

Holly Presbyterian Church

A Historical Review

THEN



NOW



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- I. History of the Protestant Church and the Presbyterian Church
- II. History of the Holly Presbyterian Church (U.S.A.) entwined with the history of the country, region and Holly itself.
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Origins of the Presbyterian Church [a brief history... really!]

During the 4th century, after more than 300 years of persecution under various Roman emperors, the Christian Church became established as a political as well as a spiritual power under the Emperor Constantine. Theological and political disagreements, however, served to widen the rift between members of the eastern (Greek-speaking) and western (Latin-speaking) branches of the church. Eventually the western portions of Europe, came under the religious and political authority of the **Roman Catholic Church**. Eastern Europe and parts of Asia came under the authority of the **Eastern Orthodox Church**. Both of these churches are Catholic.

In Western Europe, the authority of the Roman Catholic Church remained largely unquestioned until the Renaissance in the 15th century. The invention of the printing press in Germany around 1440 made it possible for common people to have access to printed materials including the Bible. This, in turn, enabled many to discover religious thinkers who had begun to question the authority of the Roman Catholic Church. One such figure, Martin Luther, a German Roman Catholic priest and professor, started the movement known as the **Protestant Reformation** when he posted a list of 95 grievances, or Protests, against the Roman Catholic Church on a church door in Wittenberg, Germany in 1517. Some 20 years later, a French/Swiss theologian, John Calvin, further refined the reformers' new way of thinking about the nature of God and God's relationship with humanity in what came to be known as **Reformed Theology**. John Knox, a Scotsman who studied with Calvin in Geneva, Switzerland, took Calvin's teachings back to Scotland. Other Reformed communities developed in England, Holland and France. The Presbyterian Church in the United States traces its ancestry back primarily to Scotland and England.

In England of 1527, King Henry VIII broke away from the Roman Catholic church and founded his own... The **Church of England** or **Anglican Church** / [with himself as the head] for personal disagreements over Roman Catholic polity concerning divorce. The break with Rome had political and

personal origins; at first there were no real differences in dogma and liturgy. By 1563 the new Anglican Church and the numerous dissenters or nonconformists, or **Puritans**, were in place. Puritans, those who wished to purify the English church were broken up into; **The Separatists**, Puritans who left the Anglican church to organize their own churches and were the group who left England for Holland and came to America in 1620 to found the New Jerusalem – Salem, Massachusetts in Northern New England ; **Presbyterians**, who sought to substitute organization by presbyters and synods for organization by bishops within the Anglican church; **Brownists**, extreme leftist Puritans who were the nucleus of the later Independents or **Congregationalists**. The Church of England also sent new settlers to the New York area, Central New England, who became the American Episcopal Church. One of the downsides during this **Reformation of the Church**, was the destruction of the stained glass windows in the many churches and cathedrals in England. Stained glass was considered to be, along with elaborate vestments and expensive religious accouterments like pews, a detractor to worship and a misuse of the monies levied from the congregations. So, many of the new churches in the new land were – briefly – kept very simple. Gradually, as communities became more economically comfortable, some of the embellishments their forbearers had protested came back into favor, though the early New England Churches maintained their air of clean simplicity.

Presbyterians have featured prominently in United States history. The Rev. Francis Makemie, who arrived in the U.S. from Ireland in 1683, helped to organize the first American Presbytery at Philadelphia in 1706.

In 1726, the Rev. William Tennent founded a ministerial ‘log college’ in Pennsylvania. Twenty years later, the College of New Jersey (now known as **Princeton University**) was established. Other Presbyterian ministers, such as the Rev. Jonathan Edwards who wrote the sermon, “Sinners in the Hands of an Angry God” in 1741 and the Rev. Gilbert Tennent, were driving forces in the first “Great Awakening,” a revivalist movement in the early 1700s. These names were part of the story when high school students studied early American History and or American Literature.

One of the signers of the Declaration of Independence, the Rev. John Witherspoon, was a Presbyterian minister from New Jersey and the president of Princeton University from 1768-1793. Michigan carries many place names from the New York and New Jersey area where many of our local pioneers originated.

The Presbyterian Church in the United States was split in 1857 by the sectional differences that led to the Civil War and parts have reunited since . Currently the largest group is the **Presbyterian Church (U.S.A.)**, which has its national offices in Louisville, Ky. It was formed in 1983 as a result of reunion between the Presbyterian Church in the U.S. (PCUS), the so-called “southern branch,” and the United Presbyterian Church in the U.S.A. (UPCUSA), the so-called “northern branch.” Other Presbyterian churches in the United States include: **The Presbyterian Church in America**, the **Cumberland Presbyterian Church** and the **Associate Reformed Presbyterian Church**.

Nearly all the Presbyterian Churches have carried on the original formatting and organization with a **Minister of the Word and Sacrament** and a board of **Ruling Elders** who govern the local church. Many Presbyterian Churches also have another group called **Deacons** who report to the Ruling Elders, The Holly Presbyterian Church [a part of the Presbyterian Church (U.S.A.)] no longer has Deacons. We also had a separate group of **Trustees**, who handled our money and property until 1960 leaving the spiritual matters to the Ruling elders, but now all the jobs of Deacons and Trustees have been consolidated and responsibilities for the church are handled by the Ruling Elders. An Elder who has been ordained may accept the job as a Ruling Elder for three consecutive one year terms only. Holly Presbyterian Church has many Elders who have been on session and who remain an integral part of the life of the church. If the congregation chooses to call an Elder back into the Session of Ruling Elders it must wait for a least one year to do so.

Interestingly, all individual Presbyterian Church buildings and their lands legally belong to a presbytery; this church and property belong to the Presbytery of Lake Huron, though the care and upkeep of each church

building belongs to that congregation.

Holly and the Holly Presbyterian Church (U.S.A.)

The township of Holly, like many of the townships around us, was legally formed in the early 1800s. Michigan was organized under the **1785 Northwest Land Ordinance**, authorized by President Jefferson. When the state started setting up its townships and government, it modeled itself after the **New York Plan**. Most of the townships around Holly were formed in the early 1800s with Holly Township developing its charter in 1838. Holly itself is 169 years old as of 2007, and this church, as part of Holly, has had a building to worship in for 146 years though the congregation is somewhat older.

Situated in the northwest corner of Oakland County, Holly was once the hunting ground of the Chippewa and Ottawa Indians when the first white family came here in 1831. Convenience dictated that the first settlement in the Holly area be located along the Saginaw Turnpike. These small sections of buildings were known as Stoney Run, located between the present-day cities of Groveland and Grand Blanc* at Belford Road. Ira C. Alger was the first settler to live within what later became the corporate limits of Holly Village which enjoyed several other names – **Algerville, Busseyberg** and **Jonesville**. *[Named by the local Amerinids for the ‘big white’ trader who had a trading post on the Shiawassee River there.]

In 1836, Alger built a log cabin in the area where Stiff’s Mill Pond and Broad Street are today. The log cabins gave way to finished wood buildings in a decade as the small town grew in size. The growth and the boards used for the new buildings came about because in 1843, Alger dammed the Shiawassee to provide power for his sawmill and gristmill. The new settlement included a school. The village began to develop as a business link for the growing farming economy in the surrounding townships and as a marketing point for lumber and other products [The farms around the area grew many cucumbers for the pickle factories in Holly and Fenton.]

Many of the early settlers in this part of the Northwest Territories were from the area of New York, which accounts for many of our place names. Having moved here from Howell, New Jersey, Jonathan T. Allen, the first supervisor of the township, sentimentally named this newly formed area for Mt. Holly, New Jersey.

With these first settlers came itinerant **Presbyterians** and **Congregational** preachers, although the first church to be organized here was the Baptist (1846) and then the Methodist (1857). The census of 1845 listed 656 people in the township, which meant that only an irregular sort of Christian ministry was available for those of the **Reformed Church** “persuasion.” On those occasions when no pastor was present, the **Presbyterians** met with their families in one another’s homes, and “Silas Newell would read a sermon to them, or they would hold a prayer and conference meeting.” This was the beginning of our church.

Holly’s importance as a trading center was enhanced as the railroads brought growth and expansion. The first rails came in 1855 and the link to Flint was finished in 1864. Holly, as a railroad junction, became part of the Northern effort to win the Civil War in 1860. Many soldiers from Flint and the surrounding areas and much of their supporting goods were moved to the fighting fronts by rail. There was a training camp for these young men in Dibbleville, part of Fentonville. These recruits and volunteers traveled to the training area by horse, horse and buggy or by walking on the early Indian trails which have now become named roads in Fenton. Once they were prepared and ready for battle they caught the trains south from the Holly Depot.

During the time leading up to the Civil War, the Reverend George Winter of Independence, Michigan, was one of the early itinerant preachers to the families meeting in homes here, and it was his work, which finally sparked the desire for a Presbyterian Church in Holly. On July 7, 1859, when the nation was fighting a political battle preceding the military battle, “a little band of Christians and five Presbyterian ministers” met in the old school house on South Saginaw Street (the former St. John’s Episcopal Church) to

form such a church. There were eight charter members (including Silas Newell). They held church services in the school until the Methodist Church generously offered to let them share their house of worship and the Presbyterians accepted. At this time, Thomas Wright was pastor of both the Holly and Fentonville Churches, because Holly was unable to support its own full-time pastor.

The first record of additional organization beyond Sunday School was a “female prayer meeting” in 1859. Somewhere around this time, probably after the church was built, the sum of \$300 was given to the church in the will of John Hadley for the rental of a pew with this resolve, “that this pew shall be know in the church as the Hadley pew, and to be held ever open to strangers and the poor of this church.” The church was accepted into the Presbytery of Detroit in the autumn of 1860 and continued as an active member until it was transferred to the Presbytery of Flint in 1934, by action of the General Assembly.

Early in 1861, with the military action of the Civil War in its first year, the Presbyterians made definite plans to secure their own building. A plot of ground was given by J. B. Simonson near the lake which bears his name. By Spring, ground was broken for a building 32’ X 52”. Many men gave of their labor and material, while the women raised money for furnishing of the church. By Christmas, it was finished, furnished, and free of debt for the modest sum of \$2,200. [the equivalent to \$75,000 today.] The next spring two determined women raised the funds for the first “church-going bell” in Holly. The church was built near the main street, named Broad Street, facing on Maple Street. North Broad, has remained a dirt road paralleling one of the rail lines. [This rail line was known as the Flint and Holly Railroad, owned and built by Henry Howland Crapo who was elected Governor of the State in 1862. His railroad was bought out by the Pere Marquette Railway Company in 1869.] South Broad, with the growth of the Baird building and the building now known as the Holly Hotel, was paved in the 1940s. Maple Street was paved in the 1940s as well.

Meanwhile, as the Holly Presbyterian Church was becoming a political entity

in the Church process, Holly Village became an independent corporation at the end of the Civil War in 1865.

There are several Bibles used by the early members of the Holly Presbyterian Church on display in our churches' Fellowship Hall which date from this time.

The church building was enlarged and redecorated in 1869, just four years after the township was incorporated and just fifty years after Oakland County was first surveyed.

As for the town, by 1872 Holly's pathway out of the wilderness was completed, when a fourth and last line joined the others; the white pine forests of northern Michigan were being harvested and shipped to the East Coast along these rails and we still enjoy the sound of the morning trains coming through, usually during the last segment of the sermon on Sunday.

The town of Holly was doing well, and this church was doing well too. On a warm Friday evening in 1876, just seventeen years after the church had been organized, and fifteen years after the building had been completed, the pastor, Reverend Joseph Swindt, presided at an anniversary meeting. There, past efforts were recalled and letters from former pastors read. In one report the untiring and persistent work of the church women was described this way: "In a number of instances the ladies paid the arrangements of pastor's salaries, paid sextons, repaired the house of worship, put on blinds, steps, etc."

Several year later, in 1879 an extensive job of remodeling took place when the basement was enlarged, a kitchen and furnace added, and the sanctuary furnished with new carpets, one stained-glass window, pews were added and cushions were purchased. With the addition of the new pulpit furniture, the total cost came to \$2,000 – almost as much as the whole cost of the original building itself just 18 years before. From such a modest beginning, this must have seemed like a gigantic surge of prosperity and a just cause for pride, but within ten years the church experienced the greatest tragedy in its history.

On Sunday afternoon, February 23, 1889, the church burned down. The records give this short account” “The church burned out about noon, it being the day for the annual sleigh-ride for the Sabbath School. Weather being zero all day . . . cause of the fire was the improper manner in which the thimble was bricked into the chimney.” One of the boys of the church, Sherman Divine, tried to save the bell, while others frantically tried to rescue what they could. In the confusion, a baby that had been brought to the church was momentarily forgotten, but it was rescued in time. That baby was Phoebe Divine. The church was not a total loss, for the two organs, the pulpit furniture, some pews, and cushions were saved. One of the lecterns can be found at the beginning pf your tour. It is at the front door in the Narthex with a visitor’s book laid out. After this crippling shock the records add proudly that another building was erected on the same spot within 246 days – less time than it took to finish the first building. The clock, which hung in the church, was “carried out amidst the fire and smoke and stopped at twenty minutes after twelve.” And on the day before the new church was dedicated, the clock was hung in its place and re-started at the same time “and went on its way rejoicing.”

The clock has been lost to the ages, but the cap of that ‘new’ church steeple was taken down when the church was again rebuilt in 1960. It is on display with the old Bibles in the Fellowship Hall. No one has a plausible story to explain the holes in the tin steeple, probably made by a 22 caliber rifle. We could dream up something about the Civil War, or a connection with Battle Alley deeds of yore, but if any of you readers know the true story, the church would love to hear it.

In 1893 the Session of this church recommended Sherman Divine as a suitable candidate for the Christian ministry. He went on to become the first member of this church to enter the preaching ministry and he held important pastorates from New York to California. He was a pastor in the Synod of Oregon when the township here celebrated its centennial and returned here as a speaker. When our church celebrated its centennial, one of its former pastors, Morton Booth, was a pastor in the Synod of Oregon. At a later date another member of this church, Edmund Chaffee, entered the preaching

ministry and was for fifteen years the Director of the Labor Temple in New York City.

As this church has grown with the village, it has also grown in its cooperation with the village churches. This pattern of village church cooperation has continued from the early 19th century to this day. An early significant example of this, which is worth describing in detail, occurred in 1877. These meetings were part of the national **Second Great Awakening** which spread to “the masses on the frontier by huge camp meetings”. “From November of that year until the Spring of the following year, a series of union prayer meetings was held by the **Presbyterians, Methodists, and Baptist** congregations. In early January, revival meetings were then held in the Presbyterian Church four times a day under the leadership of two men who remained here for fifteen days. When they left, a Brother Rowland of the YMCA led meetings for another fifteen days. And when he left, the local pastors of the three churches led similar meetings for eight weeks. At the conclusion of this, the two revivalists returned for services on March 1, 2, and 3 and the union services were climaxed with two more weeks of morning and evening prayer meetings. The whole enterprise was summed up with these words, “thus far in its history Holly had never witnessed so great a reviving from the presence of the Lord, the awakening and conversion of so many souls in the same period of time.” It would not be surprising if the next verse of scripture that anyone in town read was “. . . they may rest from their labors” (Rev. 14:13).

This Second Great Awakening [the first was nearly a century earlier] started in New York and was set in motion by Charles Grandison Finney, an ex-lawyer become minister, who helped encourage an effervescent evangelism that bubbled up into innumerable areas of American life – including prison reform, the temperance cause, the women’s movement, and the crusade to abolish slavery. The Methodists and Baptists of Holly reaped the biggest harvest of souls from the fields fertilized by this revivalism of a purified Church. Many of the Holly Presbyterian youth were encouraged to take the temperance oath in the late 1800s, and did. The Presbyterian Church in ‘Fentonville’ and several of the homes in Fenton became part of this Second

Great Awakening legacy when they harbored run-away slaves on their way to freedom in Canada.

The Second Great Awakening led to the WCTU – the Women’s Christian Temperance Movement, The American Society for the Prevention of Cruelty to Animals, The American Red Cross and the beginning of the Women’s Right to Vote Movement.

By the time Carrie Nation, the famous prohibitionist, visited the town of Holly in 1908, the village boasted the first railroad junction in Michigan with 100 to 120 trains passing through each day. Lumberjacks mingled with a new breed of men, the railroaders. Holly had 18 bars, which overflowed with customers. The streets were filled with battling, brawling men. Houses of ill repute were also present, tucked in amongst the bars. “Brought to the village on August 29, by the County Prohibition Committee, members of which were from the churches who had been inspired by the Second Great Awakening, Carrie Nation first gave a talk at the Baird Opera House. Then, throwing back her black cape and holding her closed parasol on high, she entered the bars and swept the parasol from one end of the bar to the other.” [Rats!, the ax bearing stories are false.] The village has celebrated this event with the Carrie Nation Festival on the weekend after Labor Day ever since, and the Holly Presbyterian Church has offered liquid refreshments, of a non-alcoholic nature, to the hundreds of visitors who attend.

On other occasions, the churches of the village have “gathered together to ask the Lord’s blessing.” Not only for the “week of prayer” services or the women’s “World Day of Prayer,” but also Thanksgiving and Lenten services when the above mentioned churches were joined by the Seventh-Day Adventist Church. More than once the Presbyterian, Methodist, and Baptist Churches have met together for conjoined Good Friday communion services. And at one of these services in 1933 in the Presbyterian Church, it was described, “. . . never seen a more united expression of Christian fellowship.” In 1958 the Protestant Churches of Holly, Davisburg and White Lake held their Good Friday service in the Holly Theatre, which along with the Rowena Theatre in Fenton, was owned by the Peck family. J.C. Peck

traveled by train from Fenton to Holly each day to collect the receipts. [The Rowena Theater in Fenton was torn down in 1970 as part of the 'urban renewal' of the downtown area and the Holly theatre is now a model railroad display building]. The combined Good Friday service was repeated in 1959 at the Holly theatre. On D-Day, when the Allies emerged victorious in the European War on June 6, 1944, a unified service of thanksgiving was held in the Methodist Church. And when the Revised Standard Version of the English Bible was completed, another unified service of the Protestant churches in Holly was held to celebrate this landmark in Bible history.

An effect of the local railroads and national politics on our town and churches together occurred when the Holly Presbyterian Church and St. Rita's Catholic Church were both closed down one Sunday in 1992. President George Herbert Walker Bush, our 41st President, was running for re-election and his campaign train came through Holly. The President stopped off for lunch at the Holly Hotel on that Sunday at noon, and the two local churches, whose parking lots were close to the tracks, were asked to cancel their morning worship by the Secret Service. There were men with wires running from their ears to their pockets everywhere and snipers on the downtown roofs. The President's helicopter was overhead with bags of his blood type in stock and Hurley Hospital in Flint, which had a helipad on its roof, had one operating room kept empty and ready on standby, just in case of emergency. His son, the 43rd President, has landed at Bishop Airport twice, but has not had any effect on the churches of Holly.

Since this church has been built, church worship services and Sunday Church School are not the only activities offered to Presbyterians. As early as 1874 the Ladies Missionary Society was formed. This group continued along with the Women's Aid Society until 1944, when the two groups merged into the Westminster Guild. In 1956, the Westminster Guild under the direction of Mrs. Howard Wareham, compiled a Centennial Cookie Book. In the same year as this merger, the youth groups were formed. This was actually a new grouping of the Christian Endeavor Society that has been active for a great many years in this church. The new groups mentioned above were a Junior High group and a Senior High fellowship organized in cooperation with the

youth of the Methodist Church, with the former meeting at the Methodist Church and the latter meeting at the Presbyterian Church. The only record of their meetings is this one caustic remark, "Methodist young people came over with the Presbyterian young people, but the Methodists wouldn't let them play cards." In 1949, a Christian Men's Fellowship was formed, and in 1958, they sent their first delegate to the annual meeting of the National Council of Presbyterian Men in Chicago. During the autumn of 1953, the Senior High Church School class of Mr. Gerald Niles was used as the basis of a re-forming of the youth group into the Westminster Fellowship. In June of 1958, this group (sixteen Senior Highs and four adults) made a 3,100 mile trip to the Skyline Ranch in southeastern Wyoming to attend the Senior High conference of the Presbytery of Laramie. They also planted and dedicated a Colorado blue spruce to the memory of Wilber Fox, who with his wife, was the sponsor of the group when he died.

Property and building matters have always been a central concern for this congregation. Records show that the church from time to time carried out remodeling and refurbishing campaigns. In 1950, the church again remodeled the sanctuary, which included constructing a "divided chancel" (a lectern separate from the pulpit) and putting in more stained glass windows. Three years later the stained glass icon of Jesus in the Garden was put in at the back of the chancel. The windows are/ were pointed out and discussed during the Holly Heritage tour. In 1959, the congregation tore down its old belfry, which had been a Holly landmark, and in 1964 it completed a new addition to the building. The new addition included a kitchen and social hall on the top floor and Sunday school rooms and offices on the bottom floor. The dedication of the new wing took place on March 22, 1960. The church continued to upgrade its facilities in 1964 when it painted the sanctuary and put in new carpeting, new pew cushions and lighting. A decade later, in 1973, the church renovated the basement under the sanctuary, which had long been Sunday School classrooms.

In 2006 the church had a new fundraising drive, helped along by our collection of "Pennies from Heaven" and we were able to rebuild the Narthex, the front entrance to the church. The new entrance with its light

giving windows, new bathroom, sitting area and new cloak room [with the Keith Dryer window], along with the refurbished back entrance and handicapped entrance ramp were dedicated in January of 2007, the Reverend Dr. Herb Swanson, the interim pastor, officiating. [Pictures are available on our website.... www.hollypc.com.]

We also re-surfaced the driveway and parking area in time for our Car Show in May. We are currently [August, 2007] searching for a new full-time pastor through our PNC..... Pastor Nominating Committee.

Holly Presbyterian Church During Wartime

The church here has not only been active in peace, but has given of itself in times of war. In all the major national wars since its organization, members of this church have died in the performance of their duty.

Civil War: 1860-1864

Charles Hadley died on December 18, 1864. The session record gives this brief note, “a prisoner in the hands of the Rebels of the South.” The long standing family has a street in town named for them, and has family members who are still part of this church.

World War I: 1914- (U.S. entry 1917) - 1918

Amel Swartz died on August 1, 1918 in France. A memorial service was held in this church on September 22, 1918. The local American Legion Post in Holly was named in his honor. His brother, Arthur, was an active member of that post and this church.

World War II: 1938 - (U.S. entry, 1941) - 1945

Paul James Foss died on August 8, 1941, at the age of 27. He was assigned to an Army post in Missouri at the time of his death.

Robert Bravender died on August 31, 1943, in Europe while on a mission in a B-17 “Flying Fortress.” The local Veterans of Foreign Wars Post was co-named in his honor.

Robert Macombs died on August 5, 1950 in a mid-air collision over Chesapeake Bay. He had flown successfully in the Normandy Invasion of France, though he had been wounded at the time. Morton Booth officiated at his funeral.

Korean War: 1950 - 1953

Thomas Hadley died on November 9, 1951 in a jet fighter “Shooting Star” over North Korea. He was awarded the Distinguished Flying Cross.

Music in the Holly Presbyterian Church

Congregational singing is considered an essential part of Protestant Christian worship, and the ‘voices lifted to God’ replaced the purchased finery in the early “Purified” Church of England. But in America, such was not always the case even in this church. On December 6, 1871, action was taken by the Session “. . . . to consider what steps should be taken to use singing as a part of Sabbath worship. After some discussion, Session voted to adopt congregational singing.” The following spring this notation was found in the minutes: “Congregational singing as an experiment has failed in this church. In a small congregation like ours a good choir is desirable to lead and worship.” A volunteer choir was not immediately formed, but certain ones were employed to sing for “\$.50 a Sunday” in 1889. Yet even this small amount was too much to pay because the Session “voted to try and get along without paying any of the choir during the year, on account of having to raise the entire salary of the pastor” (Feb. 1893). The music of the church has gone from this unpromising start to an honored position in the church. In 1945 a new organ, purchased by the efforts of the choir, was installed, and dedicated. Chimes were given by Mr. and Mrs. Axel Johnson and dedicated at the same time. Many in the community can remember driving out to see

how far the chimes could be heard when they were so faithfully played by Mrs. Mildred Ellis. Historically, HPC has had an active music life, which was especially seen on June 24, 1979, when the church held an elaborate dedication service for its new 12 rank pipe organ. The program included 12 classical and contemporary organ numbers. The original electronic organ was installed in 1945. In its records, the church still has a bulletin for Memorial Day, May 24, 1925, which includes the program for the church's "Monthly Sacred Concert," held at 7:30 p.m. that evening. On April 2, 1944, the HPC choir, made up of over 20 voices, put on what was reputed to be an outstanding performance of an oratorio, "The Holy City," written by A. R. Gaul.

The latest organ, on loan from William Cole, the new piano, the guitar and voices of our choir and youth group, Teens for Christ, are important parts of our Sunday worship.

In the 1980s through the late 1990s, our choir director was Dan Goodearl, a Holly High School history teacher. The current organist and pianist in 2007, is Julia Belyayeva-Hull, a piano instructor and accompanist at the Rochester Conservatory of Music. She also directs the choir. Our contemporary music service, one Sunday each month, is led by Jordan Howe, a recent Holly High School graduate.

Further Financial History of Holly Presbyterian Church

Pastor's salaries have had an interesting history. From time to time the officers of the church were forced to wrestle with the problems of the financial condition of the church. Reverend Hoskins was called as pastor in 1882 for \$1,000 a year, but in 1890 Reverend Bates was called for only \$800. In 1934 during the Depression, the church owed \$500 in back salary, and even as late as 1946, a meeting was called to consider the "poor financial condition of the church." Since then, though, the situation has improved and the money offered to our current ministers is equal to that offered to teachers in the Holly School System. As of 2007, Holly Presbyterian is able to offer paid vacation time, paid educational leave, a stipend toward housing

and transportation, and life and health insurance. The ministers' salary, outside the items listed, is based on her or his years of education and service.

Enlargement of church property occurred In 1954 when the Simonson property north of the church was purchased, and again in 1955, the following year, when a parking lot was developed back of the church. The next year, 1956, the Bentley property east of the church was secured.

In the 1990s a sound system was installed in the Sanctuary and we are looking toward the future and planning a projection system there. We have experimented with Power Point presentations from laptops projected onto a moveable screen and are planning for a more permanent installation to aid our worship services.

In 1997, the Teens for Christ raised money and built the children's play area in the back of the church, with swings and climbing areas enclosed by a fence.

As the town has traveled through Depression, war, upswings in the economy and peace, so has this congregation traveled with it. This church has been an integral part of this community, religiously socially, politically, and economically.

Pastors at Holly Presbyterian Church

Pastor	Years	Years of Service	Now
George Winters	1859 – 1860	1	
Thomas Wright	1860 – 1862	2	
W. P. Wastell	1862 – 1865	3	
George Winter	1865 – 1866	1	
J. Sanford Smith	1866-1868	2	
W. A. Critter	1868 – 1870	2	
Edward Dickenson	1870 – 1874	4	
Joseph Swindt	1874 – 1880	6	
Edward Harvey	1881 – 1882	1	
Richard Hoskins	1882 – 1885	3	
Charles Evens	1886 – 1887	1	
Thomas Towler	1887 – 1889	2	
Charles Bates	1890 – 1895	5	
William Buck	1895 – 1901	6	
F. A. Kuder	1901 – 1904	3	
Donald Carmichael	1905 – 1906	1	
James Warren	1907 - 1909	2	
Charles Ellis	1910 – 1915	5	
Simon Benson	1915 – 1924	9	
A. E. Preston	1924 – 1925	1	

Franklin Ogle	1925 – 1929	4	
W. N. Fulcomer	1929 – 1934	5	
Morton Booth	1934 - 1941	7	Honorary retired, Albany, OR
Paul Allured	1943 – 1946	3	Honorary retired, Lansing, MI
E. H. Longman	1946- 1948	1.5	Interim pastor
Joseph Lindsay	1948 – 1956	8	Honorary retired, Port Huron, MI
Ralph Kearns	1956-1957	1	Interim pastor
William Lankton	1957 - 1967	10	Honorary retired
Harold Johnson	1967- 1973	6	Unitarian Church pastor
Ralph Parvin	1973- 1986	13	Deceased
Dave Mars	1986-1988	1.5	Interim pastor. Currently conductor of a symphony orchestra in Texas
Jack Craft	1988-2004	16	Currently interim pastor of two churches in Maryland
Herb Swanson	2005-2007	2	Interim pastor. Currently pastor of Delta Presbyterian Church, E. Lansing, MI