

THE STORY OF
ORCHARD LAKE
COMMUNITY CHURCH
PRESBYTERIAN

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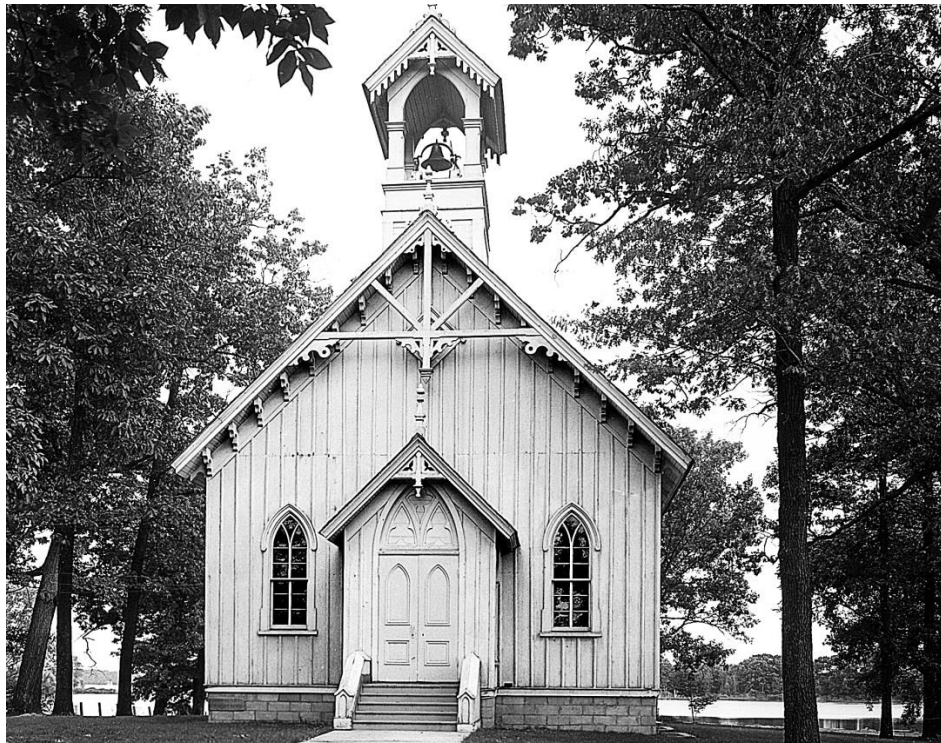
*Authorized by the Session in 1958 and
Compiled by J. A. Van Coevering*

NOTE: This is a direct transcription of the 1959 book. The authors used the then-acceptable term “Indians” to refer to the Native Americans who had lived along the shores of Orchard Lake before the chapel was built.

The Treaty of Detroit (1807) displaced the Chippewas, Ottawas, Wyandots and Potawatamies and ceded a large portion of what we now call Michigan, including the area around Orchard Lake, to the U.S. government.

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Indian Days

There is no record of the white man who first made his way to Oakland County on foot, or perchance on horseback.

Whoever it was who first beheld the beautiful lakes and oak-covered hills could not have foretold the teeming populace of palefaces who would some day inhabit this area.

He could not have imagined Detroit, the metropolis to be. The uses of electricity were scarcely known then. The automobile was not even a dream. The airplane was pure fiction. Pictures through the air would have been branded as devil's magic.

Indian tribes of those days loved this territory. It was their summering ground. It was to Orchard Lake and to Apple Island in its center, we are told, that Chief Pontiac retired after his repulse at the siege of Detroit. On the high bank of the lake, opposite the island, there was the burying ground of the Sacs, the Hurons and the Wyandots.

The Indians called Apple Island "Me-nah-sa-gor-ning," meaning "Apple Place". The few apple trees left are old and gnarled, remnants of an orchard planted so long ago that even the Indians did not remember the story of its planting.

Thus, a brief background history of Orchard Lake. It was a lovely area, much frequented by Indian tribes. They lived off the land and were a part of the land. Theirs was an era of fish and fowl, beaver and bear, wolf and white tail. They lived in wigwams, close to trees and wildlife, close to sun, moon and stars, and close to the Great Spirit, the one God they knew.

The Pioneers

The first pioneer settlement was made on Orchard Lake in 1830. Peter Dow, with four brothers and one sister, their parents and brother-in-law Robert Burns (cousin to the poet) left Scotland, arrived in Detroit, and made a pilgrimage through the forest to search a suitable location.

When Peter Dow saw Orchard Lake, he was struck with the beauty of the place and exclaimed "We will go no further." With his brothers, he took up the entire strip of land on Sections Nine and Ten, a mile and a quarter long, lying between Cass and Orchard lakes.

Writing about Peter Dow, Willis C. Ward (in "Orchard Lake and Its Island," published 1942) called him, "the most forcible character of all the pioneers around Orchard Lake" and described him as follows:

"Peter Dow led the life of a country gentleman, such I fancy as a landlord might do in Scotland. I never saw him doing any farm work. He had a tenant and employes do this. He was tall, raw-boned, and a great walker, and evidently preferred to walk to Pontiac and back rather than hitch up a horse, for he always walked unless he got a ride with a neighbor. He sported no mustache, but wore a fringe of whiskers around his face and neck from ear to ear.

"He loved to hunt, not only locally, but made many hunting trips in western states. He lost his life through being accidentally shot by his own hand while hunting wild geese in the West."

It was Peter Dow who prevented a ditch being dug between Sylvan and Cass (then called Timbered) lakes. Willis Ward's father owned the marshy land between the lakes. He wanted to lower Cass Lake and thus make pasture land out of the marsh. But Peter Dow and his brother Scotchmen owned a part of the marsh, and would not hear of the canal. He obtained an injunction, was sustained by the courts.

Ward relates: "This had a great influence in my life. My father was naturally looked upon as an upstart in presuming to have so much to say when these pioneers had settled up the country from the start.

"Sensing this, my father thought it would not be agreeable for his children to attend school with the children at the Scotch School, our nearest schoolhouse. In consequence, he hired a teacher who boarded with us and taught us at home during our school years, which deprived us of schoolmates and playmates, a sad deficiency in one's life and education."

Peter Dow served in the State Senate. One tradition says that Dow and his brother Scotchmen formed the first curling club in America, in 1832. They played on the ice of Orchard Lake. A pair of early curling irons may be seen in the hearth of the fireplace of the Orchard Lake Police Station. They were presented by Dr. William Morley, first mayor of Orchard Lake Village.

Apple Island was first bought by William Dow, one of the four Dow brothers. He was smitten of a pretty girl in the neighborhood, and proceeded to build a fine house on the island with visions of living there happily with her "forever after."

When the house was nearly finished, William was ready to spring his surprise. But one afternoon, a helper asked him if he was going to the wedding that evening.

"What wedding?" asked William.

The helper mentioned his sweetheart for whom he was building the house. That stunned William. The hammer which he held in his hand dropped on his big toe. He never stooped to pick it up. He limped home, emigrated to California and found another girl to his liking.

Apple Island was next owned by "a Mr. Coats," member of the Coats thread family of Paisley, Scotland. He lived there only a few years, then sold it to Colin Campbell in 1854. Campbell's youngest son Forrest fairly worshipped the island and Orchard Lake.

"Forrest Campbell," wrote Ward, "was large of frame, genial, kindly, and active in sports. He was the life of the lake. He was everybody's friend, young and old, and could have no enemies. Foremost in all sports, he kept things humming. A nephew of his remarked that 'Uncle Forrest never grew up,' which really meant that he never grew old in spirit. He died in 1933."

By 1870, the Wards, the Campbells, and the Dows were no longer along in the Orchard Lake area. Along with the Wards, Gen. Joseph T. Copeland owned the 300-acre triangle between Orchard, Cass and Pine lakes. The Copeland family lived in a pretentious brick "castle" with impressive double towers.

About that time, some Pontiac businessmen entered into partnership with Gen. Copeland to build a summer resort hotel on Orchard Lake, using the "castle" as a nucleus. The grand opening was in June. A four-horse frontier stage coach with a cowboy driver plied at "top speed" between the Pontiac railroad depot and the hotel.

The hotel never flourished and foundered in the panic of 1871. The property was sold to Col. J. Sumner Rogers who founded the Michigan Military Academy, which continued until his death. (This is now the locale of St. Cyril and Methodius Seminary).

The Chapel

The increasing number of summer visitors on Orchard Lake brought concern to the Campbell family about the lack of a place of worship in the area. Perhaps spurred by the building of the new hotel and the influx of summer visitors, the Campbells did more than wish for a chapel: they took the lead toward building one.

The cornerstone was laid in October 1871. Then panic years came and completion of the building was delayed. The chapel, the first in West Bloomfield Township, was finally finished on July 18, 1874. *

That day of dedication will never be forgotten by the people who arrived on foot, on horseback, in carriages and by boat. Among them were many whose hands had helped to hew the timbers and erect the building which, now complete, stood proudly on the little knoll between the toll road and Orchard Lake, in its grove of young oaks and hickories.

On the lake, a thirty-one foot two masted gaff rigged sail boat which had cast off from the island, neared the dock. Its pilot was Forrest Campbell, known as the most skillful sailor on these lakes.

Among the first to step ashore were architect of the building Henry T. Brush and his wife, Jeannie Campbell Brush. Then followed Colin and Caroline Campbell and Professor Charles Louis Loos of Bethany College, who was to preach the dedicatory sermon. Dr. Loos had brought his daughter Louise with him, which proved to be the beginning of a romance as she later became Mrs. John Campbell.

John Harvey and his wife Jessie Campbell Harvey were in the group, and other guests who had shared the hospitality of the Campbell home. A young girl named Caroline, after her mother, was called "Tina" by her family. She too was in the group. On her the mantle of her mother's faith and devotion was destined to fall. With warm fervor known to pioneers in a sacred cause, Colin and Caroline Campbell greeted those that were arriving. Even Michigan's Governor John J. Bagley came.

*This description of the dedication and the subsequent history is from the text of the 75th Anniversary Pageant, July 17, 1949, as compiled by Mr. and Mrs. C. E. Summers, from data in Miss Caroline Campbell's book written for the 50th Anniversary, from data furnished by Harry Satterthwaite, Mrs. Law and others.

A whistle blast announced the approach of the Little Steamer "Pride of the Lake" and as the reeds off shore waved in the back wash from the reversed screw propeller* the gang plank was lowered and some forty people gathered from the two summer hotels, came ashore.

As the hour set for the services approached, the entire company led by Mr. and Mrs. Campbell filed into the Chapel, filling it to capacity. In this congregation with her parents was a little girl named Nettie Dickie who later became Mrs. Frank Watchpocket. **

This fulfillment of Mrs. Colin Campbell's dream came largely through her own faith, courage and hard work. Three years earlier the cornerstone had been laid, the site donated by the then State Senator Peter Dow. That canny Scotsman made provision in the deed that the property revert to him if it should cease to be used for a church.

The great depression of the 1870's made it impossible for Colin Campbell, proprietor of the largest dry goods store in Detroit, to raise the necessary \$3,000.00 cash to erect the church at once. Such funds as he could set aside aided by a few hundred dollars subscribed by friends were still short of what was needed. Mrs. Campbell finally raised the money by many sacrificial savings and earning money in various ways with her own hands. An example of her resourcefulness is found in the story which tells that she gathered quantities of grapes from their island vineyard and sold them on the Detroit market.

* * *

It is well for our generation to pause here and pay tribute to the devotion of the Campbells during those years. Life seems so easy now, compared to those days of hardship that we can scarcely appreciate fully what the Campbells did to maintain the chapel. In their later years they were no longer able to meet the maintenance costs. Then it was that next-door-neighbor Howard Bloomer, in his own quiet and unassuming way, painted the building, kept it in repair, and cut the weeds in the church yard. What we have today stands on a solid foundation of sacrifice by those who have gone before.

*The text of the 75th Anniversary pageant said "reversed paddle wheels". C. E. Summers subsequently found an old print which showed that the boat was driven with a screw propeller.

** Mrs. Watchpocket was present at the 75th Anniversary pageant, on July 17, 1949 and signed her name in the register. She was then a great grandmother, whose thread of life united the long ago with that celebration. See her picture on page 10. At this writing (Dec. 1958) Mrs. Watchpocket is living.

The First Fifty Years

In the years that followed the dedication of Orchard Lake Chapel, the church was served by able ministers of various denominations. Throughout her long life Mrs. Colin Campbell kept faith with her vision for this place. Her daughter, Jessie Campbell Harvey, was a most devoted helper. Through more than thirty years, she served as organist and thus endeared herself to the whole community.

As the fiftieth anniversary approached, great changes had taken place in the Community. The pioneers, of course, were gone. Most of their descendants had moved away. The land surrounding Orchard Lake had largely come into the hands of a single family. Many homes of the study clan that had peopled these shores, were destroyed by fire or decay, and never rebuilt. When the automobile came, religious people in the surrounding country drove to more distant centers to attend churches of their choice.

The "Church in the Wildwood," as it was then called, had one loyal friend: Miss Caroline E. Campbell. For many years she maintained the building by her own slender purse, almost unaided. Services were held each Sunday during two months (July and August) of each year.

During the summer, Miss Campbell lived in her ancestral home on the Island. Each Sunday morning, she prepared the elements for communion and placed them with the necessary linens in the communion basket. Her young man of all work who took care of her garden and whom she pleasantly referred to as her "Good Man Friday," then rowed her, with the basket, across to the church landing, by way of the lily beds. There she gathered a sheaf of white water lilies, which she subsequently draped across a corner of the pulpit.

As the congregation gathered, Mrs. Campbell would pass along the aisles, with a hand shake and a friendly word for each one. Those attending were local residents, vacationers, and old friends of Miss Campbell and the church who sometimes came great distances to attend one of two of these summer services.

The ministers who usually donated their services, were without exception able preachers, usually city church pastors. However, the memory which those in attendance will carry through life is that of the friendly, lovable woman whose face and voice reflected every Christian virtue.

Much of the preceding history is from the story of Orchard Lake Chapel which Caroline E. Campbell herself wrote for the 50th anniversary. In as much as her account is a revelation of her character and faith, it here follows exactly as she wrote it in October, 1921:

Caroline Campbell's Story

For the Fiftieth Anniversary

Of the Laying of the Cornerstone of the

ORCHARD LAKE CHAPEL

A person born in this generation can form very little idea of the veneration in which the Lord's Day and the Lord's House were held by our fathers and forefathers. The Lord's House was indeed to them Bethel; and there they would go to meet their Lord through what would seem to us insurmountable obstacles. By the time this chapel was built, my parents had overcome to a large extent their Puritanical training in regard to the observance of the Sabbath, but the day was still held in joyful reverence. Although we had always daily family worship, and on Sundays a service of greater length, my parents felt that it was their duty to provide a place of public worship. Hence this chapel.

I know my father was as interested in it as my mother, and yet it always seems my mother's chapel, perhaps because she was here so many years after his death. She had been in the habit of driving in to Detroit to attend church services whenever it was possible, but that did not satisfy her; for she could not take all of the Islanders with her, and she greatly desired for them and for her friends and neighbors on the shore of the lake the same church privileges that she enjoyed. There was then no church building in this township, and I believe this is still the only one in West Bloomfield except the chapel in connection with the Polish Seminary.

My sister Jeanie at that time was engaged to be married to an architect, Henry T. Brush. Mother and he talked over this dream of hers, and soon the plans were drawn. Mr. Peter Dow, our good friend and neighbor, gave the acre of land for the lot, and in October, 1871, the cornerstone was laid. Financial depression throughout the country caused delay in the completion of the building; but my mother worked heroically, packing and overseeing the sale of grapes from our vineyard on the Island, and so as the result of the fruits of her labor the little church was finished and dedicated, July 18, 1874. Mrs. Dickie of Straits Lake, Mrs. Greer near Union Lake, and Mrs. Cuthbertson, Senior, of Orchard Lake, each gave one hundred dollars for this work. Mr. and Mrs. William Williams of Wales, who were visiting mother about that time, gave the communion table, Mrs. Annie Ellis, the wife of one of the deacons in our Detroit Church, the communion service; my aunt, Mrs. Jessie B. Linn, the big Bible; a friend from New York, Mrs. Seeley, the Bible cushion, and my grandmother, Mrs. Jean Linn, gave the tablecloths for the communion table, hemmed by her dear old hands; Henry T. Brush and my sister Jeanie, by that time his wife, gave the stained glass window, and John Harvey and my sister Jessie, his wife, gave the paint and varnish for the building. My brother John cut out and tacked up four beautiful mottoes; the pulpit and the old oak melodeon still in the chapel, came from our old Jefferson Avenue Church in Detroit.

On July 18, 1874, there was a great gathering in the little chapel, with guests of note, among them the governor of the state, John J. Bagley. There were two hotels on the lake then, the present one, then known as the Orchard Lake House, and the Orchard Lake Hotel, on the site of the present Polish Seminary. My mother's guests were provided for as far as possible on



Above photograph by courtesy of Mrs. David J. Law of Detroit. Photos on pages 2, and 15 by courtesy of Charles Wright, all other photos by J. A. Van Coevering.

the Island; but many were entertained at the hotels. There was a small steamboat, called "The Pride of the Lake," that called at both hotels and carried the guests to the service. For many years this boat brought worshipers to the little chapel; and later on still another steamer, called the "Dell," did likewise.

In those days the chapel was almost always full. There were people from the two hotels, from the hotel called Interlaken, on Pine Lake, and from Oak Grove, then known as Cottage Hill. The dedication services were conducted by Charles Louis Loos, Professor of Ancient Languages in Bethany College, West Virginia, and later President of Transylvania University, Lexington, Kentucky. Prof. Loos brought with him his daughter Louise, who, as a result of this visit, became the wife of my brother John. That was the first romance in connection with the little chapel.

At the opening service, my brother Forrest acted as commodore, and piloted the fleet from the Island. He has continued to do this Sunday by Sunday from that time to the present day. He has seen that the preacher, if on the Island has been rowed across to the chapel, owing to the uncertainty of a sailboat's reaching a definite place at a definite time. During most of the years he has acted as deacon; but latterly he has taken a more prominent part in the services, and his beautiful words have touched all our hearts.

My mother's great desire, of course, was to have a regularly organized church here, but that dream was not to be realized during her lifetime; and of course, as we know, it is not yet fulfilled. In those days we had not learned that certain places were considered strategic points; nor were church workers specially trained for church service. We have discovered that this is not a strategic point; therefore it could get no help from the missionary societies after my father and mother were no longer financially able to support an evangelist at this place. For one year, Gilbert J. Ellis, who had served our Central Church in Detroit, labored here. During his ministry, Mrs. Peter Dow, her daughter, Mrs. George Gilchrist, and Mr. Dow's niece, Miss Ellen Dow, also three members of the Scharnweber family, from Commerce, were baptized in the bay here by the chapel, and received into fellowship with the Church Universal; for, as we know, there was no organization here.

Of Mr. Ellis I wish to record that on severing his connection with the Central Church of Detroit, he gave his services for a year without money and without price to the upbuilding of the work here. He was a young man of great devotion and piety, and lived during the winter of his ministry here, on the Island, with his two sisters, one now a prominent physician in Knoxville, Tennessee, and the other a professor of Greek and Latin in one of our church colleges in Virginia.

Except for this year of evangelistic work, busy business men or ministers on vacation have conducted the services, making a great effort, as my mother used to say, "to keep the Lord's banner from trailing in the dust." The services have not accomplished any real aggressive work, but have been a witness to the countryside of our faith in the Lord Jesus Christ and our effort to keep the fire glowing on His altar here.

In the early years, Pres. Loos preached only two or three times each year in the little chapel. My father, until his death in 1883, took an active part, and friends, notably Mr. Walter Sanderson, whose family lived for ten summers on the Island, helped greatly. Mr. Sanderson was one of the most genial of men; a leader of sports and a veritable fairy godfather to the children. Dr. E. A. Lodge also visited us occasionally on the Island and preached for us here.

There was constant anxious thought to have the pulpit filled, and always anxiety about the weather for fear storms would prevent our crossing the lake.

As we recall those old times, it is well to think for a few moments of those that many of you have never seen. I hope I may be pardoned if I speak with pride of my father and my mother. More thoroughly devoted Christians it would be hard to find. I wish I could make you see my father. He was of medium height, with the kindest face imaginable. He had the clearest, bluest eyes, filled with friendliness and what some one has called a pilgrim look. He really dwelt in the world of spirit. His chief work was his Master's business. No trouble was too great for him to take to help anyone in need of assistance. He made no distinction of race or color or creed. He was everybody's friend. He was the head of the largest retail drygoods firm then in Detroit, and of course was a very busy man. However, he was, nevertheless, the senior elder in our Central Church in Detroit, and fulfilled the Biblical conditions of that office, -- "apt to teach, given to hospitality, a lover of good men." In this chapel he was stricken with his final illness while he was presiding at the Lord's Table, and Mr. Frank D. Taylor came forward and finished the service. That was the beginning of Mr. Taylor's work here.

My mother was a woman of strong intellect, more stern and rigid in her beliefs than my father. She grew, however, more and more broad and mellow as the years went on. She was grievously handicapped during a great part of her life by very poor sight, which made her appear, perhaps, a little less friendly than my father. The more one knew her, however, the more was she loved and honored.

She seemed to know the Bible from beginning to end, and could supply any word, if in reading to her, some one hesitated. She taught us all to read, using the Bible as her text-book; and my niece, Mrs. King, her last pupil, at the age of seven had finished reading the New Testament to my mother. Mother's familiarity with the old hymns was remarkable.

She knew, too, the standard old authors of her childhood days, repeating passages from Shakespeare, Goldsmith, and others. She hailed, too, with delight, the advent of the later writers, and nothing gave her more pleasure than to be read to; and never was there a better listener. Her comments seemed to illumine the pages read, and her mind was a veritable storehouse of "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

In spite of her poor sight she was always busy, sewing (we have sometimes threaded forty needles for her before going to school), tending dearly loved plants, visiting the sick, comforting the afflicted, to doubters "justifying the ways of God to man." She was a tower of strength to all who knew her. Moreover, she had a keen sense of humor, and a bright cheeriness that made her a friend worth while to old and young. She was a great lover of children and a born diplomat in her dealings with them.

It is touching to recall that the first funeral in this little chapel was that of my sister Jennie [*also spelled Jeanie in earlier paragraph*], Mrs. Henry T. Brush, who died at the early age of twenty-one, just two months after the dedication. Many funerals of the old pioneers have been held here, also that of my father, in 1883. All these have touched it with a sacred sadness.

Pleasant times, too, have occurred here, Sunday School conventions, picnics, and a few entertainments, but never a wedding. Some of my nieces have greatly desired to have their marriage service here, but the difficulty of transportation of guests to and from the Island has been against the plan.

I have touched upon the work here of some of our friends. I wish now to speak of them a little more in detail.

After visiting at the Island and speaking here occasionally, Dr. E. A. Lodge moved to the Wilson house on Pine Lake. He was a prominent physician of Detroit, the father of three doctors and also of John C. Lodge, now President of the Detroit City Council. Dr. Lodge held services here both summer and winter, had these stoves put up, and saw to the warming of the chapel in winter. This, of course, entailed much trouble and hardship, but he faithfully devoted himself to the work until his death. With a large practice, however, he could not further church organization. To us he was, indeed, the dear friend, the beloved physician, ministering to our family both in sickness and health, and lovely closing my father's eyes in his last sleep. *

Working with Dr. Lodge for a time, and then taking his place as far as possible during the summers only, was Mr. Frank D. Taylor, of the Elliott-Taylor-Woolfenden Co., of Detroit, and for many years President of the Y.M.C.A. of that city. He was a busy man, indeed, and a prominent member of the First Congregational Church of Detroit. Nevertheless, he entered most heartily into every effort put forth here, and for twenty-seven years came from his summer home on Cottage Hill to give us most helpful, beautiful messages. He brought with him guests who would sing to us, and ministers, two of whom, Dr. Frank Bailey of Westminster Church and Dr. Marcus A. Brownson of the First Presbyterian Church in Detroit, gave us two never-to-be-forgotten sermons, one on the growth of wheat in a neighboring field, comparing it to the growth of the Christian; and the other, on the Sea of Galilee, comparing life there and on this lake.

In one of his tender sermons Mr. Taylor recited a hymn new to us then, but afterwards to be associated always with him:

*"There's a wideness in Gods' mercy,
Like the wideness of the sea."*

It is good to leave such messages to be treasured during the hearers' lifetime. No one in all the years has done more for the success of the services than Mr. Taylor.

Some of you can recall President Loos. My father and mother met him at a church convention, and invited him to visit the Island soon after their purchase of that spot. From 1858 to 1911, a period of fifty-three years, he spent some time on the Island each summer, with the exception of two summers, one when he was in Europe, and the other when he was visiting a son in the far West. After my mother's death, he and his daughter, the widow of my brother John, spent their summers with me on the Island, until his death in 1912; and during these latter years he took almost entire charge of the services. All who have seen him will never forget him as he stood clasping with both hands the back of one of these chairs, his spare figure all alive and responding to his earnest thoughts; his clear-cut intellectual face, with his crown of white hair, touched often with the lilac color of aspiration, falling from the stained glass window above his head. That picture seems to linger here, a perpetual benediction.

*(EDITOR'S NOTE: The John C. Lodge Expressway bears the name of this distinguished son of Dr. Lodge. Harvey Lodge, currently (1959) State Senator from Oakland County and Brig. Gen. Charles A. Lindbergh are grandsons of Dr. Lodge.)

After President Loos' death, his son Charles Louis Loos, Jr., Principal of Steele High School, Dayton, Ohio, took up very reluctantly the work laid down by his father. He was a very modest man, not a preacher, but a teacher, and he feared to try to fill his father's place. I know no one who labored here at a greater personal sacrifice. His father spoke with joy; he from a sense of duty, faithfully and devotedly taught the young people especially to love the person of Christ, and pictured vividly the Lord's service in its environment. Nazareth, the Feast of Tabernacles, the Sea of Galilee were pictured most vividly to us, giving us almost the feeling of having visited the Holy Land, and having followed in our Master's very footsteps.

Some great missionaries have spoken here, the two most prominent being the Rev. Dr. Wm. Harvey, my sister's brother-in-law. For a lifetime he was stationed in Cairo, Egypt. Another was Mr. E. T. Williams, of Nankin, China, now prominent in Far Eastern affairs in Washington. Miss Peters, also of China, addressed us here.

Another fine missionary address, although not by a missionary on the field, but a fervent missionary worker at home, was given by my sister Jessie, Mrs. John Harvey, after her return from a trip with her husband to the Holy Land. She told of her visits to the missionary stations in Egypt and Syria, and gave a wonderful word picture of the lonely Isle of Patmos at sunset time. We have missed her sadly from the services latterly; for fully forty years she was an earnest supporter of the work, besides playing the organ and leading the singing on Sundays; but her presence seems still to abide with us.

Some of us can recall the neighbors who came in olden days to meet here; the Dows, the Gilchris, Mrs. Fillans, the Cuthbertsons, the MacCallums, the Dandisons, the Greers, the elder Mrs. Dickie, Mrs. Shurston, and the cottagers, including the older Leete family, the younger Leetes, the Taylors, the Shipmans, the Blacks, the Leggetts, the Baths, the Hulls from the Military Academy, the Lormans from Green Lake, and the Islanders, including dozens of children, grown now to manhood and womanhood.

In olden days every visitor on the Island was expected to go to church. Guests at the hotels, campers on the Lakes, people from far and near have gathered here, and have been blessed in coming, as we have been blessed by their presence. Especially, however, do we feel blessed by the memory of the just men and women made perfect, who have passed on to Islands of the Blessed. When we recall them all, what a host! Our hearts fill up with gratitude for them all, and we thank God upon every remembrance of them.

What we were to do after the death of Mr. Loos in 1917, was a great problem. There seemed to be nobody to take his place. I wrote to several of the kind friends who had been attending the services latterly, knowing they were very busy men, but asking their aid. How nobly they have responded to the call you know as well as I. Faint hearts have grown strong, faltering words have grown firm, and a grim determination has seemed to take possession of us all that the little chapel shall not pass! Friends generous beyond belief have risen from the darkness that fell upon us. Gifts material as well as spiritual have been showered upon this little shrine. Servants of God have ministered to us as of old. God has given us more than we can ask or think.

And so on this fiftieth anniversary of the inception of this chapel, let us thank God and take courage, knowing that He is able to keep that which we have committed to Him in safe keeping. I feel that if my parents could now see their son, their grandsons, and their great-

grandson taking part in these services with reverence and devotion, “they would see the travail of their souls and be satisfied.”

May we all, here today, one family in Jesus Christ our Lord, say reverently and fervently the words of one of the grand old hymns:

*“Faith of our fathers, holy faith,
We will be true to thee till death.”*

CAROLINE E. CAMPBELL

October, 1921.



The Chapel Becomes A Church

After the first 50 years, the "Church in the Wildwood" continued to serve as a chapel for summer residents. Services were held during July and August. During the long winter months, its doors remained closed. Its snow-covered driveway was never disturbed except by occasional ice fishermen who used it for access to Orchard Lake.

As the years passed, Caroline Campbell became anxious about the future of the little church. She could not bear to think of it falling into neglect and decay. She could foresee the day when she would no longer be able to assume the burden of its care.

In 1931, she helped organize a corporation to be known as "The Orchard Lake Christian Church." The corporation consisted of descendants and relatives by marriage of Mrs. Caroline L. Campbell. The heirs of Mr. and Mrs. Campbell signed quit-claim deeds transferring their rights, title and interest in the church property to the corporation. The first corporation board consisted of Dr. Neil Bentley, Miss Caroline E. Campbell, Mrs. Annie Brush King and Mrs. Forrest E. Campbell.

One provision of the Orchard Lake Christian Church Corporation called for services in the chapel at least once a year. The first of these recorded annual vespers was held in July, 1937. About 250 people gathered on the lake shore. The speaker was Dr. Edgar DeWitt Jones, then pastor of the Central Woodward Christian church in Detroit, where Miss Caroline Campbell was a member.

For several years, these annual vespers became the high point in the church's continuing life. Through them, friends of the church increased, including many Central Woodward families, who shared in the gatherings. As Miss Campbell's health began to fail, the family of Harry Satherthwaite began to carry a large share of the duties of the corporation. His leadership and untiring effort led to the establishment of a year-round church in later years.

Great changes were taking place in the area, caused by the automobile. Good roads were built. People discovered 35 miles from Detroit was no longer a prohibitive distance. Summer cottages became year-round dwellings. New homes sprang up around the lakes. A new community called Westacres was laid out to create a new pattern of living. The "flight to the suburbs" began.

Westacres was soon a community of young parents with growing children. Some of these parents were concerned about the need of religious education. They began a Sunday School in 1936 with the help of Mr. and Mrs. Charles Bragg of the Christian Church in Pontiac, Rev. and Mrs. Donald Carmichael, retired Presbyterian minister, who lived near Twin Beach Golf Course, and others.

Sunday School was first held at the Westacres Clubhouse. Volunteers swept out on Sunday morning, carried chairs from Twin Beach and classes got under way with

about 40 pupils. Beltrum Cox was the first superintendent of the Sunday School. A rented piano helped with the singing. Mrs. George Killen was the pianist. Among the



original teacher-names were Cox, Demine, Hoban, Baldwin, Phillips, Monson, Killen, Meisel, Lewis and Cowin. Soon after, Mrs. Charles Kurzweil also became a pianist, and the list of teachers' names was increased by those of Pflug, Marble, DeCou, Dodd, Hausauer and Wheeler.

In the summer of 1939 the clubhouse was closed and the Sunday School was without a home. Teaching continued under trees on handmade benches. When the piano was not available, Harold Welch led the music with a trombone.

It was novel and nice to meet outside when the weather allowed. But winter was just ahead. Something had to be done. The Westacres folks thought of the chapel on Orchard Lake used only once a year for vespers.

Arrangements were made through Harry Satterthwaite with Miss Campbell. In the fall of 1939, the Sunday School moved to Orchard Lake chapel. Thus, the two joined hands to fulfill the hopes of Caroline Campbell. It paved the way toward establishing year-round activities.

In October, 1939, Miss Caroline E. Campbell died. She was long the generating force in the activity of the church. Her never-to-be-forgotten life had ended. On November 5 a memorial service in her honor was held in the chapel. Two years before her death she had asked that the chapel which was light gray, be painted white. This was done by volunteers.

During November, 1939, the Orchard Lake Christian Church corporation was enlarged to include representatives of the community interested in establishing a permanent church organization. The new corporation included Mrs. Forrest Campbell, Mrs. David Law, Dr. Neil Bentley, Colin Campbell, Douglas Campbell, representing the Orchard Lake Christian Church Corporation, and Harold L. Welch, C. E. Summers, Ray D. Baker, Carner Baldwin, Beltrum Cox and Harry Satterthwaite, representing the Orchard Lake Community Church Corporation. Of these, all except Mr. Cox were elected trustees, thus making a board of 10 members.

An operating committee consisted of Satterthwaite, president; Welch, secretary; Baker, treasurer; Summers, Baldwin, Douglas Campbell and Barton Jenks. Jenks was manager of the Oakland Housing Corporation, founders of Westacres. The committee was charged with providing "heating and toilet facilities without placing a lien on the property."

The new venture of year-round activity had its difficulties, but the determined group of Christians were not to be discouraged. Heating stoves were loaned by Mr. Howard Bloomer, a neighbor and friend of the church for many years, and Mr. Fred Wilkins across the lake. The memory of the long stove pipes will live forever in the minds of many, particularly those who put them up and took them down.

On cold Sunday mornings, Art Hoban started the fires early to make sure the chill would be gone by Sunday School time. No one but he will ever know how long it took to establish a good draft in the stove with the forty-foot horizontal pipe!

Heat there was for those who could get close enough, at least on one side. Never was there need for ventilation; the cracks in the floor provided amply. Wire and fixtures were donated by Mr. Waldo Turner and installed by a group of interested men members led by Eugene Eipper. And so the church was electrically lighted.

These were only part of the many responsibilities of the operating committee. A pastor was needed. Repairs had to be made. A budget of \$800 was raised for the next six months. In the fall of 1939, the High School Youth Group was begun, meeting at the home of Mr. and Mrs. Harold Welch, the sponsors.

In the fall of 1939, the first chancel choir was organized, with Mrs. Harold Welch as director. There were 10 women and nine men. This choir was a vital influence in the early days of the church. Many times there were more people in the choir than in the congregation. At such times the choir would come down to sit in the pews to swell the congregation.

The first organ was a treadle type with two bellows. One Sunday, Mrs. Welch as organist was pumping vigorously for a "double forte" effect as the men approached a climactic note in the hymn "God of Our Fathers." In the middle of the "fortissimo" the organ went BANG! After that, the organ limped through to the finish on a single pedal.

Early in 1940, Rev. J. Edgar Williams, a retired Friends preacher living in Detroit, was engaged as pastor. Having no car, he was unable to do pastoral work unless a member furnished transportation.

In the same year, the church was provided with a bell from the collection of Mrs. R. D. Baker. Hanging the bell was an "engineering feat." Appropriate ceremonies marked its first ringing.

In the summer of 1941 Dr. Charles M. Sharpe of McConnellsville, N.Y. provided preaching and pastoral leadership, and helped in planning toward a full-time pastorate for the church. His wife gave valuable assistance to the Sunday School. Following their return to New York Dr. Rufus M. Turner, a retired Baptist minister, supplied the Church until June of 1942.

For four years, the Orchard Lake Community Church was conducted as an independent congregation. Without denominational support, progress was rather difficult.



REV. BARNEY D. ROEPCKE

Always confronting the group was the need of a full-time pastor. With the help of Rev. Henry D. Jones, then Director of Dodge Christian Community House in Detroit, a study was made of the area. Also the possibilities of the Church's uniting with a denominational organization were investigated. Mr. Jones was here during July and August, and upon his return to Detroit, Dr. T. A. Cosgrove of Auburn Heights, a retired Presbyterian minister, took over the work. Encouraging progress was made in the life of the church.

On October 24, 1943, the Presbytery of Detroit met in the church to constitute and enroll it as the Orchard Lake Community Church, Presbyterian. On this eventful evening 59 persons inscribed their names as charter members. John Emmert, John Broekhuizen, Harold L. Welch, Arthur Willis, and Charles Wright were elected elders, forming the first Session. They were ordained and installed by Rev. Henry D. Jones. The first Board of Trustees comprised Caleb E.

Summers, Ray D. Baker and Al Booth. It held its first meeting on October 24, 1943.

The Church now duly constituted, extended a call to the Rev. Barney D. Roepcke*. His installation followed on October 31, with Dr. Willis L. Gelston, moderator of the Presbytery, presiding, and neighboring pastors participating.

Now a time for laying foundations. For about three months, the elders spent one night each week with the new pastor studying the needs of the area and making plans for the future. There was need for strengthening the church school program by the purchase of new hymnals and addition of modern facilities.

During the first winter the congregation was surprised one Sunday to discover Charles and Anne Lindbergh present. During his visit with Mr. Summers following the service, "Lindy" commented, "Being an engineer, tell me what holds those stove pipes up." His subsequent gift made possible the redecoration of the walls of the Sanctuary.**

One warm evening in June of 1944 found the congregation gathered for supper in the Westacres Clubhouse. Following the supper, the plans for the basement addition were discussed and approved.

*Born August 10, 1914 in Gregory, Michigan, Alma College, 1940; McCormick Theological Seminary, 1943; married Lois Lindsay, 1943.

**Brig. Gen. Lindbergh's mother, Mrs. Evangeline Lodge Land Lindbergh was buried in Pine Lake Cemetery on Middle Belt Road on September 16, 1954. The funeral service was at Orchard Lake Church, with Rev. Roepcke officiating.

With Mr. Baker's help, the aspects of action got under way with excavating equipment unloaded in the yard the day before the Vesper. The old Church was lifted heavenward two feet, and the way in was narrowed to a plank. Many went in and out and found food for thought and help for living. As the building progressed money was needed. Five thousand dollars was the first sum asked, and it came in excess of the asking, which is the Spirit predominating the fellowship through these years.**

Other things besides the physical improvement of the building occupied the time of the busy people. The first communicant class was trained in the pastor's home, and confirmed in the Church on Palm Sunday 1944 – Grace Booth, Fred Draheim, and John Webster. The cancel choir was growing under the leadership of Mrs. Harold Welch, later succeeded by G. Thomas Hartle. A Junior Choir under the direction of the John Broekhuizen's, soon outgrew itself to become a Girls' Choir, and Boys' Choir. A Cherub Choir was organized, directed by Mrs. Welch, then a Junior Choir, under Mrs. Thomas Hartle. By 1949, 120 persons were enrolled in these five choirs, all under fine volunteer leaders.

As the years passed, there was growth and change. The men of the church rebuilt the chancel to make it more functional. The women carpeted the chancel and the aisle. There were many gifts from time to time; the electric organ from the Summers, Bakers and Tantons, the "little mother chimes" from Howard Bloomer (the church's neighbor to the west) in memory of his wife, the communion table from the Harry Swans, the credence table from Mr. Miriam Haddock, the baptismal font from Mrs. Baker, the lighting system from Mrs. Elwis H. Kirby. Along with these gifts, there were the regular and faithful contributions which financed the work of the church.

By 1949, the church school had grown to 225 from a beginning of 60. It had 25 teachers. The woman's association numbered 135. This group carried on the missionary endeavors of the church. There were many young people in the Westminster Fellowship.

A Men's Fellowship was organized. The Kuples Klub was formed. Many of this group of 43 couples had been married in the Orchard Lake Church.

First aided financially by the Presbytery of Detroit for one half the minister's salary, the Orchard Lake church assumed self-support in the Spring of 1947, adopted a budget of \$10,300 and over-subscribed it.

Between 1943 and 1949, 143 persons were baptized, 273 persons were received into church membership.

**It was not possible to mortgage the property in those days because of the reversion clause in the Dow deed. This was later rectified by a merger of the two corporations. The Orchard Lake Christian Church held title to the property. The Orchard Lake Community Church was the church operating corporation.



75th Anniversary Celebration

In 1954, two morning services were begun, at 8 a.m. and 11 a.m. The following year, the early hour was changed to 9:30 a.m. and after that, to 9 a.m.

On Sunday, July 17, 1949 the church celebrated its 75th anniversary. Church school was held as usual at 9:45 and worship service at 11:15 with Rev. Roepcke preaching. In the afternoon, with the sun shining brightly, the people gathered for the anniversary pageant. C. E. Summers was chairman of the event.

At 3:30 p.m. the chimes range out to bounce their music over the lake to the far beyond in a carillon recital by Thomas Hartle.* At four o'clock came the historical pageant under the direction of Mrs. William Webster re-enacting the highlights in the history of the church.

First was a scene depicting the dedication of the chapel, next the preparation of the church for worship, then a meeting of the trustees of the Orchard Lake Christian Church. Costumes of the past, worn by church members, gave the scene a living reality.

A re-enactment of the installation of Rev. Barney Roepcke as minister followed, to be climaxed by the singing of Onward Christian Soldiers by the colorful massed choirs including the cherub choir in the red bows and beanies, the youth choir in white and blue, the chancel choir robed in maroon, and all the people.

*Mr. Hartle contributed greatly to the musical program of the church for many years, not only through direction of the choir, but also with many original compositions. The organ now in the chapel was once in his home. On it, he played his original compositions for the first time. The organ was purchased from Mrs. Hartle after her husband's death in 1958 with several memorial funds, listed in the Book of Remembrance. This book may be seen in the church narthex. It contains the record of memorial gifts made in fond memory of departed friends and relatives. It also contains the names of those of this church who gave their lives for their country.

The pageant was presented outdoors with the churchyard filled to overflowing. Following the tableaux, there was a moving recognition of Mrs. Nettie Dickie Watchpocket, the only survivor who had been present at the chapel dedication in 1874, and the presentation of a bronze tablet commemorating the founders of the church.

Commenting on the 75th anniversary celebration, Church Editor Adrian Fuller wrote in "The Detroit Free Press" on July 3, 1949:

"Not long ago, we were among the visitors at a celebration of the 75th anniversary of a rural church. The service was one of the most satisfying we have attended in a long time.

"The program was held in the open air on the shore of a beautiful inland lake, a hundred yards from the church. Venerable oak trees formed a canopy for the pageant re-enactment of the church's history. This service was unique in our experience.

"It was the record of 75 years of service to the countryside. Woven into succeeding episodes was the story typical of the rural church in America.

"All this was in the shadow of the small frame edifice itself. But the thing that loomed so large in our thoughts as we drove back to the city was that we had seen and heard evidence that the rural church in America is not wholly a thing of the past."

The trustees appropriated \$200 for the 75th anniversary celebration, mostly for supplies, invitations, stamps and edibles. Chairman Summers spent \$201.62 balancing the books with \$1.62 from "an anonymous contributor".

Mrs. Nettie Dickie Watchpocket and Rev. Barney Roepcke



The Present And The Future

The 75th Anniversary in 1949 was indeed a highlight in the church's history. It seemed to be a springboard toward greater goals. The church building was no longer big enough to house either the worship services or the Sunday School. The pastor needed a manse. Committees were formed to fill needs.

The building committee made plans, but when it wanted to put them into effect, was stopped by conditions beyond its control. The Orchard Lake Church was an historical village landmark. The Village Council was sympathetic with its plans. But it held up granting a building permit for fear of jeopardizing its court case with Our Lady of Refuge Church to which it had denied a permit to build in a residential area on Commerce Road.

While waiting for the building permit, there were several campaigns for the building fund, but lacking a definite building date, they were only moderately successful. Before long, the 75th anniversary celebration, instead of being a springboard for greater things, became a shining peak in the church's history which somehow belonged to the past.

The growth of the church, however continued. When the building permit impasse was resolved, the building committee consisting of John J. Emmett, Harold L. Welch, C. E. Summers, H. C. Woodbridge, Henry Corsette, Ray D. Baker, and James Crisman completed the basement structure for the new wing at a cost of about \$25,000. This provided for needed Sunday School rooms.

The Church engaged the architectural services of Donaldson and Meier. Mr. Donaldson, who founded this firm in 1879, began his career in the office of Henry T. Brush who designed the original chapel. This chapel was conserved in plans for the present sanctuary.

The next stop was to remodel the Sanctuary. Its arrangement was completely "turned around," with the entrance from the south instead of from the north, to allow for a friendly narthex in the new building.

In the summer of 1956, Rev. Barney Roepcke received a call to serve as assistant pastor for the large First Presbyterian Church in Kalamazoo. He accepted. Upon his leaving, the congregation came to make up the largest gathering since the 75th anniversary celebration itself. As a token of appreciation for 12 years of pastoral service, it gave him and his wife Lois a purse of \$600 and wished them God-speed in their new location.

Now came the task of finding a new leader not only to finish the building program, but also to revitalize the congregation. Chairman John Emmert drove his committee hard in the effort to find a pastor and preacher with just the right talents for the job.*

They looked far afield, then found their man almost on their own doorstep. As if by Divine direction, they became aware of Edward D. Auchard, associate pastor for the First Presbyterian Church of Pontiac. The congregation followed the committees recommendation and called him. **

Mr. Auchard was installed on February 17, 1957. Quickly the congregation rallied to his persuasive eloquence, his good humor, his understanding and his ability. Plans for completing the church addition were given target dates. The needed money was negotiated through a bank mortgage. The budget was increased to meet the mortgage payments. The budget recommended to the 1959 Annual meeting is \$57,180. The Every Member Canvass indicates a slightly larger income can be expected.

The successful completion of the building and its dedication services is the occasion for this book.

* * *

Perhaps at this juncture, your chronicler should pause to take inventory. Church membership is now 694. The church facilities are used by 500 families. The over-all responsibility for the work of the church rests on 18 members of the Session, of which seven comprise the Board of Trustees. The Session is responsible for the spiritual welfare of the church; the trustees for the temporal: i.e., budgets, building and maintenance. There is also a Board of Deacons of 12 members, which is the church's arm of mercy.

Under direction of the Session's Christian Education Committee, a program of adult education was begun in 1957. Three Sunday evening seminars were held, four to six weeks each. They covered Bible study, the Christian Approach to Family Problems, and Church officer training.

*The pastoral committee: John Emmert, John Ashby, Harold Welch, Mrs. Wayne Helfrish, Mrs. Pat Shafrick and Mrs. Elizabeth Rutledge.

**Edward D. Auchard, born in Riley County, Kansas, 1920. Married Elma Breckenridge of Woodston, Kansas in 1944. Joanne was born in St. Louis, Missouri in 1946. Educated: Kansas State College and York College, York, Nebraska (A.B., 1941); Eden Theological Seminary, St. Louis, Missouri, Bonebrake Theological Seminary, Dayton, Ohio (B.D., 1948) and Louisville Presbyterian Theological Seminary, Louisville, Kentucky (Th.M., 1952). Previous pastorates: Community United Brethren Church, Riverdale, California, 1941-44; Presbyterian and United Brethren Churches, Raymore, Missouri, 1947-49; Grace Presbyterian Church, St. Louis, Missouri, 1949-53; and First Presbyterian Church, Pontiac (associate pastor) 1953-57.

The church's missionary effort is extended chiefly through the General Boards of the United Presbyterian Church, U.S.A. and is included in the annual budget. The church has a special relationship with Rev. Henry D. Jones, formerly of Dodge Community House, and now fraternal worker in the Far East.

Through the Detroit Presbytery and Michigan Synod of the United Presbyterian Church in the U.S.A. the Orchard Lake church has special interest in Alma College, the Presbyterian Campus Foundation, Presbyterian Village and Presbyterian neighborhood houses in Detroit and is affiliated with the Detroit, Michigan, and National and World Councils of Churches.

The music program of Orchard Lake Church, important from the beginning, continues in high regard. There are five choirs:



Chancel Choir, 24 members (10 men, 14 women) directed by Mrs. Norman Smith.

Westminster Choir, 40 boys and girls of high school age, directed by Clarence Brown.

Choraler Choir, 28 girls of Junior-High age, directed by Mrs. Smith.

Crusader Choir, third and fourth-grade boys and girls, directed by Mrs. Smith.

Cherub Choir, children of kindergarten and first-grade age, directed by Mrs. Gloria David.

Over the years, the choirs have built up a valuable library of music. Mrs. Smith attends the annual summer workshop for choir leaders at Michigan State University, and points out that Orchard Lake Church choirs are no "window dressing."

The Chancel Choir has an enviable reputation for fine music and excellent singing. The Cherub Choir, about 40 children in red bows and beanies, share in the workshop service four times a year to make a colorful and inspiring contribution. Other choirs take their turns at intervals.

Highlights of the choirs' year are the Christmas Music Festival and the Maundy Thursday Service.

"These are times when the choir members feel very close to God," comments Mrs. Smith. The music of the Maundy Thursday service is traditional, and is sung only on that occasion.

The youth program is important in the Orchard Lake Church. It begins with the Church School of which Mrs. Dan Geisler is Superintendent. There are 521 pupils and

62 people on the staff. The pupils are divided as follows: 14 Senior High; 57 Junior High; 149 Junior; 138 Primary; 73 Kindergarten; 32 Nursery and 58 Pre-Nursery. Most classes have two divisions, one each meeting during the 9 a.m. and 11 a.m. services.

There are two youth groups: one for Junior High the other for Senior High School ages. The Junior High group enrolls 43, averages about 35 at its Thursday meetings from 5 p.m. to 7 p.m. There is usually a supper, followed by a planned program of discussion and worship. Junior High activities include social events, Christmas caroling and Hallowe'en "UNICEF" collections.

The Senior High School "Westminster Fellowship" averages about 15 on Sunday evenings from September to June, about half of the total enrollment. It is sponsored by Mr. and Mrs. John Emmert. There are discussions, Westminster lessons and social evenings. This group sponsors a meeting for college students during the Christmas holidays, attends the Fall Workshop and the Spring Youth Rally of Detroit Presbytery, sends delegates to the Summer Conference at Alma College and to the Summer Camp Program of The Synod of Michigan in Greenville. Both groups helped raise funds for building the fireplace in the new fellowship room.

The Women's Association has a membership of 206, holds monthly meetings, plus monthly meetings of eight circles which comprise the association. Mrs. D. F. Brieden is currently Women's Association president.

The Kuples Klub was organized in 1948 with 15 couples to promote fellowship among newlyweds and "young couples." In 1958, this club became the "Mariners" and affiliated with the National Presbyterian organization by that name. The Mariners' motto is three-fold: (1) Jesus Chris the Pilot; (2) the Bible a companion; (3) the Church the anchor. The Mariners' program calls for establishing Christ in the home, fostering Christian fellowship service and outreach. In 1946, the Mariners built a Nativity crèche which it placed on the church grounds with a Christmas carol sing and has done so each Christmas since.

The Men's Council, affiliated with the National Council of Presbyterian Men since December 15, 1954, holds monthly meetings and promotes special work bees, such as landscaping the grounds, painting Sunday School rooms and even raising funds for special purposes. Members of the Council are active in the Detroit Council of Presbyterian Men. Jorma O. Sarto is now president of the Detroit Council and Howard Hobart, an area vice president.

To chronicle the work of the Orchard Lake Church through its various organizations is largely a matter of names and figures. They are a manner of estimating the part which the church plays in the lives of its members and of the community. But no statistics can report the quiet and little-known deeds of mercy, the acts of kindness, the changed lives, the attitude and influence of the Christian spirit, the experience of faith, and Communion with God which will ever be the true measure of the fellowship of believers.

And what of the future? This chronicler can record what has happened, but claims no prophet's vision. Yet, events of the past often cast their shadows before.

Brick, stone and budgets are only the outward evidence of a "successful congregation." The Orchard Lake Church has probably reached the physical limits of expansion. It is coming of age. It must expect "children" of its own: congregations in growing areas which it will sponsor and encourage.

Its membership, blessed with more than the average number of talents, must pour itself out in more than average amounts in wider service. There is not yet a missionary or minister from this flock. Its individual members must be an influence for righteousness, not only in the affairs of the community, but also in those of the State and Nation.

The attractive setting of the chapel on the lake among ancient oaks is one factor which has endeared the site to many. The oaks were there when the church was built. They are a living link with the past, even with far-away Indian days. Preservation of the beauty, not only of this site, but of the entire area needs constant attention.

The woods of Oakland County were beautiful until the white man came. Indians lived here for centuries without destroying their natural environment. We, who bear the name of Christ, can pay no less homage than they to our surroundings and thus honor the works of God, the Creator.

A Message From The Pastor

We stand today between yesterday and tomorrow. We may not forget the past. We must not neglect the future.

Our Lord reminded His disciples of an ancient proverb: "One sows and another reaps." Then He commented: "I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

This historical volume, compiled from many sources by J. A. Van Coevering, will provide a record of the past. It is a memorial to those who have finished their labors on earth. It is a tribute to many who have given of themselves to Christ's service here in more recent years, who can be counted on to continue to labor in the Master's name.

During the period since the Orchard Lake Community Church, Presbyterian, was organized in 1943, this congregation has served a rapidly growing area adjacent to the tremendously dynamic industrial centers of Detroit and Pontiac. Yet the Church's rate of growth has far exceeded even this explosive population increase. Growth in membership has been matched by generous giving to the local church, by the renovation of the sanctuary and the completion of this beautiful building that we now dedicate, and by the increasing awareness that we are part of the Body of Christ that includes all Christians and the family of God that embraces all humanity.



REV. EDWARD D. AUCHARD

Soon we will reach the limits even of these new facilities. Then we must have new goals in mind. Future objectives will not be defined primarily in terms of membership increase here or of physical expansion. Our new goals must grow out of a clear comprehension of the Gospel message and a deep dedication to what God is seeking to achieve in our generation, in us, in our families and congregation, in our community and our world.

This church owes its origin to the devotion of certain members of the Central Woodward Christian Church and others whose love was not confined to one parish. The Presbyterian congregation was nurtured as a child of National Missions in the Presbytery of Detroit. This, again, was possible because there were men and women in this Presbytery with vision and concern that extended beyond any single neighborhood.

Those who did so much to start us on our way provide an example. The population of our community will surely continue to expand. Oakland County now has a population of 640,000. Michigan State University Oakland estimates that by 1980 this county will have a population of 1,800,000. The gospel of Christ is for all of these as well as for us. This congregation can be active in the establishment and support of new churches in the more populous Oakland County of tomorrow.

Our young people will continue to go forth into the colleges and universities of our nation. We must develop a keen interest in Alma College and in the Presbyterian Campus Foundation that serves the students in our many state supported educational institutions.

We are Christian citizens of America – and of the world. The command of Christ to proclaim His Gospel worldwide, and the need of men everywhere for the manifold ministries of the church of Jesus Christ, constitute a living challenge to us who live and worship here.

From the beginning this Church has been fortunate in the large interest and dedicated labors of gifted Christian laymen. This Church can contribute now from its capable Christian manhood and womanhood to the leadership of the Church beyond our own parish.

In the past our goals have been reflected, in part, by membership statistics and the construction of our church plant. Future goals will include an increasing participation in the life and work of the universal Christian church.

Yet whether in the past, the present, or the future our most significant goals have been intangible. Yet they are the most real. Christ has visited this chapel by the lake. He has converted men and women to His way. He has been Guide and Comforter and Strength and Hope to men and women, boys and girls. The Spirit has moved among this people and will continue to move. The light of heaven has, ever and again, penetrated the darkness of our world and of our hearts. The success of this church, yesterday, today, and tomorrow consists in the extent to which Christ can do the work that He would do, in us, and through us.

“Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen”

--Edward D. Auchard



Autographs and Notes