pulpit about midway between the preachers and the mourners. At all meetings and services in the church it was the invariable rule for the men and women to occupy separate sides of the house.

After the funeral, the men were invited to pass around and view the corpse, passing down the aisle on the women's side, out doors, and re-entering and taking seats again on their own side. A reverse operation was then performed by the women. After all strangers had thus finished viewing the remains, the mourners were invited to take a last look.

The "Protracted Meetings"

Of all the occasions in the church, however, none ever approached the intensity of feeling and excitement as the "revival" or "protracted meeting" season.

The meetings usually began late in the fall, shortly after the farmers had finished their harvesting. One Sunday the pastor would have a slightly extra fervor in his sermons. Then a special prayer meeting would be held during the week. Other special meetings followed and within two or three weeks

July 4th Programs Were Major Events

Connected Intimately With Earliest Sunday Schools Here

Sunday schools, then, as now, an inseparable adjunct of the church, were established in Dallas soon after the erection of the old log school house, probably some time about 1820.

Because of the distance children had to travel, and of the condition of the roads during the greater part of the year, the schools were at first held only during the summer months.

The first effort to have Sunday School continued all the year around was made at the Methodist church about 1870 and it was only through the effort of a few untiring workers that the school prospered.

At first, the Sunday school would be organized as soon as the roads became settled in Spring, and the Fourth of July celebration, usually held under the auspices of the Sunday School, was the great event of the year.

A neighboring grove would be cleared of underbrush, logs laid, and slabs laid across them for seats. A speaker's stand or large platform was built in front, and the music generally was supplied by a fife and drum corps.

Uncle Alex Lord of Poverty Hollow, near Pincherville, who had been a drummer in the War of 1812, played his famous "Double Drag Yankee Doodle," with Mr. Hazletine from Trucksville accompanying him on the fife. Mr. Hazletine kept his fife wrapped in a red handkerchief and seldom allowed it to leave his immediate possession.

Such celebrations usually attracted a great many people from miles around and were conducted much as Sunday school picnics of a later era. Frequently, the story of the Wyoming Massacre was related by the early settlers.

the revival would be at a white heat. The fact would become known far and near and the "protracted meeting" would be the leading event of the neighborhood.

Through Storm And Mud

If the sleighing was good, parties would be formed miles away to go sleigh riding with this protracted meeting as their objective. Others travelled just as far through storm and mud, in wagons or on foot.

The house was usually packed during the religious crusade. In his history of Dallas, Mr. Ryman tells of one occasion when he saw a leading exhorter enter the pulpit, take off his coat, hurl it into the corner, and, standing in his shirt sleeves, begin an inspired message. After possibly half an hour of vigorous preaching he jumped up on top of the rail which extended down the center of the room and divided the seats on the two sides, and from there continued until he had exhausted himself.

Harris Remembered

A famous revivalist and assistant at such meetings was Elisha Harris, personally well known to most of the residents of this section then. His home was near the Dallas church and he was a frequent visitor there, and a zealous worker at "protracted meetings." His familiar and tremendous "Amen! Glory be to God," was heard always at such times.

John Linskill, a brawny Yorkshire Englishman, was often heard with good and telling effect at those meetings.

DOCTOR DAWBER BEGAN MINISTRY IN LOCAL CHURCH 20 YEARS AGO

Dr. Mark A. Dawber, who cancelled several Western engagements to come here to join with Rev. Francis Freeman in re-dedicating the Dallas M. E. Church on Sunday, began his ministry in the local church twenty-odd years ago.

Mr. Dawber, whose ministry began with the humble task of repairing the old organ in the local church, is now superintendent of the rural department of the Board of Home Missions of the Methodist Episcopal Church.

Born In England

Mr. Dawber was born in England and learned the trade of his father—a cabinet maker. As a youth, Mark was a passionate prohibitionist and liquor dealers, who were among his father's best customers threatened to change their patronage to another firm if the young man continued his battle against drinking. Rather than cause his father trouble, Mark left the shop and sailed for Vancouver, where he lived for several years before moving to San Francisco.

About 1912 he came to Dallas to work. One day, while men were laying a floor in the church, Mr. Dawber stopped in. He was attracted to the organ, but when he asked, jokingly, if he might serenade the workers, the man in charge explained that the organ would not play. Dawber walked to it, though, made a few adjustments, and soon was playing. Later, he repaired it and became the church organist.

Becomes A Minister

In 1915 he joined the church. Shortly after, in company with Charles Harris, he started the East Dallas Sunday school. That, and the fact that he preached sometimes at Kunkle, led some of his friends to believe that he should become a preacher. They suggested that he go to the next conference to take the examinations. Dawber was embarrassed by the suggestion. He protested that he could not pass the examinations, since he had never studied to be a preacher. A Reverend Wagner, a retired minister, provided the books, however, and Mark Dawber prepared for the tests.

Seven graduates of Drew Theological Seminary took the examinations with Mr. Dawber. His mark was the highest. He was ordained in 1916.

At Maple Grove 3 Years

His first charge was at Maple Grove. He served there for three years, although during that time he received a splendid offer from a church in the valley. He preferred to finish the task at Maple Grove, where he ministered to four charges each Sunday.

In 1919 he was called to serve as an instructor on rural church work at Boston University and in 1925 he was selected to fill his present important position.

Although Dr. Dawber has been near here frequently, his trip to preach in the local church tomorrow night will be his first official visit here since he left to begin his inspiring career.

To Launch Drive For \$7,000 Fund At Re-dedication

Special Services At Local Church To Begin On Sunday

NIGHTLY PROGRAMS

BY REV. FRANCIS FREEMAN

(Pastor, Dallas M. E. Church)

It is with a deep sense of happiness that we approach the opening of our new kitchen and social rooms. We have waited long for their completion. They will fill a great need. They can be used for social gatherings, dinners, plays, and Sunday school work.

Our constituency will have just cause to rejoice at the completion of our social rooms.

Of course we are to have a campaign for funds. Pledges will be asked on a thirty-month basis. We know that you will rally together in this campaign. Our goal is \$7,000. We, with the help of God, can accomplish our aims.

The culmination of an improvement program which has been under consideration for several years and in the process of completion since September will be marked by the congregation of Dallas M. E. Church at special services on Sunday and on the first three days of next week.

In conjunction with the re-dedication of the church, the congregation will launch a campaign to raise \$7,000 to defray the expenses of the building program.

First of the special services will take place on Sunday morning at all when Dr. George M. Bell, superintendent of Wilkes-Barre District, will sound the opening note in the drive for funds.

In the evening at 7:30 Dr. Mark A. Dawber, rural superintendent of the Home Missions, will preach, and Dr. Bell will again speak.

The women of the church—the Ladies' Aid, the J. A. B. Class, the Philthea Class and the Senior Choir—will have charge of the service on Monday night at 7:30.

On Tuesday night, Men's Night, Col. Sterling Eyer of Kingston will bring a Male Chorus from the Kingston M. E. Church to sing.

The Epworth League and the young people of the church will have charge of the service on Wednesday night and will present "The Rock," a three-act religious drama by Mary Hamlin. All the evening programs will be presented in the new recreation room of the church.

Climax to the re-dedication and the drive will come at the service at 9:30 on Thursday, Thanksgiving Day. Rev. Francis E. Freeman, pastor, will deliver the message at that service.

This is the third of a series of advertisements being used by The Dallas Post in an effort to arouse its readers to their responsibility in protecting this country against another war.



THE FIELD OF DISHONOR

HE DIED ON a battlefield strewn with the remnants of men, and of animals, and of machines designed to kill them—littered with the hopes, and ethics, and ideals of a world gone mad.

They said he died on "The Field of Honor"!

We gladly honor him, because he fought so bravely and died so pitifully. But for the men who put him there, the battlefield can be nothing but a "Field of Dishonor"!

And men did put him there. Let's face facts; War is not the idea of a divine power . . . it is not an inevitability of nature . . . It is not a part of the universal scheme. Wars are made by men!

Men greedy for fame and power. Politicians so fond of seeing themselves on the front page they will risk international complications to get there. Men who make a living by manufacturing implements with

which the citizens of one nation can kill and maim the citizens of another nation. Men, in various lines of endeavor, who see in war a chance to line their pockets with gold.

These men make war. Not directly, of course—nothing so crude as that. But by sowing the seeds that grow into misunderstanding, hate, and finally war.

Do you want them to make another war—a war which may culminate in disaster so colossal it will set civilization back a hundred, two hundred, five hundred years? The one thing that can stop the coming war is an aroused public opinion of hitherto unknown magnitude. Your help is needed.

One way you can help is by talking peace wherever you have an opportunity—by impressing upon your friends the futility and bestiality of war—by being alert to the insidious methods of the war-makers.

"To Arms for Peace"