

1937

A History of First Friends Church

Nellie S. Waterbury

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A History of First Friends Church

Nellie S. Waterbury

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James and Meribah Farmer

**A HISTORY OF
FIRST FRIENDS CHURCH**

of

CLEVELAND, OHIO

1871—1937

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DEDICATION

To the Memory of

JAMES AND MERIBAH FARMER,

and

J. WALTER AND EMMA B. MALONE

*And to all who courageously took part in
the beginnings; and to those who
have faithfully continued in
the upbuilding of this
beloved*

**FIRST FRIENDS CHURCH
OF CLEVELAND**

These Pages Are Affectionately Inscribed

INTRODUCTION

Only a brief word of introduction need be written. First Friends Church of Cleveland has a history of genuine interest to many. The data which these pages contain could have been gathered, put into intelligible form, and made most valuable to the reader only by one intimately acquainted with the personalities and events of the years. Such a person has been found in the writer, Mrs. Nellie S. Waterbury. Her long membership and active interest in this meeting provide a background of understanding of the events which the book sets forth. She is well fitted for her task by native ability as well as by Divine grace. Mrs. Waterbury is at present an elder in this meeting.

The thoughtful, prayerful reader will peruse these pages to rejoice in God's goodness to His people in this city during past years; then, out of this record, he will seek to learn valuable lessons to fit him better for his share in the Lord's work now and in future days.

WALTER ROLLIN WILLIAMS.

The Parsonage,
14615 Shaw Ave.,
East Cleveland, Ohio.
September 2, 1937.

FOREWORD

1871—1937

There are a few of us who can look back and remember the beginnings of First Friends Church of Cleveland, Ohio, and together we have stood throughout the years; there have been peculiar ties of friendship that have bound us; each year has brought its quota of joys and sorrows, victories and defeats; but never have we allowed our joys to elate us beyond measure and never have we hidden behind defeat and refused to go forward. Have we had at times some differences of opinion? Yes, a few. Have we sometimes erred in judgment? Many times. Has enthusiasm ever carried us too far? Perhaps. But ever the Holy Spirit has faithfully fulfilled His office in encouraging or checking and working out His divine will in us.

It is sweet to reminisce, but the time has surely come when some records convenient for reference should be compiled. In the following pages an attempt has been made to give a brief outline and a few outstanding points concerning the history of this church.

Many things of great interest (at least to the older members) have been omitted, and it may be that some things of less interest have been recorded. If in the writing there is some ambiguity, or if

some misstatements have been made, we ask the reader's forbearance.

We thank all who have contributed information without which this writing would not have been attempted.

NELLIE S. WATERBURY.

Cleveland, Ohio.
1937.

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"Salem Monthly Meeting of Women Friends, held Sixth month 22nd, 1871—Lydia H. Haviland, Mary Ann Horner, Abigail B. Kelley, Sarah Coburn and Sibyl Street are appointed to unite with a similar committee of men Friends on the request from Friends at Cleveland for the establishment of Meetings there." This request was forwarded to the ensuing Quarterly Meeting held Eighth month, 1871, and the judgment of the Monthly Meeting was approved. The committee at a later date reported the "opening of a meeting for worship on First day, ninth month, 21st, 1871, at 10:30 A. M., and a Preparative Meeting on Fourth day of ninth month, 27th, at 7:30 P. M., to be known by the name of "Cleveland Meeting." Hester G. Terrell and Catherine Hammond were appointed Overseers of Cleveland Preparative Meeting, and Jane Pettit was appointed clerk.

Building the Meeting House

A Preparative Meeting now being established, the time had come when a Meeting House should be built. This was probably in the spring of 1875. An appropriation of \$756.00 was made by Salem Quarterly Meeting to assist Cleveland Friends in building. James Farmer, a conservative counselor, was appointed chairman of the committee, and the greater part of the burden, financial and otherwise, fell upon him. "He was president of the Cleveland and Pittsburgh Railroad, The Valley Railroad, State National Bank, Ohio National Bank, etc. These, by no means, comprise all the services James Farmer rendered to the city and to the state."—From Mem-



OUR FIRST MEETING HOUSE
This building was remodeled three times.

oirs of James and Meribah Farmer, written by their daughter, Lydia Ethel Farmer Painter.

Plans were made and after careful search the committee found a location not too near the center of town on Cedar Avenue opposite Blair Street (33rd) which was suited to their needs, and, through the gift of a Mr. Hussey (no more data could be obtained) the lot was purchased. This was an outlying district but accessible by horse-car.

Cedar Avenue was not paved at the time and the hard dirt road, fringed by shade trees, made it seem like the residential section of a thriving country village or town. The neat white houses with green blinds and latticed porches, vine-covered, were attractive. Here and there more pretentious brick houses stood in friendly relation adding dignity, and the neighborhood seemed quite in keeping with the little church to be erected.

The committee proceeded with the plans and the Meeting House was built—a plain brick structure with stone steps leading to the main entrance. Sheds in the rear accommodated the horses and carriages of the few families who lived at a distance. A rather formidable iron fence with gates fastened by padlock and key enclosed the premises.

In the building the center aisle led to a raised platform on which was a small library table with two "facing seats" on either side. On one side at the "head of the Meeting" sat James Farmer, David Tatum, Albert French, Alton Pope and James Langstaff. On the opposite corresponding high seat sat Meribah Farmer, Hannah Tatum, Jane Pettit, Sarah Langstaff and, perhaps, others. In other part of

the house men and women were not separated as had been the custom among Friends a few years previously, but sat in families.

There was no "hired ministry," but as they were "moved" and the "Spirit gave them utterance" holy men and women proclaimed the Word in exposition or admonition. There was no instrumental music, but as one felt led, a hymn might be sung, perhaps others joining.

There was no clock; but when the time arrived for meeting to "break" (how could he tell?) James Farmer would quietly turn to his left and shake hands with his neighbor. The hand-shaking would pass down the line of elderly men on the high seat, and on the elderly women's side in the same order, then hand-shaking throughout the congregation followed which made for a spirit of fellowship. After these greetings and an exchange of mutual good wishes Friends would quietly leave the Meeting House, many walking to their homes which were in the immediate neighborhood.

CHAPTER II

J. WALTER MALONE COMES TO CLEVELAND

In the year 1880 there came to the Meeting a young man named J. Walter Malone. He was a birthright member of the Society of Friends and deeply spiritual. He at once identified himself with the Meeting and became keenly interested especially in the children and young people of the neighborhood. He had a pleasing personality and endeared himself to all with whom he came in contact.

J. Walter Malone found no difficulty in securing cooperation among the young people of the neighborhood. They entered the church, were converted, and at once began a campaign to get others saved. Among these young people was one peculiarly loved and who sometimes was called "the little mother of the young people." This was Emma Isabel Brown, of Quaker parentage. She, too, was especially fitted for leadership. As these two worked together in the common interests of the church, their friendship sweetly ripened into love and they were united in marriage in 1886.

Esther and Nathan Frame Hold Revival Meetings

Before coming to Cleveland J. Walter Malone had been greatly blessed and renewed at a revival service conducted by Esther and Nathan Frame in New Vienna, Ohio, and through his earnest request in Third month, 1882, Esther and Nathan Frame,

both ministers, were invited to hold a series of meetings in the little Quaker Meeting House. Some of the older Friends, although they saw the need of a revival among the members, were concerned regarding this method, as meetings of this character had never been conducted in the Meeting House. Their fears, however, were groundless, for many were converted and the membership was greatly augmented. Esther Frame was gracious and dignified in bearing and her labors were acceptable to the Meeting.

The order of worship had continued the same during these first years, that is, under the direct leadership of the Holy Spirit as individuals were led—the pastoral system not yet having been adopted. J. Walter Malone, believing the time had come when a pastor would supply a need in the Meeting, asked for a change of policy which was granted by the older Friends, and Esther and Nathan Frame were invited to remain as pastors and were with the Meeting for about six months, their temporal needs being supplied. The call, however, being upon them both for general evangelistic work, they left for other fields of labor.

Monthly Meeting Established

In 1883 Cleveland Friends requested the establishment of a Monthly Meeting. Upon the first page of the then new Monthly Meeting record book is found a minute which reads in part as follows:—
“This Meeting is informed by the minutes of Salem Monthly Meeting that Cleveland Preparative Meeting requests the establishment of a Monthly Meeting, which being deliberately considered, we do now

set up and establish a Monthly Meeting to be known as Cleveland Monthly Meeting of Friends as a branch and subordinate to Salem Quarterly Meeting—said Meeting to be held on the Fourth day following the second Seventh day in each month. Taken from the minutes of Salem Quarterly Meeting of Friends held Second month 8th, 1883. Signed, Isaac W. Johnson and Anna Jane Johnson: clerks.”

Some of the first standing committees for the new Monthly Meeting were appointed as follows:—

<i>Clerks</i>	<i>Pastoral Committee</i>
Warwick Price	James Farmer
Huldah Gaskell	James Malone
<i>Treasurer</i>	Meribah Farmer
L. Harrison Malone	Emma I. Brown
<i>Auditing Committee</i>	<i>Temperance</i>
James Farmer	<i>Committee</i>
L. Harrison Malone	William Schleicher
<i>Elder</i>	Dora Girard
Phoebe Ann Brown	<i>Home Missionary</i>
<i>Finance Committee</i>	<i>Board</i>
Dr. O. L. Olds	J. Kirk Russell
George McGonigal	J. Walter Malone
J. Walter Malone	Dora Girard
Margaret Brown	James Malone
Alice Jones	Carrie Brown
Dora Girard	Florence Brown

Dr. Dougan Clark, a minister of Ohio Yearly Meeting, with a sojourning minute was invited to be at liberty in bringing gospel messages. Dougan Clark was greatly esteemed and for several months the Meeting was edified by his ministry.

Esther and Nathan Frame, Pastors

On First month, 1st, 1885, Esther and Nathan Frame returned to Cleveland to accept the pastorate of the Meeting. The revival spirit had continued through these intervening years largely under the leadership of J. Walter Malone. Nathan Frame was called away on some personal affairs but Esther Frame remained until the close of the year and then owing to ill health was obliged to resign.

In 1899 a successful revival was conducted by Esther and Nathan Frame and many years later in their declining years they were again with the Meeting. Esther Frame had greatly endeared herself to the membership of the Meeting.

CHAPTER III

JOHN T. DORLAND

John T. Dorland, a minister, came to Cleveland in First month, 1886, to attend the marriage of J. Walter Malone and Emma Isabel Brown, and by invitation remained, accepting the pastorate of the Meeting—later being joined by his wife and young daughter.

On the fifteenth of Seventh month, 1886, he obtained a sojourning minute from West Lake Monthly Meeting, Canada, and remained in Cleveland until the end of the year. His last address was given on Christmas Day, 1886. He then returned to Canada to make preparation for his anticipated trip to England to which for nearly five years he had felt the Lord calling.

John Dorland was a valued servant of God, and as one said, "His life was like a bugle note of victory for the church of Christ." Ten years later the Meeting was grieved to learn of John Dorland's death, then a young man thirty-six years of age.

Alfred Brown, a minister with a sojourning minute from Wilmington Monthly Meeting dated Eleventh month, 15, 1888, had served the Meeting acceptably and was invited to remain as pastor for the year beginning Eighth month, 15, 1889. After a year and a half of faithful service, owing to ill health, Alfred Brown offered his resignation.

Rufus P. King, a minister with a sojourning

minute from North Carolina, then spent some time ministering to the Meeting.

David J. Lewis served the Meeting as pastor during the summer of 1893, and his ministry being acceptable and profitable the Meeting extended an invitation to him to remain as the Lord directed. A committee was appointed to have care of his financial needs.

Sorrow came into the Meeting Third month, 17th, 1891, at the announcement of the death of James Farmer, an elder, in his nintieth year. Upon the minute book is a memorial testifying to the beauty of his Christian life and character as seen in his walk and conversation, as well as his personal testimony to the saving power of Christ. The memorial expresses gratitude to God that he was preserved to a ripe old age and that the Meeting had been privileged for many years to look to him as a safe adviser in the administration of the government of the church.

A few years later, on Fourth month, 4th, 1896, the Meeting was called upon to prepare a memorial for Meribah Farmer, a minister, who in her 93rd year had been called to the life beyond. She, too, had occupied a place in the Meeting not to be filled by another. She exercised her gift in the ministry acceptably to her friends and was ever watchful over the eternal interests of the Church.

These two were considered the founders of Cleveland Meeting. The beautiful portraits of James and Meribah Farmer, which hang in the present church building, were presented to the Meeting by their daughter, Mrs. Lydia Painter, in the year 1900.

CHAPTER IV

CLEVELAND BIBLE INSTITUTE

1892

In the decade 1890-1900 there was a series of outside activities which have been inserted here in an endeavor to keep the records in as near a chronological order as possible, though the continuity of thought may be at fault.

J. Walter and Emma B. Malone, ever zealous to spread the gospel in its purity, and realizing that unbelief in the holy scriptures through destructive criticism was growing more prevalent, a great concern for the faith of the coming generation was laid upon their hearts and with a vision of conditions, they bowed humbly before the Lord asking his divine will.

When the thought was presented to their minds, "A Christian Training School for Young People," they wondered that God had chosen them for such work as certainly they felt their insufficiency, but through faith and dependence upon God they began to make plans.

On third month, 17th, 1892, a small house on Sibley Street near the church was rented and thoroughly renovated from attic to cellar by the young people of the church under the supervision of Sophie Burgy (Hasenpflug) and Elsie Henson (Malle).

As a little side light this note is made. Walter and Emma had been praying that some might feel the urge to come, thus sealing their call to this spe-

cial work and yet they feared lest the house be too small to accommodate those who might come and so they prayed in child-like faith, "Oh Lord, please don't let but six come". And who shall say it was a coincidence? *But six came!* Three young married couples.

Twice in the next four years it was found necessary to move to larger quarters. This hampered the work of the school and it was realized for effective service a permanent building was needed.

Looking forward and planning for this need, J. Walter Malone presented to the Monthly Meeting held First month, 14th, 1897, the subject of erecting a permanent building—no house in the vicinity of the church being found available.

The trustees and building committee were authorized to secure a loan of five thousand dollars (\$5,000.00) on the church property, and with the money and pledges on hand were encouraged to go forward and build, trusting the Lord to furnish sufficient means to complete the building. The building was completed in due time and on Eighth month, 17th, 1899, a most encouraging report was given. The aggregate enrollment for the two years was one hundred and thirty-six.

It is not in the province of these pages to write a history of Cleveland Bible Institute. That in itself would require a volume. Down through the years the work has continued to grow until from six students in 1892 the report comes in 1936 of five hundred and sixty-one graduates having completed the entire prescribed courses, which does not include the total number of students enrolled for part time.

The school has ever been considered the child of the church through the unceasing toil of J. Walter and Emma B. Malone. As the health of these, His children, failed, others zealous and faithful have continued the work committed to their care.

The school was incorporated in 1899 under the name, Friends Bible Institute and Training School. Some years later it came to be called Cleveland Bible Institute, and in 1937 the name was again changed to Cleveland Bible College.

The curriculum has been revised from time to time and from a one year course in the early days until a four year college course is now offered, leading to the Bachelor of Theology degree.

CHAPTER V
INDIA MISSION
1892

It was in the year 1892 that Delia Fistler and Esther Baird received their call and went to India as missionaries of the gospel.

It is not our thought to enter into detail of the "unfolding of the years" in that land. The beautiful story has been splendidly told by Merrill M. Coffin in his book, "Friends in Bundelkhand, India," and by Esther E. Baird in "Adventuring with God."

Delia Fistler had been a member of the Meeting since Fifth month, 17th, 1888, and had been in evangelistic work. Esther E. Baird, a graduate nurse, had been a member of the Epworth Memorial Church and came to us by letter Ninth month, 16th, 1892.

Having expressed their concern to go to India and enter mission work, and having been accepted by the Missionary Board of Ohio Yearly Meeting, these young women were granted a general minute signed by the committee in charge: George Henry Little, Emma B. Malone and Phoebe Ann Brown; and by the clerks: Frank Stone and Emma I. Gymer.

We remember the farewell meeting that was held and how our hearts responded. As we looked upon these young women we thought they exemplified that beautiful statement of Isaiah's, "Arise, shine, for thy light is come, and the glory of the

Lord is risen upon thee." And so they sailed away and entered upon their life work.

How deeply we were interested in Nowgong and Harpalpur and Chhatarpur! How we rejoiced when we read in their letters of the buildings that were erected through the years: The Orphanage, The Mission Bungalow, Louise B. Pierson Memorial Chapel, The Dispensary, The Goddard Memorial Hospital, and others, and then the Woman's Hospital built upon the foundations of tombs and temples in Chhatarpur! We were glad to see the pictures of the young Indian workers; we were glad to know their little adopted boy, Eugene, when he was brought to the United States to be educated. We learned to love him. We missed him when he joined the Princess Pat's Division in Canada and went across seas, and we mourned when the news came, "Killed in action".

Climate and heavy burdens made inroads upon health and there must needs be times for rest and recuperation. In one of these periods when Delia Fistler was home on furlough the Monthly Meeting received a letter from her dated Second month, 1912. In this letter she thanked her Heavenly Father for bringing her back from the valley of the shadow of death, with the prospect of a little more service for Him where the need is so great, and she thanked the Meeting for undertaking her support in India. (Just previously the Meeting had decided to assume her salary of five hundred dollars a year.) She closed her letter with the testimony: "More than ever before do I thank God for your fellowship in love and prayers—and for the comfort of the Holy

Spirit and His fellowship in my daily life in the midst of difficulties that only He can understand."

She returned to the field for a short time, but, broken in health, was obliged to return to the homeland where she died at the home of her sister, Emma Fistler, Eagle Rock, California, Eighth month 6th, 1916.

Esther E. Baird, too, had a serious break-down and was home at one time for two years and a half.

How well we remember the Yearly Meeting of 1913. (It had been the intention of Friends to commemorate the one hundredth anniversary of the establishment of Ohio Yearly Meeting at Mt. Pleasant in Eighth month, 1912. For certain reasons the committee in charge delayed the special observances until the following year.) Edward W. Mott was presiding clerk and Ralph S. Coppock was recording clerk. The special exercises planned for various hours passed off pleasantly and profitably. As we began to anticipate missionary reports there seemed to be clouds of uncertainty and a feeling of apprehension. Edward Mott stood before us and with very serious air stated that under present financial conditions some part of our mission work would have to be discontinued or turned over to some other mission station, and in all probability it would be India—that being the younger and smaller work. We bowed our heads in prayer and left the meeting house under a deep sense of depression seemingly with a lack of faith.

At our next business session we saw at once a different look upon the face of Edward W. Mott, and without keeping us in suspense he told us the

wonderful news that the "Women's Missionary Union of Friends in America" had offered to pay the salary of Esther E. Baird under the name of the "Esther E. Baird Love Fund", thus enabling us to continue our work in India.

What rejoicing! Yes really, what shouting! People with feeble knees and weak voices rose to their feet and shouted "Amen"; "Praise the Lord"; "Glory"; loud enough to be heard. All thanks to the "Women's Missionary Union"! From then, 1913, to now, 1937, they have paid "Our own Esther Baird's" salary.

"Life work"? Yes truly, Delia Fistler worked till her frail body could not longer endure and Esther E. Baird, praise the Lord, is still on the field doing valiant service.

CHAPTER VI

MISSIONS ESTABLISHED

Missions Established at Orchard Grove, Union Street and Clark Avenue, 1895

On the eighteenth day of Fifth month, 1895, a lot 40 ft. by 130 ft. on Vineyard Avenue (Orchard Grove Allotment) was deeded to the First Friends Church by George and Jennie Hicks.

For a number of years those who were interested and were living in that vicinity had been permitted the use of the land and a small edifice had been erected called the Hicks Union Gospel Chapel.

Evening services were held and the pulpit was supplied with speakers from different denominations, but this arrangement did not prove entirely satisfactory and they then asked for speakers from the Bible Training School just started by Walter and Emma Malone. This proved a much better arrangement and a meeting of residents of Orchard Grove was called and it was decided that the work should be given over to the Friends, and in Ninth month, 1895, Orchard Grove Preparative Meeting was established and in the following year Henrietta Titus was called as pastor.

In 1902 a Monthly Meeting was established to be known as "South Cleveland Monthly Meeting." Encouraging quarterly reports showed progress. Auxiliary societies were all doing good and faithful work and new members were being added to the church.

In 1909 the members of South Cleveland Monthly Meeting began looking toward a more favorable location and in 1911 First Friends Meeting desiring to aid them, authorized the trustees to sell the land on Vineyard Avenue and give the proceeds toward acquiring a new location for use as a place of worship for this new meeting.

South Cleveland was fortunate in securing the aid of John D. Rockefeller and through his generosity and a gift of one hundred sixty-eight dollars (\$168.00) from First Friends two lots were purchased on Warner Road, and a substantial edifice was erected. Under the leadership of its various pastors, South Cleveland grew to be one of the strong Meetings of Ohio Yearly Meeting. The church was dedicated Fourth month, 1918, and then, for the first time entertained Cleveland Quarterly Meeting.

Mt. Pleasant or Union Street Mission
1897

On Seventh month, 15th, 1897, J. Walter Malone informed the meeting that there was an open door for mission work in the neighborhood known as Mt. Pleasant (east of E. 105th Street near Kinsman Street) with no churches within two miles in any direction, and asked the Meeting to appropriate fifteen dollars (\$15.00) to purchase a tent in which to hold meetings. The request was granted, but the following month the Meeting was informed that a small church in the neighborhood in which no services were held offered its building with furnishings, such as organ, library, chairs, stove, etc., provided the building be moved to a new lot. This was

a gift not to be refused. A satisfactory lot was found in the neighborhood at the reasonable price of two hundred dollars (\$200.00) with easy payments. The Meeting united in accepting this as an opening of the Lord. J. Walter Malone was appointed as chairman of the committee to have in charge the Indulged Meeting at this place, to be called "Union Street Chapel", and it was dedicated Tenth month, 10th, 1897. An addition was built in 1898 for the living quarters for the workers in charge. A good work continued under William Smith, Otto Martinson, Jefferson and Helen Ford, Walter Cummins and others. Fifteen dollars (\$15.00) a month was given by the Meeting for a number of years. In 1911 the property was sold and the proceeds applied on the Clark Avenue debt. (Noted later.)

Clark Avenue Mission
1898

About three years after Orchard Grove had been established as a Preparative Meeting and six months after the Mt. Pleasant Mission had been started, the Meeting was informed that the Kingsley Mission on Clark Avenue was anxious for the Friends to take charge of the work at that place. It was the only English-speaking mission in that Ward and it seemed to be a desirable location for mission work. After investigation by a committee appointed by the Meeting and a report that in their judgment the outlook for gospel work was promising, the King's Sons and Daughters of the Meeting were appointed to take in charge the work both spiritual and financial.

On Fourth month, 17th, 1902, the committee re-

ported its belief that the time was near at hand when a church edifice should be built for the work in that community. An unofficial estimate of \$2,000 was made for a building. An option had been secured on a lot at the corner of Clark Avenue and Clifford Street valued at \$1400 and the first \$100 toward the payment of the same was taken by subscription in the face of the meeting under the care of William P. Pinkham and forwarded to Thomas Neff who had been appointed treasurer of the mission. The Monthly Meeting gave \$15.00 a month for a number of years to help the struggling mission.

Much labor was given by different members of the mission without compensation and the building progressed, but at times there was much discouragement. Alice Lawrence was the first pastor and under her ministry and that of Carson and Verocia Cox and others, the work grew and prospered. A mortgage of \$2,000 was placed upon First Friends' property in order to clear Clark Avenue of debt. Through the heroic efforts of those most interested in the work, in time the obligation was met.

Clark Avenue made request to the Monthly Meeting in Eighth month, 1912, to be "set aside as an organized church". The Meeting expressed belief that with continued earnest efforts the mission could be placed upon a financial basis that would warrant the request. Accordingly the proposition was forwarded to Quarterly Meeting which approved the action taken by the Monthly Meeting. The following committee was appointed to "set up" the meeting to be known as "Clark Avenue Monthly

Meeting"—Isaac Stratton, Charles R. Mott, George Bartlett, Mary Ann Bartlett, Fred Minor and Henrietta Titus. The work continued on Clark Avenue until 1927 when the neighborhood, becoming so largely Catholic, a change of location seemed advisable and a new church was built in that part of Cleveland known as West Park, with John D. Grafton as pastor.

CHAPTER VII

WILLIAM P. PINKHAM, JOHN S. RILEY,
CHARLES S. WHITE

1900—1901

On First month, 18th, 1900, removal certificates were received for William P. Pinkham, a minister, Emma Pinkham, an elder, and their daughter, Bertha, a Christian worker from Smithfield Monthly Meeting, Rhode Island. William P. Pinkham came to accept service in the Cleveland Bible Institute and his teaching on Topical Bible Study formed a distinctive part in the work of the School. He was a man taught of the Lord, sound in doctrine, earnest and faithful in his gift in the ministry and his many messages to the church throughout the years of his residence in Cleveland were a valuable asset to the Meeting.

In 1908 William P. Pinkham removed to Alliance, Ohio, to serve as pastor to the Meeting, then later was called to Huntington Park, California, where he established a Bible Training School, and for many years occupied an important position in the school.

John S. Riley, a minister, came into the Meeting in Fifth month, 1900, and with his wife, Nettie Smalley Riley, served acceptably for eleven months. Feeling called to return to California, a minute was granted for labor within the limits of that Yearly Meeting and such other service as the Lord might lead.

Charles S. White, a minister, and Nellie M. White, his wife, came to the Meeting with credentials from Oskaloosa Quarterly Meeting and in Tenth month, 17th, 1901, a call was extended to Charles S. White to serve the Meeting as associate pastor. During his pastorate two new Meetings were formed, one at Wilson's Mills, through the influence of O. B. Ong, Third month, 13th, 1902, with twenty-seven members, and one at Pleasant Valley, organized by Walter and Ida Baldwin, Sixth month, 19th, 1902, with thirty-eight members. In Eighth month, 14th, 1902, these two Meetings were established as a Monthly Meeting to be known as Chagrín Valley Monthly Meeting.

The ministry and pastoral work of Charles S. White were acceptable to the Meeting, but, owing to the ill health of his father he felt obliged to return to Oskaloosa and the invitation to remain another year as Assistant Pastor was not accepted. Removal certificates were granted Eighth month, 14th, 1902. Charles White and wife had gained a high place of esteem in the Meeting.

Lest there be a misunderstanding in the minds of some regarding the official relationship which J. Walter Malone bore to the church in his earlier years this explanation is made. As Walter and Emma Malone continued so vitally interested in the Meeting, the young people and the older ones as well, as the years went by, looked to them for direction, counsel and encouragement, yet no record is found of their having been engaged as "pastors" until the year 1908. They served the Meeting freely giving their time, their strength and their financial

aid and were recognized as filling a pastoral function in the Meeting without being so officially designated.

J. Walter Malone when coming to Cleveland in 1880 had entered business with his two elder brothers in the Malone Stone Company and quite thoughtlessly, or quite carelessly perhaps, he had been allowed to assume his own and his growing family's support unassisted by the Meeting. It may be noted that without any explanation from the minute book the term "assistant pastor" is used in connection with the engagement of Charles S. White. This would show that Walter Malone was recognized as filling a pastoral function in the Meeting though not officially designated.

After Charles S. White had left the Meeting it was perceived that some of the shut-ins and others who had, in some way, lost interest and, perhaps, felt a little neglected, needed to be brought into closer relationship with the Meeting and it was thought that a church visitor would help in this situation.

In First month, 13th, 1903, the Meeting was fortunate in securing the services of Martha Stanton, a young woman who had served as Deaconess in the Methodist Church, but after one year of helpful service found it her duty to return to her parents' home in Michigan.

CHAPTER VIII

FRIENDS' AFRICA INDUSTRIAL MISSION 1902

Willis R. Hotchkiss was used under God as the pioneer in the Friends' Africa Industrial Mission.

He united with the First Friends' Church, Eighth month 17, 1893, and his gift in the ministry was recognized, Fifth month 16, 1895.

In 1895 the burden which he felt for Africa's needs became so heavy that he left his evangelistic work here and went to British East Africa. Four years later he returned to America and together with Arthur B. Chilson and William M. Smith expressed a deep religious concern for the work of the F. A. I. M., and so stirred the church by his appeals for Africa that as a result a Board was incorporated February 18, 1902, composed of two delegates from each of ten Yearly Meetings. Arrangements were made to send three Friends to Africa.

The primary object of the Friends' Africa Industrial Mission was the evangelization of the heathen. The industrial feature was introduced to teach them habits of industry and, ultimately, to establish a self-supporting native Christian Church.

The prospecting party chosen consisted of Willis R. Hotchkiss, a minister, Edgar T. Hole, an elder, and Arthur B. Chilson, a minister. Willis R. Hotchkiss and Edgar T. Hole each had a wife and infant child.



EMMA B. MALONE



J. WALTER MALONE

Farewell services were observed Fourth month 13, 1902, both morning and evening.

Charles S. White, associate pastor, spoke a few well-chosen words followed by Edgar T. Hole who quoted the words from Psalms 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He impressed the fact upon the meeting that although we may go forth *weeping* the promise is for us if we go forth with *precious seed*.

Arthur Chilson read the opening verses of John 14, and Hebrews 13:4 and dwelt upon the thought that Jesus went to prepare a place for us, for here we have no continuing city. God, it appeared, was calling these three young men home by the way of Africa.

Willis Hotchkiss read a part of the 23rd chapter of Luke, his text being taken from the 8th verse: "this is the King", putting emphasis first upon the word "is" and then upon "the". "A strange title for Pilate to use, but he spake better than he knew."

Emma Malone gave a brief statement of what had thus far been accomplished by the Board.

J. Walter Malone in his characteristic way gave this rendering of the first few verses of the 13th chapter of Acts. "Now there were in the church which was at Cleveland certain ministers and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Willis and Arthur and Edgar for the work whereunto I called them. And when they had fasted and prayed and laid their hands on them, they sent them away.

So they being sent forth by the Holy Ghost,

departed unto Europe: and from thence they sailed to Africa."

The evening meeting was equally impressive and the church was filled to utmost capacity.

Earnest prayers were offered both morning and evening for the spiritual and temporal welfare of these young men, our representatives on the foreign field.

The site selected by the prospecting party was located northeast of Lake Victoria, about 500 miles inland from Mombasa, on the east coast of Africa in territory under British rule, called British East Africa.

Owing to the urgent need for medical assistance the Board decided to send as soon as possible Dr. Elisha and Virginia Blackburn. Arrangements were also made for Adelaide Hole and infant daughter to accompany them, all sailing for Africa May 5, 1903.

At a later date Matilda Hotchkiss with infant son, Livingston, joined her husband.

In 1904 Emory and Deborah Reese joined the missionary staff and made a valuable addition to the mission.

For over ten years the management of the Friends' Africa Industrial Mission was in the care of the two delegates from each of ten Yearly Meetings but in 1913 it was deemed wise to place it under the American Friends' Board of Foreign Missions.

CHAPTER IX
CALVIN R. CHOATE
1904

Again it was found that more pastoral care was needed in the Meeting, and attention was called to a student in the Bible Institute. Calvin R. Choate was a stalwart, earnest Christian and already taking an active interest in the Meeting. To supply this need of pastoral care a call was extended to Calvin R. Choate in First month, 1904, to serve as Pastor's Assistant, and in Eighth month of the same year he was recorded a minister.

This proved to be a trying period in the history of the church. The "gift of tongues" had insidiously entered and carried captive some of the members. Calvin R. Choate stood like a rock and it was largely through his steadfastness, together with the care of the Elders and Overseers, that no appreciable inroads were made upon the membership and that in a short time the Meeting came through the trying ordeal victoriously and what might have been a catastrophe was averted.

For three years and a half Calvin R. Choate and his wife labored most earnestly, and then left the Meeting, the former to engage in evangelistic work.

The appointment of officers and standing committees had been quite unorganized until the year 1903, when it was decided that terms of all such officials should expire in Fifth month and that a nom-

inating committee, previously appointed for the duty, present to the Meeting in Fifth month names of persons to act as officers and standing committees for the following year; also it was required that a yearly report from all such offices should be presented in Sixth month by the retiring officers of said committees and auxiliaries. During the succeeding years it was found that this method was of inestimable value and the business meetings of Fifth and Sixth months came to be anticipated with special interest.

A communication as follows was received from the Pastoral and Evangelistic Board of Ohio Yearly Meeting:—

Cleveland Quarterly Meeting Established

“At a meeting held in Columbus, Ohio, Fourth month 4th, 1905, this body united in the thought that it is advisable that Cleveland, South Cleveland, Chagrin Valley and Milan Monthly Meeting unite to form a new Quarterly Meeting to be known as Cleveland Quarterly Meeting. The Meeting unites with this proposition and agrees to send the petition to the ensuing Quarterly Meeting.”

The request was granted—Cleveland Quarterly Meeting convening for the first time in Eleventh month, 1905, and entertaining twenty-seven guests.

Berlinville was set off from Milan in 1909, becoming then one of the Monthly Meetings of Cleveland Quarterly Meeting.

At a called Meeting of the Pastoral Board, J. Walter Malone told the Meeting of his proposed absence from the city a part of the time and with his arduous duties at the Institute, he suggested that

as the Meeting might need more care than he was able to give, a pastor should be provided at the close of Calvin Choate's term of service.

Accordingly in Ninth month 19th, 1907, in compliance with the request of J. Walter Malone, a call was extended to Jesse McPherson to serve as pastor, and the call was accepted.

Jesse McPherson was greatly burdened, fearing the "gift of tongues" might have made a lasting impress upon the Meeting. However, if any were still tangled in the error they had gone their way.

Jesse McPherson was a faithful and efficient pastor, but after serving the Meeting for one year again felt the urge for general evangelistic work. Minutes for service were granted him from time to time by the Meeting.

In Third month 17, 1910, according to his request, having accepted pastoral work in LaPorte, Indiana, the certificates of membership for himself, his wife Angeline, and daughter, Alice, were forwarded to that Monthly Meeting.

CHAPTER X

WALTER AND EMMA MALONE, PASTORS 1908—1917

In Eighth month, 1908, J. Walter and Emma B. Malone again being available for service, the Pastoral Committee recommended that they be "secured" to serve the Meeting as Pastors," which position they filled until 1917.

In Second month, 1914, J. Walter Malone, Jr., called as assistant pastor and served a few months. In 1920, feeling it to be to the best interests of the church with which he was then affiliated, he asked a letter that he might unite with the Presbyterian Church of Homewood, Illinois. His request was granted.

In the same year (1914) that J. Walter Malone, Jr., left the church to serve elsewhere, Mrs. Florence Johns was engaged as Pastor's Assistant. Florence Johns was welcomed not only in the homes of members, but made many contacts outside the membership. She was greatly interested in the work of the Sunday School—identifying herself particularly in the Home Department and Cradle Roll, and increasing those departments to the highest number ever attained—namely: Home Department, seventy; Cradle Roll, seventy five.

Florence Johns served the Meeting and Sunday School efficiently for over four years and then went to California to be with her daughter.

On Sixth month, 1917, our beloved J. Walter

Malone informed the Monthly Meeting as he had previously informed the Meeting of Ministry and Oversight, that, owing to ill health, he felt he must be released from the pastorate, and offered his resignation to that effect. The Meeting had felt that this announcement must come unless God's healing hand was laid upon him. A solemnity was upon the Meeting as we recalled the labor of love of Walter and Emma Malone for the past thirty-five years.

The Pastoral Board recommended on the retirement of Walter and Emma Malone that they be known and recognized as "Pastors Emeritus." Expressions of appreciation were given for the labors of J. Walter and Emma B. Malone with the hope that they would often have a concern for service in the Meeting.

A New Church Considered

At a social meeting held in the spring of 1912 the outlook for church work was considered by the Friends present. A thought was current among some of the membership that possibly the present site of the Meeting hampered its sphere of usefulness. After a full and free discussion as to the advisability of moving the church to some locality in the East End an unofficial committee was appointed by the pastor, J. Walter Malone, to investigate prices of any properties which said committee considered suitable for a church building site.

Nearly two years elapsed and the members of the committee reported they had considered the subject and had looked over the ground carefully, but met with no success. The matter was dropped and the committee discontinued.

Shortly after this, a meeting of the membership was called to discuss the advisability of building a commodious tabernacle contiguous to the church building which would comfortably seat the growing congregation. J. Walter Malone, Emma B. Malone and a few others felt the need of suitable accommodations for Holiness conventions, and, encouraged by Bud Robinson, (at that time present holding evangelistic meetings), the time seemed auspicious to present the question to the members and others attending the revival meetings. Accordingly the subject was presented and subscriptions were taken to the amount of \$12,121 which was thought would be about half of the sum required.

The members, feeling much encouraged, it now seemed best to press the matter. The house and lot east of the church had previously been purchased for the sum of \$2500.00 and the building committee recommended that the property at 3300 Carnegie be purchased. This property, with 35 feet frontage and a depth of 200 feet, was at the rear of the purchased property east of the church on Cedar Ave. It was suggested the house on this purchased property on Cedar Avenue could be moved to the rear of the lot on Carnegie and that the income from both houses (there being a house on this Carnegie Avenue property) would more than cover the taxes, and the interest on the proposed loan of \$10,000 from the Citizen's Savings and Trust Company.

Walter W. Mendenhall was appointed chairman of the Building Committee, and instructed to consult architects. Architects were engaged, blue prints were made and considerable work was done and



Cedar Avenue Church after remodeling, Soul Winner, and Cleveland Bible College Buildings.

some money expended. After all this effort there seemed to be a current of uneasiness that perhaps the undertaking was too great and that conditions were not favorable for this advanced step; then, too, there was a growing conviction that possibly the work of the church had been accomplished in that neighborhood. The colored people were pressing hard upon the church and the membership had removed to distant parts of the city. The building Committee, seeing the futility of further effort in that connection, for the present at least, offered their resignation which was accepted Twelfth month, 1915.

Although the project was not carried through, the house (called the Cowley house) on Cedar Avenue was purchased by a private party for the small sum of \$100.00 and removed.

CHAPTER XI

EDWARD W. MOTT AND MERRILL M. COFFIN, PASTORS 1917—1922

On Eighth month 15th, 1917, the Pastoral Board recommended that Edward W. Mott, as pastor, and Merrill M. Coffin, as associate pastor, be engaged to serve the Meeting the ensuing year. The Meeting was united in this recommendation.

After serving the Meeting one year as Assistant Pastor a meeting was called Eighth month 7th, 1918, at the request of Merrill Coffin. He told of his call to Alliance Monthly Meeting and his own desire and leading which he believed was from the Lord to serve in that Meeting and asked that he be honorably released from his engagement with Cleveland Monthly Meeting. The young people made an earnest protest, speaking of his ever ready co-operation with them. Many members expressed regret at Merrill Coffin's leaving, yet the call of the Lord being upon him, his request was granted and he was honorably released on Eighth month, 1918.

In Eighth month 14th, 1918, a call was extended to Myrtle Allen (Hadley), a minister, to serve as Associate Pastor with Edward Mott, which position was accepted, and, after serving acceptably a year, she was called to act as Young People's Evangelist and Field Secretary of Christian Endeavor to Ohio Yearly Meeting. This cancelled her special obligation to Cleveland Monthly Meeting and her transfer

of membership was sent to Second Friends' Church, 10-12-1931.

At Fullertown, a country community east of Cleveland, there had been organized a Union Sunday School and a small building had been purchased. John Bartow and wife were residents in the neighborhood and through Mrs. Lafferty, they came into contact with First Friends Church and students from the School began preaching services on Sunday. Edward Mott and Edgar Wollam had held a successful tent meeting, and in Sixth month, 1915, there was presented a request from twenty-six adults and five minors that they be received as members of the Monthly Meeting, and then, that a request be sent to Quarterly Meeting that they be set off with disciplinary powers as a Monthly Meeting. The request was granted and on Seventh month 7th, 1915, the Monthly Meeting was established at Fullertown.

Floyd and Cora Belle Mansfield have been loyal supporters of the Fullertown Monthly Meeting, and through their interest the pulpit has been supplied with pastors or speakers.

War With Germany

At this time, 1917 and 1918, the United States was at war with Germany. Knowing that some of the young men had been drafted to carry arms, and some having religious scruples which under the present laws would exempt them from that service, the clerk was instructed upon request to write a simple statement certifying "the bearer is a member of this Meeting, etc." The clerk was also instructed to write letters for their spiritual encour-

agement to our young men who had enlisted or had been drafted. The following year a letter was formulated by Myrtle Allen to be sent to the boys in camp or overseas which letter was approved and printed in the Sunday bulletin.

Annie A. Mendenhall was appointed chairman of the Monthly Meeting Service Committee and through her influence and invitation the Meeting was addressed at various times by Friends from the East so keenly interested in, and organizers of the American Friends' Relief Work.

Committees were appointed and regular subscriptions were taken, hundreds of dollars being received by the treasurer of the committee appointed for that specific purpose. R. G. Prindle of Urbana, Ohio, through F. H. Tormohlen surprised and pleased the committee by sending a check of one hundred dollars.

The women met weekly to sew at the home of Mrs. May Latimer and later in the Boulevard School on 105th Street. Hundreds of garments were made for men, women, boys and girls, and letters of thanks were received from Rebecca Carter, assistant secretary of American Friends Service Committee. Also a tribute of appreciation, which the church shared with other Friends, came from the Red Cross workers in Paris.

We like to think that we as a Meeting responded whole-heartedly but when we see reports years later of work done by Friends in Germany, Russia, Paris, Vienna, Hungary, Poland, we wonder if we had as large a part as we could have had.

"Cleveland Monthly Meeting, November 13,

1918—Thank God, the nations are again at peace and our state has gone dry. Until this date no meetings have been held for two months owing to the terrible scourge of Influenza infesting the land.”

Van Wert

In Eighth month 14, 1918, is found the following minute: “The Pastoral and Evangelistic Board of Ohio Yearly Meeting sent a communication to this Meeting stating John Pennington had visited the Van Wert Central Mission, Van Wert, Ohio, and according to his recommendation the Board was united in requesting that the eighty-two members of the Mission should be received as members of this Monthly Meeting until such a time as the Board deemed it wise to set them up as a Monthly Meeting.” Elizabeth Ward made a further statement of the situation. The Meeting accepted the recommendation of the Board.

The work of the Mission under the care of Elizabeth Ward prospered, new members were added from time to time. In 1919 twenty-eight members were received and twenty more in the following year.

On Fifth month 19th, 1920, a request was received from Van Wert Central Mission that they be set up as a Monthly Meeting and that they be set off to Adrian Quarterly Meeting, which was much more accessible. The request was granted and referred to the Quarterly Meeting for final action.

The following communication was read in the Monthly Meeting convening Fifth month 14th, 1919:

“The Pastoral Board makes the following recommendation—‘Edward Mott, being so closely al-

lied with the Bible Institute, and it being our desire to have a man who is not connected with that Institution, (needing the services of a full time pastor), we present the name of Thomas C. Henderson to be called as pastor for the year October 1, 1919, to October 1, 1920."

The Meeting accepted the report of the Pastoral Board.

The clerk was instructed to write a cordial invitation to Thomas C. Henderson, a minister of the Methodist Episcopal Church, and Walter Malone and George Gillespie were appointed to visit him giving him a verbal invitation. In the following month a letter was received stating that he would assume the pastorate of the Meeting, and the outlook seemed pleasing.

Through the Pastoral Board Thomas C. Henderson expressed a concern which was granted by the Monthly Meeting, that in unity with the Cleveland Bible Institute meetings, having in view an "All Cleveland Evangelistic Campaign" should be held in the Building of Locomotive Engineers hall beginning Second month 29th, 1920, and continuing for four Sunday evenings or as long as seemed advisable. This was an innovation and meant the closing of the church doors for those Sunday evenings.

The services were held with a large attendance. There was of necessity considerable expense connected with this large undertaking but it was very nearly covered, there being but a small deficit.

At a called meeting of the Pastoral Board in Fifth month, 1920, Thomas C. Henderson asked to

be released from his contract and his request was granted after he had served less than a year.

Fifth month 12th, 1920, the Pastoral and Evangelistic Board of Ohio Yearly Meeting advised that the question of securing a pastor and caring for the work should be left to the judgment of J. Walter and Emma B. Malone, with which the Pastoral Board of Cleveland Monthly Meeting fully concurred.

Tenth month 13th, 1920, the Pastoral Board recommended to the Monthly Meeting that the word "Emeritus" be dropped as titles to Walter and Emma Malone and that they be re-instated as pastors to give counsel whenever needed, with Rev. George F. Oliver, D.D., a retired minister in the M. E. Church, as acting pastor for one year from Tenth month, 1920. The Meeting unanimously approved and extended a cordial invitation to these Friends to accept the positions offered.

Arrangements were made in Twelfth month and Susan Tormohlen was secured to act as church visitor and Gertrude Cook as church secretary.

CHAPTER XII
HOMER L. COX
1921—1930

At the Monthly Meeting held Fifth month 18th, 1921, the following minute was read from the meeting of Ministry and Oversight, dated Fifth month 13th, 1921.

“We believe that we should engage for our pastor for the next year one who is a Friend and who is able to give his whole time to the needs of our Meeting and we unanimously recommend that the Monthly Meeting extend a call to Homer L. Cox of Portland, Oregon, to be our pastor, beginning as soon as possible after Tenth month, 1921.”

The subject was quietly and prayerfully considered by the Meeting and a unanimous call was extended to Homer L. Cox.

(In 1925 Homer Cox becoming deeply interested in Cleveland Bible Institute asked the privilege of teaching a few hours a week and his request was granted, financial arrangements being made with the School.)

Words of appreciation were spoken in behalf of the acting pastor, Dr. Oliver, for his faithful labor and ever cheering presence in the Meeting and he was requested by the Meeting of Ministry and Oversight to continue with the Meeting until Twelfth month 1st, 1922 when Homer L. Cox would be free to begin his pastorate in this Meeting.

Homer L. Cox was accompanied by his wife,



HOMER L. COX

Blanche Cox, a minister and their child. Their certificates of membership were received First month 18th, 1922.

At a very early date, becoming somewhat acquainted with the membership and seeing the disparity between the number in attendance at church services and the long list of names upon the statistician's book, Homer L. Cox recognized the need of revising the roll of membership. (The statistician's book read as follows: 277 males; 402 females; total 679.)

The overseers met many times. Some calls were made and in cases where addresses could be found letters were written in order that no unjust decisions should be made, and according to the judgment of the Overseers and Monthly Meeting forty-two names were dropped in February, sixty-two in April and thirty-nine in June, and in a few years fifty-eight were dropped at one time, making two hundred and one names. For the most part these were non-attenders. The business of the Meeting moved forward in an encouraging way under the direction of the new pastor.

Associate Membership

Although the church and School had been affiliated closely for many years, and the students had co-operated in the activities of the Christian Endeavorers, it was not until 1923 that an invitation was extended to them to become Associate Members in the church. In Twelfth month of that year Homer L. Cox had suitable application cards printed and at once twelve young people from the School responded to the invitation. (In 1936 there had

been one hundred and eighty-one received as associate members, not all students. A few of these have later been received into full membership.)

Mayfield

A request was presented to the Monthly Meeting held Eighth month 16th, 1922, from a number of people residing in the neighborhood of what was known as Stop 16A. They desired membership in this Meeting; at the same time, they requested that a Meeting for Worship be established in that neighborhood to be known as Friends' Community Church. The Meeting approved, and under the committee ^{appointed} approved for that duty the Meeting was established Ninth month 13th, 1922, to be known as Mayfield Monthly Meeting. In August, 1928, during the pastorate of Byron L. Osborne, at that place work was started on a new house of worship on a lot on Lander Road, purchased through assistance of Ohio Yearly Meeting and a bequest in the will of Hattie Thoms, a member of Clark Avenue Monthly Meeting.

The basement unit was dedicated December 16, 1928, during the pastorate of George G. Gillespie. The Reverend C. W. Butler, D. D., president of Cleveland Bible Institute preached the sermon of dedication. George G. Gillespie continued as pastor until September 1935 when Joseph R. Speas became the pastor.

Mayfield Monthly Meeting has always been keenly interested in both foreign and home missions. For a number of years, the Women's Missionary Auxiliary supported a child in India, contributed to Indian work in Oklahoma, the Rescue

Home in Columbus, and needy fields in Virginia. The Ladies' Fellowship League has been very active in local relief work and in assisting the local church in various ways.

The Sunday School has been well organized; also the various Christian Endeavor Societies under very capable leaders.

A Malone Memorial Considered

The church neighborhood in these fifty years, as noted previously, had greatly deteriorated and when Homer L. Cox came to serve as pastor it was beginning to be known in city politics as the "Roaring Third."

For ten years or more a new location for the church had been under consideration. Colored people were crowded close upon the east, south, and west and had several flourishing churches. Just south of this colored belt was the Jewish center; and three blocks to the north was what had been the beautiful Euclid Avenue, but now many of those stately homes had been transformed into business houses.

Homer L. Cox as well as the church membership recognized that a new location was desirable, and in co-operation with the trustees and finance committee, a thorough search was instituted for suitable and available property, either a lot on which to build or a church edifice suited to the needs of the Meeting.

The Monthly Meeting authorized the Board of Trustees to negotiate the sale of the property of the First Friends Church at whatever price seemed advisable and appointed a business committee to plan

and direct the campaign for a new church and be responsible for the administration of funds as they might accumulate, with Percy A. Hinman as treasurer of the "fund".

When first a new church had been considered it had always been the thought of the Meeting at large as well as of the Ladies' Fellowship League that this new church was to be the "Malone Memorial Church" in honor of the beloved J. Walter and Emma B. Malone; but later on by advice of the trustees it was recognized that under a new name, the church would lose her identity, having been chartered under the name of "The First Friends Church". As this subject was further considered the money contributed toward the Malone Memorial was set aside to be used as a special memorial, (as should be decided upon) to be placed in a church when a church should be built or purchased; or "these funds could be used on any new church or existing property to be acquired."

Although the committee in charge, pastor and people were deeply concerned in this project no opening was found available for the time being, but the church was alert with the quest ever in mind.

Though the fulfillment of hope was delayed regarding the church, efforts were more successful in securing a house on Shaw Avenue to be used as a parsonage. This property was purchased Ninth month, 1923, for the sum of nine thousand five hundred dollars (\$9,500.00).

It was the privilege of the church for six years to sit under the ministry and listen to the Spirit-filled messages of Homer L. Cox, and sincere regret

was felt when his resignation, dated Twelfth month 5th, 1927, was presented to the Monthly Meeting.

The communication in part read as follows:—
“A conviction has been deepening in my heart and mind during recent months that the Lord would have me change my field of labor, and I herewith respectfully decline the invitation to remain throughout the coming pastoral year. . . . I am deeply interested in the future of the First Friends' Church and whatever my relation to it may be, I shall continue to render it any service within my power. Yours in Christian love, Homer L. Cox.”

Homer L. Cox had stated previously he would remain until Sixth month 1st, 1927, if the Meeting so desired giving time for a permanent pastor to be secured. After due deliberation the Meeting recommended that the communication be accepted.

The membership of Homer L. Cox remained in the Meeting and minutes for service were granted as he entered upon the evangelistic work to which he felt called, and he was appointed Superintendent of Yearly Meeting Pastoral and Evangelistic Board. (All too short was he permitted to labor; he was taken seriously ill and returned to his home in Cleveland. Medical aid could not avail and on Eleventh month 18th, 1930, another of God's servants was called to his Heavenly home.) Homer Cox' departure left the summer months with a vacant pulpit except as a supply pastor could be provided. Sunday was cared for most satisfactorily through the services of Ralph S. Coppock, a minister of Alliance, Ohio, and who was also Yearly Meeting Presiding Clerk. The prayer meetings were conducted by different members of the Meeting.

CHAPTER XIII

LUTHER E. ADDINGTON

1928—1931

Under the advisement of the Meeting of Ministry and Oversight, the Monthly Meeting extended to Luther E. Addington, a minister and pastor of the Second Friends Church of Indianapolis, a call to serve the Meeting as pastor for one year beginning Ninth month 1st, 1928. The invitation was accepted and the certificates of membership for Luther E. Addington and his wife and daughter were received Ninth month, 1928.

At the close of his third year as pastor he asked that the Church might accept his resignation, although an invitation had been extended to him to remain another year. No one could have fulfilled the duties of pastor more loyally than did Luther E. Addington.

From the records of the minute book this short synopsis of the yearly reports is inserted. It is very like a hundred or more other reports but by request of Luther E. Addington was printed in the Sunday bulletin:

*"Cleveland Monthly Meeting Convened June 12th,
1929*

The yearly reports of the officers and standing committees were upon the table.

Many in the church look forward to this summing up of the various activities and our hearts are

encouraged as these reports are read. We wish that our entire membership could be present as year by year the reports are presented to the meeting. Every committee is appointed for specific duties and as these duties are faithfully performed the machinery of the church goes smoothly on. This does not mean that no problems have arisen, but it means that these problems are being worked out by "working together with the Lord."

The minutes have been carefully written each month and all matters left in the care of the clerks promptly dispatched and the statistician's book is posted up to date.

The Overseers have had watchful interest in the membership, encouraging or admonishing as need required. They have faithfully visited or interviewed those asking membership, and in a number of cases the names of those entirely indifferent have been dropped.

The Finance Committee and Board of Trustees, composed of men and women of business ability and Christian integrity, have been confronted with some unforeseen and trying problems. Out of their busy lives many hours have been used bringing order out of chaos. The duty of the church is clear, burdens must be shared and shared alike.

Our Flower Committee, by their vigilance, have brought sunshine into the sick room, and those mourning the loss of dear ones have perhaps been comforted a little as the sweet floral tributes have come to them. Every flower, from the rose to the daisy, is a joy as they nod to us Sunday after Sunday from the rostrum.

Mrs. Williamson, Miss Cook and the young people of the choir have furnished us with sweet and inspiring music all the year.

Thank you, Perry Cook, for your beautifully-tabulated treasurer's reports month by month throughout the year; and being audited, of course, they are correct. Eight thousand six hundred and eighty-nine dollars have been used in the Lord's work. The Malone Memorial reports \$1,960 on hand.

The Sunday School has been made interesting to old and young. Various programs have been given by the children. Chalk talks of unusual interest by Clara Ford have kept us spellbound and Miss Fewings has generously provided programs by the juniors from her School of Expression. The average attendance has been one hundred forty-two and \$476.53 have passed through the treasurer's hands.

The Fisherman's Bible Class reports one hundred and eight calls and forty-two letters. The Emma B. Malone Bible Class has supported two children in India.

Junior Church has had an average attendance of sixty, and club meetings held three afternoons a week have averaged twenty-one in attendance. Over eight hundred calls have been made by our Home Missionary, Eva Clausen.

The Christian Endeavorers have met regularly each Sunday evening with an average attendance of forty and have raised \$71.00, over half of which goes for the foreign missions. Six times they have conducted meetings at the Dorcas Home.

The Ladies' Fellowship League has continued in its works of love, giving out fruit, flowers, cloth-

ing and Thanksgiving baskets. Twenty-five dollars was given to Mayfield Church. Five hundred and twenty-six calls have been made. Gifts have been given to new babies and shut-ins. One hundred thirty-five letters or postcards have been sent, and collections to the amount of \$375.00 received. Average attendance, twenty-two.

The Women's Missionary Auxiliary, with an average attendance of nineteen, has held most interesting and helpful meetings. One hundred and forty-eight dollars have been given to various departments of mission work.

A three days' missionary convention was held in November, resulting in offerings and pledges to the amount of \$3,000. We had present with us six missionaries, whose messages were inspiring.

Resident ministers and Christian workers have been faithful in preaching and in attendance at various missions.

Our new pastor, Luther E. Addington, has found favor with our people. He is untiring in his efforts for the spiritual welfare of the church. Two hundred and thirty-four pastoral calls have been made; two hundred and fifty-seven public meetings attended. Average attendance of morning worship, including Juniors, two hundred and twenty-five. The Lord bless pastor and people.

This short resume in no wise adequately represents the work done by our church membership, but space forbids a fuller report.

Nellie S. Waterbury,
Recording Clerk."

CHAPTER XIV

EVERETT L. CATTELL

1931—1936

A call was extended to Everett L. Cattell to serve as pastor at the close of Luther E. Addington's term of service, on either of two propositions, as follows: First, that he come to serve as full-time pastor; Second, that he accept the pastorate with the understanding that if he so desired he might also accept the call which Cleveland Bible Institute had extended to him for nine hours' teaching per week in the Institute.

A reply was received from Everett L. Cattell accepting the second proposition. (In 1933, owing to increased burdens, the teaching hours were reduced to five per week.)

For a number of years it had seemed that a pastor who could devote full time to the work of the Church was needed; but the Institute being so closely allied with the Church and the students attending church services so loyally, the attitude of the Church changed somewhat until it seemed desirable that the pastor should have a few hours each week to minister to the students, thus cementing the interests of the Church and School more closely.

The certificates of membership for Everett L. Cattell, a minister, his wife, Catherine, and son, David, were received Ninth month 23rd, 1931.

During the pastorate of Luther E. Addington and for the first year after Everett L. Cattell came to

Cleveland search for a new location for the church had continued.

In the church bulletin dated May 29, 1932, was the following startling announcement:—

“The Most Important Meeting in Ten Years!

“The Trustees have carried on negotiations for the purchase of a new location to the extent that they are now ready to submit them to the Monthly Meeting for final action. Accordingly it has been arranged to hold an adjourned session of Monthly Meeting at the proposed location, giving an opportunity for every member to inspect the building before voting.

The location is that of All Souls' Universalist Church on the corner of Superior Avenue and Melbourne. The Universalists have merged with the Unitarians in the city, leaving their building for sale.”

The adjourned Monthly Meeting was held according to announcement, the location and church building were approved, the vote was taken and the trustees were instructed to make such negotiations as the finances of the church would warrant.

The Cedar Avenue property was on the market for sale. A few tentative offers of purchase had been extended but were not worthy of consideration.

1932 was the year of the country's deepest financial depression and great faith was required to make such a venture. The church had no resources except the few dollars in the Malone Memorial Fund which must be held in reserve. A meeting of Fourth month 17th, 1935, reported the results of an investi-

gation by the committee in charge of the fund, making it clear that it was in keeping with the purpose of the donors that these funds should be used for any new or existing church property which the Meeting might like to acquire. The Universalist Church was held at a price of \$27,500. Not entering into full details of negotiations between the trustees of the First Friends' Church and the Universalist Church, final adjustments were made as follows: A contract carrying a lease with option to buy was put into effect calling for payments of \$150.00 per month, \$100 of this amount was to be considered payment upon the purchase price, while \$50 was to be rental. The meeting carried through this obligation until Third month, 1933, when the final crash of the depression closed the banks and money was frozen. From that time forward the meeting was able to pay only \$50 a month. At the end of the year the contract was amended making our payments \$50 a month and crediting all moneys that had been paid and all that should be paid through the revised contract on the purchase price. This revised contract has been renewed from year to year.

Preceding the removal to the new church, farewell services were conducted at the Cedar Avenue Church, Sunday, September 11, 1932.

An interesting program was given by some of the older members:—Recollections of the church in earliest days, a review of the young people's meetings and the Sunday School, and notes of interest upon the missionaries and the various pastors occupying the pulpit. This was a turning point in the history of the church and it was with a mixture of

expectancy and treasured memories that the church doors were closed on Cedar Avenue.

On Ninth month 14, 1932, Monthly Meeting was held for the first time in the new church, with Dillwyn C. Wistar in his accustomed place as presiding clerk. Nellie S. Waterbury, who had served the Meeting for thirty-one years as recording clerk, had now retired and was succeeded by May Farren. Sunday, September 25, was observed as the Dedication of the church, home-coming and rally.

Changes were found necessary regarding Home Missionary work and Eva Clausen was released that she might accept the position as Field Representative of the Cleveland Bible Institute.

Many adjustments were required in connection with the removal of the church location. In 1930 at the Cedar Avenue Church, the morning service had an average attendance, including the Junior Church, of two hundred and thirty-two (232); the evening service of one hundred and eighteen (118). The attendance after removal was one hundred and forty-one (141) in the morning service and one hundred and five in the evening. (In 1936 these numbers had increased to one hundred sixty-two, and one hundred twenty-eight, respectively.)

A canvass was made in the community by organized committees giving cordial invitations to those without church affiliations to attend church services. Some of these invitations were accepted. The singing of the old-time songs may have made an appeal to some who were passing. Entering casually, they were stirred by the preaching of the "old-time religion", and came again.

A large number of the students of the Institute, some of them associate members of the church and Christian Endeavor Society, though it meant extra time and carfare, maintained their allegiance.

The prayer meetings were spiritually uplifting and a number from other churches who felt a lack in their own mid-week meetings became quite regular attenders, and there were some additions made to the church membership.

* * * * *

Under the report of the Missionary Auxiliary, notes have been made of public meetings, receptions, etc. The church has ever been keenly alive in missionary activities and many most interesting programs were given in the Cedar Avenue Church. There has been no attempt in these pages to go into detail and describe any one program to the exclusion of many others of similar character.

Missionary programs and conventions have continued in the new church. The Sunday school auditorium, balcony and class-rooms are most adaptable to artistic effects. The kitchen with culinary accommodations makes serving easy, whether for visiting pastors, home-coming missionaries or fellowship dinners. The original paintings by Rufus Stolz have from time to time created an indelible picture of the task on the foreign fields intrusted to the Friends' Meeting.

The Meeting at large and the mission stations as well have been affected by the financial distress upon the membership. The treasurer's reports and missionary offerings do not show amounts as in many previous years. A subject often brought to

the Meeting's attention by the pastor and Superintendent of Ohio Yearly Meeting is "Bring ye all the tithes into the store house." Even God's people need a constant reminder of the blessing that will be "poured out" if this injunction is obeyed.

As early as 1902, at the farewell meeting for the outgoing missionaries to Africa, at the request of J. Walter Malone over sixty persons signified their intention to tithe their incomes for missions. It is conceded that this, only, will solve the financial embarrassment of the church.

An appropriate program was given Third month 14th, 1933, to commemorate the fiftieth anniversary of the establishment of the Monthly Meeting. J. Walter Malone, although so frail in health, graced the company by his presence.

The Pastors' Conventions held Fifth month 15-17, 1935, and Fifth month 21-23, 1936, and Fifth month, 1937, were unique. There was no artistic display in the class rooms; instead twenty-four cots on each occasion were prepared for the accommodation of visiting pastors.

Music

The Friends' Church no longer is opposed either to vocal or instrumental music and has come a long way since the little organ of the Sunday School was not allowed in the Meeting.

Nellie Thomas had a true pitch and started the hymns for congregational singing. In 1910 an advance step was taken and through the kindness of some city organization the church was permitted the use of a "vocalion" which was played with indif-

ferent success by well-meaning amateurs. Mrs. Anna Hunter, only, was able to bring forth expressive melody. In 1913 an orchestra was organized in the Sunday School and in 1918 Merrill M. Coffin went so far as to form a choir for Sunday service.

The new church has a pipe organ and its every note is dedicated to the worship of God. Those in attendance have been blessed many times by sacred song from the Spirit-filled choir Sunday morning and the junior choir on Sunday night.

Others, not members of the church, have added to the beauty of service on different occasions; Harp, organ and violin, and choruses of young people from Christian colleges have contributed.

Everett L. Cattell had now been pastor of the Meeting for five years and he and his wife had greatly endeared themselves to the members and attenders. They were keenly alive to the needs of the home church, but during the winter and spring of 1936, we, as a congregation sensed a growing burden upon Everett and Catherine Cattell for the work in the foreign field.

One Sunday morning Everett Cattell preached from the text found in John 12:24: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The Holy Spirit spoke to at least one heart and said, "Everett is preaching to himself. He has received a call to the foreign field. Pray for him." With hearts open to the Spirit's leading they said, "Here am I Lord, send me, any time, any where." A field was open and waiting and with but little delay they were ap-

pointed to missionary service in India under the Ohio Yearly Meeting Board.

A "farewell" was given them July 31st, 1936. Personal feelings of sadness were put aside, tears were restrained, and with victory in our hearts, we dedicated these young people anew to the special work to which they were called. May the services of the last Sunday, August 9th, remain long with us. In the morning Everett Cattell read the 32nd Psalm and preached from the text, "The God of love and peace be with you." In the evening his text was found in Matt. 28:18. "All power is given unto me in heaven and in earth."

Everett and Catherine Cattell, with their two little children, David and Barbara Anne, sailed September 4th, 1936, to join our beloved senior missionary Esther E. Baird in India.

CHAPTER XV

WALTER R. WILLIAMS

1936

At the going of Everett L. Cattell there was heard more than once, "Oh, we are so sorry to have Everett and Catherine go, but we are so glad to have Walter and Myrtle Williams come." They had been missionaries to China for fifteen years, but owing to the ill health of Myrtle Williams were obliged to return to the home land some years ago.

We knew them so well as young married people, and remember so clearly that day at Yearly Meeting when they were dedicated to the foreign service. Their baby, Walter, Jr., was an added interest to us, and joyously we gave a few tens of dollars that he, too, might be a missionary.

How we had rejoiced with them in their victories, and how we had suffered with them through sorrow and harrowing experiences.

Now they were coming to us! The Meeting was indeed favored when Walter R. Williams accepted the call, not only because we knew and loved the family, and not only for the benefit which we knew they would be to the church, but they would be another link binding the interests of the Meeting to that land which does not seem so far away in these days.

Certificates of membership were received from Damascus, Ohio, Monthly Meeting, Ninth month



WALTER R. WILLIAMS, D.D.

16th, 1936, for Walter R. Williams, a minister, his wife, Myrtle Williams, and their two minor sons, Paul Paton and John Pennington. A reception was given them September 25th, 1936, when over one hundred were present.

Final arrangement for the purchase of our present building was made at a called meeting April 6, 1938. This was a time of great rejoicing as most favorable terms had been made.

We see by the statistical reports for the last five years that there has been an addition in membership of ninety-two. The Overseers have been busy, not only in examining applicants for membership, but also in carefully revising the roll of membership, and the names of many persons who have entirely lost interest have advisedly been dropped, as, have also those who have removed to other Meetings or churches, so, all told, there have been no gains in membership.

The Meeting continues under the efficient leadership of Walter R. Williams and there is no concluding chapter to this short history. A few years hence some one far more able than the present writer will, we trust, continue the story of this beloved First Friends Church.

CHAPTER XVI

FINANCE

In early days when Cleveland Friends assembled in worship, whether in the Y. M. C. A. or the Swedenborgian church there were certain financial obligations, but they were a small item compared to those of later years.

After the Monthly Meeting had been established there were greater obligations. At times the minutes make reference to situations where money was required, when James Farmer would turn to the clerk or treasurer and say in his quiet way "the obligation has been met". Thus the indebtedness, whatever it may have been, was cared for. Those of the members who contributed toward the support of the Meeting gave privately, and the membership generally did not feel the responsibility. Some attenders even remarked, "Salvation is free."

For years there was an offering box in the vestibule, but as a rule the people were busy greeting friends and it was passed by with little notice. Sometimes the treasurer found in it a few dollars.

In 1883 it was decided to apportion the expense of the Meeting to the general membership. Each member was notified by letter of his individual responsibility. The first treasurer's report entered on the minutes ran as follows:—

1883—Gas and wood	\$ 8.24
Coal	23.34
Yearly Mtg. Stock ...	53.39
Care of house	20.00

A note was made that this was not a complete report. In Ninth month, 1889, the treasurer's report read as follows:—

From box	\$ 4.03
Envelopes	84.45
Other sources	36.33

Total\$124.81

Under a separate minute is this item:

“James Farmer reported that assessment has been made and street tax has been paid amounting to \$340.00.” For some reason, doubtless known at the time, this amount was not included in the treasurer's report.

As the pages of the Monthly Meeting minute books are turned one by one from 1883 to 1937 interesting reports are found tabulated by various treasurers holding office. A few of these reports have been selected at random which will in themselves show the development of the finances of the church. Space will not be taken for full reports, only total receipts for the year being noted. Too many times these are not complete, owing to the failure of various auxiliaries to submit reports to the treasurer.

In 1891 the Yearly Meeting Stock was	\$64.80.
In 1896—Total cash received	.....\$832.06
Expended for charity and missions.	128.83
Delegates expenses	..... 43.60
Preaching and Pastoral work	..... 182.50
Running expense	..... 330.23
Improvement	..... 27.82
	<u> </u>
	\$712.98

In 1905 is found the following:—

Amount received	.....\$1344.02
Expended for Preaching and	
Pastoral	..... 388.92
Charity and Missions	..... 356.36
Quarterly Meeting Delegates	..... 18.10
Improvements	..... 144.38
Running expenses	..... 406.26
	<u> </u>
Total	.....\$1314.02
Balance	..... 30.00

In 1906 the total receipts were \$2121.86. In the year 1911 the question was considered as to the best method of placing the church on a sound financial basis, and the treasurer and finance committee were instructed to ascertain the actual weekly running expenses and endeavor by the pledge system to cover the same. Letters were sent to the members asking for regular contributions that the finances might be brought to a better basis. The members responded with a fair degree of co-operation.

* * * * *

1912. According to the minutes of First month 18, 1912, the Meeting decided that "5% of the gross

income for general expenses of the church should be set aside for the use of the Advice and Assistance Committee (Composed of the Elders of the Meeting).

In 1915 a readjustment was made, and the Meeting now having an efficient church visitor, it was decided that the definite amount of \$5.00 a month be set aside for the use of the Advice and Assistance Committee, this money to be given to Florence Johns, Church Visitor, to be used at her discretion.

The committee was given the authority to draw further upon the treasury to the amount of \$5.00 as seemed necessary according to the judgment of the Committee. But again in 1921 the Meeting decided that 5% of the offerings for general expense be placed in a fund for the relief of those of our members who were in financial need.

In 1934 the action was rescinded and the treasurer was directed to "advance up to \$30 to the Advice and Assistance Committee as may be required."

* * * * *

1912—

Receipts from the Church	\$4848.43
From Sunday School	368.87
Ladies' Fellowship League	297.10
Christian Endeavor	52.86
Grand total	\$5567.26

Note:—No report from the Missionary Auxiliary.

In 1918—Receipts totaled \$6376.72.

In 1928:—

Amount received by Treasurer.. \$11,445.55

Ladies' Fellowship League	1,055.28
Missionary Auxiliary	227.71
Emma B. Malone Bible Class	77.80
Fisherman's Bible Class	143.31
Christian Endeavor	85.55
Sunday School	320.00
	<hr/>
	\$13,355.20

In 1931 the total amount received by the treasurer was \$7,884.14. This was the last report presented by Perry R. Cook, who had served the Meeting as treasurer for twenty-five years. A note was made by Perry Cook, that in connection with the finance committee, the funds had been handled in the most liberal manner possible in view of the lessened receipts.

John A. Hasenpflug, a non-resident member for many years, (but who had kept in close touch with the Meeting), had now returned to Cleveland and was appointed to fill the vacancy left by the death of Perry Cook. He faithfully carried the duties of this office until 1937 when he requested release.

John Nelson was appointed to succeed him. By this time a slightly modified system of caring for the treasurer's work had been put into effect, an assistant treasurer having been appointed in the early winter of 1936 to receive and deposit receipts, the treasurer still retaining the power of disbursing all funds. Alvina Martin served as assistant treasurer during the last six months of John Hasenpflug's tenure of office but was not able to continue the work beyond the end of the church year (May 31, 1937). Jennie P. Wistar was chosen assistant treasurer at that time.

CHAPTER XVII

MISSIONARY AUXILIARIES

The Woman's Missionary Auxiliary

This society though small in its beginnings has grown in interest until it is one of the outstanding organizations of the church. Those women of early days, faithful in their testimony and in missionary interest, gathered month by month endeavoring to create more of a missionary spirit in the younger women.

Together they read missionary books and discussed pioneer missionaries; they talked of "Hettie" Butler and of her definite call to the mission field; they rejoiced over the organization of the Woman's Foreign Missionary Society with Sarah E. Jenkins as president, and mite collections were faithfully received.

Even "mite" collections amount to quite a sum if continued long enough, but these women as the years passed by were not satisfied with penny and nickel offerings. As their vision broadened, in proportion their offerings were increased.

Monthly programs were planned with care; the meetings were made interesting and the missionary spirit grew. All-day meetings with visiting friends from South Cleveland and Mayfield were held, with devotional periods and interesting programs.

The society has been pleased to send personal gifts at Christmas time to our missionaries and our missionaries' children, to give toward the Christmas

dinner for China and India, to help in the Esther E. Baird Love Fund, to assist those laboring in Africa when on the field or in the home land.

Stereoptican lectures have been given; speakers and missionary programs have been provided for the Sunday School; public meetings have been held with speakers from other churches as well as from our own denomination; receptions have been given.

We were glad to give a sewing machine, dishes and silverware to India through the aid of members of the meeting.

In 1926, after a successful Missionary Convention the pledges reached \$3925.00. Beyond this the support of Ruth Thurston was assumed for one year, contributed to by students from the Cleveland Bible Institute.

This, the promoting of giving money, is a very small part of the work done by the society. We have given of our own members to both India and China. We have given of ourselves in intercession.

The missionaries tell us that more than all else they covet our prayers.

During the years since, our interest has been well sustained. Lessened financial ability has reduced our annual giving to foreign missions though it is just as heartily and as sacrificially given as ever in the past.

The gifts of the church to foreign missions during the year recently ended totaled \$1293.12.

Our people maintain a vital interest in both India and China.

The Young Women's Missionary Auxiliary

The members of the Woman's Missionary Auxiliary regretted that many of the younger women did not attend the afternoon meetings. It was from no lack of interest on their part but because they were employed during the day.

The urge was upon them, and to meet the need of this group, an evening society was formed in 1935, called the Young Women's Missionary Society. The first president was Frances Hodgkin DeVol, who, herself is now under appointment as a nurse, to accompany her husband Dr. Ezra DeVol to our China field.

Junior Mission Band

The children, too, with an enrollment of thirty have been formed recently into a Junior Mission Band under the careful training of Alta Shreve and Alice Hines.

CHAPTER XVIII

THE LADIES' FELLOWSHIP LEAGUE

There was an informal gathering of the women of the church in the home of Emma B. Malone July 8, 1896, in the interests of the Meeting. At that time and on that day was organized the Ladies' Fellowship League, its object being to foster the fellowship already existing among the women of the church.

For forty years the society has met ten times during each year and in those four hundred meetings which have been held it would be impossible to tell the amount of work done, the plans that were made and carried out or the amount of money that has passed through the treasury. Such an attempt will not be made, but the secretary books are interesting and a few points may be noted. Sewing has been done for the Children's Country Training Home, Golden Rule Home, Rescue Home, Cleveland Bible Institute, and busy mothers. During the war and in 1919 many hundreds of garments were made and forwarded to Relief headquarters.

Thousands of bouquets have been given and hundreds of floral remembrances. Baskets of fruit and gifts of love have brought a little cheer from "Sunshine Sisters" to discouraged ones. Although it was not the primary purpose to raise money, yet much money has been given: for dishes, silverware, a kitchen range, a carpet for the church auditorium, and articles of real worth too numerous to mention.

For many years the Thanksgiving offering of the church has been entrusted to the Ladies' League for distribution. Perhaps the largest offering given for this purpose was in 1919 when \$86.00 was given by the generous members of the church. In 1921 the sum of \$1,043.31 passed through the League treasury, and in 1922 the treasurer's book showed the receipt of \$1,008.74. One yearly report shows over seven hundred letters and sixty postcards written and \$200.00 given toward the interest due on the parsonage.

Committees from the League have planned for entertainment of Quarterly Meeting delegates, for visiting ministers and evangelists, and in co-operation with the Sunday School and Missionary Auxiliary have made picnics and receptions a success. Fellowship suppers have been served intermittantly since the first days, but since coming to the church on Melbourne they have become an established custom and are served twice a month, following the Ladies Fellowship League and the Women's Missionary Auxiliary.

At the May League Meeting in 1925 Homer L. Cox presented an outline of the Malone Memorial project, plans were considered, and a tentative committee was appointed, the names being forwarded to the Monthly Meeting for approval. Since that time the League has ever had the vision of a new church and has worked toward its fulfillment. The following year thirty ladies made a pledge of \$1,000 to be paid in three years. A later date shows this obligation more than covered.

At the first inception of a Malone Memorial

a "church" had been in mind, as noted elsewhere. A considerable amount of money had been raised but later it seemed advisable to set this aside as a reserve fund and efforts were continued under the name of the "New Church Fund", the treasurer keeping the entries separate. There is on hand in the treasury at present date, (1936), about \$1,000 in the Malone Memorial Fund and nearly \$290.00 in the New Church Fund.

The interest in the New Church and the Malone Memorial never flagged. When in 1932 the "New Church" was realized thoughts were centered upon the Malone Memorial. After a period of waiting one room in the new church was re-decorated and most fittingly and tastefully furnished in memory of our beloved J. Walter and Emma B. Malone. Yet this at its best but imperfectly expresses the love, indeed the reverence, their memory holds in the hearts of the members of the Ladies' Fellowship League.

Emma Malone and many other dear ones have left the ranks since those first days, but younger ones are bravely carrying the burdens and the society has functioned effectively for the last fifteen years under the leadership of Jennie P. Wistar, president, and Alvina Martin, treasurer.

CHAPTER XIX

SUNDAY SCHOOL

Before the Meeting House was built a little Sunday school had been organized by a young man named Thomas McKinney in a blacksmith shop owned by a Mr. Moody. After the building of the Church, the Sunday school was moved to the basement of the Church and Caleb Davies, who had conducted a class for newsboys in the Y. M. C. A., was given charge.

Also in this blacksmith shop was held on Sunday afternoons a young-people's meeting. Every Saturday the shop was swept, seats were arranged, tables and necessary furniture borrowed, and mottoes and texts hung upon the walls until the place seemed quite attractive to the young people. This group, too, moved to the Church at its completion and J. Walter Malone conducted the meetings. The time was spent most profitably in Bible study accompanied by song and prayer. The meetings grew until they became quite well known throughout the city.

A call to work among the young people had heretofore not been presented to the minds of the older Friends, but they looked with favor upon this stirring of new life and recognized in J. Walter Malone a gift that, if encouraged, would rebound to the glory of God and the upbuilding of the Meeting. Two of the older women at different times came to J. Walter Malone with almost identical words: "We

believe thee is called of God and we wish thee would start a Sabbath school in the Meeting House."

Then began a day of greater things. A Sunday school was started in the Meeting House but soon outgrew its quarters and was moved to a skating rink in the neighborhood of Central Avenue or Garden Street, as then named, where it grew to such proportions that one fears to state the number lest there be unbelief.

When the Church was enlarged in 1886 the Sunday School was again brought to the Church.

It seemed that every child in the neighborhood knew and loved J. Walter Malone and looked to him in expectancy for the smile he never failed to give.

Although one might think the Sunday school was handicapped by lack of class rooms and other accommodations, apparently such handicaps were not considered. What matter though two hundred and fifty children were in one room! And children of fifty years ago were very like children of today. Children were everywhere; in groups around their teacher; seated on the edge of the platform and even on the floor. Walter would gently brush them aside with his foot as he made a pathway to the platform. Cora Burgy (Cook) at fourteen years of age began her work in the Primary Department (the Infant Class) and has continued until this date (1936) except such times as serious illness incapacitated her.

Sunday School Missionary Report from 1906 to 1926

We believe it would be profitable as well as interesting to give here a verbatim report of the mis-

sionary interests of the Sunday school written by Ralph H. Waterbury for the twenty years between 1906 to 1926. This report was written in an informal style, never intended for publication. Nevertheless we take the liberty.

"Missionary History"

"As I think back over our happy times of the past, I am amazed at the amount of work done by our little Sunday school. In going over my records it is with a mixture of pride and sadness that I note entries concerning Delia Fistler, Dr. Gaynor, Drs. De Vol and Margaret Smith, now departed from this world. I notice also gifts to Lu Ho hospital.

However, even though some of our missionaries may be dead, we have the comfort of thinking that we helped their cause to some extent, at least.

I think one of the most splendid gifts of our school was that of the portable sawmill to Africa for Willis Hotchkiss and Arthur Chilson.

This was before my term as treasurer, in 1905. This sawmill and turbine cost four hundred and fifty dollars and I know it was greatly appreciated by our missionaries.

The first entry I find in my own books is as follows: August 6, 1906, Child in China, \$20.00. Then this entry in 1907, Mary in China, \$20.00

Those of you who can remember back to 1907 will surely remember "Mary". She was picked out from a number of other girls to be our own special girl. We named her and watched her grow from a child to young womanhood. Years later in 1913 I find records of "Watch for Mary, \$13.00.

"Graduation present for Mary, \$5.00."

Our China work consisted of \$20.00 a year for Mary or her successor and here and there special gifts such as:

1907	Lu Ho Hospital	.....	\$17.66
1911	Lu Ho Hospital	.....	15.00
1923	Chas. De Vol	.....	25.00

After 1910 we supported a child in India at a yearly cost of \$20.00. Later the Emma B. Malone Bible Class supported two extra children.

Besides China and India I find our interests extended to many other places and are indicated by the following:

1913	Children's Country Training Home	...	\$21.50
1917	Armenian Relief	.....	60.64
1918	Books for Soldiers	.....	10.00
1918	Jefferson Ford's Motorcycle	.....	25.00
1921	Building Fund (Home work)	.....	100.00

Missionary collections were taken on the first Sunday of each month. In 1906 I find that the collections varied from \$1.68 to \$4.00 per Sunday. In later years we sometimes exceeded \$12.00 and on one day, Dec. 7, 1919, I find our banner collection, \$41.96.

It might be interesting to know just how much money we raised for missions in the twenty years during which I kept the records. This total is \$2,-403.71, truly a large amount considering the fact that we never had a large school nor any wealthy members either in the school or in the Church.

The chief satisfaction that I derive from all this as I write this report is that whether the amount was large or small, it was surely worth while. We

must have helped our missionaries a little at least and I know we helped ourselves more.

Respectfully submitted,

Ralph H. Waterbury."

11-7-28.

Fisherman's Class

The Sunday school was primarily for the children but there were small adult classes. Then came the day of organization in the Sunday school world at large and the men of First Friends Sunday School were not one whit behind men of other churches. On November eleventh, 1909, nine men met and organized a class to be known as "The Fisherman's Bible Class" with J. Walter Malone as teacher and William Waterbury as president. They chose as the class song, "Throw out the Life Line."

In three years the class of nine had grown to one hundred and sixty-nine.

A large part of the money raised was given to benevolences, though a certain percentage was given for the local expenses of the Sunday school. A group of the members held meetings regularly at the Infirmary and many other deeds of mercy are accredited to the class.

A few years ago the original name was changed to "The Men's Bible Class."

Miss Mallo & Philip Schneider ^{are} is the only charter members of the class still in attendance at this date, 1937.

Emma B. Malone Bible Class

Not to be outdone by the men, on March 11, 1910, a number of the women of the Church met and considered the advisability of organizing a class.

The women were enthusiastic, but considered carefully the early hour of the Sunday school and with many home duties, would mean a real earnestness of purpose. After due consideration the class was organized with Emma B. Malone as teacher, Mrs. Lois Tibbals, president, and Matilda Gallagher as secretary. An opportunity was given for those interested in this new organization to sign as charter members and seventy women signed their names, signifying their purpose to attend such a class, providence permitting.

Not only the women of the Church but young women from the school were members, and the attendance was large.

The offerings of the first two Sundays of each month were used for the support of two children in India and the other two or three, as the case might be, were given for local expenses of the Sunday school and various benevolences.

After several years of teaching, Emma Malone, owing to failing health together with many other duties felt obliged to give over the teaching to others. Carrie Pickerell taught acceptably for a few years. A. Marion Pratt, Preceptress of Cleveland Bible Institute, was a most efficient teacher for many years.

Later it seemed best and the class was divided, and Gertrude Cook was chosen teacher of the young women from the Institute and Miss Pratt continuing with the original Emma B. Malone Bible Class. The signatures of those charter members had been neatly copied and framed appropriately and were hung in the girls' parlor of the C. B. I. where for many

years the class convened. (Now in 1937 the charter is upon the wall in the beautiful Malone Memorial room in the new church on Melbourne Avenue.) Sophie Burgy Hasenpflug is the present successful teacher of this class.

When again the Church was enlarged and the Institute was built, then the class of the Sunday school dispersed themselves for Bible study in various quarters of the Church and Institute.

Dillwyn C. Wistar had served a long term as Superintendent. Earle J. Tomlinson assumed the duties of Superintendent in 1933 in the new church. He has the interests of the Sunday school deeply at heart, and, with the assistance of his wife, Alberta Tomlinson, uses every effort to make the school a success.

The change in neighborhoods naturally resulted in a loss in attendance, only ten in the primary department were transferred to the new location. The average attendance at Cedar Avenue had been one hundred and forty-one and in the new church it dropped to ninety-one.

Young Married People's Class

The Young Married People's Class was organized soon after coming to the church on Melbourne with Catherine Cattell as teacher and Howard Thompson, president. It has a membership of over twenty young married people. They co-operate with the Sunday School and are most faithful in attendance.

When Catherine Cattell, with her family, went to India, Walter R. Williams, our busy pastor, ac-

cepted the call to teach the class and is entering whole-heartedly in the activities of the class.

The Intermediate and Primary classes are well graded, perhaps better than ever before. The pupils are being taught not only the Bible in connection with their Sunday school lessons, but are having instilled into them the love of home and foreign fields.

The Cradle Roll, with twenty-seven members, is under the care of Alyce Saum, a young married woman who dearly loves children. These little ones are advanced to the Primary when they reach the age of three years.

The Vacation Bible School has been the means of reaching many children. The Sunday school began to take on numbers and in 1935 reported an average attendance of one hundred and twenty-three. A successful Vacation Bible School was again conducted in 1937.

Co-operating with other schools of Ohio Yearly Meeting, we have contributed for several years to a fund which helped Ezra DeVol obtain his medical education in order that he may become a physician in our China mission station.

CHAPTER XX

CHRISTIAN ENDEAVOR

The Christian Endeavor Society was organized in 1898 with eighteen active members. 1920 shows an average attendance of one hundred, including Institute students.

The activities of the Endeavorers have been manifold. A child in India was supported for a number of years. The society helped in the Francis E. Clark Fund and in the Near East Relief Fund. They took an active part in the great World Christian Endeavor Convention of 1927 and contributed toward the expenses.

The Society has shown considerable interest in Central District and since the removal of the church to Melbourne Avenue in North District, and because of this co-operation speakers of wide reputation have been secured and have proved an inspiration to the members. An Easter Sunrise Prayer Meeting, in union with other Societies of the District, followed by a social breakfast have been held a few times. Gospel services are conducted at regular intervals at the Dorcas Home.

In 1926, a campaign was organized and through competition seventy subscriptions were received for the church paper, The Friends' Herald.

The president of the society and the superintendent of the Sunday school assumed the management of the church census and canvassed a large

territory surrounding the Cedar Avenue Church, under the auspices of the Federated Churches.

During the summers of 1902 and 1903 the Church united with the Christian Endeavor in the Sunday evening services.

Slipping down through the years, one very interesting financial obligation has been assumed by the Christian Endeavor Society.

Esther E. Baird, with her small staff of workers in India, was in sore straits, and aid must be given. Everett and Catherine Cattell were under appointment by the Missionary Board but the way had not yet opened to provide the necessary salaries. At the Yearly Meeting in August 1936 the Christian Endeavor Societies of the Yearly Meeting, in their sessions conceived a plan, a practical, business plan, whereby this obligation could be met, and under the leadership of the Stewardship chairman, a member of First Friends' Cleveland, proceeded to push the plan to final completion.

The necessary \$1,200.00 was divided proportionately among the Societies of the Yearly Meeting and with enthusiasm the young people returned to their individual Meetings with this definite object in view.

The quota on First Friends, Cleveland was \$8.00 a month, to this was added \$2.00 monthly from the Young Married People's Class, thus enabling them to exceed their quota.

One year has elapsed since then and the Christian Endeavorers are giving hilariously. At this year's Young Friends Conference (1937) it was



*Everett and Catherine Cattell
David and Barbara*

voted to assume also the support of Dr. Ezra De Vol in China.

This is the only financial report that has been noted here, though the Christian Endeavorers have stood shoulder to shoulder with their elders and have contributed liberally to every department of the work of the church.

As Christians they have stood true and have exemplified the doctrines of Christ; as young people they have many happy times in a social life that in no wise diverts them from zealously following the Lord.

CHAPTER XXI

AFFILIATION WITH OTHER CHURCHES

It has been said by some that Friends do not seek to affiliate with churches of other denominations but hold themselves aloof. The Meeting has made many pleasant contacts, however, and many of the pastors of the Meeting have had profitable fellowship with pastors of other churches.

In 1907 was the great Torrey revival, and the effort was not considered too great to attend night after night during the weeks of services and it was the privilege of the Meeting to contribute \$74.25 toward the maintenance of those meetings.

For a few years beginning in 1911 the Meeting co-operated with the Federated Churches. By invitation, Mr. Wright, president of that organization, addressed the prayer meeting, giving explanation regarding the object, participants, etc., to the satisfaction of the Meeting and ten dollars was pledged annually.

On Eighth month 15th, 1912, the "Religious Work" committee of the Federated Churches asked that the Meeting, as all other churches in the city were asked, hold its mid-week prayer service on Wednesday night so that there might be a uniformity throughout the city, believing that several interests would be conserved if a common prayer meeting night were adopted. The Monthly and Quarterly Meeting complied with the request of the Federated Churches and accordingly the night

of prayer meeting was changed from Thursday to Wednesday night.

The Meeting decided to withdraw in 1920 from the Federated Churches by request of Thomas Henderson. Approval of the Billy Sunday meetings was shown by the appointment of the ministers of the Meeting as a committee to be in attendance.

One summer a few Sunday night services were held in union with the Trinity Congregational Church in their church on Cedar Avenue.

The church doors have been open to various Christian organizations:—

The Christian League for Promotion of Purity used the Sunday school room during the year 1908.

A Peace Conference was held in 1909, one address being given by President Thwing of Western Reserve University.

On many occasions the Anti-Saloon League leaders addressed the congregation and subscriptions were taken. Some reported as follows:

In 1920 subscriptions were \$240.00; in 1927, \$150.00; and several other offerings have been generous.

Occasionally the Gideons presented their work and \$25.00 annually was given by the Meeting for a few years. The W. C. T. U. was given the same amount at the same time.

A letter of protest was sent to some of the newspapers regarding certain advertisements of the Schlitz Brewing Company.

The Church was glad to give \$5.00 for the Dry Campaign banner in 1918.

“On Third month 16th, 1899, Lydia Maria Stan-

ley presented a peace petition directed to the Czar of Russia, and the Meeting being in unity with the same, the clerks were directed to sign and forward it on behalf of the Monthly Meeting."

The following resolution was forwarded according to instruction:

"At the regular business session of Cleveland Monthly Meeting of Friends held Fourth month 16, 1914, a resolution was passed to extend to the Honorable Josephus Daniels of the U. S. Navy our thanks and appreciation for his recent order in abolishing liquor used as a beverage from warships, navy yards and land stations." On Fifth month 14th, 1914, a letter was received from the Secretary of the Navy thanking the Meeting for the letter sent.

"Third month 15th, 1922—A resolution was passed asking the pastor, Homer L. Cox, to write a letter to each one of our councilmen who voted against the beer and wine resolution recently passed by that body, commending their action in this matter; also that a copy of this letter be sent to the Mayor and to the President of the Council and a copy to Dry Headquarters."

A telegram was sent to Senator James Wadsworth expressing Christian testimony against conscription of all form.

On Seventh month 15th, 1925, a telegram was sent to "William Jennings Bryan who is standing firmly for Christian fundamentalism in a trial of national interest; also one to Judge Raulston who insists on opening court with prayer."

It has been the custom of the Meeting for several years to join with other churches in the neigh-

borhood in union services on Thanksgiving and Good Friday. Services during Holy Week in down town churches and Union Missionary Conventions have been attended by large numbers from First Friends', and the Christian Endeavor Society as noted elsewhere holds a Union Sunrise Prayer Meeting with sister societies on Easter morning.

CHAPTER XXII
GOLDEN RULE HOME
1906

Lydia May Hoath, a minister, was a member of the Meeting for only two years, but in that time an opportunity was presented to her for special Christian service. She, with Mrs. Allen, not a member, opened the Golden Rule Home on Arlington Street (49th). Its original object was a rescue home for erring girls. Later, recognizing the need of a temporary home for young women while seeking self-supporting employment, the objective of the Home was changed to supply that need.

When the work was well under way, Lydia M. Hoath was called to Pittsburgs to enter religious work with the Y. W. C. A., and after a number of years, Mrs. Allen, too, was called to other fields of service. Celia B. Jones, an elder in the Meeting, accepted and continued the work.

Many girls and young women, discouraged and out of work, found shelter and a mother's watchful care under the guidance of Celia B. Jones. At her home-going Celia B. Jones bequeathed the care of the Golden Rule Home to her adopted daughter, Beatrice Fewings, who in 1937 is still in charge.

For thirty years the Golden Rule Home has held a place which compares favorably with other social work of the city. The Golden Rule Home is not under the care of the Monthly Meeting, but its workers have been so closely affiliated with the church that the liberty is taken of inserting this report.

CHAPTER XXIII

CITY MISSIONARY LABORS

Seeing an open field for real home missionary work in our own community, and believing that Eva Clausen was specially fitted for such services, she was engaged as Church Missionary — eleventh month 17th, 1926, under the supervision of the Missionary Committee and served until Fifth month, 1932.

Eva Clausen had the happy faculty of adapting herself equally well to all classes. It would not be possible to tabulate all the work that was accomplished by her during those six years.

Through The Schneider Brothers Baking Company, The Martin Baking Company, Joseph Jolley's Bakery, The Volunteers of America, and by private donations, hundreds of baskets of food were distributed in the church neighborhood and hundreds of garments were supplied where needed.

Women's Leagues, prayer bands, sewing societies and boys and girls clubs were organized. A Junior Church with eighty-three children enrolled was conducted on Sundays where children were converted, and Vacation Bible School was held on week days where scripture was learned. Permission was granted by the Y. M. C. A. whereby from twenty to twenty-five of our boys had the privilege of using their swimming pool one summer.

Eva Clausen was granted a letter of credit and introduction that she might solicit funds to conduct

a Fresh Air Camp for the summers of 1928 and 1929. Members of First Friends Church donated one hundred twenty-six dollars (\$126.00), other churches and personal friends donated four hundred eighty-nine dollars (\$489.00).

For two summers a fresh air camp was enjoyed by one hundred children, a few at a time.

Thousands of calls were made upon the church members as well as upon those in the church neighborhood, and thousands of letters and cards were written.

These may sound like big figures but the estimate is very conservative and in but a small way conveys to the mind the amount of work done by Eva Clausen.

CHAPTER XXIV
HOME MISSION AND CHURCH EXTENSION
WORK

Cleveland Monthly Meeting was deeply interested in Foreign Missions in the earliest days, yet the missionary activities were not confined to the "dark corners of the earth" alone, and many, not receiving calls to China, India, Africa or South America, were called as definitely for work in the home land. Young people have ministered to the Indians on Western Reservations, to the mountaineers in North Carolina, Kentucky and Tennessee, to miners in West Virginia, and to other needy and neglected ones. Many desiring to spread the Good News and not receiving the call to "go" just as faithfully fulfilled the call to stay and witness in "Jerusalem".

Sunday schools, prayer bands, and gospel missions were organized. Some continued but a few months, but some were permanently established and eventually grew into churches, such as Orchard Grove, Clark Avenue Mission, Mayfield and others.

A few of these missions may be noted as follows:—

In 1887 meetings were held on Dunham Avenue for a time. A Preparative Meeting continued on Central and Brownell for a year—1893-1894.

In 1894 an Indulged Meeting was established at Brooklyn Village and was discontinued in 1898.

In 1899 St. Clair Street Gospel Work Indulged Meeting was established.

In 1899 the George Fox Chapter of the Golden Rule Club was organized.

In 1903-1904 Gospel services were held on Fairmount Heights.

In 1904 a successful work was started and continued for three years at South Park. The school house in which the meetings were held was sold and it seemed advisable to discontinue the work.

For three years, from 1916 to 1919, Homer Hudson conducted successful prayer meetings every week, one at Mt. Pleasant, one on the west side and one on the east side. One hundred and seventy meetings were reported with an average attendance of sixteen.

Being encouraged, Homer Hudson, assisted by George Monroe and others, organized a self supporting mission and Sunday School on Twenty-Second Street with eighty-five pupils enrolled and a good attendance at the gospel services. Homer Hudson has gone to his reward but the mission continues in the care of able workers.

In 1924 a self-supporting mission known as "John III, 16" was started in the Showalter home on St. Clair Avenue, and continued several years in that neighborhood. John Olson was one of the workers. The students of Cleveland Bible Institute assisted in this work.

In 1931 Harmon Grindle opened the American Rescue Workers' Mission on the corner of St. Clair and 30th Street. At his death the work was taken over by Nellie M. Kollar, a minister. A Sunday school is conducted and several services held during the week with a good attendance.

MEMORIAL

Emma B. Malone

Emma, daughter of Charles W. and Margaret Brown, was born in Pickering, Canada, January 30, 1859, removing with her parents to Cleveland, Ohio, in 1866, where she has since resided. At the age of eighteen she was brightly converted under the ministry of Dwight L. Moody and she has often been heard to say, "My conversion was as definite as Paul's." Old things surely passed away and all things became new and her affections were set on things above.

In the home-going of Emma B. Malone, such a loss is felt as can not be expressed in words of human invention. Not only in the home and in the circle of immediate friends, but in the church at home and at large, and in foreign lands, is this loss felt. In the Bible Institute, of which she is a founder, there is a sense of something missing.

One of such strength of character cannot leave the field of activity without there coming to those left, a deep consciousness of aloneness.

In the Monthly Meeting and Yearly Meeting she was a tower of strength and a power for righteousness. Under the combined leadership of J. Walter and Emma B. Malone, the First Friends Church became, early in its history, a spiritual clinic to which sin-sick souls came and there found the only sure remedy for their malady. The church, under their leadership, organized and fostered various missions throughout the city. Under their ministry, this place has been a center of spiritual life and evangelistic efforts for nearly half a century. Though

active services have been limited during the past few years, her interest never lessened and her prayers were constantly that the church might continue to be a life-saving station for the lost.

The Cleveland Bible Institute born in the heart of God, was brought to fruition through the lives of J. Walter and Emma B. Malone. It was their child; they, its parents. It was next to their hearts and dear to them as their own flesh and blood. For it they toiled and sacrificed. To it they gave their life's blood—their thought—their energy—their prayers. They burned themselves out on the altar of sacrifice, which to them was a joy—a delight. The Institute suffers the loss of one who thus was the human stay and support and joint executive through its history of thirty-two years. The work will go on, but her loss will be felt in a multitude of ways.

As an organizer and executive she possessed an unusual ability. She quickly grasped a situation and recognized the need and how it might be met. The order, system and efficiency in the management of the school are largely due to her guiding hand. Many organizations owe their origin to her, chief among them being the Emma B. Malone Bible Class of the Sunday school and the Body Guard of the Institute, and the Ladies' Fellowship League.

She has gone from our midst. She has entered into rest. May we not pledge ourselves to whatever share of the unfinished task assigned to us, with a degree of loyalty and devotion of spirit, so that when our part is done, we may, like her, receive the Master's, "well done good and faithful servant, enter thou into the joy of thy Lord."

MEMORIAL TO J. WALTER MALONE

John Walter Malone, son of John and Mary Ann Malone, was born on a farm not far from Cincinnati, Ohio, on August 11, 1857.

He attended Earlham College at Richmond, Indiana, for one year, but later transferred to Chickering Institute where he graduated in 1877.

After a few years in business in Cincinnati he came to Cleveland and entered business with his two older brothers.

He was a birthright member of the Society of Friends and at once identified himself with the Friends Meeting on Cedar Avenue.

This quiet Meeting realized its need of new life and recognized in this young man a gift which if developed would rebound to the glory of God and the upbuilding of the Meeting.

Two of the older women at different times came to him with identical words: "We believe thee is called of God to start a Sabbath School."

This he prayerfully undertook. A Sunday school was organized with a band of willing young workers as teachers, and there was a great ingathering of the neighborhood children until the enrollment reached nearly four hundred.

This successful work among the children was an incentive for further labors and a Sunday afternoon Young People's Meeting was organized. Walter Malone was not only deeply spiritual, but a young man of charming personality and he found a ready co-operation from the young people of the community. One of these young people, Emma Isabel Brown, of Quaker parentage, and an earnest

young Christian of outstanding character and executive ability, naturally fell into line of leadership with Walter Malone and their mutual interests and friendship sweetly ripened into love which led to their union in marriage January 19, 1886.

The following year Walter Malone's gift in the ministry was recognized and recorded by the Meeting in Cleveland. It was just at this time that the pastoral system was coming into use among Friends. For a number of years Walter Malone was recognized as filling a pastoral function in the Meeting without being officially so designated. Later he was definitely called by the Monthly Meeting and served with a few interruptions for a period of nearly forty years.

Largely through the broader vision of Walter Malone, the activities of the church began to reach out in many directions. Missions were started in various parts of the city, some of them continuing a few months where the gospel was preached in its purity, and others of lasting duration being the foundations of what are now strong Meetings in Ohio Yearly Meeting, principally Second Friends and West Park Meetings in Cleveland.

Realizing the Faith was being attacked on every side by destructive criticism, J. Walter Malone, together with his wife, through prayer and faith, but in great humility, started a Christian Bible Training School on March 17, 1892.

The little house rented for the purpose contained but six rooms, and in child-like faith these two prayed: "Please, Lord, don't let but six come," and but six came! It cannot be stated how many

during the years were enrolled but in 1935, five hundred and sixty-one had completed the entire course prescribed.

For twelve years Walter Malone was Yearly Meeting Superintendent for Ohio Yearly Meeting. During the early years of his ministry he controlled a religious paper called "The Christian Worker," edited by Peter Radabaugh, with about four thousand subscribers. At the same time Rufus M. Jones was publishing a similar paper of like size known as "The Friends Review," carrying an evangelical message, and enlisting 1800 subscribers. The two were merged, becoming "The American Friend" which has long been recognized as the voice of American Quakerism.

Walter Malone continued actively engaged in teaching and preaching as long as health would permit. Even during the last years, though an invalid in body, his zeal of spirit never abated, and it was his custom to spend three or four hours daily reading the Word and praying. The power of his prayers was felt not only at home among his children and grandchildren, but in his church and in the Yearly Meeting and we cannot but think in many lands.

Walter Malone was endowed with a sweetness of personality and with a gentleness and courtesy that attracted all with whom he came in contact. There was an overflowing joy that made a marked impress upon others as something to be desired. He would oft times say "amen", "glory", his face alight and with fingers over his lips as though the glory was surging up from his heart and literally spilling over. He had the happy faculty of spreading a con-

tagion of joy and enthusiasm. His ministry was founded upon the Word. His special field as a teacher was the New Testament. From this he found his greatest interest in the field of prophecy from which he ministered faithfully the truth concerning the Lord's return. He had very frequently expressed his desire to remain until the Lord should come but his Heavenly Father chose otherwise and on December 30, 1935, he joined the company who being asleep shall not be preceded by those who "are alive and remain", but who "shall rise first" at the sound of "the trump of God", to meet the Lord in the air; and so—ever be with the Lord."



FIRST FRIENDS CHURCH
Our Church Home Since 1932

APPENDIX

DATES OF INTEREST

- 1871 Earliest Days
- 1875 Building the Meeting House
- 1880 J. Walter Malone comes to Cleveland
- 1883 Monthly Meeting Established
- 1885 Esther and Nathan Frame
- 1886 John T. Dorland
- 1888 Alfred Brown
- 1888 Testimonials for James and Meribah Farmer
- 1892 Cleveland Bible Institute
- 1892 The India Mission
- 1893 David J. Lewis
- 1895 Work begins at Orchard Grove
- 1897 Union Street Chapel
- 1898 Clark Avenue Mission
- 1900 William P. Pinkham comes to Cleveland
- 1900 John S. Riley
- 1901 Charles S. White
- 1902 Friends' Africa Industrial Mission
- 1902 Chagrin Valley Monthly Meeting
- 1903 Martha Stanton
- 1904 Calvin R. Choate
- 1905 Cleveland Quarterly Meeting Established
- 1907 Jesse McPherson
- 1908 J. Walter and Emma B. Malone—Pastors
- 1912 A New Church Considered
- 1914 J. Walter Malone, Jr.
- 1914 Florence Johns
- 1915 Fullertown Meeting
- 1917 Edward W. Mott
- 1917 Merrill M. Coffin
- 1917 War With Germany

- 1918 Myrtle Allen (Hadley)
- 1920 Van Wert Monthly Meeting
- 1920 Thomas C. Henderson
- 1920 Rev. George F. Oliver
- 1922 Homer L. Cox
- 1922 Mayfield Monthly Meeting
- 1922 Malone Memorial Considered
- 1923 Associate Membership
- 1923 Parsonage Purchased
- 1927 Ralph Coppock
- 1928 Luther E. Addington
- 1931 Everett L. Cattell
- 1932 Farewell Services in the Church on Cedar
- 1932 Church on Melbourne Avenue
- 1933 The 50th Anniversary of the Establishment
of Monthly Meeting
- 1935 First Pastors' Convention of Ohio Yearly
Meeting
- 1936 "Farewell" given to the Cattell Family
- 1936 The Cattell's sailed for India
- 1936 Walter R. Williams begins Pastoral Care
- 1936 Reception given for the Williams Family

*The Following Activities and Auxiliaries Have
Continued Throughout the Years*

- Budget and Finance
- The Woman's Missionary Auxiliary
- 1896 The Ladies' Fellowship League
- The Sunday School
- 1898 The Christian Endeavor Society
- Affiliation with Other Churches
- 1906 Golden Rule Home
- 1926 City Missionary Labors
- Home Mission and Church Extension Work

MINISTERS RECORDED BY CLEVELAND
MONTHLY MEETING

J. Walter Malone	1887
Mary Ann Malone	1888
Robert K. Quiggan	1890
Peter W. Radabaugh	1890
Delia Fistler	1890
William Pilot	1890
Frank Fistler	1891
Emma B. Malone	1892
Joseph H. Peele	1893
Willis R. Hotchkiss	1895
Jennie Hicks	1895
John W. Price	1895
Elizabeth Price	1895
Belle Harrington Babcock	1895
Susie Norris	1895
Joseph C. Hadley	1896
Annie A. Mendenhall	1898
Arthur Chilson	1899
William W. Harvey	1899
William M. Smith	1900
J. Farland Randolph	1902
Emma G. Randolph	1902
John S. Brown	1902
Nettie S. C. Riley	1902
Alfred Cornell	1902
Jefferson Ford	1902
Bertha T. Pinkham	1903
Florence E. Brown	1903
George M. Hicks	1903
William Hays Phillips	1903
John B. Hemmeter	1903

Calvin R. Choate	1904
Maud Hoskins	1905
Joseph Hoskins	1905
Charles H. Babcock	1905
John F. Nelson	1905
Otto Martinson	1912
Carson W. Cox	1914
Vercia P. Cox	1914
Francis E. Watkins	1914
J. Walter Malone, Jr.	1914
Justus C. Penrod	1915
Lewis Everett Wibel	1915
Edward D. Hadley	1915
Mary Hufford McCarty	1916
Frank Martin	1916
Fred H. Tormohlen	1918
Curtis P. Ewing	1919
Joseph A. Jolley	1921
Oscar Townsend	1923
George G. Gillespie	1924
Clyde McKinnon	1925
Nellie M. Kollar	1927
Ralph S. Lawrence	1927
Edward Kuehnel	1930
Jacob De Koening	1932

MINISTERS WHO WERE AT SOME TIME MEM-
BERS OF CLEVELAND MONTHLY
MEETING

But Who Were Recorded in Other Meetings.

Luther E. Addington	William Kirby
Minnie Bassett	David J. Lewis
Alfred Brown	Jesse McPherson
Walter W. Brown	Edward W. Mott
Mellie M. Brown	Ola Oatley
Everett L. Cattell	Byron L. Osborne
Francis Chenowith	Mary Barrett Pin
Merrill M. Coffin	Robert Pelt
Levi Cox	William P. Pinkham
Homer L. Cox	Robert K. Quiggan
Blanche Cox	Lydia Maria Stanley
Mary Nichols Cox	David Tatum
L. Maria Deane	Hannah Tatum
Meribah Farmer	Charles Thomas
Belle Gates	Henrietta Titus
Lola Groves	Elizabeth G. Underhill
Myrtle Allen Hadley	Elizabeth W. Ward
Lydia May Hoathe	Charles S. White
William G. Hubbard	Walter R. Williams
John I. Huff	Geo. W. Willis
Lucy D. Johnson	Edgar A. Wollam
Jennie C. Kirby	

EVANGELISTS AND VISITING MINISTERS

Edna Banning	Millie Lawhead
Elkanah Beard	Gregory Mantel
Dr. Brasher	L. J. Miller
C. W. Butler	Dr. Morrison
Beverly Caradine	Wade Patrick

Everett L. Cattell
Calvin R. Choate
John Henry Douglas
Robert Douglas
Dr. Fowler
Benjamin Franklin
Nathan Frame
Esther Frame
W. B. Godbey
Thomas C. Henderson
Daniel Hodgkin
G. Arnold Hodgkin
Will Hough
Amos Kenworthy

Dr. John Paul
Paul Reese
Bud Robinson
C. W. Ruth
Joseph H. Smith
Anna Spann
Worth~~y~~ A. Spring
Caroline Talbot
Isaac Toole
Lindley Wells
Daniel Whybrew
Robert Williamson
Luke Woodard

MISSIONARIES TO THE FOREIGN FIELD

Esther E. Baird
Delia Fistler
John Price
Elizabeth Price
Willis R. Hotchkiss
Matilda Hotchkiss
Edgar T. Hole
Adelaide Hole

Arthur B. Chilson
Merrill M. Coffin
Anna Coffin
Jefferson Ford
Helen Farr Ford
Hannah Gallagher
Everett L. Cattell
Catherine Cattell

THE CLERKS OF THE MONTHLY MEETING

Warwick Price
L. H. Malone
O. L. Olds
Frank S. Stone
J. K. Russell
Charles C. Hubbard

Wm. B. Hubbard
Lewis G. Pim
Edward W. Mott
Walter W. Mendenhall
A. Marion Pratt
Dillwyn C. Wistar

TREASURERS

L. Harrison Malone

Edgar T. Hole

G. E. Couse

Frank W. Lindow

Perry P. Cook

John A. Hasenpflug

John Nelson