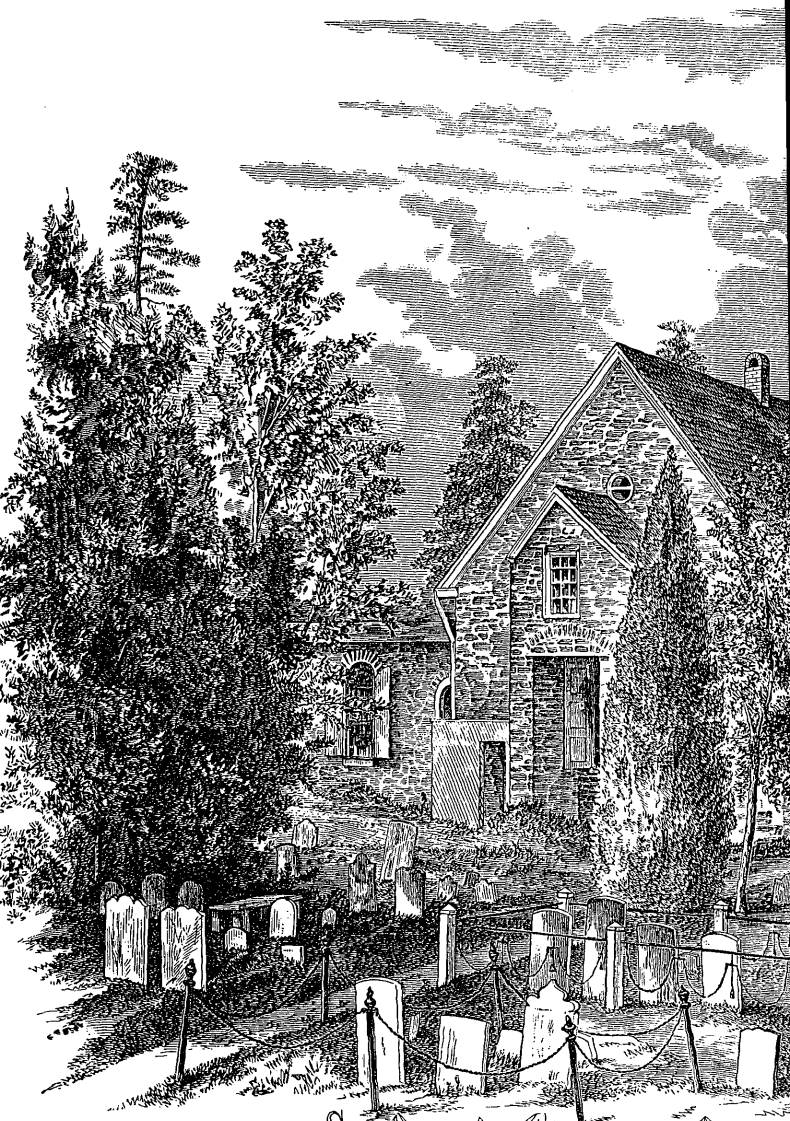




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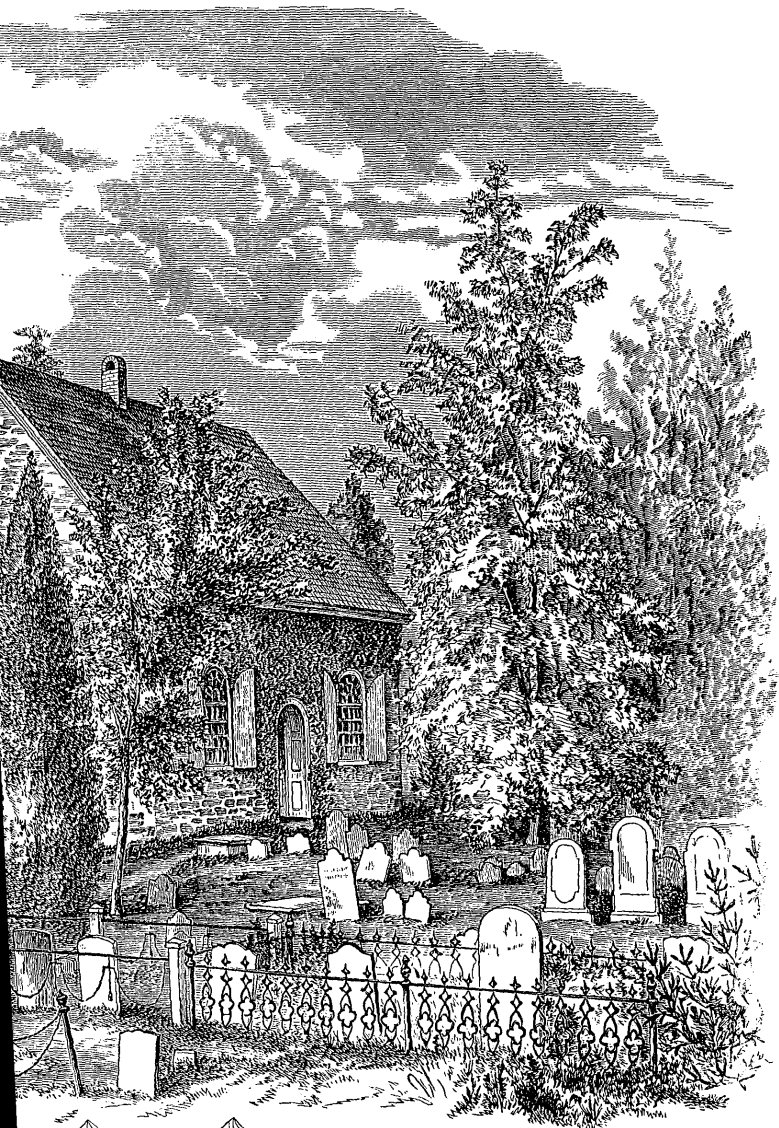


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COUNTRY CLERGY

OF

PENNSYLVANIA

BY

REV. S. F. HOTCHKIN, M. A.

AUTHOR OF

THE MORNINGS OF THE BIBLE, EARLY CLERGY OF PENNSYLVANIA AND DELAWARE, HISTORY OF GERMANTOWN, ETC.

P. W. ZIEGLER & CO., PUBLISHERS,
No. 720 CHESTNUT STREET,
PHILADELPHIA, PA.
1890.

F 77 78
H 1832

BX 5917
P 4 H 8

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THIS BOOK
IS RESPECTFULLY DEDICATED TO
THE RT. REV. BISHOPS HOWE AND RULISON,
OF CENTRAL PENNSYLVANIA,
AND
THE RT. REV. BISHOP WHITEHEAD,
OF PITTSBURGH.

PREFACE.

This work is a continuation of the "*Early Clergy of Pennsylvania and Delaware.*" That book treated of Philadelphia mainly, as far as Pennsylvania was concerned. This one embraces the State, outside of Philadelphia, (with a few exceptions), which was all a country district when our narratives begin ; so that the title is appropriate, though cities and towns are here considered. The volume gives specimens of country clerical life. In England the "Country Parson," George Herbert, at Bemerton, who could move the farmer to stop his plough for a weekday service, and Hooker, at Bishop's Bourne, seeing "God's blessings spring out of the earth, free from noise," and Keble in the Hursley vicarage are pleasant pictures, but the American church can show many like them. It were to be wished that every parish could have a volume prepared to note the lives of clergy and laymen and women who have served God in Christian faith.

A clergyman wrote me of one dignitary, that he was what he was largely through the influence of his mother and wife, and this is true in general. If some rector's wife would sketch the lives of the ministers and wives of bishops and noted clergy she would be doing a good deed. The effect of a rectory on a parish is an important factor in church life.

The author thanks the clergy and others who have loaned plates for this work, and specially Hon. W. A. Morton ; and J. M. W. Geist, of the *New Era*, Lancaster, for furnishing the steel-plate portrait of Bishop Bowman,

and the illustrations of St. James's and St. John's Church edifices.

Samuel Clarkson, Esq., of Philadelphia has also given aid in illustrating Lancaster parish.

For accounts of Huntington and York Springs see "Gettysburg;" and for Mount Hope, Manheim and Jonestown, see "Lebanon."

Rectory of the
Memorial Church of St. Luke, the Beloved Physician,
Bustleton, Phila., Feb. 11th, A. D. 1891.

INTRODUCTION.

The Venerable Society for the Propagation of the Gospel in Foreign Parts was chartered, A. D. 1701, "by the great deliverer, King William III." For over 70 years this Church of England Society expended £5000 per annum in America, providing needy places "with ministers and public worship of God." The folio account of the Society, prepared by Rev. Mr. Stubs, was printed in 1704. Bishop Wm. Stevens Perry's Historical Collections give the Reports of Pennsylvania Missionaries. Rev. Dr. David Humphreys was the Secretary of the Society in 1730. In 1747, Rev. Dr. Philip Bearcroft held the office, and in 1762 Rev. Mr. Neill mentions his death as much regretted by the Missionaries.

In the *Early Clergy of Pennsylvania and Delaware*, in the sketch of Dr. Bedell, pp. 269, 270, may be found a notice of a patriarchal lay-reader in North Carolina, and Samuel Gunn, in Ohio, deserves remembrance. Richard Grafton, in Philadelphia, and Nathaniel Walton, the Frankford lay-reader and catechist, were useful in provincial days. There were vacancies in the churches by the deaths and removals of Missionaries, and the clergy had more work than they could perform; though the Propagation Society strove to send the Gospel to the waiting parishes. Rev. Wm. Becket of Lewes, Delaware, reports two churches built before there was a prospect of a minister, but lay-reading served to keep the people steady in church principles. Still the clergy were valued, and "unwearied sollicitations" went from the province of Pennsylvania to England from vacant churches. If there had been more clergy the Church would have had

a brighter story to tell. In 1726 Governor Gordon wrote the Bishop of London that the people were inclined to the Church, and that she was gaining ground everywhere where there were officiating clergy.

Rowland Jones was a patient schoolmaster, who taught children the Bible and the Catechism. The Bible was a text-book in school. One girl committed the Gospel of St. John to memory.

In 1740, Ebenezer Kennersly, a preacher among the Baptists, became a churchman, and desired to be a Missionary. When the Bishop of London gave 200 volumes of his sermons to Pennsylvania churches, the three "lower counties," (now the State of Delaware), received a part of them, and 14 were ordered by the voluntary convention of 1760 to be given "to the Ministers of other denominations."

The reports to the Propagation Society show the poverty of the indefatigable missionaries and the indifference and opposition of some, contrasting with the zeal and generosity of individuals and parishes, especially in church-building.

The German Lutherans in coetus frequently proposed union with the English Church, and several of their clergy wished to address the Archbishop of Canterbury and the Bishop of London on the subject. A large congregation of Dutch Calvinists in Philadelphia offered to conform to the Church of England if the gentleman whom they presented could be ordained. Perry's Historical Collections (Pa.), pp. 396-8.

In connection with the present church work among the Indians, it is interesting to note that Rev. Mr. Stuart, at Fort Hunter, could read a part of the morning service in the Mohawk language for the Indians. He also officiated for the whites, and was "a most zealous and faithful laborer in the vineyard."

COUNTRY CLERGY.

CHAPTER I.

REV. DR. JOSEPH DODDRIDGE.

AN interesting memoir of this good man was written by his daughter Narcissa. In the edition of the Doctor's "Settlement and Indian Wars of Virginia and Pennsylvania," edited by Alfred Williams, there is also a sketch of his life by Judge Thomas Scott, of Chilicothe. This edition was published by Joel Munsell at Albany, New York. The first edition was printed at Wellsburgh, Virginia, at the office of the *Gazette*, for the author. It is in the Ridgway Library, Philadelphia, and was issued in 1824. Munsell's edition is in the Historical Society of Pennsylvania Library, but I cull my notes from a type written copy of the memoir kindly sent for my use by the Rt. Rev. Dr. Whitehead, the Bishop of Pittsburgh, who has aided my labors.

The Bishop spoke of the work of this pioneer missionary in his Convention address of 1887.

Joseph Doddridge was the son of John and Mary Doddridge, and was born at Friends' Cove, near Bedford, Pennsylvania, in 1768. He was a relative of Rev. Philip Doddridge, the celebrated English writer, who was the son of Rev. John Doddridge, an English rector. In 1773, when Joseph was a child, his father moved to Washington County, Pa., near the Virginia line. This was then the wilderness West, and the Indians held the larger part of the country. Dr. Doddridge's book gives

a vivid picture of the rude life and free manners of the early white settlers, as well as of Indian life. He was an observant man, and had wide opportunities for gathering notes. His earnest piety is evident in his early life. The Word of God was his guide. His mother died when he was eight years old, and the lad was sent to Maryland to school; but when seventeen aided his father a part of the time on the farm, and spent a portion of the time in educating himself. A scholarly friend, Mr. Johnson, advanced his studies. The lad's father was a Wesleyan and built a chapel on his farm for a church and a school. The son became a promising travelling preacher. The Doddridge Chapel is stated to have been the first house erected for the worship of God west of the Alleghenies. After his father's death Joseph entered Jefferson Academy, at Canonsburg, Pa. The Wesleyans having laid aside the prayer book prepared for them by their founder, young Doddridge sought the Episcopal Church as more congenial to his views, and in 1792 was ordained deacon by Bishop White, in Philadelphia. Several years after the same Bishop ordained him a priest in the same city. He was a good and instructive preacher. About 1800 Mr. Doddridge moved to Charlestown in what is now West Virginia. He was rector at Charlestown of St. John's Church for more than thirty years, and did good service also at Wheeling and other places as a zealous missionary in a new land. He wrote Bishop Moore, of Virginia, that he was striving to prepare the state of Ohio for the Episcopate as he thought it needed, as there was a bishop in Pennsylvania, and another in Virginia. He was a devoted churchman, and as the early American clergy cried to England for the Episcopate, so did he continually strive to awaken the East to the need of such an office in the

West. If the Episcopate had been earlier given, the scattered sheep might have been collected to the great benefit of the Church. In 1810 a few clergymen held a meeting and authorized Dr. Doddridge to communicate with Bishop White about the much-needed Episcopate; and, eventually, Bishop Philander Chase was consecrated for Ohio. The appeals of Dr. Doddridge are touching and pitiful. He made missionary journeys in Ohio, baptizing many children. The wife of Dr. Doddridge was Jemima, daughter of Captain John Bukey. Many of the settlers about the missionary had been brought up in the English Church, and were cheered by the presence of a Church clergyman. The trees often served as temples, when like Adam the worshipers adored God under the open sky. The people were generally poor, and the missionary determined to add the profession of medicine to his clerical duties, that he might obtain a living for his family. In 1800 he completed his medical course of study under Dr. Benjamin Rush, in the Medical Institute of Philadelphia. He was successful as a physician, and highly esteemed by his brethren in that profession. He was elected a corresponding member of the Academy of Natural Sciences in Philadelphia.

The Doctor "was tall and muscular;" his hair was dark, and his eyes grey, and his appearance striking. He was a good conversationalist and accessible. His manner was simple and his demeanor courteous, and he was agreeable and was fond of children, whom he kindly greeted with a pleasant smile. Servants and those engaged in labor were saluted by him cheerfully. He was industrious and domestic. When well he rose at four for meditation and literary study, and blamed those who slumbered when God gave them light freely, and

then purchased light for night study. He lived simply, and was benevolent to the afflicted, sometimes removing the sick poor to his own house for gratuitous treatment. He was fond of music and led his own congregation generally, when choirs and organs were not. He delighted in horticulture and bee culture, and loved bird music, and in the morning joined his hymn of praise to God with theirs. He would not allow the birds to be molested on his place, but taught the children that the fruits were to be shared with them, as they were the creation of God who made human beings also. He put out a treatise entitled, "Culture of Bees," in which he explained his kind plan of colonizing instead of killing the bees. He was fond of rustic matters, and made a den as a home for some free squirrels who amused him, but he would not imprison them. He did not like to view "a bird in a cage, or an animal tied by the neck."

The exposure of medical work in a new country broke the constitution of the missionary, which was not strong; in later years he suffered much.

Dr. Doddridge wrote a work entitled, "Logan, the Last of the Race of Shikillimies. A Dramatic Piece," and "Dialogue between a Dandy and a Backwoodsman," and "some sermons on special subjects."

In 1824, in travelling through Pennsylvania, he writes from Bedford to his wife of the beautiful scenery viewed on the journey, and the thought in his poor health that his senses would soon fail to show him these grand mountains or quieter scenes so much admired; but he thanked God that he could expect by faith to enter a land of eternal beauty and peaceful prosperity, where the weariness and pain that now afflicted him would depart. He preached at Somerset and baptized two children, thus continuing his missionary work. There

is an interesting description of the famed Bedford Springs and of the town of Bedford.

Dr. Doddridge attended a special convention of the Diocese of Ohio at Chilicothe, to meet Bishop Chase on his return "from his first visit to England" to obtain funds for his great educational plans. The missionary took charge of St. James's Church, Zanesville. His poor health had induced him some time before to give up "his parishes in Virginia and Eastern Ohio," and to relinquish the practice of the medical art on account of its demanding exposure to weather, and riding on horse-back. For several months he performed his clerical duties at Zanesville, but when the Spring came he was severely attacked with pneumonia, which brought him near death. When he grew a little better he wrote that his life was fast passing away, and that "the prospect of death" was familiar to his mind, and that it was "by no means unpleasant." His little son Reeves died in 1825 in Christian hope. The Doctor visited his sister, Mrs. Reeves, in Chilicothe. His friend J. Scott then describes him as cheerful, though apparently soon to leave earthly scenes. The faith that he had inculcated on others now supported him. He desired death. Some time passed, however, before he died, and he made another journey for improvement in health, without avail. Leaning on Christ's atoning mercy and merits he fearlessly looked for the end. He died in Wellsburgh, Brooke County, Virginia, November 9th, A. D. 1826, being in his 57th year.

Rev. Mr. Asbury requested Dr. Doddridge to study German. He could preach in German, and found his knowledge of use in after years in conversing with the German population.

When the clergy met in Washington County, Pennsylvania, they desired to unite the western counties of

Pennsylvania with Western Virginia, Ohio and other Western States under a bishop. A meeting of the clergy was held September, 1803. The Rev. Messrs. Francis Reno, Seaton, Robert Ayres and Doddridge were present. They "adjourned to meet on General Neville's old place on Chartiers Creek, Pa., not far from Pittsburgh."

The love of the scattered flock for the Church was shown on one occasion when, in 1815, Dr. Doddridge went seventy-five miles from his home to preach a funeral sermon, according to a request made by a patriarch before his decease, who had been before removal his parishioner. One who accompanied him describes the "arrival at the commodious mansion of the departed, where the preacher was welcomed by a large concourse of his children, grandchildren and neighbors, who had assembled to hear the words of eternal life from his lips, and to do honor to the memory of the deceased, at whose dying request they were called together on this occasion."

A sketch of Dr. Doddridge is appropriate in this volume, because his name is associated so closely with the early work of the Church in Western Pennsylvania, and with the efforts to secure a Western bishop. He must be numbered with our honorable toilers in a day when hardships were many, and the greatest encouragement was the smile of God, rather than visible success; but he sowed that others might reap, and if he can see the number of bishops who now water the field which he traversed, his soul must rejoice at the goodness of God in accomplishing his desires.

Bishop Whitehead in his Centennial Address to the Diocesan Convention of Pittsburgh in 1887, in the year commemorating Bishop White's consecration a century before, says:

“The impulse given by that single visit of Bishop White in 1825 has never been permitted to lose its force. At that time there were but ten clergymen within the region now composing the Diocese of Pittsburgh. They were as follows: The Rev. John P. Bausman, Jr., Fayette County; the Rev. John H. Hopkins, Trinity Church, Pittsburgh; the Rev. Robert Ayres, Brownsville; the Rev. Francis Reno, Beaver County; the Rev. John Taylor, Pittsburgh; the Rev. Moses P. Bennett, Kittanning and Butler; the Rev. Charles Smith, Meadville; the Rev. H. H. Peiffer, Brownsville; the Rev. D. C. Page, Greensburg; the Rev. Wm. R. Bowman, Brownsville.

“There were five parishes organized, (Trinity, Pittsburgh; Christ Church, Meadville; Christ Church, Brownsville; St. John's, Franklin, and Christ Church, Greensburg), but it is difficult, if not impossible, to ascertain exactly the number of congregations which these ten clergymen served. Bishop White seems to have visited Pittsburgh, Greensburg, Connellsville and Brownsville, besides Wheeling, in Virginia, and several places in Central Pennsylvania.

“He confirmed over two hundred candidates, almost all of them the first fruits of the ministry of the Rev. John H. Hopkins, afterwards Bishop of Vermont. From that visit the Church in Western Pennsylvania renewed its hope for the future.

“With the consecration of Bishop Onderdonk in 1827, a vigorous policy took its rise; and ‘heroic feet’ were those which followed his over the Western portion of the state. To-day there are hundreds who revere and love the memories of the great Alonzo Potter, the sainted Bowman, the beloved Stevens.

“With the organization of this Diocese of Pittsburgh came redoubled energy, and no record of Episcopal

vigor and devotion can surpass that which tells of the trials, unwearied journeys, and far reaching labors of my ever venerated predecessor, the noble Dr. Kerfoot."

CHAPTER II.

REV. BERNARD PAGE, A. M.

IN the collections of the Wyoming Historical and Geological Society, Vol. II., pp. 206, &c., is an account of the life of Rev. Bernard Page, the first Episcopal clergyman of Wyoming, in A. D. 1772. By Sheldon Reynolds, Esq. The writer states that the education and secular influence of the primitive clergyman gave him influence in the new settlements.

Mr. Page was ordained in London, and assigned to Wyoming parish in 1772, though he had been in Wilkes-Barre the previous year. He had the martyr spirit and undertook the work against the warnings of his friends. He came to his work with no call from the people, and no promise of support, simply obeying Christ's command to "preach the Gospel."

Land troubles concerning the Connecticut Colony and Pennsylvania interests were disturbing the country. The Yankees had been driven from the Valley five times, and yet returned and captured Fort Wyoming, and would not allow Mr. Page to preach in the Block House, through unjust but natural fear as to his intention. He wrote a burning letter to both parties, offering his spiritual remedies for wounded souls, and offered to fight the Lord's battle with the Shield of Faith and the Sword of the Spirit; but held up the Deluge and Sodom and Nineveh as a warning to those who would not hear, though he hoped to present many

to King Jesus for a free pardon. He hoped that they would receive the savor of life. He longed for the salvation of souls, though he had been warned that he might be killed if he went to Wyoming. He declared himself willing to die in such a cause, and went. He pronounced himself neutral in the secular quarrel, (as both parties feared interference), and desired that those who may come to hear his sermon in the open air may not be molested.

Mr. Page returned to London for ordination, and was sent back as a missionary of the Propagation Society. He labored in a wide district. In Rev. Mr. Fithian's Journal he notes his being near Muncey in 1775. According to Bolton's History of West Chester County, N. Y., he appears to have been at St. Peter's, Peekskill, for a short time. He moved to Virginia, and is mentioned in Bishop Meade's "Old Churches of Virginia." He assisted Lord Bryan Fairfax, rector of old Christ Church, Alexandria; and was at Shepherdstown, and Mrs. Shepherd commended him highly, as zealous and pious. He died in the lower part of Virginia. He was assisting at Christ Church when Washington was an attendant.

CHAPTER III.

REV. WILLIAM ELDRED.

REV. BENJAMIN ALLEN, the zealous rector of St. Paul's Church, Philadelphia, did much hard work in writing and printing and circulating good Christian literature. He opened a place for the sale of books that the Prayer Book might be sold cheaply, as well as other religious books. He wrote a narrative of the "Labors, Sufferings, and Final Triumph of Rev. William Eldred." The text: II. Tim. 2:12, "If we suffer we shall also reign with Him," adorns the title-page.

Mr. Eldred was born in the north of England. "He was an humble, devout, self-denying evangelist." He was fond of poetry in early life, and in later years the repetition of hymns cheered his missionary journeys, as he passed through the forests of this new land. Finding on the floor a piece of the Gospel of St. John, containing "a command to preach the Gospel," he felt it addressed to himself. He studied law, but wished higher occupation. An elderly religious woman in London kept alive his sacred desires for a holy life. A Hindoo taught him the Bengalee language, and he was the means of converting his teacher, who died in the Christian faith. Mr. Eldred wished to go as a missionary to Hindostan, but as he had a large family he was not accepted. He, however, visited Lascar sailors in London, and gave them portions of Scripture. He lived

several miles out of London, and walked into the city in the morning and out in the evening. When living in London he went on Sunday mornings twelve or fourteen miles to a village, where he would gather the children for instruction. He emigrated to Western Pennsylvania, where he visited an uncle at Elklands. His wife and his six children were being conveyed in an ox-cart over a mountain when night closed in, and while wife and children slept in the cart he watched lest the oxen should push the cart over a precipice, while the animals trembled for fear at a panther's cry. He moved from his uncle's residence to Muncey, and in the cold and icy rain as the family walked down a mountain, the infant, already ill, was so affected by the cold that death ensued. Mr. Eldred afterward moved to Jersey Shore, and took the Academy; and thence, with Rev. Caleb Hopkins, he went to Philadelphia to study theology with Bishop White. He studied under the disadvantage of poverty, and walked 160 miles and back in going to Philadelphia for examination by the Bishop. He moved to Greenwood, and was ordained deacon. He officiated at Greenwood, Bloomsburg, St. Gabriel's, Sugar Loaf and Muncey, and generally walked; but his father gave him some books on theology and a little money, and he bought a dearborn for his journeys. Dark nights and severe weather did not deter him from meeting his appointments. When he died he had twelve places of service. He sometimes spent the night in the woods, tying his horse to the wheel of his wagon. Once a panther disturbed his rest "on an old log." In 1825 a clergyman visited Mr. Eldred, and saw the hovel in which he lived, and did not know his friend as he beheld him in the coarse garb of a laborer with bare feet. He cultivated "a few acres" of ground, and his children

aided him. The people were attached to their laborious pastor, and his labors were blessed of God. The wife was the daughter of a wealthy English manufacturer, and Mr. Eldred could have remained as a lawyer in London. The Advancement Society Reports mention his indefatigable and successful work in Lycoming, Columbia and Northumberland Counties. He established a Church Sunday-school at Pennsborough. Rev. Mr. Dupuy was at work in Bloomsburg and Jersey Town with success. Milton was under the care of Mr. Eldred. He considered Pottsville and Orwigsburg "very important places for a missionary station." In going and returning from conventions he had preached in these places. He writes, "Pottsville is rapidly increasing. I have been credibly informed that fifty families are waiting to remove there as soon as habitations can be raised for them." He declares that it is rapidly rising "in commercial importance," and he notices improvements in successive visits. He says, "no inconsiderable portion of the inhabitants are in favor of our Church." He notes in his field of labor a manifest increase in attention "to the Sacraments, the use of the Prayer Book, etc." His travels impaired his health. The English emigrants loved the Church and welcomed its missionary. Mr. Eldred formed several Sunday-schools under the General Episcopal Sunday-school Society. In 1826 two friends visited this dauntless man and found him ill, but still he rode over the rugged road "to Muncey hills." The wagon was not covered, and the sun beat upon the invalid; but a congregation awaited him at a village schoolhouse, and he preached to them. As no other food could be had, he ate some berries, thanked God, and rested a short time, and proceeded in the darkness of the night; and when

the muddy roads forced walking, or afterward a narrow mountain pass, near a precipice with a waterfall beneath, gave fear of danger, he strove to encourage his friends by stirring the echoes of the forest with "Jerusalem My Happy Home," and similar strains. His home in the Muncey hills was poor, but the morning was wakened by the words, "To Our Redeemer's Glorious Name," etc., sung by the missionary as he and his children cleaned "the humble chariot which had brought us to the habitation of a King's Son." The oldest daughter by the kindness of friends was placed in school at Philadelphia, and her father wrote her letters of Christian counsel in her absence. He used to make the house of Dr. Janney, in the Northern Liberties, his home in visiting Philadelphia. The father was grateful for the attention to his child. A visit of Rev. Drs. Boyd and Clemson to Jersey Town is noted. The missionary desires Tracts and English and German Bibles and Testaments. In 1827 we see this poor man raising money for the suffering Greeks among his people. The same year the ill health of Dr. Bedell is mentioned in a letter, and the work of Rev. Norman Nash, in endeavoring to establish the Church in Pottsville, is hopefully commented on.

The missionary's physician warned him against over effort, but he did not spare himself; and walked from point to point, and exposed himself to storm or sun, moved by no obstacles when duty called; and he felt that his Christian ministry ordered him to testify as to the grace of the Gospel of God. He denied himself comforts for the sake of his wife, and he was a loving father. He would teach his children "at the barn, in the field, or by the wayside." Like Bishop Chase, of Ohio, he toiled with his hands. Mr. Allen, in this con-

nection, describes how a letter written by the Bishop to a clergyman in Boston, who had asked particulars of his life, showing that in the cold winter he was cutting and hauling wood and thrashing grain, was sent to a lady in London, who afterward on the Bishop's visit offered him pecuniary aid, but he wished his schools to be aided. The lady was the daughter of the Bishop of Inverness, and her father had received the letter, and her dying friend, John Bowdler, left a purse of gold to Bishop Chase in consequence of it. The money purchased a Communion Service for the Theological Seminary in Ohio, and the lady was the means of procuring large funds to aid the Bishop's work in Ohio.

In January of 1828 Mr. Eldred, one Sunday after preaching, visited some sick persons, returned home, and walked five miles to a point where he was to preach in the evening, and during the sermon he was attacked with illness. He recovered for a time, but in a few days died, having taken a final leave of his poor family. His parishioners regretted the loss of one who knew how to comfort those who were sick in body or soul. An account of his death by a clergyman who witnessed it, and preached his funeral sermon, closes the volume; but the name of this clergyman is not given. He rejoices in the departure of his brother to a land where there are no tears. The tribulation ended in lasting joy, and he who had taught others of the blessedness of the chastisements of God, now experienced the truth of his words. He has left another example to clergy and laity of the truth that the way to God's Kingdom is through tribulation. One of the hymns of Watts, appended to this volume, will furnish a fitting thought to close the consideration of such a holy life:

“ So Jesus slept ; God's dying Son,
Past through the grave, and bless'd the bed,
Rest here, O saint ; till from his throne
The morning break and pierce the shade.

“ Break from his throne, illustrious morn ;
Attend, O earth, the sovereign word ;
Restore thy trust, a glorious form ;
He must ascend to meet his Lord.”

CHAPTER IV.

BISHOP KEMPER'S MISSIONARY WORK IN PENNSYLVANIA.

THE Rev. B. J. Douglass found in an ancient leather trunk belonging to his father some letters written by Dr. Kemper to the owner of the important trunk, showing that in the earlier days of diocesan life in Pennsylvania a missionary fire burned in the hearts of Drs. Boyd, Clay and Muhlenberg, Bird Wilson, Richard S. Mason, and the Rev. Messrs. Breintnall, Samuel Phinney, and Joseph Clarkson, and the Rev. Dr. Levi Bull. Bishop White must be named as having a spirit which still shows itself in connection with that of the other worthies named in the mission work of this diocese and in the West. In 1812 the Rev. Mr. Kemper was the first missionary of the Advancement Society. He pleaded for advance from East to West, and thought if the Church were firmly planted at the junction of the Monongahela and Allegheny rivers, and in that section, that scattered churchmen in Ohio, Kentucky and Tennessee would be affected by it. This he reported to the Society in 1813. Mr. Kemper's journey of missionary observation extended beyond the Alleghenies when easy railway travel was unknown. He was then a deacon, but full of energetic faith. He preached the Gospel faithfully, and laid foundations for future work. The Advancement Society was organized in 1812. Bishop White put out a series of practical queries which he desired to be answered, that he might

know the condition and promise of the points visited. Churches without settled clergy were to be visited. Dr. Joseph Pilmore, rector of St. Paul's, Philadelphia, was appointed to visit the counties adjacent to that city, but his mission was a short one. The Rev. Mr. Kemper was assistant at Christ, St. Peter's and St. James's Churches in Philadelphia, but the trustees of the Advancement Society arranged to supply his place, and he was away for three months, visiting the remote parts of Pennsylvania; and as we consider his future life we may say that the deacon was father to the bishop, for in his later life various dioceses shared the zeal which impelled this first search for lost and scattered sheep. The Rev. B. J. Douglass, whose manuscript I am permitted to follow throughout this account, gives extracts from the Reports of the Society which show the good work done. Mr. Kemper found many church people scattered through Pennsylvania, and thought "that six, or even eight, missionaries might be constantly employed, and most usefully employed among those who are professedly Episcopalians." He believed that "many of them would be nearly if not entirely supported by the people among whom they officiated."

Rev. Jehu C. Clay and Rev. Jacob M. Douglass followed him in visiting the Western counties of this State; "the one in 1813, the other in 1816," and confirmed this view. Mr. Kemper went from Pittsburgh to Brownsville, in Fayette County, and found in that town and its vicinity a number of church people. He held two services on one Sunday in the Methodist place of worship, and at the afternoon service Rev. Mr. Ayres, who was a pioneer in Western Pennsylvania, read the prayers. There were five Episcopal churches within twelve miles of this place. The churches had not been

open for a long time, but they were kept in repair. There was also a need of clergy near Philadelphia. Long after the Revolution the Church was weak. Mr. Kemper received no remuneration for this journey, only taking what was needed for its expenses. In 1814 he made a second journey. He was the Secretary of the Advancement Society, and, doubtless, a faithful one. The subscriptions of that day were very creditable. The missionary work of Mr. Kemper was voluntarily offered. He started on his second tour of observation, August 15th, 1814, and returned from his extensive journey on the fourteenth of the next December. The trustees considered the mission an effective and useful one. Mr. Clay's visit was in 1813. Bradford County had sent an affecting appeal to Bishop White for a missionary visit. Some of the dwellers in what were "then remote valleys" told Rev. B. J. Douglass forty years ago, sometimes weeping, "of the intense interest attending that mission of Mr. Kemper." In 1850 Bishop Potter established the North East Convocation, which nobly kept up the missionary spirit. A favorite gathering place of the clergy in those later days was St. Matthew's Church, at Pike, in the valley of the Wyalusing, in Bradford County, where Kemper's memory is still preciously cherished. Mr. Kemper administered Holy Baptism to "one hundred and twenty-five persons." The Holy Communion was given to waiting souls, who had scarcely expected ever again to enjoy the blessed privileges of its reception. He preached where no clergyman of the Episcopal Church had ever before proclaimed the Word of God, and formed "several new congregations," while it was expected that others would be gathered. A demand arose for prayer books, and many souls were benefited by the public preaching and

private counsel of the clergy of the Advancement Society. Bishop Kemper stands high among these missionaries.

A kindred spirit was Rev. Dr. George Boyd, rector of St. John's Church, Northern Liberties, Philadelphia. This was the mother church of the parishes in the northern portion of the city, and it had great zeal in missions, and the parishes in Wilkesbarre, Springville, New Milford and Pike "owe their organization" to it. Dr. Boyd's life may be found in the volume on the "Early Clergy of Pennsylvania and Delaware." In 1816 Dr. Boyd was Secretary of the Advancement Society, but in 1819 Bishop Kemper was again corresponding secretary. In passing, Mr. Douglass notes that in 1815 Rev. Messrs. Milnor and Kemper alternated in a service in Commissioners' Hall, in Third Street, from March until June 18th, when a clergyman was employed to take up the work. In 1816 Mr. Kemper writes Rev. Jacob M. Douglass, who was acting for a few months as the acceptable missionary of the Advancement Society in Western Pennsylvania, that he is "much pleased with his proposal to visit the Western States." As the Advancement Society operated only in Pennsylvania, Mr. Kemper suggested a Missionary Society, especially of young men, to aid in more general mission work, to support Mr. Douglass for a year of Western work. In a later letter the same year he describes the progress of his plan, and says that Mr. Breintnall has acted as lay-reader in Adams County, and appears to have animated the people very much." He adds, "Muhlenberg was at Huntingdon, where there are many children to be baptized." He wrote Rev. J. M. Douglass again that the Episcopal Missionary Society was about to be organized. Mr. Douglass received a commission "which entitled him to the honor of being the first missionary of the

first Missionary Society of the United States to supply the needs of the West." He prepared for his journey of six months of mission work. Rev. Jacob M. Douglass states in his Journal, on Tuesday, October 29th: "I left Pittsburgh on my long journey through Ohio, Kentucky, etc." He acted according to Bishop White's letter of instruction to Mr. Kemper, and he "followed Mr. Kemper's footsteps and those of Mr. Clay in the Western counties of the State, only the sphere of labor was now being extended to that which was really the West of those days. He went as far as Tennessee; baptizing the children; visiting the scattered families of our flock; looking after the churches left vacant since the Revolution; encouraging, stimulating the feeble congregations to greater earnestness, and in not a few instances, notably that of Nashville, Tennessee, organizing the people into a regular parish."

The interesting article of B. J. Douglass closes with the claim for Pennsylvania, and especially for earnest Philadelphia churchmen, that they have "the credit of originating those movements which culminated later in the formation of the general Missionary Society of the whole Church in this country; and if there is any one name which, under God, has been instrumental in bringing about this result it is the name of the first missionary that heads the roll of the Advancement Society, the name of Jackson Kemper."

The future missionary bishop, who brought various dioceses into union with the General Convention, and closed his useful life as the Bishop of Wisconsin, showed his mettle in the earliest days of his ministry.

CHAPTER V.

THE REV. LEVI BULL, D. D.

BY, REV. BENJAMIN J. DOUGLASS.

THE Rev. Levi Bull, D. D., who was connected with the Diocese of Pennsylvania almost from its inception, was born at Warwick Furnace, Chester County, Pa., November 14, 1780. He was the son of Colonel Thomas Bull, an officer in the Continental army during the Revolution. On March 31, 1808, he was married to Ann, daughter of Mr. Cyrus Jacobs, an ironmaster of Churchtown, Lancaster Co., Pa. Of fifteen children born to them only three survive, Col. Thomas K. Bull, who still resides at the old family mansion in the northern part of Chester County, near St. Mary's; James Hunter Bull, an attorney at West Chester, Pa., and Samuel Octavius Bull, of Albany, Texas.

Rev. Dr. Bull graduated at Dickinson College October, 1798. He was ordained deacon by Bishop White in Christ Church, Philadelphia, February 10, 1805, and priest in St. Paul's Church, Philadelphia, by Bishop White, February 16, 1806, having pursued his studies under the direction of the Bishop. His son, Col. Thomas K. Bull, states that he attended for a while the Divinity School of the Rev. Dr. Nathan Grier, an eminent Presbyterian divine, and a friend and neighbor of the family. Col. Bull also states that immediately after his ordination he took charge of St. Gabriel's,

Morlatton, (Douglassville), where he officiated for twenty years, and his own parish church, St. Mary's, built for him, and in which he ministered for nearly fifty years, till failing health and age required him to give up his regular charge, though he was active in his Master's service; assisting his brethren in their duties, and encouraging them in their labors till his "life's end."

He received the title of Doctor of Divinity from Allegheny College, Pa.

He was identified with the history of the Diocese of Pennsylvania for more than fifty years, with the exception of the year 1818, when he served acceptably as rector of Trinity Church, Wilmington, Delaware. He was the intimate associate, friend and counsellor of Bishops Meade, McIlvaine, Lee, Johns, and of Doctors Bedell, May and Tyng, and of the Rev. Richard U. Morgan, D. D., and the Rev. Messrs. Geo. Mintzer, Richard D. Hall, Jacob M. Douglass, and others. He was a strong man in every sense of the word, and was looked up to as a leader in that band of evangelical worthies, who by their faithful presentation of Gospel truth, unblemished character and personal influence were the means of reviving the Episcopal Church in the counties about Philadelphia in the first half of this century.

He never had less than a trio of churches under his care, and when he relinquished the rectorship of St. Gabriel's, Morlatton, after twenty years' service, it was replaced by that of Bangor Church, Churchtown, which, with St. Thomas's, Morgantown, and St. Mary's, Warwick, formed his permanent charge. For a time he had the care of St. Andrew's, West Vincent, an off-shoot from St. Mary's. St. Mark's Church, Honeybrook, owed its origin to his labors. Mr. J. F. Sachse, a member of the Historical Society of Pennsylvania, who

looked into the early history of some of the Churches in the State, says that it is his belief "that St. Mary's was the first church built in Pennsylvania after the Revolution, and during Dr. Bull's incumbency the number of communicants was at times about one hundred, a large figure for a rural parish at that date."

Bishop Alonzo Potter had the highest personal regard for him, and a warm admiration of his ability as a preacher. Speaking of a sermon of the Rev. Dr. Bull before the General Convention, that discriminating Bishop, who was not accustomed to bestow compliment *ad libitum*, as his clergy well know, said that on this occasion a deep impression was produced on the minds of all who heard him. And, in this connection, let me state a fact which I have from the very best authority, and I do it to show that Dr. Bull's strong, masculine sense in judging of men and measures was seldom at fault. In the year 1845, at the Diocese Convention in Philadelphia, after a day's ineffectual balloting, Dr. Bull went home with Dr. Suddards, with whom he was staying, and going up into the library in the evening with this burden on their minds, after prayer and conference Dr. Bull suddenly said: "Brother Suddards, I have found the man who is needed for our bishop, and who will unite us all." "Who is he?" "Alonzo Potter, of Union College," was the reply. "Will you nominate him, for I am chairman?" said Dr. Bull. "I will," was the answer. The next morning he was nominated, and we all know with what happy results; and if Dr. Bull had never done any other good in the world, this is enough to entitle him to the lasting regard of those who know the character of Bishop Potter's Episcopate in Pennsylvania.

Long before what are now called "missions" were

thought of, Dr. Bull, and those of his clerical brethren who were like-minded, were accustomed to hold what was then termed "Associations," in the parishes throughout the Southeastern counties of Pennsylvania. Two or three days were devoted to the earnest preaching of the truth, and to the direct and personal application of Christ's blessed Gospel in private to inquiring souls where a suitable opportunity was given, and in this way many, very many have been turned "from darkness to light, and from the power of Satan unto God." Acts 26:18. Dr. Bull died August 2, 1859. He had been a member of the Diocesan Convention for more than half a century. The last time he answered to the roll-call of the secretary was in 1858. The shades of that night when no man can work were deepening over a noble life, spent for the glory of God and the good of his fellowmen. He loved the Church to which he had devoted the strength of his days with an ardent and loyal affection, and was abundant in labor, and many precious souls have been garnered into life eternal, the seeds of his faithful ministry. At the final summons he said to those in attendance at his bedside that he was ready, ready as the tired and trusted veteran at the sunset-gun to lay aside his arms and enter into rest.

"The respect," writes his son, "shown his memory by his many clerical brethren, and the crowds of people who attended his remains to the grave, afforded ample evidence of the appreciation in which he was held by the community in which he spent his entire life. And, go where you will, in those parts of Berks, Chester and Lancaster, where his noble and commanding form was once familiar to the country folk, as he went in and out among them, travelling from church to church on Sundays, in looking after their spiritual wants during the

week, and there is no name to this day of any clergyman, whether of our own or of any of the denominations, that will call forth as warm a response from those who knew him, as the name of Levi Bull."

I add to Mr. Douglass's interesting sketch, that he afterward drew my attention to an excellent anonymous article in the *Protestant Episcopal Quarterly Review* of April, 1860. There the pious mother's influence over her son is noted. She named him Levi, hoping to see him in the Christian priesthood. The father was brave and industrious. The son was converted in early manhood. When he became a clergyman he preached in schoolhouses and private houses, as well as in churches; and founded St. Mary's Church, Warwick, in 1805. He rode on horseback through heat and cold. On Sunday nights, in the old age of his father, he held service at the paternal home. His wife was from the Jacobs mansion, called White Hall, near Churchtown, Lancaster County. In their own hospitable mansion Father Bull entertained the clergy in a Christian home. For years he was a delegate to the General Convention. His conversion was complete, and his faith was simple, hopeful and joyful. He preached with the power of abounding faith, and believed that faith in Christ, through the power of the Holy Spirit, made new men in Christ. The power of the Spirit was a great thought in his preaching. He preached the Convention sermon of 1819 at Bishop White's request. The text was, "How shall they preach except they be sent?" The subject was the responsibility and qualifications of the ministry. Dr. Bull was a good extemporary speaker and seldom wrote his sermons fully, and often lectured with no

notes. He was a friend of Dr. Pilmore and Rev. Slator Clay. He was highly blessed in drawing persons into the communion of the Church. His text before the General Convention was, "By whom shall Jacob arise, for he is small?" He saw the growth of the Church until Africa and Asia felt its power. A clergyman who officiated at St. Mary's the last time Dr. Bull was there as a worshiper, describes him as "an aged shepherd, near four score," with noble structure and erect form, among his flock as a fellow-worshiper, leading the music and sending forth his manly voice in the Liturgy.

This faithful man was ready for death, and looked to his Saviour, and spoke of heaven as his home. The funeral procession extended from his house to the graveyard at St. Mary's Church, "a full mile." He was buried beside his wife and children near the walls of the church which, over fifty years before, had been founded by him. He left a precious legacy to his brethren in an example of faith, "whose faith follow considering the end of (his) conversation Jesus Christ, the same yesterday, and to day, and forever." Heb. 13:7, 8.

Bishop Potter, in his Convention address of 1849, when Dr. Bull resigned Morgantown and Churchtown, mentions his "uninterrupted and laborious ministry of more than forty years, during which he has revived several of our old parishes and organized a number of new ones."

The writer of this volume often met this worthy clergyman at his hospitable home, and recollects the funeral described, when the whole district seemed to gather to honor the memory of one much beloved among them.

The Rev. Prof. Hare writes me of Dr. Bull: "A friendly, godly man, the possessor of a voice more than

ordinarily good, and a very popular preacher in the rural district to which he for the most part confined himself."

CHAPTER VI.

THE REV. GEORGE KIRKE.

GEORGE KIRKE, the son of William Kirke and his wife Elizabeth, a daughter of George Steele, Esq., was born in Hanly, Staffordshire, England, March 31, 1795, and baptized by the vicar of the parish church of the Holy Trinity. He came of the ancestry of the famous Colonel Kirke, who figured in the suppression of Monmouth's rebellion, and in the Magdalen expulsion, and whom William III., for his defense of Londonderry, created a lieutenant-general. The family, before the close of the century, immigrated to the United States; and his father taking up a tract of land in East Fallowfield Township, Chester County, Pa., engaged in farming for the balance of his life. Here the subject of this sketch passed his early days; receiving such educational advantages, especially in mathematics, as the county afforded. The family were staunch Church of England people.

After spending some time in surveying and scientific studies, he went to Philadelphia and engaged in business. Attending a service at which Bishop White was preacher, he was so impressed by the arguments presented, followed by inquiries, correspondence and acquaintance, that in a short time he was confirmed and became a candidate for holy orders. Taking his course at the Virginia Theological Seminary at Alexandria, he was ordained a deacon by the Rt. Rev. Richard Chan-

ning Moore at the Monumental Church, Richmond, Va., in Lent, 1827, and immediately took charge of St. John's Church, New London Township, Chester County, Pa.,—a parish founded by the venerable English Society for Propagating the Gospel, and also St. James's, West Marlborough, in the same county. He received the priesthood at the hands of Bishop H. U. Onderdonk, then the assistant of Bishop White, at St. John's Church, Northern Liberties, Philadelphia, on Sunday, April 6, 1830.

After a few years he became rector of St. Luke's, Newtown, and St. Andrew's, Yardleyville, Bucks Co., Pa., but after a brief period resigned and returned to his former parishes.

Both of these Chester County parishes were largely sustained by the descendents of the Church of England people. Mr. Kirke kept the services up, but the support from both in the aggregate was so meagre, that for many years he was compelled to reside elsewhere in the county; a long distance off, and engage in educational and mathematical work to secure a bare existence.

During this rectorship, an organization known as the Chester and Delaware Convocation was formed by the clergy of these counties for missionary effort, and it appointed Mr. Kirke as its missionary—supplemental to his cures. Services were held at private houses for the convenience of church people, and for others as opportunities offered, upon Sunday or weekday evenings; when baptisms, catechizings, and other offices were performed. This duty also embraced the chaplaincies of the Chester County Prison and Alms-house; one Sunday being given to the parishes, and the next to the institutions named, alternately, morning and afternoon, respectively; the evening being devoted to a house service

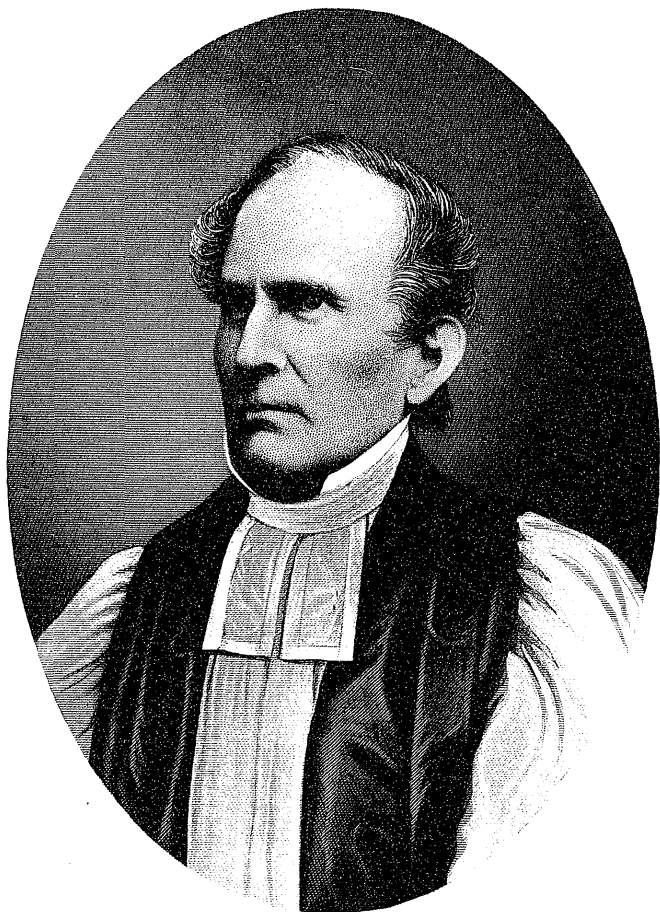
along the road between the afternoon station and his home. His personal diary shows that for nearly thirty years he performed this duty upon *every Sunday*, without an intermission; involving a ride of from twenty to twenty-five miles, almost invariably on horseback. It was a *duty* that nothing interfered with, and summer's heat and winter's cold or storms, however severe, or indisposition, never detained him; and it involved a great deal of fasting, much faith and patience, and constant prayer. His care preserved St. John's, which has now, with a new and appropriate building, risen to new life. His efforts broke up many abuses, especially among the insane in the old alms-house, and the present fine building resulted from his influence.

He was a man of great humility, courage and perseverance, conscientious and faithful to everything. He believed in the One, Holy, Catholic and Apostolic Church; in Her doctrines, worship, orders and discipline. He ministered to the pauper and prisoner, to the poor and friendless, as well as to his flock, in all spiritual things, and was a true pastor. His reward must be that promised by our Blessed Lord in St. Matthew 25:34-36. A tablet erected by his old parishioners in the new St. John's, New London, after reciting his rectorship of almost forty years, has this quotation from Rev. 2:3: "For my name's sake hast labored and hast not fainted."

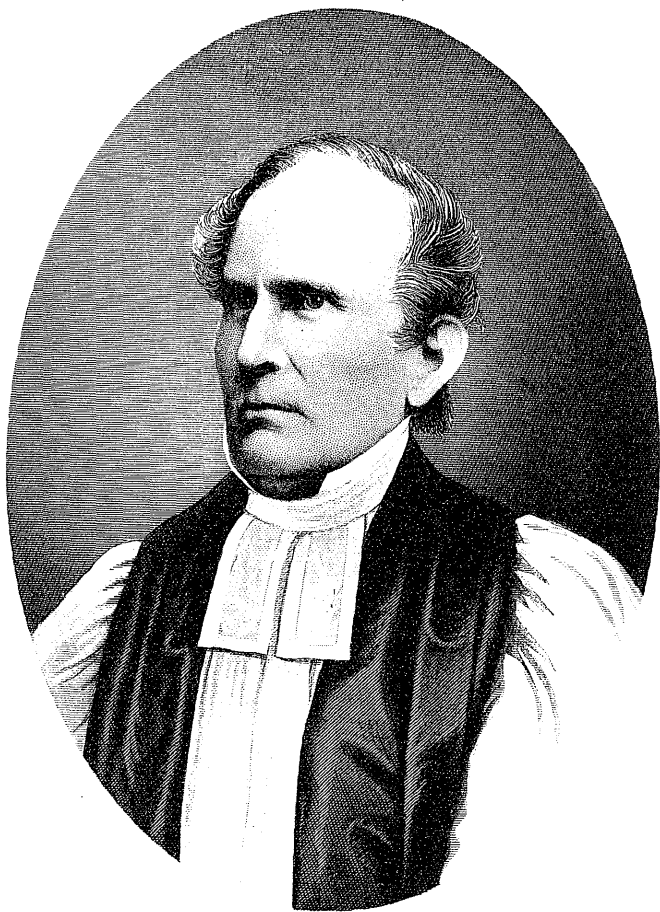
He resigned his duties in the winter of 1867-68, and fell asleep at sunset, Friday, September 25, 1868, in his 74th year. His remains rest in the yard of St. James's Church, Downingtown, Pa., in which parish he had resided from 1843.

Mr. Kirke was married twice. His first wife was a daughter of Wm. Henderson, a parishioner of St.

John's, of the Lightner family, well-known in Lancaster County; his second, an English lady, a daughter of the last of the Lillingtons, of Warickshire. His family and connections have given no less than five persons to the priesthood of the American Church. G. W. K.



G. Bowman



J. Bowman

CHAPTER VII.

BISHOPS.

SKETCHES of Bishops White, Onderdonk, Stevens, Whitaker, Lee and Coleman, are given in "Early Clergy of Pennsylvania and Delaware." The other bishops of Pennsylvania are now noted. Bishop Bowman is identified with what is now the Diocese of Central Pennsylvania, by his long residence in Lancaster.

The reader of this work may observe how many bishops have been given by Pennsylvania to other dioceses, as noted in the parish histories.

THE RT. REV. SAMUEL BOWMAN, S. T. D.

Assistant Bishop of Pennsylvania, was born in Wilkesbarre, Pennsylvania, on the 21st day of May, A. D. 1800.

Educated privately, and studied theology under the direction of Bishop White.

Ordered deacon in Christ Church, Philadelphia, on the 14th day of August, A. D. 1823, by the Rt. Rev. William White, D. D.

Ordained priest in St. James's Church, Philadelphia, on the 19th day of December, A. D. 1824, by the same prelate.

In September, 1823, he took charge of two parishes in Lancaster County, where he remained until 1825, when he removed to Easton, and became the rector of Trinity Church. In 1827 he returned to Lancaster County, and became the assistant of the Rev. Joseph

Clarkson, the rector of St. James's Church, Lancaster. Upon the death of the Rev. Mr. Clarkson, A. D. 1830, he became the rector of the parish, which position he held until his death.

He received the Degree of Doctor of Sacred Theology from Geneva (now Hobart) College, A. D. 1843.

In 1847 he was elected Bishop of Indiana, but declined.

Consecrated Assistant Bishop of Pennsylvania in Christ Church, Philadelphia, on the 25th day of August, A. D. 1858, by Bishops Jackson Kemper, De Lancey, Alfred Lee, John Williams and Horatio Potter.

Bishop Bowman died on the 3d day of August, A. D. 1861. He was in the Western portion of the diocese on his way to meet an appointment at Butler, in Butler County. The destruction of a bridge by a landslide, compelled the passengers of the train in which the Bishop was journeying to make a walk of four miles. The Bishop lingered behind, and when the party had reached the end of the journey he was nowhere to be found. A workman returning with a hand-car to the broken bridge, found him lying on his face by the roadside, quite dead.

The body was tenderly cared for, at once returned to Pittsburgh, and thence removed to Lancaster, where it was buried in the churchyard.

[Rev. Dr. Batterson's Sketch-Book of the American Episcopate.]

THE RT. REV. JOHN BARRETT KERFOOT, S. T. D., L. L. D.

The first Bishop of Pittsburgh, was born in Dublin, Ireland, on the 1st day of March, A. D. 1816.

He was brought to the United States in 1819, and settled at Lancaster, Pennsylvania.

He graduated at Flushing Institute (afterwards St. Paul's College), at Flushing, Long Island, A. D. 1834.

Ordered deacon in St. George's Church, Flushing, on the 1st day of March, A. D. 1837, by the Rt. Rev. Benjamin Tredwell Onderdonk, S. T. D.

Ordained priest in the same church on the 1st day of March, A. D. 1840, by the same prelate.

He was assistant professor of Latin and Greek, and chaplain in St. Paul's College, from 1837 until 1842, when he removed to Maryland and became the rector of St. James's College, near Hagerstown, where he remained until 1864, when he was chosen president of Trinity College, Hartford, Connecticut. Two years later he was elected as the first Bishop of Pittsburgh, a new See which had been created in the Western portion of the Diocese of Pennsylvania, A. D. 1865.

He received the degree of Doctor of Sacred Theology from Columbia College, New York, A. D. 1850, and from Trinity College, Hartford, Connecticut, A. D. 1865. The degree of Doctor of Laws was conferred upon him by the University of Cambridge, England, A. D. 1867.

Consecrated Bishop of Pittsburgh in Trinity Church, Pittsburgh, on the 25th day of January, A. D. 1866, by Bishops Hopkins, McIlvaine, Whittingham, John Williams, Joseph Cruikshank Talbot, Coxe and Clarkson.

Writings: 1. Several sermons preached in the chapel of the college of St. James, and at Convocations in Maryland. 2. Lecture on the "Inspiration of the Holy Scriptures," delivered in the course of lectures on the "Evidences of Christianity," Philadelphia, 1853-4. 3. Inauguration address as President of Trinity College. 4. Convention addresses and charges, as Bishop of Pittsburgh. 5. Semi-centennial sermon before the Board

of Missions, A. D. 1871. 6. Sermon preached at the Consecration of Bishop Armitage, 1866. 7. Sermon preached at the Consecration of Bishop Pinkney, 1870.

Bishop Kerfoot died at Myersville, Somerset County, Pennsylvania, on the 10th day of July, A. D. 1881, and was buried in Homewood Cemetery, Pittsburgh.

[Rev. Dr. Batterson's Sketch-Book of the American Episcopate.]

BISHOP M. A. DEWOLFE HOWE.

Bishop Howe is a native of Bristol, R. I. He was born April 5th, 1809. His mother was a sister of Bishop Smith, of Kentucky. His father was John Howe. Bishop Griswold, when rector of St. Michael's Church, Bristol, baptized the future bishop in that church. The lad was a pupil in Phillips Academy, Andover, Mass., and a member of Middlebury College in Vermont, and afterward in Brown University, where he was graduated during the presidency of Dr. Wayland. He was afterward a "successful candidate for a classical tutorship in Brown University." He became a student in his father's law office, and an usher in the Adams Grammar School, of Boston, and "master of the Hawes Grammar School."

He was confirmed by Bishop Griswold, and became "a candidate for holy orders in 1830."

In 1832 Bishop Griswold ordained Mr. Howe to the diaconate. After a time he assumed the rectorship of St. James's Church, Roxbury, and a church was built under his rectorship.

In 1833 Bishop Griswold ordained him to the priesthood. While editing the *Christian Witness* with Rev. Dr. Stone, he was called to the rectorship of Christ Church, Cambridge.

In 1836 he resumed the rectorship of Roxbury. In 1846 he began his successful career in St. Luke's

Church, Philadelphia. He was placed on the Standing Committee. Brown University gave him the title of Doctor of Divinity. He was long secretary of the General Convention. Much benevolent and mission work was done by St. Luke's Church during Dr. Howe's rectorship.

In 1871 he was elected bishop of the new Diocese of Central Pennsylvania.

The consecration was in St. Luke's Church, Philadelphia.

The Bishop resides in Reading, and Christ Cathedral is located there.

In 1884 Bishop Rulison became his assistant.

Bishop Howe has written various articles for print in prose and verse, and some of his sermons have been published.

[Abridged from Montgomery's History of Berks County.]

THE RT. REV. CORTLANDT WHITEHEAD, D. D.

Second Bishop of Pittsburgh, was born in New York City, October 30, 1842. He is the son of William A. and Margaret Elizabeth Whitehead, of Newark, New Jersey; his mother being a daughter of the Hon. James Parker, of Perth Amboy, New Jersey. Graduated from Phillips Academy, Andover, Mass., in 1859; from Yale in 1863, and from the Philadelphia Divinity School in 1867.

Ordered deacon by Bishop Odenheimer, of New Jersey, June 21, 1867. For three years after his ordination to the diaconate he was missionary at Black Hawk and Georgetown, Colorado. Was married, July 29, 1868, to Charlotte Burgoyne King, of Boston Highlands (Roxbury), Massachusetts.

Ordained priest August 7, 1868, by Bishop Randall, of Colorado. From November, 1870, to his elevation to the Episcopate, he was rector of the Church of the Nativity, South Bethlehem, Diocese of Central Pennsylvania. Deputy to the General Convention from Diocese of Central Pennsylvania, 1877 and 1880. Assistant secretary of the Diocese of Central Pennsylvania, 1871-82. Received degree of Doctor of Divinity from Union College, 1880. Consecrated second Bishop of Pittsburgh in Trinity Church, Pittsburgh, on St. Paul's Day, January 25, 1882, by Bishops Stevens, of Pennsylvania; Bedell, of Ohio; Scarborough, of New Jersey; Howe, of Central Pennsylvania; Peterkin, of West Virginia, and Hellmuth, of Huron, Canada.

[Living Church Annual Quarterly, 1886.]

THE RT. REV. NELSON S. RULISON, D. D.

Assistant Bishop of Central Pennsylvania, was born in Carthage, New York, April 24, 1842. His remote ancestors were of the German nobility. He received his academical education at the Wesleyan Seminary, and graduated at the General Theological Seminary, New York, in 1866.

Was ordered deacon on Trinity Sunday, 1866. He spent his first year in Holy Orders as assistant minister at the Church of the Annunciation, New York, the Rev. Samuel Seabury, D. D., rector. He then succeeded Bishop Tuttle as rector of Zion Church, Morris, New York, after the latter was consecrated Bishop of Utah and Idaho. Dr. Rulison became rector of St. Paul's, Cleveland, Ohio, in Advent, 1876, in which position he remained until his elevation to the Episcopate. Elected Assistant Bishop of Central Pennsylvania, June 12, 1884.

Consecrated in St. Paul's Church, Cleveland, on October 28, 1884, Festival of Sts. Simon and Jude, by Bishops Lee (Presiding Bishop), Howe, of Central Pennsylvania; Bedell, of Ohio; Harris, of Michigan, and Potter, assistant, of New York.

[Living Church Annual Quarterly, 1886.]

CHAPTER VIII.

PARISH HISTORY.

[Diocesan Abbreviations—"C.," Central Pennsylvania; "P.," Pittsburgh; "Pa.," Pennsylvania.]

ALLEGHENY CITY (P).

THE Rev. M. Byllesby in his history of the Church in Warner's "History of Allegheny County," states that Christ Church, Allegheny City, in 1830, "was organized on the North side of the river, to accommodate the growing population of that suburb."

Rev. Edward Young Buchanan, D. D., was one of the earliest clergy here. He is a brother of President Buchanan.

About 1857 Rev. Dr. David Carter Page became rector. He had been "a man of great influence and reputation in the Church, but then somewhat past the maturity of his powers." His personal appearance was commanding, and his manners distinguished; and he was "striking as a reader of the liturgy and as a preacher." The church building was improved under this rector, "and in the next twenty years it reached a position only second to the more popular of the Pittsburgh churches."

In 1871 Christ Church building was further improved.

In 1832 Rev. Sanson R. Brunot was in charge of this parish, and Dr. Buchanan officiated for him when he left the parish for his health. Rev. Dr. Buchanan writes me that he was "one of the holiest of men." He was the uncle of Felix R. Brunot.

The Rev. Thomas Crumpton was long the faithful rector of the parish. He now resides in Pittsburgh at an advanced age.

The Rev. Robert Meech is the present rector.

EMMANUEL CHURCH.

Order of rectors proximately correct as to date, is as follows: Rev. W. A. Fuller, 1868 to 1870; Rev. J. K. Karcher, 1870 to 1871; Rev. Robert C. Caswell, 1871 to 1875; Rev. Marison Byllesby, the present rector, from 1875 to date. Rev. John Keble Karcher is now at Grand Forks, Dakota. Mr. Byllesby's long rectorship makes it fitting to add a record of his church life. His printed work in local church history in the "History of Allegheny County," has aided the author of this book.

REV. MARISON BYLLESBY.—Born in Delaware County, Pa., December 29, 1832. Education, private, and at Virginia Theological Seminary. Ordained deacon in St. Paul's Church, Chester, 17th Sunday after Trinity, 1856, by Bishop Alonzo Potter.

Ordained priest in St. Paul's Church, Minersville, Schuylkill County, October, 1857, by Bishop Alonzo Potter.

Missionary at St. Paul's Church, Minersville, from October, 1856 to February 1, 1860.

Rector of Christ Church, Meadville, from February 5, 1860 to July 1, 1869.

Rector of Christ Church, Oil City, and St. John's Church, Rouseville, from April, 1869 to October, 1871.

Rector of St. Luke's Church, Dixon, Illinois, October, 1871 to May, 1873.

Rector of St. James's Church, Milwaukee, Wis., May, 1873 to July 1, 1875.

Rector of Emmanuel Church, Allegheny, Pa., from July 5, 1875, to present date.

ALTOONA (P.) ST. LUKE'S.

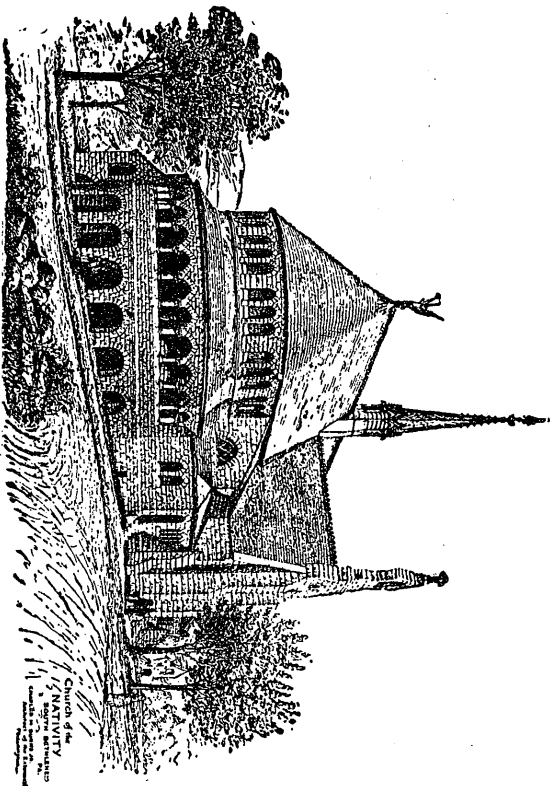
RECTORS.—Rev. Robert W. Oliver, D. D., 1858 to 1863; Rev. J. Wellesley Jones, 1864 to 1865; Rev. John Newton Spear, 1865 to 1867; Rev. William W. Spear, D. D., 1867 to 1869; Rev. O. W. Landreth, 1870 to 1871; Rev. John A. Morgan, 1871 to 1872; Rev. S. H. S. Gallaudet, 1873 to 1874; Rev. T. W. Davidson, 1874 to 1876; Rev. Allan Sheldon Woodle, 1876 to date.

BETHLEHEM (SOUTH), (C.) THE NATIVITY.

BY REV. C. KINLOCH NELSON.

Scant records exist of the first church services held in the old Moravian town of Bethlehem. For several summers, beginning about 1853, various clergymen held by invitation the offices and preached in the parlor of Mr. Tinsley Jeter on the South side of the Lehigh river.

A Sunday-school and occasional services were held in Bethlehem through the activity of Messrs. Robert H. and William H. Sayre, sons of a devout churchman of St. Mark's Church, Mauch Chunk, from 1854. On one of his visitations Bishop Alonzo Potter stopped in Bethlehem, and urged upon the few church people some sort of organization. A little later Bishop Stevens advised the formation of a parish. On June 1, 1862, the Rev. Eliphalet Nott Potter, deacon, was detailed as missionary in this town. Through his zeal the first church of our communion, and first of any sort on the South side, was built in the village of Bethlehem, South, between 1863 and 1865. About the same time Mr. Potter erected Grace Church, Allentown, and the Church



CHURCH OF THE NATIVITY, SOUTH BETHLEHEM.
By permission of C. M. Burns, Jr., Architect.

Church of the
NATIVITY
BETHLEHEM
PA.
Designed by
C. M. Burns, Jr.,
Architect
New York



of the Mediator, Allentown* Furnace. He was the first chaplain, and a professor in the Lehigh University from its beginning in 1866 until his resignation in 1869, when he went as assistant to St. Paul's Church, Troy, N. Y. (He was a son of Bishop Alonzo Potter.)

During Mr. Potter's rectorship the Rev. Robert Jones Nevin was appointed assistant minister of the parish in 1868, and was elected in succession as rector March 1, 1869, he having been ordained priest in this church in February of the same year.

Through his exertions a Sunday-school was organized in Bethlehem (old town), which was the germ of a new parish. Mr. Nevin, at the request of Bishop Stevens, took temporary charge of (then) Grace Church, Rome, Italy, and resigned this parish August 16, 1869. He was recalled on the 18th of September, and tendered his final resignation January 8, 1870, to become rector of St. Paul's, within the walls, Rome.

The Rev. John Irving Forbes was invited to, and did take charge of the parish in Mr. Nevin's absence, and continued in the work until April 4, 1870; shortly after which time he died, having earned by his devotion and energy the affection and respect of the people, and was much lamented. Mr. Forbes pushed forward the work in Bethlehem, and gave the name, now borne by the younger parish of Trinity, Bethlehem.

Following Mr. Forbes, the Rev. Cortlandt Whitehead entered upon the rectorship on All Saint's Day, 1870. During his incumbency Trinity Church was begun and completed 1871-2, the Rev. Charles H. Mead assisting him for one year.

Mr. Whitehead proposed and set on foot the establishment of St. Luke's Hospital, and saw it reach a high degree of efficiency in benevolent work.

He resigned the charge of Trinity Church, Bethlehem, on December 1, 1872, and gave his time wholly to the mother parish; the Rev. Charles Morrison being elected to fill the vacancy thus created. (Rev. Dr. George P. Allen is the present rector.)

Between 1874 and 1875 he brought about the erection of St. Mary's Chapel in the vicinity of the borough of South Bethlehem, and saw it consecrated on the tenth anniversary of the Church of the Nativity.

After the death of Bishop Kerfoot, Dr. Whitehead was elected Bishop of Pittsburgh, and was consecrated in that city on the Conversion of St. Paul, 1882.

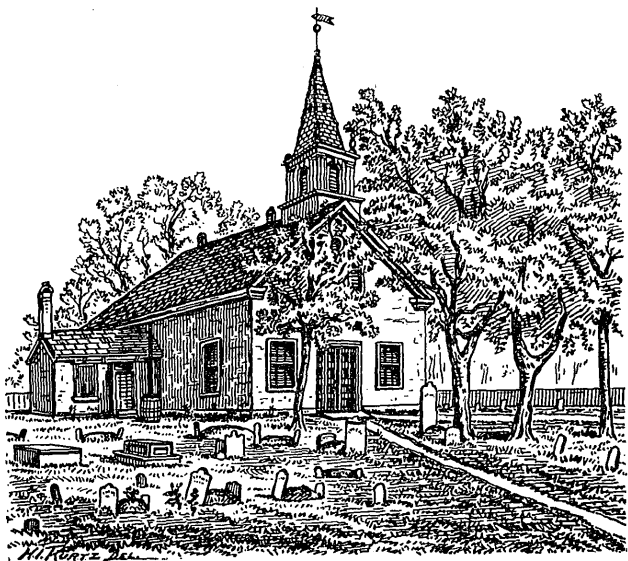
NOTE.—To bring the above sketch to date the author of this volume adds that the present rector of the parish is the Rev. Cleland Kinloch Nelson, B. A. He was born at Greenwood, near Cobham Station (county-town Charlottesville), Albemarle County, Virginia, on the 23d of May, 1852.

His early education was received in his father's private school for boys. In 1868 he entered St. John's College, Annapolis, Maryland, from which institution he was graduated in 1872.

He at once began the study of theology under his uncle, the Rev. C. K. Nelson, D. D. On the 19th of September, 1875, he was admitted to the diaconate by the Rt. Rev. Wm. Pinkney, in the Church of the Ascension, Washington, D. C.

While attending lectures at Berkeley Divinity School in the autumn of that year, he was assistant to Dr. Harwood in Trinity Church, New Haven, Conn.

Mr. Nelson took charge January 16, 1876, of the Church of St. John the Baptist, Germantown, Philadelphia, the Rev. Wm. Ely, incumbent; of which parish he became rector upon his ordination to the priesthood by Bishop Stevens in Holy Trinity, Philadelphia, on the 22d of June, 1876.



THE OLD ST. JAMES'S EPISCOPAL CHURCH, BRISTOL, PA.

He resigned that parish after six years and a half of laborious but much blessed work. On the 2d of July, 1882, he entered upon the duties of rector of the Church of the Nativity, South Bethlehem, and was instituted October 8th of that year. Between the years 1882 and 1884 he effected the completion of St. Joseph's Chapel, in the outskirts of the town; and in 1885-7 rebuilt the Church of the Nativity, at a cost of \$75,000. The new church,—Mr. C. M. Burns, architect,—was presented for consecration on All Saint's Day, 1888.

From July, 1886, to October, 1888, the Rev. Charles Edgar Taylor, B. D., assisted the rector in the arduous and increasing duties of the parish. In 1890 the Rev. Harvey Sheaffe Fisher, B. A., was appointed assistant minister.

The parochial work now includes ministration of the church where there is a weekly and Holy Day celebration and a daily service, two chapels, the chaplaincy of St. Luke's Hospital and of Bishopthorpe School. The last annual report shows 2000 baptized persons, 309 communicants, a Sunday-school average of 425, a Guild of fifteen Chapters, and total offerings over \$9000.

BRISTOL (PA.) ST. JAMES THE GREATER.

Rev. Dr. John H. Drumm, when rector of this church, preached a historical sermon, in response to the desire of a Committee of the Diocese for parish histories. As this has been preserved merely in the form of a cutting from a newspaper, it seems well here to condense its information into a more permanent shape. Where this cannot be effected, it is well to paste such cuttings in the church record-book for preservation, as was done in this case. Mere loose slips are apt to be lost to the injury of the parish. I am indebted to the present rector,

the Rev. Mr. Kolb, for valued aid in this matter. The first parish book was opened in A. D. 1712, which was 159 years before this sermon was preached; so that it treated of five generations. The Venerable Society for the Propagation of the Gospel in Foreign Parts has English records of this colonial parish, which may be seen at the rooms of the Historical Society of Pennsylvania, in Bishop Perry's Collections, which embrace the results of the searchings of Rev. Dr. Hawks in English Archives.

The Rev. W. S. Perkins, a former rector, preached a historical sermon twenty years before that of Dr. Drumm. Watson's Annals of Philadelphia, and Bache's History of Bristol give facts concerning the parish.

The Propagation Society, which deserves the thanks of Americans for its generous nursing aid to the early missions, was founded and started on its blessed work of proclaiming Christ's Gospel in 1701, and took the place of one which was in existence a generation before, under the auspices of Robert Boyle, the great philosopher. The zeal of the Church of England is thus shown as the first Protestant Church engaging in the work of Foreign Missions, nearly a century before others were astir in this matter. Dr. Drumm also notes that the Society for Propagating Christian Knowledge is ancient, and certainly their work is important, as Christian literature is a handmaid to the Church of Christ.

The Swedes and the Dutch who came hither retained the worship of their forefathers in the home lands, and remembered the God of their fathers on a foreign shore.

Bristol is a reminder of an English town where the Avon River joins the Severn, and the Severn the sea, and where the ashes of the blessed martyr Wicliffe were

cast and dispersed seaward, and his doctrines came to teach the truth of Christ in this new Bristol.

The Rev. George Keith, who had been a member of the Society of Friends, but who became a clergyman of the Church of England was the first missionary sent over by the Propagation Society. He traveled from Carolina to New England at a time when travel was difficult. He baptized some persons in Bristol. The Rev. John Talbot was a fellow passenger on the ship with Keith, and they worked together in missionary undertakings in this country. Rev. Dr. Hills, in his History of St. Mary's Church, Burlington, N. J., of which John Talbot was rector, maintains that he was a non-juring bishop, and an Episcopal seal left by him would seem to confirm this statement, though it has been questioned. Humphrey's Notes on New Bristol are referred to in the sermon under consideration. John Rowland and Anthony Burton were chiefly instrumental in building the first church. The Rev. Mr. Talbot served Bristol with Burlington, frequently officiating here.

The church at Bristol probably dates from 1711. It is younger than St. Paul's, Chester. It was "built by subscription of several well-disposed persons, and being finished, was dedicated to the honor of St. James the Greater, the festival of that Apostle, being ye 25th of July, A. D. 1712." This is inscribed on the title page of the old record book. Queen Anne gave the Communion vessels.

The Rev. Mr. Talbot worked here until 1720, and then went to England and labored to secure a bishop for the Western colonies, and the Propagation Society bought a house for a bishop's use in Burlington, but governmental matters checked the action which was so

greatly desired. As no bishop was appointed it is thought that John Talbot received consecration as a non-juring bishop in 1723, and that he administered confirmation. He died in Burlington in Nov. 29th, 1727. The Rev. Dr. Hills quotes from the *American Weekly Mercury*, published in Philadelphia, the statement that he "was a pious good man, and much lamented." There is a difference of opinion about his Episcopate.

Next to Mr. Talbot we find in Dr. Drumm's record the Rev. Thoroughgood Moor conducting Bristol parish during Mr. Talbot's three years' absence. In Bishop Perry's Collections there is a letter from Rev. Mr. Nichols of Chester, which commends the piety and learning of the missionaries sent over by the Propagation Society, which adds, "especially my Rev'd Brother, Mr. Moore, in Burlington."

Anthony Burton gave the land for the church and the old graveyard, the graveyard being added in 1733, the whole containing nearly one and one-half acres. The deed granted the property to the rector, or minister for the time being, forever.

In 1733 Rev. Robert Weyman was in charge of this parish. He was zealous in duty. An account of him may be found in the history of St. David's Church, Radnor, in this volume, and in the history of Trinity Church, Oxford, in the volume on the Early Clergy of Pennsylvania and Delaware. The wardens were Matthew Rue and Francis Gardonet; vestry, John Abraham de Normandie, William Hope, John Anthony de Normandie, John Bassonett, William Gregory, William Silverstone, Eben Harris, John Underwood, Matthias Keene, John Williams, Jonathan Bourne, Thomas Worell. Mr. Watkins was appointed "clarke."

In 1715 John Rowland donated a lot in Mill Street for a minister's residence.

The French names among the vestry may have been those of descendants of the Huguenots, and those familiar with this section of country know that there were some of these French settlers in early days.

Rev. William Lindsay is the next clergyman who appears after Mr. Weyman as "minister for time being," according to the signature on the record-book. In 1734 Rev. Mr. Cummings, of Christ Church, Philadelphia, wrote the Secretary of the Propagation Society "that William Lindsey had been in this country about sixteen months, being well recommended. He was a Master of Arts and had studied philosophy and divinity in the College of Glasgow." Mr. Cummings commends him to the Bishop of London for holy orders, and suggests him to the Society as a proper person to act as missionary in Apoquinimink, in Delaware, now Middletown, where the historic St. Ann's Church yet stands, though a new church has been built in the village not far distant.

In 1735 Mr. Lindsay writes from Bristol to the Society that he and Mr. Pugh had safely arrived in Philadelphia on the preceding May, after a stormy and dangerous passage with contrary winds, which had occupied several weeks. It was no light task to cross the ocean in those days, and from the Downs to Philadelphia was practically a greater distance then than now. On Sunday, the eighth day of June, the missionary displayed his credentials in Bristol, which he says had been fifteen years or more without a missionary, being supplied very seldom from Burlington. The church people received their new pastor kindly, and prospects seemed brighter. The little flock were grateful to the Society for consid-

ering their need. Those who enjoy the benefits of the church to-day should sometimes compare with gratitude their favored state to that of their predecessors in those long years of irregular services.

The few clergy had long distances to traverse. This missionary speaks of Trentown in Jersey beyond the Delaware, as "ten long miles from Bristol," and in cold and wet the miles were doubtless long. He went there every third Sunday for service, and in summer he went oftener. They had been long without a clergyman. The ferry was wide and dangerous and inconvenient. Compare the number of churches in Trenton to-day, with its resident bishop, and imagine how the missionary would have felt if whirled over the dangerous ferry in a Pullman palace car.

Mr. Lindsey went to Amwell and Hopewell in New Jersey, and the only church he found there was "an old and ruinous building at Hopewell," though he thought it desirable to place a separate missionary there rather than to require him to serve a point forty-seven miles from his home. He had served White Clay Creek in Delaware, and London Grove in Pennsylvania, and was going to supply them for a month, though, as White Clay Creek was only seven miles from New Castle, he thought that London Grove needed the most of his services.

Mr. Lindsay had administered the Holy Communion in Bristol to sixteen communicants, and baptized about ten children, and preached very often on week-days upon "the great obligations of religion" with some success, and some of the Society of Friends had come under his influence. He declares that he had "the life and lot of a wayfaring man, and that he had success in convincing many of the duty of baptism." The need

of Bibles and prayer books was great and crying. He asks donations as the people were too poor to buy. The missionary declares that he had done his duty before God, and sought the good of his people, and he hopes that the Society may long bless "these American deserts" with the preached Gospel.

In 1736 Mr. Lindsay wrote the Bishop of London from Bristol that his mission extended one hundred miles, and that "the great river Delaware" which he had frequently to cross, was often "very hazardous in the Winter." To an inhabitant of Great Britain this stream would appear very large, for the rivers in that country would some of them be considered merely creeks here. The missionary was poor, and constant travel, and clothing and lodging, and the horse and his forage drained the income of this toiler in Christ's vineyard.

In 1739 a brick vestry-room was ordered to be added to St. James's Church, Bristol, but it was four years in building.

Rev. Colin Campbell was the next clergyman from 1741 to 1766, twenty-five years. He lived in "the church house" or "parsonage" a part of the time.

In 1741 Richard Rue was clerk. This was a touch with English church life, but such a functionary leading the responses from a leading post in the church has now disappeared from our country.

The Rev. George Morgan Hills, D. D., rector emeritus of St. Mary's Church, Burlington, N. J., did a noble service in church history in writing a large octavo volume concerning the history of his parish, which is ancient, and its career illustrates important points in the affairs of the American church in general. He has much on record of Mr. Campbell, and we will glean

somewhat from his rich store to sketch his life. His dignified picture in gown and bands and wig adorns the book. In 1738 the Propagation Society appointed this clergyman a missionary to Burlington. He was born at Earnhill, in Scotland, in 1707, and bore his father's name, being one of a family of fourteen. He studied at Aberdeen and Inverness, and at the last-named place resided with his aunt, Lady Drummuire. His grandfather, William Campbell, was High Sheriff of Nairn, and "of noble descent." A touch of early customs in Burlington is shown in the statement which the new missionary makes that his churchwarden, Mr. Allen, and Mr. Bustel, a vestryman, marry ten couples to his one.

In 1742 Mr. Campbell was married to Mary Martha Bard, in St. Mary's Church, Burlington, by the Rev. William Currie, the faithful missionary at Radnor, whose life is sketched in the history of Radnor parish in this volume. The wife was a daughter of Col. Peter Bard, a member of his Majesty's Council, and one of the Judges of the Supreme Court of New Jersey. She was baptized in infancy by Rev. Mr. Talbot. In 1742 Mr. Campbell records the building of a church at Mount Holly. Mr. Campbell officiated at Burlington, Bristol, and Mount Holly, and gained the love of his scattered flocks. God blessed his labors. In 1761 Mr. Campbell was one of twelve clergy who met in Convention in Philadelphia. That was a day of small numbers. Mr. Campbell asked the Society for an itinerant missionary for West Jersey, as he was the only one in Burlington, Gloucester, Salem, Cumberland or Cape May Counties. He refers gratefully to the Society's bounty by which for over twenty-eight years he has been enabled to maintain his numerous family. His people in the dif-

ferent points desired his services, and it was difficult to give them all that they wished. It is interesting to note that the wife of Governor William Franklin, of New Jersey sent a surplice to Mr. Campbell as a present to the Burlington church. The Governor was the son of Benjamin Franklin.

Mr. Campbell died in 1766, and was buried in Burlington church, a large number of people testifying by their presence a regard for his memory. Rev. Dr. William Smith, of Philadelphia, preached the funeral sermon. He speaks of the honesty and faithfulness of the deceased clergyman, especially discharging "his most sacred trust, as a minister of the Gospel of Jesus." He was peaceful, and ready to bear wrong. Mr. Campbell left nine children. A descendant who lived near Trenton presented a portrait of this worthy ancestor to St. Mary's Church, and it was preserved in the sacristy. Tablets have been placed in St. Mary's to the memory of two clergy who also had charge of Bristol, Mr. Campbell, and Mr. Weyman. George Whitfield preached in St. Mary's once when Mr. Campbell was rector. Elizabeth Graeme, daughter of Dr. Graeme, and granddaughter of Sir William Keith, Lieutenant Governor of Pennsylvania, wrote a feeling poem on the death of Colin Campbell. It is dated at Graeme Park, which is near Hatboro, Pa. The lady was famed as a poet and scholar. I have seen her manuscript volume of a translation of *Telemaque* at the Philadelphia Library. Mr. Campbell's eldest son married a daughter of Bishop Seabury.

The Rev. Colin Campbell was the minister of Burlington for twenty-nine years.

The successor of Mr. Campbell was Rev. Jonathan Odell in 1768. Dr. Drumm mentions but one record

about him, but by turning again to Dr. Hills's "History of St. Mary's," I find much recorded. His picture there given indicates a gentleman of the olden time. He was inducted into St. Ann's (now St. Mary's), Burlington, in 1767. It was the English custom that when a rector was inducted he should first pray privately, and then toll the bell to call his parishioners to the church. The birthplace of Mr. Odell was Newark, New Jersey, and he first saw the light in 1733. He received an M. A. from Nassau Hall; studied medicine, and became a surgeon in the British Army, but he left it when stationed in the West Indies to enter a higher service, and went to England to prepare for Holy Orders, and enter the spiritual army of the King of Heaven, and carry the banner of Christ to this new land. In 1766 Bishop Terrick ordained him deacon in the Chapel Royal of St. James's Palace, in Westminster; and the next year he was ordained priest. Bishop Terrick was Bishop of London, and the American missions in this region were under the care of the Bishop of London before there were any American bishops. In 1772 Rev. William Thomson, missionary at Trenton, married Mr. Odell to Anne De Cou. The missionary added the practice of medicine to his clerical duties that he might have means to support his family. The Parish Register has records of the baptism of his children, Mary and William Franklin.

Dr. Odell was a poet of note. He was in charge of St. Mary's Church for nine years and five months. Being bound to England by his ordination oath, according to his judgment, at the Revolution he was loyal to the mother country, and went to New Brunswick, where he became secretary of the Council; holding the office thirty years, and retiring in advanced life. He died in

Frederickton, N. B., in 1818, at the age of 81. His widow, Ann, died at the same place in 1825, at the age of 85. The following extract from some lines to his wife are now appropriate :

“ For our Redeemer liveth, and we know,
How or whenever parted here below,
His faithful servants in the Realm above,
Shall meet again as heirs of His eternal love.”

Bishop McIlvaine, in his early youth, was the person who was the means of opening the Sunday-school in Burlington, under the rectorship of Dr. Wharton.

The Bishop's mother, Maria Reed, was baptized by Dr. Odell.

The Rev. Mr. Lewis was pastor of St. James's Church, Bristol, at the breaking out of the Revolutionary War. There was trouble in connection with the war, as the church was esteemed English, and the church building was spoiled, and American cavalry used it as a stable, and afterward the church was used as a barn. While it was hard to rise from such a depression, God delivered his people ; so that in 1785 the parish was admitted to the convention, though it had no minister. It was represented by the layman, Christopher Merrick.

In 1809 there were nineteen clergy in Pennsylvania, but none in Bucks County. In August, 1806, Rev. Henry Waddell was engaged to officiate fortnightly. He was rector of St. Michael's, Trenton, also serving Bristol. He appears to have closed his connection with this parish in 1810.

About 1810 Rev. Dr. John Andrews was rector. The exact date is not given. He was a native of Maryland, and a graduate of the College of Philadelphia, and was ordained in England, and was settled at Lewes, Dela-

ware, and at York, Pennsylvania. He was afterward in Maryland, and later became the head of the Episcopal Academy, when it was established in Philadelphia. He was vice-provost of the University of Pennsylvania, and afterward provost. He is buried in Christ Church yard, Philadelphia. He was benevolent and cheerful, and an eloquent preacher and a good theologian. The Rev. Dr. John Andrews Harris, of Chestnut Hill, is his great grandson. For a longer notice of this clergyman, see the Appendix of the "Early Clergy of Pennsylvania and Delaware," and Dr. Sprague's "Annals of the Episcopal Clergy," and "York," in this volume.

In the month of February, 1813, Rev. Richard Drason Hall became rector of Bristol. He was blessed in his work. In 1815 preparations were made for altering the old church. John Harrison was appointed collector for Bensalem Township to raise funds, and Joseph King and James Wright for Bristol Township and Borough, and George Remson for Newport; and in 1818 the church was repaired at a cost of fifteen hundred dollars.

A lot in Attleboro of over half an acre belonged to the church in 1816, but it is not now owned by the parish.

It is noteworthy in those times that Mr. Hall took an offering for Foreign Missions. He was zealous and successful, and, under God, resuscitated the parish. Captain William Fenton and his wife, Miss Sallie Hibbs, Mrs. Groom and Mrs. Naomi Broadnax were contemporaries of Mr. Hall. This rector lived in Cedar Street, between Walnut and Mulberry Streets, in a house owned by the Rousseau family, which was then a parsonage. He had over a dozen preaching places, which were thought to have included Trenton, Newtown, Attleboro, Hulmeville and Newport, and down to Bustleton, and beyond; and

for a time he made regular trips to Salem, New Jersey, in a sloop, for religious work. He resigned in June, 1818, and thanks were passed for his religious instruction and example.

A pamphlet sermon has been given me which this devoted man preached in St. Paul's Church, Philadelphia, on the evening of New Year's Day, 1818; and also on the 11th of January in St. James's Church, Bristol. The old yellow paper contains some burning words, and the discourse is entitled, "An Humble Attempt to Promote the Salvation of the Rising Generation; or, The Benefits of Early Piety." Here are a part of the closing words: "I wish you God-speed in your heavenly course, and heartily pray that you may continue to be bright examples of everything good; good children to your parents; good citizens of your country, fruitful members of the Church Militant; and finally, when your great change cometh, may you pass away to the everlasting embraces of your God, to join the redeemed throng in ascribing salvation to God and the Lamb forever and ever." Such an exhortation is good for the youth of Bristol to-day, and for all time.

REV. RICHARD DRASON HALL.

Rev. B. J. Douglass has prepared, at my solicitation, a sketch of the life of this good man, which gives needed information for the following notice.

Mr. Hall was very active in church work in the Diocese of Pennsylvania. He was the son of Parry and Elizabeth Drason Hall, born in the city of Philadelphia in 1789. Bishop White ordained him deacon in 1812, and priest in 1814. He became rector of St. James's Church, Bristol, and was successful in his work. He was zealous in his Master's service and rejoiced at the Holy

Communion when numbers of the faithful joined him in that blessed sacrament. His great thought was to bring men to God, and he delighted when he saw the fruit of his labors. In writing Rev. Jacob M. Douglass he advises him to study his own heart and the Word of God and to be diligent to improve every moment of time to God's glory, and man's good. He carried out the advice he gave, and was full of missionary enthusiasm. In schoolhouses and private houses, during the week, he would proclaim his gospel message. He spoke from the heart and his burning words carried conviction to the hearers. When he preached for Dr. Pilmore at St. Paul's, Philadelphia, crowds would await him in the lecture room. His wife Mary, daughter of the High Sheriff of Philadelphia, John Douglass, seconded him in good works. She is to be numbered among the many holy women in Philadelphia who have aided those who were in bodily or spiritual sickness, adorning Christ's doctrine. She was a parishioner of St. Paul's, Philadelphia, before marriage. After her death Rev. Jacob M. Douglass wrote a sketch, which was printed, describing her Christ-like works in her various places of abode, and the loving esteem in which she was held by those to whom she ministered. She died in 1817, and is buried by her husband in St. Paul's churchyard, Philadelphia. In 1819 Mr. Hall accepted the rectorship of Trinity Church, Wilmington, Del. With missionary zeal he gave frequent visits to the church at New London Cross Roads, in Pennsylvania. On Sundays the church was too small for the congregation. Mr. Hall reported an interesting confirmation to the Advancement Society. In 1824 Mr. Hall married Sarah Lucas, of Burlington, N. J. Her father was Major Robert Lucas. The Rev. Dr. Hills's History of St. Mary's, Burlington, has a note of the

marriage. In 1826 Mr. Hall entered on the rectorship of York, Pa., and Christ Church, Huntington. His second wife died here. In 1829 he became rector of St. George's, Hempstead, L. I. Rev. Dr. Moore of that parish wrote Mr. Douglass of his faithful work there. He was assiduous in duty, and held services in houses and schoolhouses in the outlying parts of his extended parish. He baptized many adults and children, and brought a good number "to Confirmation and the Holy Communion." In 1831 he married Mary Douglass, the daughter of Andrew Douglass, and the sister of Rev. Jacob M. Douglass, who performed the marriage ceremony. In 1837 Mr. Hall entered on the rectorship of St. Mary's, Hamiltonville, now West Philadelphia. He labored here with zeal and self-denial to lay foundations where there is now a strong parish. By reason of bodily infirmity in later life he could not hold a parish but preached and baptized and administered the Holy Communion for his brethren as occasion offered. He was chaplain at the Episcopal Hospital from 1854 to 1856. This Philadelphia institution of loving Christian charity was a noble sphere of labor. He was ready to serve Christ to the end of life. "He closed a long and useful life July 28th, 1873, and lies buried in the churchyard of St. Paul's, that church whose walls in former days had so often echoed to the sound of his persuasive and earnest voice awakening the spiritually dead to the thrill of a higher life. The simple record of such a life is its best eulogy." The only surviving child of this clergyman is Dr. Andrew Douglass Hall, an earnest churchman, and an eminent surgeon who makes a specialty of "treatment of the eye."

Between 1818 and 1822 Dr. Higbee and Mr. Jackson, afterward rector, officiated occasionally. In 1821 Robert

Lucas gave a legacy of one hundred dollars to the church.

In 1822 Rev. Mr. Jaquette became rector, but resigned the next year. He was a teacher of Hebrew, and was perhaps, connected with the Philadelphia Divinity School.

The next rector was Albert A. Muller, formerly of South Carolina. His rectorship was short. Rev. John V. E. Thorn was his successor. His rectorship was also short. He was an eminently evangelical man. I observe his name in the clergy list in the Diocesan Journal of Delaware in 1844, though he is marked as residing at Carlisle, Pa. See Gettysburg in this volume for a farther notice of him.

The Rev. William H. Rees was elected rector in 1828, and resigned in 1830. For thirty years or more he served the church at large in various positions. He received the degree of Doctor of Divinity. He died in Newark, N. J., and was buried in a churchyard in a lot given by the vestry. Bishop Odenheimer and other clergy were at his funeral. A sketch of his life will be found in the history of Radnor parish in this volume.

Rev. Greenbury W. Ridgely was the next rector. He was able and zealous and the parish is believed to have gained under his ministry, and Rev. Mr. Perkins states that Newtown and Hulmeville parishes were started by his efforts. In his later life he resided in Maryland. Before studying for the ministry Mr. Ridgely was a pupil in the law office of Henry Clay in Kentucky, but he gave up the pursuit of that profession for the higher work of the Christian ministry.

Rev. Thomas Jackson is recorded as rector in August, 1832, but he soon became assistant minister to Bishop Moore, of Virginia. He was a clergyman of great

worth and ability. He died in Virginia, where he was much beloved by the clergy of that diocese.

In June of 1833 Rev. William S. Perkins became rector. A visit of Bishop White to the parish is noted in this rectorship. The parish improved under the care of Mr. Perkins, and some ground was added to the churchyard. A Sunday-school building was erected, and an organ was procured. In 1854 Mr. Perkins resigned on account of ill health, and the vestry passed resolutions of sympathy, and appropriately alluded to his long service.

Rev. Henry B. Bartow supplied the church for six months, and then became rector in 1855. He was ardent and energetic. He raised funds for a new church building. He resigned in 1857. He was amiable, cultured and a man of good taste. The church was completed without debt. Its consecration took place on the eighth of September, A. D. 1857. Bishop Bowman was the consecrator. Bishop Odenheimer, who was then rector of St. Peter's, Philadelphia, was present. Rev. H. B. Bartow and Rev. Dr. W. H. Rees, former rectors, were also present, as well as Rev. Messrs. Rodney, Gries, Lycett, Dr. Hammond, Carroll, Drs. Buchanan, Beasley, Langdon, and Rev. Messrs. Dupuy, Elsegood, Dr. Charles Breck, and Rev. Messrs. Newbold, Henry Brown, of Beverly, Dr. Hoffman, and the rector. The church was crowded. Mr. Bartow read the sentence of consecration. Bishop Bowman preached the sermon from Psalm 29: 2; "Give unto the Lord the honor due unto His Name. Worship the Lord in the beauty of holiness." Numbers came in from the surrounding country.

At the evening service Dr. Stevens, rector of St. Andrew's, Philadelphia, (afterward bishop,) preached. Fifteen were confirmed by Bishop Bowman. It was a

day long to be remembered in Bristol. Rev. Joseph W. Pierson was rector at the time of the consecration. The text of Bishop Stevens was, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. Bishop Bowman preached on Wednesday morning, according to the *Banner of the Cross*, a warm and earnest sermon in a solemn manner. His deep-toned piety and truly Catholic spirit are mentioned.

On Friday evening Rev. Dr. Newton gave a thoughtful, pathetic, scriptural and awakening sermon which moved some to tears.

Mr. Pierson resigned this parish in 1861, and went to Auburn, N. Y., where he died "in the very prime of life and usefulness." A memorial window in the church at Auburn commemorates him.

Rev. Dr. William W. Spear succeeded him, and was one of ability and worth to follow so good a predecessor. He came from Emmanuel Church in Cumberland, Maryland. He resigned on account of ill health, and became rector at Bridgeton, New Jersey.

Dr. Drumm followed Dr. Spear in the rectorship. He had been a chaplain in the Army. His rectorate began February 1st, A. D. 1863, when he was a deacon. In the autumn of 1862 after he had served a year as chaplain and acting assistant surgeon Dr. Spear secured him as a supply at Bristol during a necessary absence, which ended in the resignation of Dr. Spear, and the selection of Dr. Drumm to succeed him. The Rev. John H. Drumm was ordained Presbyter by Right Rev. William Bacon Stevens, February 15th, 1863. His last entry of baptisms was on March 19th, 1875, making 235 during his rectorship. His last class for confirmation was presented June 14th, 1874 and consisted of fourteen persons, making 134 confirmed during his rectorship. On closing

his faithful work here the Doctor took charge of St. Mark's Church, in New Britain, Connecticut, where he remained for a short time, and returned to reside at Bristol, where he died, at the age of fifty-two. He was buried in St. James's churchyard, near the chancel of the church. Under a sculptured cross lies this devoted man. His inscription reads, Rev. John Hetherington Drumm, D. D., born May 22d, 1827, died March 5th, 1879. "Forever with the Lord." The grave is under a willow, in a place selected by himself. This rector was a scholarly man, and is known to the church at large by his book entitled *Vox Ecclesiae*, in which he maintains the church doctrine concerning Holy Orders. In appearance he was thoughtful, and one who felt the dignity and responsibility of his great office, while he was also affable.

The Rev. John Hetherington Drumm, M. D., D. D., was born in Dublin, Ireland, May 3, 1827. He was educated at private schools, and as a boy, was noted as a ready and clear writer. He matriculated and for three years attended lectures in the Medical Department of Trinity College, Dublin, and graduated M. D. in University College, New York City. He settled, married and practised medicine in Lunenburg, Nova Scotia. While practising, he studied theology and was ordained deacon by Right Rev. Dr. Binney, Bishop of Nova Scotia, in March 1857 at the age of thirty. He had charges at Bridgewater, Sackville and Halifax, Nova Scotia. In October, '58, he became rector of St. James's Church, Dundaff, Pa. His first wife having died in Nova Scotia, he married Miss Jeannie Graham, of Dundaff, who still survives him. At the breaking out of the Civil War he became Chaplain of Pennsylvania Volunteers, and did both clerical and surgical service during the Sundays "change of base" under McClellan. Resigning his

chaplaincy, he received and accepted a call to succeed Rev. Dr. Spear as rector of St. James's Church, Bristol, Pa. While here, he wrote his book "*Vox Ecclesiae*," which will ever make his name memorable. Hobart College, in April 1866, conferred on him the degree of D. D., as an appreciative mark of the value of his work to the church at large. After ten years service at Bristol he resigned his charge to become rector of St. Mark's, New Britain, Conn. Ill health forced a resignation two years afterwards. After partial recovery, he went with his wife to Western Texas, and did missionary duty at San-Saba for nearly twelve months.

Dr. Drumm was followed by Rev. John C. Brooks, a brother of Phillips Brooks, who became rector, when a deacon, in 1876. He was ordained to the priesthood by Bishop Stevens on February 4th, 1877, in St. James's Church. He presented a class of eighteen for confirmation on the evening of this day. He resigned in 1877. The corner-stone of the commodious and beautiful brown stone chapel was laid in 1877. It was built by the Ladies' Church Aid Society.

The successor of Mr. Brooks was J. W. Lee, who resigned in 1885. There were two hundred and six baptisms, and seventy-seven confirmations during his rectorship.

After Mr. Lee's resignation, Rev. T. William Davidson supplied the parish for a time. He presented a class of thirteen to Bishop Stevens for confirmation on the 27th of May, 1886.

The present rector, Rev. William Leggett Kolb, entered on his duties June 1st, 1887. The baptisms under this rector up to July 16th, 1890, have been eighty-seven, and the confirmations seventy. May the future show still greater fruits to the glory of God in the

Christian work of this rector. I gladly render him my thanks for assistance in reducing the useful sermon of Dr. Drumm into its present condensed and available shape for this volume, for the facts are mostly from that source.

Those who have received testimonials for ordination from the vestry of this parish, or who had their homes in Bristol when they were admitted to the sacred ministry, are Charles P. Henry, who was connected with Bristol College. This name is followed by that of a "Mr. —," and James Lloyd Breck, the son of the longtime senior warden, and the founder of Nashotah Theological Seminary, and Faribault Divinity School, in Minnesota, and St. Augustine's College, at Benicia, California, must next be named. Rev. Dr. Charles Breck, his brother, is next in order, and Dr. Drumm, Thomas L. Murphy, Henry K. Brouse, M. D., and Mr. Brooks close the list. Dr. Brouse is in Woodville, Mississippi.

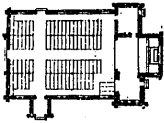
In bringing these notes down to date it should be added that Rev. W. S. Perkins died March 28th, 1890. He was buried from St. James's Church on the 31st of March, and his place of burial was in the churchyard.

At one time this church bought a rectory on Radcliffe street. Bristol is an old town, dating back to Penn's days. It was named after the English "Bristow faire," as Spenser styles it. That town lay on the Avon, and this by the waves of the Delaware, which Doctor Odell in a poem called, "The Prince of the Rivers," which "In silence majestic glides on to the Deep."

But a few miles from the English Bristol was Bath, famed for its medicinal waters from Saxon and Roman times. It also lay on the banks of the Avon. The Bath Springs, near the Pennsylvania Bristol, were the New-

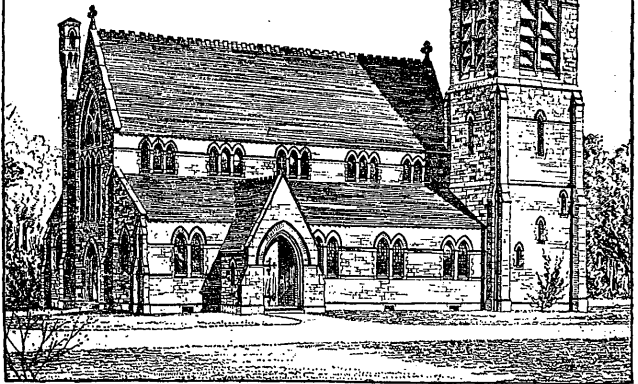
port and Saratoga combined of this country in old times, and were even visited by persons from the old country.

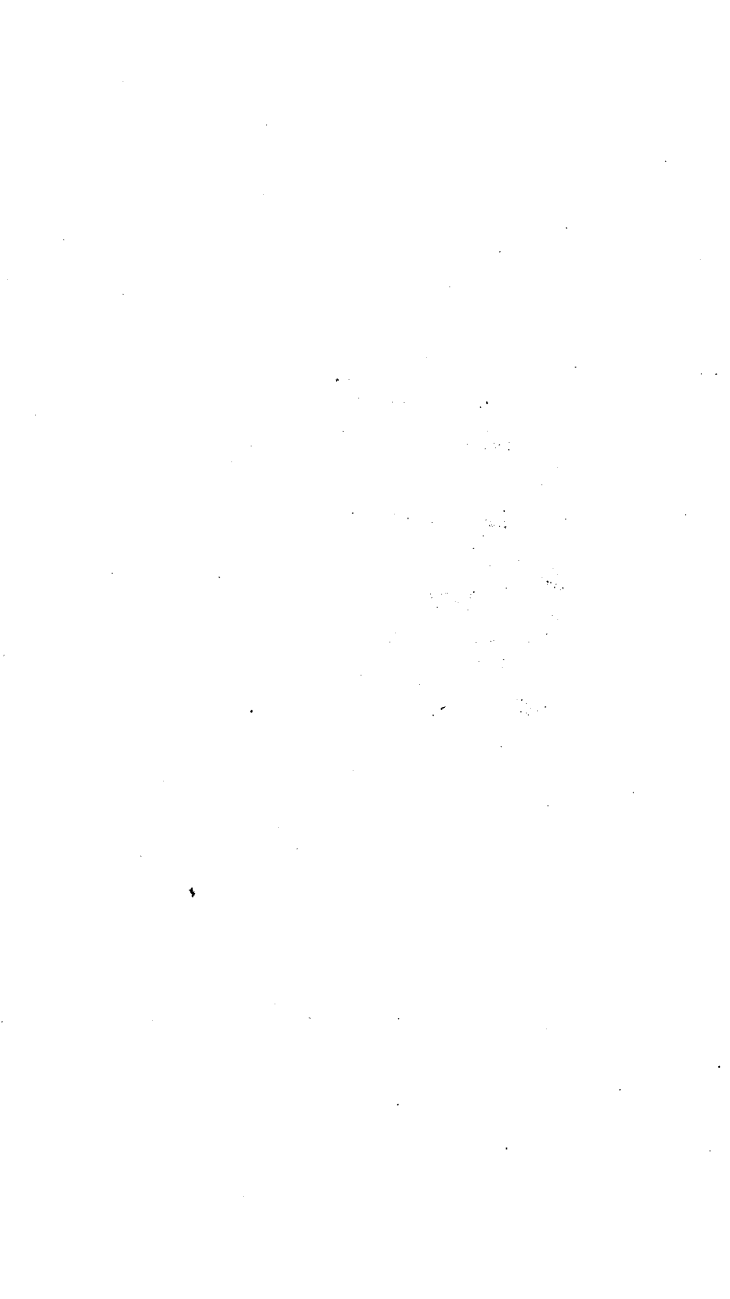
Let us go into the churchyard of this old parish. Here sleeps the grandfather of Bishop McIlvaine in the church or in the sacred ground. He died in early mid-life. Colonel Joseph McIlvaine was born, according to his epitaph, on March 21st, 1749, and died February 17th, 1787. The Rev. Dr. Rees is buried here. The Sunday-school chapel covered with ivy, is a pleasant companion to the church in this quiet spot. The Rev. Jacob Morgan Douglass, born in 1794, dying in 1876, has a granite monument, and there is an inscription to Mary Hall, his wife, who died in 1876. Mrs. Mary Hall, consort of the Rev. Richard D. Hall, who departed this life February 5th, 1817, has a monument here. A cross, and an I. H. S. are on the tomb, with the words of Christ, "Come ye blessed of my Father, inherit the Kingdom," etc., St. Matt. 25: 34-38. The voice from heaven pronouncing the dead blessed, Rev. 14: 13, and the "Well done good and faithful servant," of St. Matthew 25: 21, are added, and such comforting texts well befit the tomb of a Christian. There is a square-pillared upright stone inscribed on each side. Here is buried Antonin Furcy Pigquet, Knight of the Order of St. Louis, Captain of the French Navy, and Consul of France for the States of Massachusetts, New Hampshire and Maine. He was born in France in 1777, and died in Bristol. Captain Green who carried our flag to China, and Captain Sharp are buried in St. James's churchyard. David Landreth's massive shaft is marked August 31st, 1845. "*Requiescat in Pace.*" His wife, Martha Burnett, who is here commemorated, was a descendant of the English Bishop Burnett. She was a second wife. The first wife also has an inscription, and she was Elizabeth Rodney. The



CHURCH of the REDEEMER.
BRYN MAWR. PA.

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son David is also named on the monument. The De Normandie family, of ancient date, are also buried in this yard. Rev. James De Normandie was rector of Portsmouth, New Hampshire, of later years.

The Keene Home on the river bank should be made a living monument of her who gave this Pavilion, as it was called, for the use of gentlewomen. It was the home of Major Lenox, the uncle of Miss Keene. Joseph Bonaparte was entertained here.

In 1722 the Bath Springs were celebrated, and people came hither from abroad down to 1821. It was the principal resort of the kind in the United States. General Davis's History of Bucks County contains some interesting matter about this ancient town. Now manufactures and the railway are modernizing it, but it is pleasant sometimes to talk with the past, and look on the joys and sorrows of those who have lived before us, and the churchyard at Bristol is a sweet place on a summer's day to wake thoughts of the dead in Christ in past or recent years, and especially of the clergy who have now ended their sacred toil, and entered into their promised rest.

BRYN MAWR (PA.) THE REDEEMER.

CHRONOLOGICAL TABLE.

1851. Sunday, August 3d. After divine service, conducted by the Rev. Henry Brown, rector of St. David's, Radnor, in Temperance Hall, above the eight-mile stone on the Lancaster turnpike, in Lower Merion, a meeting was held for the purpose of organizing a parish; and the following-named persons were selected to act as vestrymen: Frederic W. Porter, Jesse Gyger, Isaac Hazlehurst, John Hulme, Lewis Wister, David Morgan, James Morgan, Owen Jones, Joseph K. Eyre.

August 9th. First vestry meeting. Church to be named St. Luke's, Lower Merion. Rev. Henry Brown chosen rector. (See Chester and Radnor.)

November 21. Corner stone of church (on North side Lancaster turnpike, above eight-mile stone) laid by the Bishop of Pennsylvania, Rt. Rev. Alonzo Potter, D. D.

November 22d. Name changed to Church of the Redeemer.

1852. February 19th. Charter of incorporation granted by the Supreme Court.

1855. September 23d. Resignation of the rector, Rev. Henry Brown.

1856. February 9th. Rev. George S. Rider elected rector.

April 27th. Resignation of the rector, Rev. George S. Rider.

September 7th. Rev. E. L. Lycett elected rector.

1878. August 5th. Death of the rector, Rev. E. L. Lycett. First burial in new churchyard.

November 28th. Rev. Edward Shippen Watson elected rector.

1879. November 8th. Corner-stone of new church, on Penn Street and Gulf Road, laid by the Bishop of Nebraska, Rt. Rev. Robert Harper Clarkson, D. D.

1881. April 17th. Easter Day. First service in new church.

1881. October 6th. Church and churchyard consecrated by the Bishop of Pennsylvania, the Rt. Rev. Wm. Bacon Stevens, D. D.

1885. March 2d. New charter granted by the Court of Common Pleas of Montgomery County.

I add that Rev. J. Gilborne Lyons, D. D., was long at the head of a boy's school, and a worshiper in the former church, and a distinguished scholar and poet.

REV. E. L. LYCETT.

(COMMUNICATED.)

Rev. E. L. Lycett was ordained a deacon in March, 1854, by Bishop Potter. In 1855 he was ordained priest by the same bishop, in Philadelphia. Mr. Lycett was born in London, April 8th, 1820, and came to America in 1832. He studied in Baltimore under Rev. R. S. Killen and Rev. Henry V. Johns, brother of Bishop Johns, of Virginia. Immediately after his ordination as deacon he was sent by Bishop Potter to Bangor Church, Churchtown, Lancaster County, Pa., and to St. Thomas's Church, Morgantown, where he remained till October, 1856, when he was called to the Church of The Redeemer, Lower Merion, of which he was rector till the time of his death in August, 1878. In 1858 he commenced services in Conshohocken, five miles from Norristown, where he held service every Sunday afternoon, and evening services during the week, at the homes of the mill hands. He continued this work until October, 1863. When this work was commenced in the school-house, there was but one male communicant; before he left, there was a substantial building costing \$3500. After giving up this work he immediately started evening services in his own dining-room at Mill Creek. In a short time he procured a room in the neighborhood which he had fitted up as a chapel and Sunday-school room, where he held services every Sunday evening until after he removed to the present rectory. It was then determined that the village of Ardmore presented a more promising field. Accordingly, he began holding evening services, Sunday, in the Masonic Hall at Ardmore, and also organized a Sunday-school there—the rent of the hall and other expenses being defrayed by members of this parish.

[NOTE—The beautiful granite monument of Mr. Lycett in the rustic churchyard keeps his memory in mind among his old parishioners, and his friend, the author of this work, recollects the throng of surpliced clergy, and laity who, by attendance at his funeral at the former church, attested their sense of loss in his death.]

The names of vestrymen at the time of building of the present beautiful church were N. Parker Shortridge, George Curwen, (wardens), I. Hunter Ewing, James Rawle, Fred. W. Morris, Charles Wheeler, Henry Whelen, Archibald R. Montgomery, Rowland Evans.

Rev. James Haughton, the present rector, was born in Boston, April 14th, 1839, studied in Harvard College, Andover and Germany. He was ordained deacon by Bishop Eastburn, in Boston 1866, and priest by Bishop Chase, N. H., 1866; he was rector in Exeter, N. H., 1866-68; Hanover, N. H., 1868-76; Dean All Saints Cathedral, Albany, 1876-79; rector of St. John's, Yonkers, N. Y., 1879-87, when he came to Bryn Mawr.

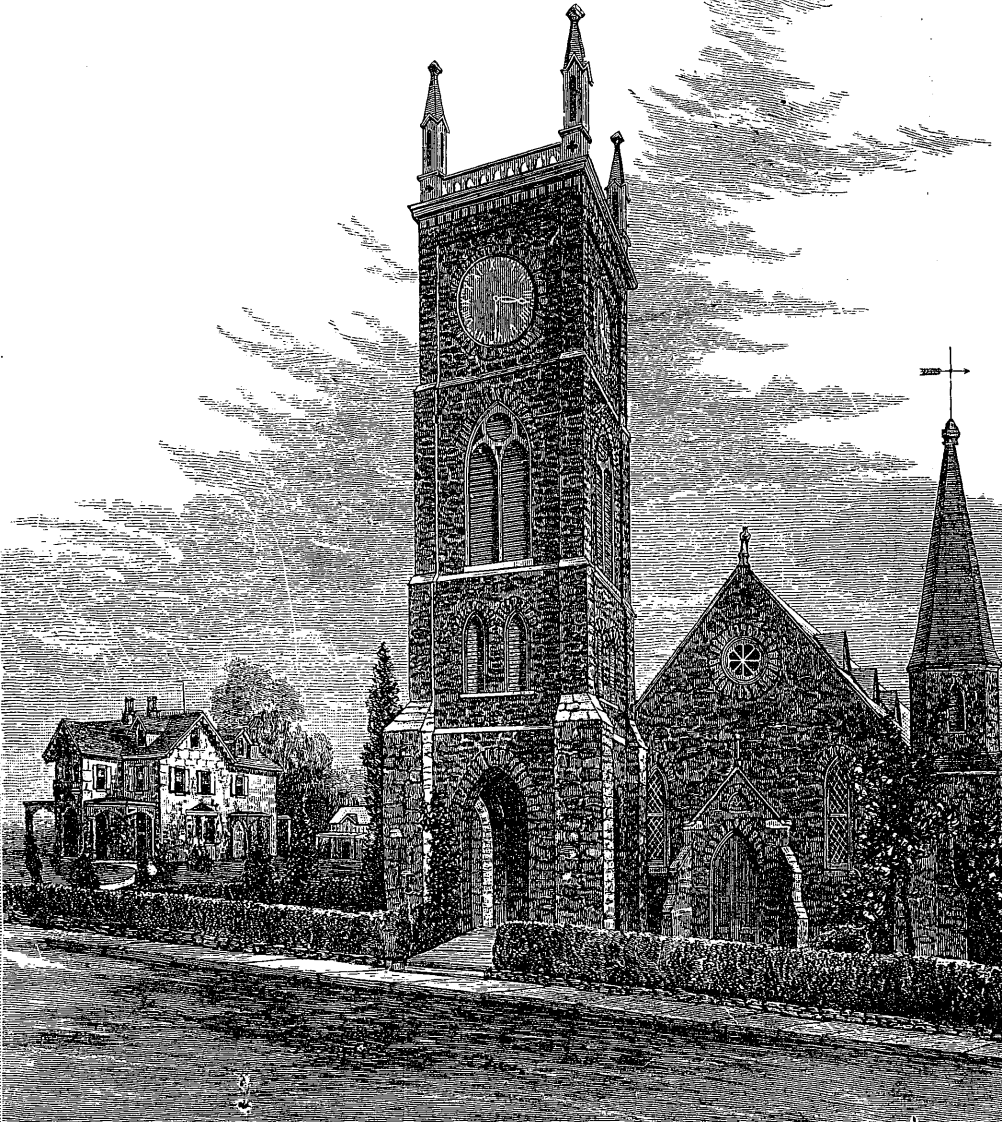
An elaborate metal rood-screen, designed by Mr. Burns, adorns this church. It is a memorial to Charles Wheeler.

CARLISLE (C.) ST. JOHN'S.

In the History of Cumberland County, "by Rev. Conway P. Wing, D. D., and others" there are some notes on the history of this church.

"An Episcopal congregation was established in Carlisle before July 5th, 1753, when a letter from that place speaks of Rev. Wm Thompson, rector of the Episcopal church, and its building for worship had been used in an unfinished state before 1765."

After the distractions of the Revolutionary War were over, a church was erected. This stone building was used until 1825, when a new building arose "where the



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ST. PAUL'S CHURCH, CHELTENHAM.

present church stands. This has been remodeled several times until it has attained its present architectural form and proportions." From 1793 to 1819, Rev. Dr. John Campbell was rector. Rev. J. V. E. Thorn succeeded him from 1819 to 1821. See Gettysburg in this volume for notice of his work. George Woodruff became rector in 1821, but died the next year. Joshua Spencer held the rectorship from 1823 to 1829. He was also Professor of Languages in Dickinson College. Rev. Geo. Emlen Hare, D. D., was rector from 1830 to 1834, John Goodman from 1835 to 1838, Patrick Henry Greenleaf from 1838 to 1840, Wm. H. Norris from 1840 to 1850, Jacob B. Morss from 1851 to 1860, Francis J. Clerc from 1860 to 1866 and Rev. Dr. Wm. C. Leverett succeeded him in 1866. Rev. W. B. Morrow, Mus. Bac., is the present rector.

In the Vestry have been men of note, "as Francis West, Robert Callender, George Croghan, Samuel Postlethwaite, David Watts, Stephen Foulke, Frederick Watts and John B. Parker."

CHELTENHAM (PA.) ST. PAUL'S.

[From the *Standard of the Cross, and The Church*, of March 31, 1888.]

Nearly twenty-eight years ago, on the 23d of June, 1860, the earliest meeting was held for the purpose of establishing the first Protestant Episcopal church in the township of Cheltenham. At that time a number of those most interested in the accomplishment of this object were in the habit of regularly attending the services and teaching in the Sunday-school of St. Paul's Church, Philadelphia. From time to time, prior to the date mentioned, occasional services were held in private residences in the neighborhood. A Sunday-school had

already been organized in the vicinity, and it was determined to establish a parish without further delay. At the first meeting of those sympathizing with the object the announcement was made that \$5500 had been subscribed for the erection of a church edifice. The present location, at the corner of Old York Road and Cheltenham Road, was decided upon. A vestry, consisting of the following-named gentlemen was then duly elected: John W. Thomas, Jay Cooke, J. F. Peniston, William C. Houston, John Baird, Robert Shoemaker, William G. Moorehead, Frederick Fraley, H. P. Birchall, Isaac Starr, Jr., Geo. C. Thomas and William Elliott.

In about two months, or on the 27th of August, 1860, a second meeting was held at which it was resolved that the Bishop of the Diocese, the Rt. Rev. Alonzo Potter, D. D., LL. D., should be requested to lay the cornerstone of the church. This pleasant duty was fulfilled by the Bishop on the 3d day of September, 1860, in the presence of an interested and grateful congregation. Appropriate addresses were delivered by the Rev. Dr. William Bacon Stevens (then rector of St. Andrew's Church, Philadelphia, and subsequently for many years the revered and beloved Bishop of the Diocese) and the Rev. Richard Newton, D. D. (then rector of St. Paul's Church, Philadelphia, and an earnest and interested friend of the infant church enterprise from its earliest inception). Indeed, the newly-organized church was named after the venerable parish in which Dr. Newton at that time ministered. Under God it owes its origin and subsequent success in very large measure to the personal friends and devoted parishioners of this saintly and now sainted man.

The Rev. Robert J. Parvin, on the 19th of April, 1861, was elected the first rector of the parish, and on Thurs-

day afternoon, May 16th, 1861, the church was solemnly consecrated to the service of Almighty God by the Bishop of the Diocese. The clergy present and assisting in the services, in addition to the Bishop and the rector, were the Revs. Charles D. Cooper, Benjamin Watson, D. C. Millett, J. W. Cracraft and O. B. Keith. The Rev. Dr. Newton preached the sermon. On Sunday, May 19th, 1861 (Whit-Sunday), morning and evening services were held in the church, and the Sunday-school was organized in the afternoon. On the 28th of March, 1864, plans for a new Sunday-school and library building were adopted by the vestry, and active measures taken for its immediate erection. In the year 1866 a new organ was placed in the church. After an earnest and devoted ministry of more than five years and a half the Rev. Robert J. Parvin resigned the rectorship of the church, the resignation to take effect January 1st, 1867. The Rev. Mr. Parvin had been elected the first General Secretary of the Evangelical Educational Society, a work for which his singular talents and executive ability especially qualified him. A little less than two years later his many friends and the Church at large were startled by the sudden and appalling catastrophe by which he and his intimate friend, the Rev. F. S. Rising, General Secretary of the American Church Missionary Society, lost their lives by the burning of a steamer on the Ohio River on the 14th of December, 1868. A beautiful mural tablet of white marble in the church testifies the affection of the people for their former pastor.

The present rector of the church, the Rev. Edward W. Appleton, D. D., entered upon the duties of the rectorship on the 30th day of June, 1867, having been unanimously elected to the office on the 19th day of the same month.

Nearly twenty-one years have passed away since then, and many changes have taken place. The church building was enlarged and beautified, and on the 23d of February, 1868, the congregation met therein for the first time, the sermon being preached by Bishop Lee, of Iowa. More than \$7000 was raised and appropriated for this improvement, and during the same year a spacious and attractive rectory was completed and presented to the parish by two generous members of the vestry. The cost of the rectory and grounds amounted to \$17,000. In addition to these improvements a sexton's house, and a large and commodious hall were built during the same year, at an expense of \$7000; the hall being erected for the use of the Men's Bible Class (at that time numbering 130 members) and for secular purposes.

In the year 1869 a large, massive stone tower, containing a clock with four dials (each dial being over eight feet in diameter) was commenced, and completed the following year. It is an interesting fact that for this improvement, as well as the purchase of a new, large and sweet-toned organ nearly ten years later (1879), the parish is indebted to the loving, earnest and devoted efforts of the younger members of the congregation. On the 18th of March, 1882, the rector's warden of the parish from its foundation, Mr. John W. Thomas, was called to his rest and reward. As a loving memorial to her husband and two daughters, his widow presented to the church a chime of ten bells. They were placed in the tower at a cost of \$4000. In the year 1882-3 a South transept was added to the church edifice at a cost of more than \$4000, at the sole expense of Mr. Charles B. Wright, as a memorial to his wife and daughter. The transept is now occupied by the organ and choir.

The enlarged church, refurnished with new pews of hard wood, was formally re-opened by the Bishop of the Diocese, Sunday morning, February 18th, 1883.

In 1887 a chiming apparatus was imported from England, and the Cambridge quarter chimes are regularly operated by the clock. "In September, 1887, the church and rectory were lighted by incandescent electric lights, and it is believed that these are among the first church buildings in the country, certainly in a suburban neighborhood, lighted by this method. The expense of introducing these lights into the church and rectory was met almost entirely by a single generous-hearted parishioner, who also maintains them at his individual cost. Since Dr. Appleton entered upon his duties as rector of the parish in 1867 the sum of \$173,000 has been (independent of pew rents) contributed for religious and benevolent objects.

The following official acts have also been performed during the same period: Baptisms—infants, 351; adults, 115; total, 466. Confirmed, 347; marriages, 83; burials, 202.

The vestry of the church is now composed of the following-named gentlemen: Jay Cooke, rector's warden, Robert Shoemaker, accounting warden, Dell Noblit, Jay Cooke, Jr., Thos. E. Shoemaker, James Day Rowland, John M. Butler, Hub. R. Hammond, Ed. M. Davis, Jr., Dr. Thomas B. Betts, Charles D. Barney and Benjamin H. Shoemaker, Jr. Located in one of the most beautiful suburbs of Philadelphia, this church has accomplished a noble and blessed work for Christ and humanity. Having every external advantage, it has also proved itself a spiritual home for many among the living as well as for many who are now with the sainted dead. In its peaceful and secluded "God's Acre"

adjoining the church not a few await a call to a blessed immortality. In these days of changing pastorates the present rector and people have for many years rejoiced in mutual joys and sorrowed in mutual griefs. They cherish the hope that God may continue to bless the parish in which for more than a score of years they have labored together for the glory of the Divine Master and the welfare and success of His Church.

CHESTER (PA.) ST. PAUL'S.

The historical sketch of Chester, by William Shaler Johnson, Esq., gives means of gathering the history of this truly ancient parish.

In 1704 this parish reported to the Propagation Society in England as follows: "The people of Chester County showed very early zeal to have the Church of England worship settled among them. This county is so called because most of the inhabitants of it came from Cheshire in England. Chester, the chief town of the county, is finely situated on the River Delaware." The name Chester, it may be added, comes from the Latin word *Castrum*, a camp, through the Saxon, and the English towns which have that word introduced into their names were old Roman camps in the days when the Empire ruled Britain. There were originally but three counties in the province, Philadelphia, Chester and Bucks.

Jasper Yeates was a Philadelphian, but was born in Yorkshire, England. His wife was the daughter of the elder James Sandilands, who was a man of much consequence in Chester. Her name was Catharine. In 1697 Mr. Yeates bought mills and land at the mouth of Naaman's Creek, at what is now Claymont, as the Indian chief Naaman is now losing his remembrance. The

Churchman family long occupied and owned mills here. Mr. Yeates soon had a granary and bakery between Edgmont Avenue and Chester Creek, though the course of the creek was West of its present line. In 1701, Penn appointed this prominent man a Burgess in making the Borough of Chester. In 1703 he was Chief Burgess. He was a Justice of the County and of the Supreme Court, and "a member of the Provincial Council," and the General Assembly. "He and his brother-in-law, James Sandilands the younger, were the principal promoters of the building of St. Paul's Church." He died before May 2d, 1720, when his will was admitted to probate at New Castle, Delaware, "Four sons and two daughters" survived him.

The Journal of William Black in 1744 notes a Sunday in Chester. He describes a church dedicated to St. Paul, where the worship was according to the Church of England, where he and other Indian Commissioners heard Rev. Mr Backhouse preach on St. Luke 16: 30, 31, which refers to the duty of hearing "Moses and the prophets." This gentleman mentions a Swedish Church, but it is thought that the Swedes may have had a service in the Block-house. Armgardt Pappogoya, the daughter of Governor Printz, gave the Swedes' Church a tract of land at Chester, but the church wardens at Wicacoa, (Philadelphia), deeded it to David Lloyd in 1693. Rev. Mr. Ross, in 1714, writes to the Propagation Society faulting this sale, and calling the title "precarious," and hoping that the church may regain her rights. Jasper Yeates opposed Lloyd, but "the Proprietary Government" confirmed the land to him. The land called "the green, or the church-land" lay between Welsh street and the Creek, South of the tract of Neeles Laerson, running to the river Delaware.

Rev. Richard Backhouse, who was a missionary at St. Paul's from 1726 to 1749, once owned a piece of land on Fifth street, on which Jonathan Morris afterward built a house. An account of Mr. Backhouse may be found in the history of Radnor parish in this volume.

The Francis Richardson house, on the East side of Edgmont avenue, the third house from the South-east corner of Second street and Edgmont avenue, is on a portion of the land which David Lloyd obtained from the church wardens of the Wicacoa Swedish Church. A frame building "on the East side of Edgmont avenue, South of Fourth street," may probably be about seventy years old. It was a stable, belonging to a house which was afterwards built on land given before 1704 by Thos. Powell to St. Paul's parish. Rev. Mr. Nichols speaks of this gift in a letter to the Society "For the Propagating the Gospel in Foreign Parts." In 1718 Rev. John Humphreys mentions it as having on it the foundation of a parsonage, fronting on Third street. The congregation began to erect this building, but did not finish it, and for three years it remained "about four feet above the ground." Many years after the parish put up a building here, after 1762, and they leased it before 1830 to William Kelley, with the stable mentioned. The church wardens sold "the premises on ground rent in 1831." The lot on Edgmont avenue containing the stable was sold by the owner, subject to a small ground rent for the church. The stable was altered into a house and "a Soap and Chandler factory" built on the rear of the lot. In 1851 the wardens sold the ground rent, and so this historic bit of land passed from the hands of the church.

The Swedish grant of Lady Pappegoya to the Swedish Church at Upland, now Chester, was an ancient gift.

“The land on the South side of Third street, and East of Market Square, where the old burial ground now is, and where the first St. Paul's Church building was erected, was, previous to that structure being placed there, a burying place for the dead of the Swedish colonists at Upland.” Rev. Mr. Ross makes this statement in 1714. He says that the Swedes had a church, and “a valuable glebe, not far from the place of burial, but of this building there remains no sign at this day.” John Hill Martin thinks this a reference to the House of Defence, or Block-house, which was demolished by the Court's order in 1703, and Mr. Johnson believes this opinion to be “doubtless correct.” Acrelius says that the Swedes usually held the services of religion in forts and Houses of Defence. They posted sentinels to warn the worshippers of Indian attacks. The Block-house at Wicacoa was used for a church.

The Rev. Evan Evans, D. D., was sent by the Propagation Society to the province of Pennsylvania in 1700. He became the missionary of Christ Church, Philadelphia. I have given an extended account of him in my volume on “The Early Clergy of Pennsylvania and Delaware.” He was the great missionary of that day, and the parishes about Philadelphia started by his untiring energy in the days of hard traveling have reason to revere his memory. Chester felt his influence, and Chichester, that is St. Martin's, Marcus Hook, and St. John's, Concord, and St. David's, Radnor, were blessed by his labors.

In 1714 Rev. Mr. Ross wrote the Society, that James Sandilands had been buried “in the Swedish Dormitory,” that is burial ground. He was a merchant of good repute. The graves of himself and kindred were to be enclosed by a stone wall. Some one suggested

that the wall be enlarged to form a church or chapel. This was liked by the relatives, and encouraged by those favorable to the Church of England. Joseph Yeates, a Chester merchant, and James Sandilands, the son of the person lately interred, helped the movement zealously. Mr. Sandilands giving land to enlarge the churchyard, and adding "other gifts." Mr. Ross closes thus: "Mr. Yeates, a zealous asserter of our constitution in Church and State, must be allowed to have been the main promoter of the founding of St. Paul's upon Delaware. "The reference to the river is poetic, and according to English custom, as "Stratford-on-Avon," and I have noticed that anciently Bristol in Pennsylvania was styled by the English Bristol on the Delaware. In England these explanations are necessary as sometimes there are two towns of the same name which need this identification. Still the practice is growing here on the Hudson river. Mr. Ross's report speaks of other "Parishers who were chief helpers to carry on the work." He specially commends Jeremy Collett, John Hannum, Henry Pierce, Ralph Pile, and Thomas Barnsly, and adds special commendation for Thomas Powell who had donated valuable land, "for a minister's house, garden and other conveniences." Of Hon. Francis Nicholson, he writes: "We may safely say no man parted more freely with his money to promote the interest of the Church in these parts, nor contributed so universally towards ye erection of Christian synagogues in different and distant plantations in America." The church is called a "small but compact fabric of brick," and described as "one of the neatest on this Continent." The main entrance, with its double doors, "was at the north side of the church, and the access to the building was from Market street, through the yard." Queen

Anne gave the church "a handsome pulpit, a communion table well railed in and set out with rich cloth, and a neat chalice." The "chalice and salver, the Queen's gift, as well as a similar chalice presented to the congregation by Sir Jeffrey Jeffries, are still in possession of the church wardens, and employed in the Sacrament of the Lord's Supper to this day." "The chalices and their salvers are of hammered and very pure silver, and the one presented by the Queen has engraved upon it the words, '*Annæ Reginae.*'"

The oak rafters of the church were hewed by a broad axe. The spacious chancel and aisles were paved with brick. In the wall was a famous stone slab now in the Sunday-school room of the new church. James Sandilands, who died in 1692, and his wife Ann, are commemorated in the inscription, and the stone contains a coat-of-arms and a Latin sentence reminding the reader of the flight of time, and the approach of death. "Emblems of mortality" are added, in "the tolling bell, the passing bell, the skull and cross-bones, the empty hour glass, an upright coffin bearing on its side the words: "*Memento Mori.*" [Remember death], "*Time Deum,*" [Fear God], and in either corner crossed a scepter and mattock, and a mattock and spade." "James Sandilands was a Scotchman." His mother lived in Chester in 1683. The first record of Mr. Sandilands is in 1665, when he took up two lots at Upland. In 1670 he took two other lots joining the land of his father-in-law, Joran Keen, whose descendants have been so carefully noted at length of late by Prof. Keen, in the *Pennsylvania Magazine of History and Biography*. In 1675 Sandilands was a Captain of Militia. In 1681 Col. William Markham appointed him a member of the Deputy Governor's Council. He was a Justice of the Upland Court.

William Penn visited him, when he owned a large part of what is now the city of Chester, including the larger portions of the Middle and North wards. The rumor of the day among the people was that it was the intention of Penn to build a city at Upland, but that he could not come to an agreement with Sandilands, and so Philadelphia arose further up the stream. Sandilands was a member of the General Assembly of the Province. "St. Paul's was a memorial church, erected to keep him in the recollection of the inhabitants of Chester, wherein he had passed a busy and enterprising life." His widow Ann married Peter Baynton.

The ancient church had a sun-dial, as in 1704 there is a record of expense in paying the ferryman for bringing the dial, and for nails and workmen for setting it up. There was also a church bell. Mr. Johnson thinks however, that the first bell used was a hand bell. In 1743 a bell was cast for the church in England, by Roger Rice. John Mather donated fifteen pounds, which was half of the required amount to pay its cost. A bellfry was erected.

The foundation of the old church was laid in July, A. D. 1702, and the church was opened for Divine Service on Sunday, the 24th of January, 1703, (new style). Rev. John Talbot preached the sermon. From Rev. George Keith's Journal, Mr. Johnson notes that Mr. Keith that day took Mr. Evans's place at Christ Church, Philadelphia, while Mr. Evans went down to encourage the new work at Chester. Mr. Keith preached in Chester twice in the same year.

In 1704 Rev. Henry Nichols, the missionary at Chester, reported that the people were well disposed to the Church of England. In 1718 Rev. John Humphreys, then missionary, could not obtain a house to reside in,

and bought a thousand acres of land about three miles distant. In 1717 Samuel Hesselius, (a Swede,) was in charge. In 1752 Rev. Thomas Thompson held the mission. In 1835 the old church was repaired. Fifteen years after it was torn down, and the stones used in the basement of the new church. The old building should have been preserved as a relic of old time, and a reminder of the simple worship of the fathers. T. U. Walter, of Philadelphia, was the architect of the new stone church, which was on the opposite side of Third street from the old one. The corner stone was laid in 1850. The building is of Gothic architecture.

Robert French, a Scotchman, who married Mary, the daughter of James Sandilands, was buried in St. Paul's Church. He was a prominent man in what is now Delaware, "and one of the founders of Immanuel Church, at New Castle." His son David was a poet of merit, and Attorney-General of the Lower Counties. He was buried with his father, it is supposed, in the chancel of the old church.

The new church was opened on Sunday, May 4th, A. D. 1851. The Rev. Dr. Balch officiated. In 1872 and 1873 ten months were employed in altering and enlarging the church. On Sunday, April 13, 1873, services were resumed, and the rector, Rev. Henry Brown, preached a historical sermon. Mr. Johnson copies a list of rectors from John Hill Martin's History of Chester. Several have been spoken of, and notes of the missionaries may be found in Bishop Perry's Historical Collections of Pennsylvania, a quarto volume at the Philadelphia Library, and also at the Historical Society of Pennsylvania's Library. Rev. Dr. Hawks visited England to copy the reports of the missionaries, etc., and the result given in this volume is very valu-

ab'e. In 1756 the Swedish minister at Wilmington, Rev. Israel Acrelius was in charge of Chester. He wrote a valuable book entitled: "A History of New Sweden." New Sweden was the name of the Swedish possessions on the Delaware, in Pennsylvania, New Jersey and Delaware. Dr. Collin translated a part of this book from the Swedish language, and Rev. Dr. Charles M. Reynolds afterwards translated the whole of it, and it was published by the Historical Society of Pennsylvania. A picture of this gentleman, being an oil painting may be seen in the vestry room of Trinity Chapel, Wilmington. His connection with Chester, was probably temporary, as in 1758, Rev. Geo. Craig is in charge, and no date is marked for the close of Mr. Acrelius's work. The Swedish clergy aided the English missions when English clergy were scarce, as may be seen by their reports. The Propagation Society sometimes voted remuneration for their assistance, and the relations of the clergy of the Swedish and English churches were fraternal and close. The Swedish clergy sometimes ministered at Marcus Hook.

From 1758 to 1781 Rev. George Craig was in charge of St. Paul's parish. He is spoken of in the Protestant Episcopal Historical Society Collections, Vol. I; also in Dr. Chandler's Life of President Johnson, (English edition,) page 186. In Dr. Dorr's History of Christ Church, Philadelphia, on pages 124 and 125, I find it noted that Mr. Craig, according to some minutes in the papers of Bishop White, was at the yearly Convention of the clergy in Philadelphia, in 1761. He preached a sermon before the Convention according to an appointment made by the last Convention. The sermon was delivered in Christ Church. Hawkins's Missions of the Church of England mention this mis-

sionary on pages 315 and 396. He was licensed to New Jersey, Sept. 1st, 1750. He is marked "dead" in a list of missionaries dated 1770 in the General Convention Archives in the Protestant Episcopal Historical Society Collections, Vol. I, page 116.

Rev. James Conner is marked as rector from 1788 to 1791.

From 1791 to 1793 Rev. Joseph Turner was rector. He was the father of Rev. Dr. Samuel H. Turner, who was long an honored Professor at the General Theological Seminary, in New York City. Joseph Turner was an assistant at the Swedish church in Philadelphia, under Dr. Collin. He often officiated at St. Paul's, and is buried in the rear of that church, where I have seen his tomb. He was a worthy man.

Rev. Prof. Hare writes me: "I remember Dr. Turner very distinctly and very respectfully. He was the Professor of Biblical Learning in the General Theological Seminary, during the time I was there as a student, about 1827 to 1829, and he occupied this important place long before as well as after those years. He had studied Divinity under Bishop White, I believe. He was friendly, affable, devout and much interested for his pupils; a capable instructor, a thoughtful preacher, a divine worthy of the name." I also gladly honor him.

From 1793 to 1798 Rev. Levi Heath held the rectorship.

From 1803 to 1805 Rev. Joshua Reece is named as rector.

From 1815 to 1818 Rev. William Pryce was rector. He was rector of Holy Trinity (Old Swedes'), Wilmington, and is buried near the door of the old church.

From 1818 to 1822 Rev. Jacob Morgan Douglass was in the rectorship.

REV. JACOB MORGAN DOUGLASS.

Rev. Benjamin J. Douglass has prepared a manuscript life of his father at my request, and I gather some points from it.

Mr. Douglass was connected with the Diocese of Pennsylvania over fifty years. Andrew and Rachel Douglass were his parents, and Philadelphia was the place of his birth in 1794. His father and his maternal grandfather Col. Jacob Morgan were sugar refiners. The Colonel, was a Revolutionary officer. His father, bearing the same name and title, gave name to Morgantown, Berks County, Pa., where he resided.

Jacob Morgan Douglass was sent to school at the Lower Dublin Academy, at Collegeville, near Holmesburgh, and not far from Bustleton. He was in Princeton College, graduating with high honors. He entered John Sergeant's law office. Christ called him to a high religious life, and Bishop White confirmed him on Easter Eve, 1812. In 1815 he was admitted to the bar, but in the same month became a candidate for Holy Orders. The saintly Bishop White guided his theological studies, and ordained him Deacon in St. Paul's Church, Philadelphia. His first sermon was preached in Christ Church, from St. Luke 8: 4. In the evening, with missionary zeal he preached in Commissioner's Hall, Southwark. The Rev. Messrs. Kemper, Boyd, Montgomery and others were zealous missionaries in church work in Philadelphia in those days. The Advancement Society entered on its noble work. Mr. Douglass labored with success under this Society as a missionary, making Pittsburgh the centre of his field. Trinity Church, Pittsburgh, had been organized, and there were four churches near Brownsville, so that the Rev. Messrs.

Ayres, Doddridge and Taylor had had some effect on the community. Mr. Douglass went through Ohio, Kentucky and Tennessee.

At Pittsburgh the faithful missionary induced the people to repair the church, and to agree to pay a salary for the support of a clergyman, and to seek for a new rector.

In 1818 Mr. Douglass was in charge of Chester, Marcus Hook and Concord. He was also rector of Swedesboro, N. J. In 1824 he returned to Concord, Pa., and in 1829 became assistant to Dr. Bedell at St. Andrew's, Philadelphia. From 1831 to 1834 he was rector of St. Thomas's African Church in that city. The work in the country churches was blessed with success, and the church edifice at Chester was repaired. The people were strongly attached to their faithful rector. As to the colored work, Mr. Douglass ever proved "the friend of the colored man."

About 1836 he undertook a severe task in the resuscitation of St. Matthew's parish, Francisville. The village was then outside of the city.

Rev. Norman Nash was rector in 1822. He was a devoted man and became a missionary in Wisconsin. Rev. Prof. Hare writes me that he remembers him "as a man of much zeal."

Rev. Jacob Morgan Douglass died on the 10th of May, 1876. In later life when he was not able to perform service, he attended the Church of the Mediator. Rev. Dr. Samuel Appleton ministered faithfully to him in his last illness, and from that church, where he loved to worship, he was borne to his grave in the church yard at Bristol, where he waits a joyful resurrection. He was laborious, and sacrificed himself, and God gave him success. The will of God was the law of this

devoted and humble servant of Christ. He preached Christ crucified, and thought little of human sufficiency. His pastoral visits gave him a close knowledge of the character and spiritual needs of his people. He sought the opportunity of sanctifying his visits by prayer, and did not forget to inculcate the duty of family prayer in this world of daily temptation to sin. His private applications enforced his public preaching, and he looked for the blessing of God on both, and received it. He was not idle, waiting for a parish, but sought work where little remuneration was offered, but work was needed. The son closes the merited eulogy of a worthy father with an appeal to young men to come to the front where the fight rages the strongest, as his living example points the way. Such lives he pleads should stir laymen and clergy to noble action in the Church of Christ. This certainly should be the effect of all religious biography; we should not merely admire, but also imitate. Zion Church, in Philadelphia, was founded by the efforts of Mr. Douglass.

Rev. Richard Umstead Morgan held St. Paul's parish from 1822 to 1831. He was rector of Reading and of Pequea, in Pennsylvania, and of New Rochelle, in New York. He was an able minister.

THE REV. RICHARD UMSTEAD MORGAN, D. D.,

was born at Evansburg, Montgomery County, Pennsylvania, January 9th, 1800. He was a descendant of General Daniel Morgan, of the Army of the Revolution. In 1822, he was ordained a deacon by Bishop White, in St. Peter's Church, Philadelphia, and priest by the same bishop in 1823. After twelve years' service as rector of parishes in Delaware, Chester and Lancaster Counties, he was called to the rectorate of Christ Church, Read-

ing, in 1834. The title of D. D. was given him in 1845 by Dickinson College. He remained in charge of the Reading parish 15 years and seven months, and May 1st, 1850, was transferred to the Diocese of New York, and instituted rector of Trinity Church, New Rochelle, which parish he faithfully served for twenty-three years. In 1873, after fifty years spent in the service of his Master, he was retired at his own request, with the title of Rector *Emeritus*, and spent his declining years in the family of his wife's relatives (nieces of the late Bishop Jarvis) at Stamford, Connecticut, where he died October 9th, 1882, in the 83d year of his age. His remains rest in the burial ground of his former parish at New Rochelle, by the side of his first wife, Sarah Markley, a native of Norristown, Pennsylvania.

This sketch is contributed by J. K. Getz.

From 1831 to 1835 Rev. John Baker Clemson, D. D., was rector. He is a native of Pennsylvania. By the early death of his father, who was a Philadelphia merchant, he was obliged to guide his own way in life and became a student of Princeton College. He also studied at the Theological Seminary near Alexandria, Virginia, and was ordained by Bishop White. He was the first rector of Harrisburg, Pa., and was rector of Williamsport, Pa., and of Ascension Church, Philadelphia, and of St. John's, Pequea, Pa., and Ascension Church, Claymont, Delaware, and St. Martin's, Marcus Hook, Pa., and St. John's, Concord, Pa., and served Holy Innocents, Tacony, Philadelphia, for a time. He held the rectorship of West Chester for several years. He has been noted as a teacher of boys and young men. In early life he conducted a manual labor school near Wilmington, on Penny Hill, where young men were trained for the ministry. Rev. Dr. Richard Newton was a pupil.

I believe that Bristol College grew out of this effort. Rev. Dr. Tyng was once interested in these schools. Dr. Clemson is a fine reader of the service, a polished writer and a good preacher. He now resides in West Chester, Pa.

From 1835 to 1837 Rev. Richard D. Hall was the rector of Chester. See "Bristol," in this volume, for a sketch of his life.

From 1837 to 1841 Rev. Mortimer Richmond Talbot was rector, and again held the post from 1859 to 1861. He was a pleasant and affable man. In his latter life he was a chaplain in the Navy, and was in 1848 and 1861 stationed at the Naval Asylum, in Philadelphia. His naval record shows that in 1852 he was at the Naval Hospital in Norfolk, Va., and gives the dates of his various sojourns on vessels. He was born in New York, resided in Pennsylvania, and died in Philadelphia, in 1863. In 1842 and 1843 Rev. Greenbury W. Ridgely was in charge of the parish. He was a man of remarkable brightness, and a natural orator. He was a student in the law office of Henry Clay before he gave himself to the ministry of Christ's Holy Church. He once held the rectorship of Hulmeville, Pa., and when he owned a farm at Claymont, Delaware, he used to officiate at the Union Meeting House not far distant, for Calvary parish.

From 1844 to 1848 Rev. Anson B. Hard was associate rector of St. Paul's. He was from Vermont, and was rector of Marcus Hook. He was a saintly man, but in his later life an affection of the throat impaired his voice, and forbade his using it to continue the public exercise of his ministry. So the working servant of Christ was transformed into the waiting servant until the summons came to enter the joy of the Master, where bodily

infirmity would disappear. It is not needful to remind the parishioners of St. Paul's how nobly his daughter, Miss Laura Hard, has continued her father's labors in the large Bible Class which has for years received the benefit of her instructions in the Word of God, that they may be advanced in the Christian life.

Anson Bois Hard was born in Arlington, Vermont, Nov. 15th, 1801; and died in Chester, Pa., May 31st. 1880, where he lies buried in the Chester Rural Cemetery.

He graduated at Middlebury College, Vermont, in 1825, and from there went to the Theological Seminary in Alexandria, Va., and was confirmed there by Bishop Moore in 1829.

His first parishes were Fairfax and Sheldon, Vermont, from which he went to Mt. Vernon, Ohio, and from there to his native place, Arlington, Vermont, in each of which he remained five years. In 1844 he came to Chester, and in 1849 was disabled from preaching by a partial paralysis of the vocal organs, the remote cause of which was an injury received a few years previously by being thrown and gored by a wild bull. He was married in 1829, immediately after his ordination, to Esther Yarnall Warner, a daughter of Capt. John Warner, of Wilmington, Delaware, who was at the time acting as United States Consul at Havana, being engaged in the West India trade.

From 1849 to 1850 Rev. Charles W. Quick was rector.

From 1850 to 1853 the parish was in the hands of Rev. Dr. Lewis P. W. Balch. He was a man who stood high in the Church as Secretary of the House of Bishops. His elocution in reading and speaking was remarkably fine, and his manner was very striking. He was for some time the rector of St. Bartholomew's Church, New York City, when it stood on Great Jones Street, before it was moved uptown.

From 1853 to 1855 Rev. Nathaniel Sayre Harris was the rector of this parish. He was the son of Nathaniel and Catharine Harris. He was born in the vicinity of Trenton, N. J., Sept. 29th, 1805. He graduated at West Point Military Academy, and held various offices in the army until his resignation in 1835. On a visit to Philadelphia the sainted Dr. Bedell impressed him with a devout Christian sermon, and the Holy Spirit drew him into the service of God, which engaged him until his death, fifty-seven years afterwards. He studied for a time in the General Theological Seminary, in New York, closing as a pupil of the godly Rev. Dr. John A. Clark, rector of St. Andrew's Church, Philadelphia, where he acted as lay reader. In 1837 Bishop Onderdonk ordained him a deacon, and in 1838 he ordained him a priest. He began his faithful work at the Church of the Evangelists, in Southwark, Philadelphia. The overflowing church, and large Sunday-school, and an increasing number of communicants indicating the blessing of God. He became rector of Ascension Church, Philadelphia, and afterwards secretary and general agent for the church's domestic missions. He had a martial appearance, and Dr. Tyng once styled him "an embalmed soldier." In latter years the military appearance partially disappeared. He labored and itinerated in his pleadings for missions three or four years, but in 1845 took the young Church of the Nativity, in Philadelphia, and toiled to advance it, but in 1852 went to St. Paul's, Chester. In three years he went to Baltimore, and thence moving to Hoboken, N. J., he passed there the last fourteen years of his active ministerial labor. He was rector of Trinity nearly ten years. He took it as a young parish, with an unfinished church, but left it flourishing and out of debt. In 1866 he

accepted St. Paul's Church, and remained there until 1871. The loss of a dear son to whom he ministered in Europe, whither he had gone for health, saddened his life. Still he was benevolent and unselfish, patient and gentle as in early days, glorifying Christ by his acts. His sermons were able presentations of Gospel truth, "and Christ crucified" was his great theme. He was a faithful shepherd in parish work, and was loved by the poor and weary whom he consoled. Mr. Harris's first wife was the daughter of John Andrews, of Philadelphia, who was the son of Rev. Dr. John Andrews, Provost of the University of Pennsylvania. His second wife was the daughter of James A. Stevens, of Hoboken. Capt. Edwin S. Harris, his son, was lost in the War of the Rebellion. After over a year's illness, this clergyman "fell asleep in Jesus," at the rectory of his son, Rev. John Andrews Harris, D. D., in Chestnut Hill, Philadelphia, April 22d, 1866. He left a widow, two sons and a daughter, while former parishioners share their loss.

From 1855 to 1859 Rev. Daniel Kendig was the rector. He also conducted a school for a time, and a building was erected for school purposes near the present rectory. Mr. Kendig has been in the West for many years. He is now a chaplain in the United States Army, stationed at San Francisco.

He was born at Middletown, Dauphin County, Pa., November 10th, 1824; was graduated from the University of Pennsylvania; was ordained deacon and priest by Bishop Alonzo Potter; and was rector of St. Paul's, Chester, Pa., and of the Church of the Advent, Oakland, California,

From 1861 to 1863 Rev. J. Pinkney Hammond was the rector of St. Paul's. He was also chaplain of the Army Hospital near Chester. He was rector of St. Michael's

Church, Germantown, and was settled in church work in Maryland. He died not long since. He was a large man of commanding presence, and a person of decided church views, which he was very earnest in maintaining, and was a patient and conscientious toiler in the Lord's Vineyard. Miss M. H. Whittingham kindly furnishes me the following notes concerning him. She is a daughter of Bishop Whittingham, and is the Librarian of the Diocesan Library of Maryland.

Jonathan Pinkney Hammond, D. D., (St. John's) born in Annapolis, Maryland, May 20th, 1826; graduate of St. John's College, Annapolis, 1845; graduate of Virginia Theological Seminary, 1847; ordained deacon by Bishop Meade, July 15th, 1847; went from Virginia to Rhode Island, thence to Maine, 1847; took charge of a church at Bangor, Maine; became minister of Trinity Church, Saco, Maine; came into the Diocese of Maryland, 1849; took charge of Trinity Church, Upper Marlboro', Prince George Co., August 1st, 1849; ordained priest by Bishop Whittingham, in Trinity Church, Upper Marlboro', on presentation by the Rev. Dr. Pinkney in 1850; left for the Diocese of New York, April 19th, 1852, and became rector of St. Ann's Church, Morrisania, New York; entered the U. S. service as chaplain and was transferred from Pennsylvania to Maryland in 1862; was chaplain of the Hospital at Annapolis, and took temporary charge of St. Anne's Church, Annapolis, March 1st, 1865, elected rector, May 5th, 1865; was transferred to the Diocese of Pennsylvania, 1869, and settled first in Philadelphia, then in Reading, thence to Omaha, Nebraska; returned to Maryland, as rector of King and Queen Parish, St. Mary's Co., in 1875; went to St. Mary's Church, Franklin, Baltimore Co., 1877; became missionary in St. George's Mission Chapel,

Baltimore City, 1878-9. While such, built St. George's Church, memorial to Bishop Whittingham, and died as its rector, August 9th, 1884, aged 58 years. He left a widow and several grown children, still residing in Baltimore.

He compiled a prayer book, or rather a Manual of Prayers, for the use of army chaplains.

It was a good day for this parish, when in 1863 the Rev. Henry Brown became its rector. He has faithfully and successfully toiled in it from that day to this one, and it is rare to find so extended a rectorate.

Rev. Henry Brown was born in Philadelphia, and brought up in St. John's Church, Northern Liberties, under the Rev. Dr. Boyd, and said the catechism to him from memory when six years old, and commenced theological studies under him.

He studied at the Academical Department of the University of Pennsylvania. He was appointed head master of an Academy on the Eastern shore of Maryland. He studied there with the Rev. Dr. Piggot, boarding in his family, having the use of his large and well-selected library.

He was ordained deacon by Bishop Onderdonk in 1839, in Grace Church, Philadelphia. Rev. Mr. Hallowell, was ordained deacon at the same time. He was ordained priest by Bishop Whittingham, in 1841, at Centreville. He preached his first sermon on the afternoon of his ordination in St. John's Church, where he had been brought up, and where he was confirmed by Bishop Onderdonk, at the age of sixteen.

His first parish was St. Mark's, Lewistown, Pa., and his second one, St. Paul's, Centreville, Maryland, where he remained ten years and six months.

He then became rector of St. David's, Radnor, where he remained four and a half years.

While rector of St. David's, he started a service on Sunday afternoons in a hall on the Lancaster turnpike, six miles from Radnor, which from the first became, by God's blessing, a great success. In two years a stone church with tower, &c., was built, and paid for, and the building was soon filled; and the outcome of this new parish under the labor of successive rectors, and increase of a wealthy and intelligent population coming to the neighborhood, is the strong and active congregation of the Church of the Redeemer, Bryn Mawr.

From Radnor Mr. Brown removed to Beverly, N. J., and was rector of St. Stephen's Church seven years and six months. Within a year after removing to Beverly, he received a pressing call to return to the Church of the Redeemer, which he declined, as there was much to encourage him in his new parish.

From Beverly he came to his present parish, and is now in the twenty-eighth year as rector of St. Paul's Church.

This parish from 75 communicants, now numbers 400. The rector has never had an assistant, and seldom avails himself of the services of a lay-reader. He never misses going into his Sunday-School on each Lord's day, to catechise and talk to school and Bible classes, which number over 500 in attendance. His health is good, and God has been very gracious to him during his long ministry in his church; and he may truly say in view of His loving help: "Our labor is not in vain in the Lord." He is much beloved by his flock for his long and faithful care.*

John Morton who signed the Declaration of Independence, is buried in St. Paul's ground. When the Continental Army was at Fort Washington, Mr. Johnson

* See Radnor in this volume for further notice of his work.

notes after a prayer by Rev. Dr. Magaw, the Declaration was read to the soldiers, and a doubtful silence followed, as the idea was by no means universally popular at that time, but the gifted General Thomas Mifflin, mounting a cannon, loudly declared that the Rubicon had been crossed, and demanded three cheers for the document, and with electric effect the cheers came.

ST. LUKE'S.

Mr. Johnson's history gives a sketch of this parish which I condense. This Gothic granite stone church is at the corner of Third and Broomall streets, and was built in A. D. 1866. The corner-stone was laid on February 1st. Bishop Stevens officiated, assisted by Rev. Henry Brown, and some other clergymen. Services were held in the church in 1870. Thomas R. List, a student in the Philadelphia Divinity School, was lay-reader until 1873, and then rector. "The Church was due largely to the efforts of John Burrows McKeever, Wm. Ward, Samuel Archbold, Samuel Eccles, Jr., Wm. H. Green, Wm. A. Todd, Major Joseph R. Coates, and their wives and other ladies of St. Paul's Church, the South Ward, and South Chester. Edward A. Price and wife presented the parish with a handsome Communion Service—silver tankard, paten, chalices, and plates for alms, while F. Stanhope Hill and Mrs. Hannah Depue gave the pulpit Bible." John Burrows McKeever, a zealous friend of the young parish died in 1874, and by the efforts of the Rev. Mr. List a font was procured for the church in commemoration of him. In 1875 Mr. List became rector of the Church of the Redemption, Philadelphia, which post he yet holds, having done good and loyal service to the Church in both positions. In October of the same year Rev. George Clifford Moore assumed the

rectorship of St. Luke's Church. He advocated abolishing pew-rents, and the introducing the envelope system of voluntary contributions. In 1876 a legacy from Charles Kenworthy was used to partially pay "a mortgage debt," and the next year a legacy of Elizabeth Kerlin was employed in "like manner," and in 1880 the whole debt was paid. The parish has flourished under the constant faithful work of the present rector, and with the growth of the population of the city it may advance more rapidly.

CHURCHTOWN (C.) BANGOR CHURCH.

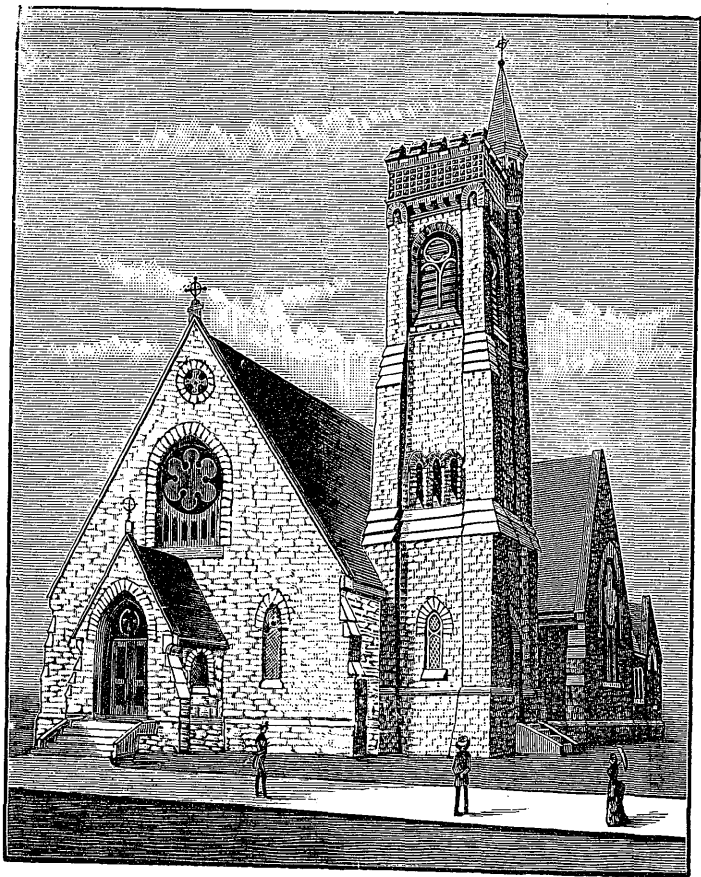
BY REV. SAMUEL McELWEE.

Succession of rectors: Rev. Griffith Hughes, 1730-1733; Rev. Roger Blackall, 1733-1739; Rev. Richard Lock, 1739-1751; Rev. George Craig, 1751-1759; Rev. Thomas Barton, 1759-1774; Rev. Traugod Frederick Illing, 1782-1792; Rev. Levi Heath, 1793-1799; Rev. Joseph Clarkson, 1799-1819; Rev. Levi Bull, 1819-1844; Rev. William J. Clark, 1844-1847; Rev. William L. Suddards, 1847; Rev. S. T. Carpenter, 1848; in temporary charge. Rev. Edward Meyer, 1849-1854; Rev. Edward L. Lycett, 1854-1856; Rev. Henry M. Stuart, 1857-1859; Rev. Francis E. Arnold, 1860-1864; Rev. William R. Gries, 1865-1867; Rev. Henry R. Smith, 1869-1871; Rev. John Ireland, 1873-1876; Rev. Samuel McElwee, 1876 to present time: October, 1890.

COLUMBIA (C.), ST. PAUL'S.

BY GEORGE H. RICHARDS.

At irregular intervals during the years 1837, 1838, 1839 and 1840, the services of the Protestant Episcopal Church were held at Columbia. An effort was made at the



ST. PAUL'S, COLUMBIA.



time to raise sufficient money for the erection of a church building, but the amount raised, \$600, fell so far short, that the church people must have been very much discouraged. For, no effort seems to have been made to hold services here again until in 1848. In August of that year, Bishop Potter accompanied by Rev. Samuel Bowman, then rector of St. James's, Lancaster, visited the church families residing at Columbia and Marietta. Soon after Rev. Dwight E. Lyman, a Professor in St. James College, near Hagerstown, Maryland, offered his services as a missionary at these two points. On Sunday evening, August 13, 1848, he held his first service in Columbia, in the Presbyterian Church, which had very kindly been offered for that purpose.

Mr. Lyman soon hired a house and had it suitably fitted up for divine service, and having appointed a vestry, he commenced the regular services weekly, one service being held in Columbia and one in Marietta each Sunday. The name St. Paul was adopted and a charter was obtained, and passed through the Convention. A lot was purchased, and from funds contributed by members of the parish and friends in Philadelphia, Harrisburg, Lancaster and other places, a very attractive stone church was built after the early English style, having a seating capacity of about 200. The corner stone was laid October 10, 1849, and the church was consecrated on May 28, 1850.

Mr. Lyman resigned in July 1853. He was efficient and active, and much beloved.

The names of the other ministers in order are as follows: Rev. Henry W. Woods, became rector in December 1850—resigned October 1, 1854; Rev. Dr. McLeod, May 1855—resigned January 1856; Rev. Samuel Appleton, from July 1, 1857 to April 1, 1860;

Theodore A. Hopkins, principal of Yeates Institute, acted frequently as a supply during the spring and summer of 1860; Rev. John Cromlist took charge early in January, 1861, and resigned July 31, 1867 to engage in special church missionary work in New York City; Rev. Benj. J. Douglass, from January 1, 1868 to June 1, 1870; Rev. George H. Kirkland, from September 11, 1870 to December 28, 1873.

By his earnest advocacy, at a meeting of the congregation held March 29, 1871, the vestry were instructed to declare the church a Free Church, provided sufficient funds were subscribed to pay the current expenses. The formal declaration was soon after made by the vestry.

The parish has never repented this step. Under the pew rent system it was impossible to collect enough to pay the current expenses. The voluntary contribution plan nearly doubled the annual receipts.

Rev. Percival A. Beckett, from February 1, 1874 to July 11, 1875.

On May 29, 1875, a call was extended to Rev. Geo. H. Kirkland to again become rector of the parish. The call was accepted to take effect the first Sunday in September following. He resigned July 7, 1879, officiating for the last time on the first Sunday in the following August.

Rev. Richard C. Searing, from December 7, 1879 to Sunday, August 5, 1883.

Rev. David B. Willson, now deceased, officiated on October 23. The memory of Mr. Willson is very dear to the members of St. Paul's parish because of the timely and efficient help he so cheerfully and frequently rendered them when acting as a lay-reader and temporary supply.

On February 14, 1884, Rev. F. J. Clay-Moran, B. D., of England, took temporary charge of the parish, having been engaged to serve until Easter. His labors proved so helpful, that upon the earnest solicitation of the vestry, he consented to continue his temporary charge of the parish, with liberty to terminate it at any time upon giving reasonable notice.

This relation was kept up until April 13, 1890, when Mr. Moran left to assume the duties of Archdeacon of Annapolis, to which important office he had been appointed by Bishop Paret of the Diocese of Maryland.

This period of over six years was the golden one in the history of the parish. Dormant powers were stimulated, hopes were strengthened, zeal intensified, and Christian love broadened and deepened. The marked result of this new life was the erection of a large new stone church at a new and more central location upon two lots generously donated by Mr. H. H. Houston, formerly of Columbia, now residing at Germantown, Pa. This building so beautiful without and within, with seats for 400 persons, was dedicated Thursday, September 29, 1887, and on January 25, 1888, the feast of the Conversion of St. Paul, it was consecrated, Rt. Rev. M. A. De Wolfe Howe, Bishop of the Diocese, officiating, assisted by Rev. Mr. Moran, the rector, and many visiting clergy.

Services have been kept up since Mr. Moran's departure by the help of Rev. Montgomery R. Hooper, the principal of Yeates Institute, Lancaster, Pa., and others.

On October 14, 1890, a call was extended to Rev. D. Stuart Hamilton, assistant at Christ Church, Williamsport, Pa. The call was accepted on October 23d, to take effect on Advent Sunday.

The parish is free of debt. It needs very much a parish building and a rectory. Before the end of another year the work of erecting the parish building may be begun.

The parish is well organized. There is a good Sunday-school, a Woman's Guild, a chapter of the Brotherhood of St. Andrew, and a chapter of the Sisterhood of St. Andrew.

The wardens and vestry take a deep interest in their work, being all regular communicants. Harmony is the watchword. Success cannot help but be the result.

The following named persons constitute the wardens and vestry at this time.

Hon. H. M. North, Rector's Warden ; S. S. Detwiler, Accounting Warden ; George H. Richards, Secretary ; Andrew J. Kauffman, Esq., James Bloomfield, J. Edward Schall.

CONCORD (PA.) ST. JOHN'S.

BY REV. R. L. STEVENS.

Traditions of this neighborhood carry the organization of this church back to 1650. It was made up of members of the churches of Sweden and England who in 1702 erected a log church on a lot deeded to them by John Hannum. This church has been rebuilt several times; the last time being in 1844, when the present stone structure was erected on a new lot adjoining the old lot. In 1707-8 a Communion Service was presented by Queen Anne, and this is still in the possession of the Church. The gravestones in the original lot date back as far as 1720, while the first records of the parish begin in 1727.

Among the rectors the Rev. Evan Evans heads the list; but the graves of the Rev. Richard and Mary Saun-

derlands are represented at the church door. As the name of Richard Saunderlands does not appear after Evan Evans, it may be presumed that he ministered here before the others. The full list of rectors to the present time is as follows:

Rev. Evan Evans, Henry Nichols, George Ross, John Humphreys, John Backhouse, Thomas Thompson, George Craig, John Wade, James Connor, James Turner, Levi Heath, Joshua Reece, M. Chandler, William Pryce, Jacob M. Douglass, Samuel C. Brinckle, Jacob M. Douglass, George Kirke, John B. Clemson, D. D., M. D. Hirst, E. Wilson Wiltbank, (Bishop) Alfred Lee, Samuel C. Stratton, Benj. S. Huntington, R. B. Claxton, W. H. Trapnell, Chas. Breck, John K. Murphy, D. D., Richardson Graham, John B. Clemson, M. Christian, J. J. Creigh, Joshua Copeland, H. Baldwin Dean, Joseph J. Sleeper, Fletcher Clark and Robert L. Stevens, the present rector.

The author adds that Dr. Evan Evans was rector of Christ Church, Philadelphia, and a great missionary, founding country parishes. A sketch of him is given in *Early Clergy of Pennsylvania and Delaware*.

Rev. Robert Livingston Stevens did faithful missionary work fourteen years in Oregon and Nebraska. He was rector of the Church of the Holy Comforter, Lincoln, Nebraska. He was born in Hoboken, N. J., graduated at Princeton College and the General Theological Seminary, ordained deacon by Bishop Scarborough, in Princeton and priest by Bishop Morris, in Portland.

DOYLESTOWN (PA.) ST. PAUL'S.

A copy of General Davis's *Doylestown Democrat*, dated April 13th, 1880, contains a historical sermon by V. Hummel Berghaus, in two parts, from which we cull

information. In 1845 Rev. George P. Hopkins began the effort which resulted in the establishing of the church, though previous efforts had been made. Mr. Hopkins lived in Germantown, and officiated occasionally in Jenkintown and Chestnut Hill. Thomas Ross, Esq., and his family assisted the undertaking in Doylestown. Services were commenced in Beneficial Hall, on State street, now called Masonic Hall. In 1846, the cornerstone of the church was laid by Bishop Potter. Amidst some discouragements Mr. Hopkins moved forward with hope and determination, and was sustained by the help of God. Rev. Joseph S. Large, of Michigan, formerly of Bucks County, "Rev. Mr. Wiltberger, missionary at Hulmeville, Centreville, Newtown, &c.," were present at the laying of the corner-stone, with the rector. The vestryman, Mr. James Gilkyson, was a faithful worker in this enterprise. The church was opened in 1848. Waiting hearts were joyful even to tears on this occasion. The building was of stone, and was an ornament to the town. In 1850, the blessed consecration was celebrated by Bishop Potter. Mr. Hopkins, was then living in Doylestown. The future Bishops Stevens and Howe, and Rev. Messrs. Shannon, Edwin N. Lightner, Wiltberger and Hopkins, and Drs. Beasley and Stem, assisted in the service. Dr. Stevens preached a remarkable sermon, the church was crowded, and the "music beautiful." The Bishop preached in the afternoon, and Dr. Stem in the evening, when there was a confirmation. Dr. Chas. Treichel, of Germantown, gave the organ. He was a brother-in-law of Bishop Hopkins. The communion service was the gift of Mrs. Osman Reed, of Philadelphia. "The Communion table" was presented by Caleb Jones, Esq. Rev. Dr. Rodney, of Germantown, and several of his parishioners aided the erection

of the church. Duval Rodney King and his mother, Mrs. Mary King, and others are mentioned by Mr. Hopkins, whose accounts are followed by the preacher. Mr. Hopkins resigned in 1853, having done noble work. He now resides at Stevensville, Pa., and is rector of St. Matthew's Church, Pike.

He left the parish for Lewistown, Pa., with the loving good wishes of parishioners. For some time he held Trinity Church, Centreville, with Doylestown. In 1854, Rev. Rees C. Evans was elected rector. William Stavely was authorized to extend this call, and Centreville and Doylestown were joined under one rector. In 1855, Mr. Evans resigned; and Rev. William R. Gries became rector. He had studied medicine, and was a missionary in North Carolina. He was ardent in temperament, zealous and of simplicity in character, and a preacher of ability, a faithful pastor, and a toilsome minister. The church improved spiritually, and in numbers, during his rectorship. The new organ was bought in his day, and the basement of the church fitted up. The bell was also procured. Being of German descent, the rector was useful among the Germans. He resigned in 1861. He is remembered with affection as a faithful servant of Christ. He became a chaplain in the army in the war against the Southern Confederacy, in the regiment of Colonel, (now General) Davis. He was very useful as a clergyman and as a faithful counsellor and friend to the men under his charge. In sickness or battle he was at his post, and is remembered as one who did his duty. His colonel testifies to his excellent character and great usefulness. His religious services were numerous. He also had hospital services and daily services among the soldiers when he was the sole chaplain on duty in the brigade. Many soldiers were baptized by him. Ten

years after leaving this church he revisited his flock and preached earnestly on the importance of not delaying action in religious life. Mr. Gries gave up his earthly work at his Lord's command at Allentown, Pa., October 21st, 1873. Being dead he yet speaks words of loving warning to his old parishioners to seek salvation in Christ.

Rev. John Tetlow was rector from 1862 to 1864. Rev. Byron McGann was called in 1864. He worked with zeal and success. His life was blameless. His flock loved him, and he had the respect of the community. His manner was dignified. The rectory was bought in this rectorship. Mr. McGann resigned in 1868, and the congregation regretted their loss. He became rector of Bellefonte, Pa., and later of Pottstown, Pa., where he died on the 11th of March, 1877. Bishop Stevens described his character as pure and lovely, and styled him, "an earnest and faithful preacher of the Gospel, and a wise and prudent pastor of Christ's flock." I remember his appearance and manner as suited to the ideal of a minister of Christ.

In 1868 Rev. Hurley Baldy became rector. The church was enlarged in his rectorship, and the parish was separated from Centreville. He resigned in 1873.

The vestry received the resignation with regret. The parish and community appreciated the good work done by the retiring rector. Mr. Baldy now lives in Philadelphia.

Dr. S. N. Burrill placed granite steps and stone pavement at the church entrance, and fenced the grounds and planted shrubbery at his own expense in 1873.

From 1874 to 1875 Rev. Thomas K. Coleman was rector. He was learned and eloquent. In 1875 Rev. Mr. Berghaus was called to the rectorship. The words

of earnest exhortation with which this rector closes his sermon urging an advance in spiritual life, and in effort for church progress, show the spirit of that pleasant rectorship.

Rev. Howard T. Widdemer was rector from 1883 to 1885, and Rev. J. F. Taunt from the close of 1885 to January 31st, 1887.

The present rector is Rev. George Newton Eastman, born in Owego, New York, 1851. Moved to Geneva, N. Y., 1861, prepared for college in the Geneva Classical and Union School, and entered Hobart College, 1869, graduated in 1873. Taught in the "East Bloomfield Academy," N. Y., and entered General Theological Seminary in 1876, graduated in 1879, ordained deacon, Trinity Sunday, 1879, in Church of the Transfiguration, N. Y., by Rt. Rev. Horatio Potter. Went to Virginia City, Nevada, to Rt. Rev. O. W. Whitaker, in July, and worked under him in Virginia City, at St. Paul's Church, also having charge of the mission stations, Gold Hill, Silver City and Dayton. Advanced to the priesthood by Bishop Whitaker, in Lent, 1880. Returned East, after Easter, 1885. November 1885 to June 1887, assistant minister, Church of the Ascension, New York, under Rev. E. Winchester Donald, D. D. June, first Sunday, 1887, became rector of St. Paul's Church, Doylestown.

DRIFTON (C.) ST. JAMES'S, AND ECKLEY (C.) ST. JAMES'S.

The parish of St. James's Church, Eckley, was organized March 15, 1856, at a meeting called by the Rev. Peter Russell, the pioneer of the Church in the Lehigh region. This church was built in 1859, and the Rev. Peter Russell was elected rector. The consecration took place on February 7, 1860, Rt. Rev. Samuel Bowman, Assistant Bishop of the Diocese, officiating.

In the Summer of 1866 at Drifton, a Sunday-school was started in the dining-room of the family hotel, as there was no other building in which to hold the school, Drifton being in its infancy. A public schoolhouse was built the following Autumn, and the Sunday-school was transferred to it. Church services were held almost immediately in the same building by the Rev. Peter Russell, as a mission of St. James's Church, Eckley. The Holy Communion was celebrated for the first time at Drifton, in the schoolhouse during the Easter season of 1867.

Rev. Peter Russell resigned in consequence of continued ill health March, 1869, and he was succeeded in the same month, by the Rev. James Walker.

In 1872 a chapel was built at Drifton, which was used for church services and Sunday-school, until the present church was erected.

Rev. James Walker resigned in 1874, being succeeded by Rev. A. H. Boyle in 1875, who was again succeeded by Rev. John Ireland, June, 1876.

St. James's Church, Drifton, was built in 1883, the corner stone was laid in September, and on Christmas day of the same year, the first service was held in the church, which was consecrated the following year by the Rt. Rev. M. H. De Wolfe Howe, D. D., Bishop of the Diocese, on Sunday, November 23rd, 1884.

Rev. Isaac Peck and Rev. H. C. Brayton, successively assisted Rev. John Ireland 1883-84, until in May, 1884, Rev. James P. Buxton was elected assistant, having charge of St. James's, Drifton. On May 4, 1885, the church in Drifton became a separate parish, and Rev. John Ireland, in 1886, resigning jurisdiction over it, remained rector of St. James's, Eckley, and Rev. James P. Buxton was elected rector of St. James's, Drifton.

In 1886, a chapel was built at Freeland, as a mission of St. James's, Drifton, in which Sunday-school has been held regularly ever since, and occasional church services.

Rev. James P. Buxton resigned June, 1890, and at a vestry meeting held at Drifton on Thursday, November 6, 1890, he was re-elected rector, to take effect December 1st. On November the 8th, he accepted.

In June, 1886, seventy-two communicants are recorded for St. James's, Drifton, and in June 1890, the number had increased to one hundred and nine.

The Rev. Peter Russell was born in Douglassville, Pa., on St. Paul's day, January 25, 1818. Studied under Dr. Morgan, rector of Christ Church, Reading. Was ordained deacon by Bishop H. U. Onderdonk, at Christ Church, Reading, in 1844, and priest, (with Rev. Edmund Leaf), by Bishop Lee, of Delaware, in 1845, at the Church of the Epiphany, Philadelphia.

In 1844 he took charge of his first parish, St. Mark's, Mauch Chunk, (when he was the only Episcopal clergyman between Easton and Wilkesbarre,) and held services at Summit Hill, Mesquehoning and White Haven, beside occasional services at other places. In 1848 he married Sarah Sharpe, of Wilkesbarre, the Rev. George Miles officiating. In 1856 he removed to Eckley, where two of his former parishioners, Asa Foster and Richard Sharpe had opened a colliery, continuing services at White Haven and the surrounding villages, to which he added Hazleton, which in a few years became an independent parish, and the sons of Judge Coxe, a large land owner, beginning a colliery, called Dritton, he began holding services there.

His health failing, in 1869, he accepted a call to St. James's, Perkiomen. In 1873 he removed to White

Haven, when the failing health of his wife again compelled him to leave the bleak mountains, and he went to Philadelphia, where he took charge of a mission at Franklinville, (Christ Church).

At Easter, 1880, after the death of his wife, he took charge of St. Peter's Church, Hazleton, and in August of the same year died, at the house of his son-in-law, Edward Tattershall, White Haven, of apoplexy, August 28, 1880, and was buried at Mauch Chunk.

Rev. Mr. Tolnan sketched Mr. Russell's life briefly in a sermon at the 25th anniversary of the consecration of St. Mark's Church, Mauch Chunk.

Let me add that the zeal of Mr. Russell was tempered with discretion. He has left a noble record on earth and his name is written in heaven.

GETTYSBURG, HUNTINGTON AND YORK SPRINGS (C.)

The Rev. T. P. Ege has kindly prepared for my use in forming this volume an extended narrative of church history in this region. I draw from it what is suited to my purpose, hoping that all may be printed elsewhere in a way to aid the good work at the Church of the Prince of Peace, where Christ's peaceful religion is proclaimed near a bloody battle-field of world-wide renown. Christ Church parish was in Huntington township. Petersburg and York Springs are the modern names. There is an old vestry book of 1760 when Rev. William Thompson signs himself "Itinerating Missionary." In 1753 "an old log building, which stood near the Coulson gravestone, or near the centre of the present graveyard," was the house of worship of Christ Church, according to the record. In this log building the faithful English colonists assembled on Sundays, and in 1755, the faithful Thomas Barton came to them as a missionary. (For an

account of him see Lancaster in this volume.) The flock in the wilderness had shown their religious interest by meeting together on Sundays when one of them would read prayers. Mr. Barton held York, Huntington and Carlisle. He determined to visit outlying settlements of the English at certain times to administer the Holy Communion, and to baptize the children. The congregation was so large at Huntington that he sometimes preached under the trees. At Carlisle some came fifty or sixty miles to the service.

In 1760 Rev. William Thompson succeeded Mr. Barton as the missionary of the noble Society for the Propagation of the Gospel in Foreign Parts which sent clergy from England to this distant land. In his rectorship there is reference to a glebe and a house. A stack of chimneys was needed, and a well, and the finishing of the house was needful; so the vestry assessed the members for the cost, and appointed a Committee of Supervision. This was the home of the early missionary, and was doubtless the scene of many a thoughtful cogitation and earnest prayer, when Indian warfare and the shadows of the Revolutionary struggle darkened his way. The ancient log church was on the glebe. One portion of this glebe is supposed "to have been set apart by Penn, or his heirs, for the support of public worship; the other was surveyed, and taken up under proprietary warrant, and patented after the Revolution, so as to make the title entirely indisputable." The two tracts made 160 acres, beautifully located, well-watered and wooded, and at this day desirable to look upon, sloping North and South on either side of the old highway, which runs through its centre, on the crest of a gently elevated ridge. About half of the stack of chimneys alone marks the site of the old glebe house.

In 1763, the vestry resolved "to build a new church of square logs on the site of the old one." In 1770 there was five hundred dollars for the poor in funds in the warden's hands. Rev. Dr. John Andrews was then rector. For an account of him see York in this volume. The Rev. Daniel Batwell was rector in 1774 and 1776 as records show. His life is also given in the history of York parish in this volume. Bishop Howe has a chair which once belonged to this "accomplished scholar and good man," as a historian describes him.

In 1784, Rev. John Campbell, D. D., became "pastor" of the Huntington parish. He continued in charge until 1804, and "appears to have been very active and earnest in all the interests of the parish during the important and formative period of the American church." He moved to Carlisle, where he died in 1819. From 1798 to 1810 Rev. John Armstrong occasionally officiated. In 1811 and 1812 Rev. John Reynolds, "formerly of Maryland, preached at Christ Church," and in houses. In 1818 Rev. J. V. E. Thorn was rector. In 1820 Rev. George Woodruff, a young clergyman from New Jersey, "officiated about a year, dying the latter part of the year at Carlisle," where he was buried.

From 1823 to 1825 Rev. Charles Williams held the rectorship. He was called to the Presidency of Baltimore College. "His wife was a niece of Lord Thurlow, the great English jurist."

In 1826 Rev. Richard D. Hall was elected to the charge of the parish. John H. Marsden, M. D., became a clergyman and was afterward rector of his native parish from 1831, with a few brief intervals until 1875.

In 1829 Mr. Hall resigned, and Mr. Thorn again became rector "until 1831." Rev. J. H. Marsden then entered on the rectorship, holding it until 1836. Then Mr.

Thorn received his third election, and remained as rector until 1838. In 1836 it was resolved to build a brick chapel in Petersburg, now called York Springs, "in connection with old Christ Church, Huntington," two and a half miles distant. This was to be called Christ Church Chapel. Thomas Stephens and wife gave the lot. The chapel was consecrated in 1836 by Bishop Onderdonk. Mr. Marsden was rector from 1838 to 1850. From 1851 to 1853 we find Rev. Freeman Lane in the rectorship, "when death finished his labors at the age of 52. He was laid to rest in the Stephens' burial lot, adjoining and in the rear of Christ Church Chapel." Rev. Mr. Morss, of St. John's Church, Carlisle, officiated at the funeral. "A neat and simple stone marks his grave, and a beautiful rose bush, planted thereon by loving hands long ago, still blooms and sheds its fragrance there."

Rev. Edward Kennedy was the next rector. In 1859, Rev. W. S. Heaton was rector, and in 1863 Rev. John Reynolds, "being the second rector of the same name." In 1865 Rev. J. H. Hobart Millett is noted as rector.

In 1875 the old parish was joined with the Gettysburg Mission, under the care of Rev. H. L. Phillips. Rev. Mr. Marsden had been custodian of the old parish "by birthright, and long service, officiating as long as health and advanced years permitted, performing also the offices of the church as called upon from time to time."

"As a fitting and crowning event to this long history, when the small frame chapel of the Prince of Peace in Gettysburg, was opened for its first service, December 17th, 1876, Rev. Mr. Marsden preached the sermon. He thus remained a connecting link from colonial days to the date of this union at which he officiated as if in a marriage ceremony. The name of Edward Marsden, his

grandfather, appears on record as a vestryman in 1760; the name of his father, James Marsden, thus appearing also in 1798, and so continuing until his death. The Rev. J. H. Marsden died August 27th, 1883, at the full age of four score years, his wife preceding him only the year before. Rev. A. E. Tortat officiated at their funeral obsequies in Gettysburg, in whose beautiful and historic cemetery their ashes rest."

Col. Woolford, a warden, as one of his last generous acts, put a new roof on the chapel at York Springs.

"The stone foundations of the old church with chancel outlines pointing Eastward, are still visible on the surface level, in the midst of long rows of grave stones, conforming in position to the lines of the church walls, and marking the sleeping places of these ancient worthies and sturdy race."

"The grand old oaks, under whose grateful cover the first missionary wrote that he preached to the overflowing congregations, still stand silent sentinels over what represents these sacred memories, but now a neglected and almost desolate spot in the midst of a very beautiful and well populated rural region."

The Rev. Mr. Ege is striving to enclose these sacred grounds with a new fence, "and otherwise restore from utter ruin, this justly hallowed and historic ground, nor is it a vain desire and hope that the restoration may be fully completed by building on the old foundations a small stone memorial and mortuary chapel to these sainted dead of an hundred and fifty years line and lineage, and therein renew the church's message and influence to a long forgotten neighborhood where they were so well known and loved."

"The rectors of the united parishes have been as follows: Rev. H. L. Philips, 1875 to 1880, Rev. A. E.

Tortat, 1880 to 1885, Rev. William Rawlins Pickman, October 1884 to November 1885, *locum tenens*, Rev. Charles H. Vahdyne, March 1886 to April 29, 1888, Rev. T. P. Ege, (present rector), from September 1, 1888.

To bring the history to date, I add that Rev. Thompson P. Ege received his A. M. from Dickinson College in 1858. He came into the church from the Methodist Ministry, and was confirmed in 1883 at Christ Church Cathedral, Reading, by Bishop Howe. He was ordered deacon in 1884, in the same church by Bishop Howe, and priest, in 1885 by Bishop Stevens, at the Church of the Epiphany, Philadelphia. He was the assistant of Rev. Dr. Rumney, at St. Peter's, Germantown, from 1883 to 1888.

See the *Churchman*, September 6, 1890, for an article by Rev. Dr. Lowrie, on Gettysburg in Diocesan News.

The church interest in Gettysburg with which the ancient parish is united, deserves a special mention as a proper conclusion to this historic sketch.

Soon after the establishing of the mission in Gettysburg, it seemed fitting on account of the world-wide celebrity of the place, to make an effort to build a monumental, and National memorial church in accord with the patriotic sentiments there enshrined, to be named for and dedicated to "The Prince of Peace."

This thought and desire took form under the earnest and untiring efforts, of the Rev. A. E. Tortat, M. D., rector from 1880 to 1885. The corner-stone, however, was not laid until July 2, 1888, the quarter-centennial of the great battle, but the work grows very slowly. A substantial basement to floor level, has recently been added of native granite, of which the entire structure is to be built. Another stage of work is about being contracted for, and many tablets and other promised

interior memorials await the completion and roofing of outer walls.

This appropriate and noble structure deserves and appeals most urgently for greater notice and material aid from the many patriotic hearts of churchmen throughout our land. This memorial of heroic dead and of a re-united and peaceful land should soon stand complete, and fulfill, not only hopes long indulged, but many promises made. Such timely aid it is hoped will be sent to the rector in charge, who writes this brief note, for and at the request of his friend, the author.

HARRISBURG (C.) ST. STEPHEN'S.

In Dr. William Henry Egle's History of Dauphin County, we find an account of this parish. The State Librarian and author of the History of Pennsylvania has done much service to local history.

The worthy Propagation Society Missionary, Rev. Thomas Barton, in 1766 reports that a Philadelphia merchant named John Cox has given the Society a lot for church uses at Estherton, "lying Northwest of Lancaster about forty miles on the river Susquehanna, where there are several families belonging to the church, who are at too great a distance from any stated mission to attend divine service." The same gentleman promised to donate twenty pounds and "collect one hundred pounds" among his Philadelphia friends "towards building a church upon said lot and his lady engages to furnish it with a bell." There is no record of the building of the church, though the good man did well to have it in his heart, as David forecast the building of the Temple which Solomon erected. An itinerant was however appointed who supplied vacant churches, including Estherton. This place was older than Harris's Ferry, the future Har-

risburg, but the Ferry led off in advancement; "but there must have been at one time established services there, as it is stated that Bishop White preached there on several occasions." For account of Mr. Barton see Lancaster in this volume.

Rev. Dr. William A. Muhlenberg was the first clergyman to perform Episcopal service in Harrisburg. He was then in St. James's Church, Lancaster, and an account of his life may be found by turning to the article on Lancaster in this volume. From December, 1823 to June, 1824, he officiated monthly "in the old log church, situated at the corner of Third Street and Cherry Alley, which was given by the Reformed Church.

The next services here were by Rev. Charles S. Williams, "rector of St. John's, York." His services continued once in three weeks for six months, beginning in October, 1824. The next clergyman officiating was Rev. James Depui, then a deacon, who labored six months, beginning in September, 1825.

In 1826 a vestry had been formed as follows: "John B. Cox, William Mileham, John Depui, James Peacock, George Fisher, William Putnam, James Buchanan, Alexander C. Wilson, James Woodman, Samuel Bryan, John E. Forster and Joseph Curzen."

Rev. John Baker Clemson was elected rector on March 25th, A. D. 1826. "The organization of the parish was largely due to his zeal and energy." There were but six families of avowed church people. A notice of Dr. Clemson is given under the head of Chester in this volume.

The corner-stone of a brick church was laid on St. John's Day, June 24th, 1826. On May 9th, 1827, the church on Front Street, a little below Pine, was consecrated by Bishop White. Twenty-five persons received confirmation.

A high brick tower is in front of the church, "in which is a fine-toned bell." The church "has been enlarged and remodeled internally, yet presents the same front. The rectory is situated on Front Street, above Pine."

The Diocesan Convention met at St. Stephen's at the time of the consecration, and here Dr. H. U. Onderdonk was elected assistant bishop. His consecration took place at Christ Church, Philadelphia, on October 25th, 1827. His first visitation to Harrisburg was made December 27th, 1827.

In 1835 the vestry thanked Mr. Wharton for presenting "a set of Communion plates."

The Diocesan Convention of 1841 met in St. Stephen's Church, and in 1871, on the 9th of November, the first Convention of the new Diocese of Central Pennsylvania assembled here and Bishop Howe was elected; so that two bishops have been here chosen.

"The rectors of St. Stephen's have been: 1826-28; Rev. John B. Clemson; 1828-29, Rev. John W. Curtis; 1829-31, Rev. John Reynolds; 1832-38, Rev. Nathan Stem (see Norristown in this volume for notices of the two last named gentlemen); 1838-42, Rev. Charles V. Kelly; 1842-44, Rev. Henry Major; 1844-52, Rev. Joseph H. Coit, D. D.; 1852-56, Rev. Henry H. Bean; 1857-60, Rev. Robert Allen Castleman; 1860-67, Rev. B. B. Leacock, D. D.; 1867, Rev. Robert J. Keeling, D. D."

Rev. Thomas B. Angell is the present rector.

ST. PAUL'S, at Sixth and Forster Streets, arose from a Sunday-school of St. Stephen's established in 1857. In 1858 a frame edifice was built "at the north side of the reservoir, on ground donated for the purpose by several of the members of St. Stephen's, and was consecrated by Bishop Bowman, January 13th, 1859." In

this year the parish was admitted into the Diocesan Convention.

The new church is largely due to a legacy of Mr. Charles Conner. It was opened in 1878, and consecrated February, 23d, 1879. "The pastors have been: 1860-1, William V. Feltwell; 1864-5, Alfred J. Barrow; 1865-7, J. H. Hobart Millett; 1868-9, Joseph S. Colton; 1871-5, W. T. Bowen; 1876-9, B. F. Brown; 1879, Leroy F. Baker." Mr. Baker is the present rector.

"Between 1869 and 1871 occasional services were had by Rev. R. J. Keeling, D. D., and V. H. Berghaus, and by H. C. Pastorious, then a lay-reader.

HAZLETON (C.) ST. PETER'S.

(COMMUNICATED.)

St. Peter's parish, Hazleton, owes its beginning and much of its later prosperity to the Rev. Peter Russell, who, by his actual work in its behalf, and by his unfaltering belief in its future, gathered together the scattered sheep of the flock and bound them into a parish.

While rector of the church at Eckley, a neighboring town, Mr. Russell perceived that Hazleton was destined to become the most important place in the upper Lehigh coal region and was eager to begin work there. In 1859 he was enabled to do so, and for nearly two years he held occasional services in a small schoolhouse in the outskirts of the town. In the latter part of the Summer of 1860 the Rev. W. S. Heaton took charge of the work in Hazleton and its vicinity. He held services at Audenreid, Jeanesville, Stockton and Hazleton for eighteen months.

Mr. Russell, ever watchful of the little flock whom he had shepherded, resumed his occasional visits, until the Christmas of 1862 when the Rev. Thomas A. Street was

put in charge of the parish. The Rev. Henry S. Getz succeeded him as missionary laborer in 1863, and as actual rector in 1864.

Mr. Getz felt keenly the need for a more suitable building for church purposes that the small schoolhouse which had been used hitherto, and as a result of his exertions, the corner-stone of a church building was laid in 1864 and the parish was organized on the last day of that year. The first service was held in the new church on Sunday, October 8th, 1865 and the building was consecrated by Bishop Vail on April 15th, 1866.

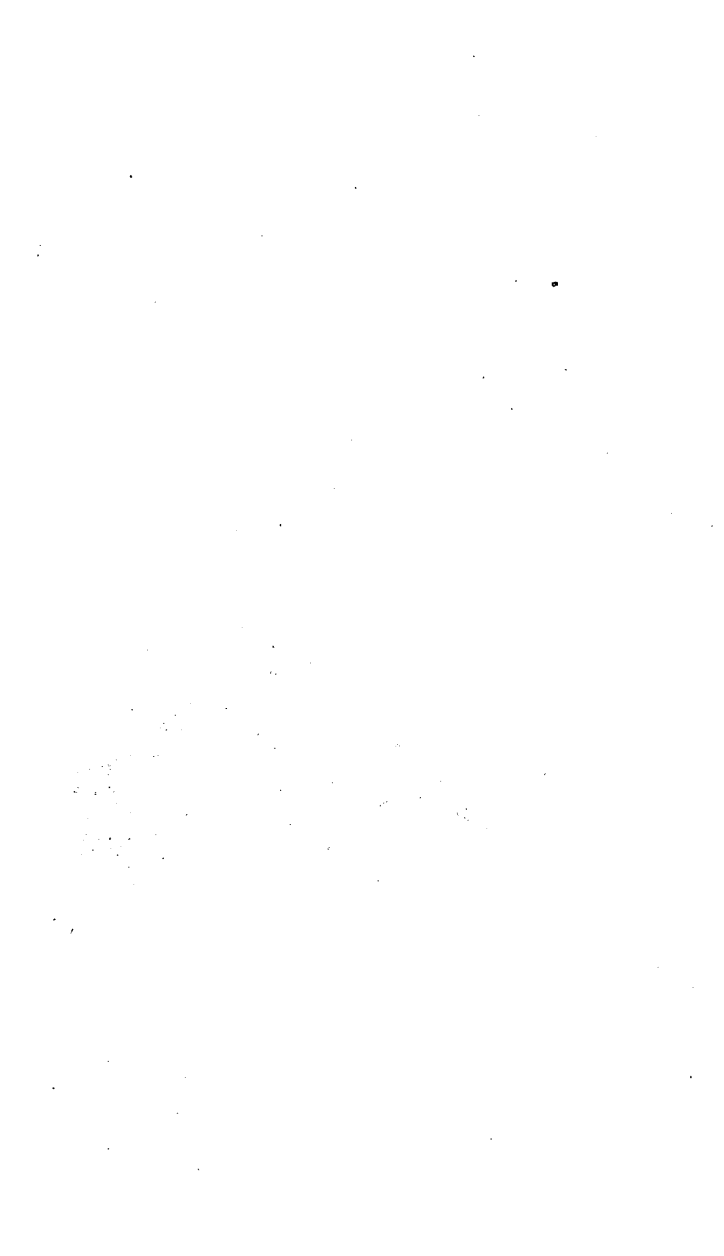
The Rev. Mr. Getz relinquished the parish in 1867, having substantial tokens of his effective services in the completed and furnished church building. He was succeeded by the Rev. Faber Byllesby.

The Rev. Charles H. Vandyne became rector in 1870. During his rectorship several improvements were made and the membership increased, but he resigned, much to the sorrow of his parishioners. The Rev. J. M. Williams, deacon, took charge of the parish in 1873, and resigned in 1876. In 1876 the Rev. J. Hewitt assumed the rectorship. He was active and efficient and under his directions the church was remodeled. In 1877 he removed to Bellefonte. He is now rector of Holy Trinity Church, Lincoln, Nebraska.

In 1880 Rev. Peter Russell, feeling that the parish needed all the encouragement his presence and ever loving interest could give, resigned his Philadelphia charge and came to Hazleton. He inspired the people to new effort, foundations were laid for a rectory and the parish looked forward to a season of prosperity and growth, when a great blow fell upon it. Mr. Russell died in August, 1880, leaving not only his Hazleton parishioners to mourn his loss, but also the parishes in Eckley, White



N. Collin D.D.



Haven and Philadelphia, where he had labored so faithfully and well during the last years of his ministry.

The Rev. Charles A. Marks succeeded him in 1880 and resigned in 1882. In 1883 Rev. James P. Buxton accepted the rectorship. He was much beloved by the people of St. Peter's and it was with regret that his resignation was accepted one year later. Mr. Buxton went to Drifton, a town eight miles distant.

The Rev. Louis Cope Washburn, deacon, was in charge from July 1st 1884 to July 1888. He was ordained in the church in 1885 by Bishop Rulison. Mr. Washburn was a most active and enthusiastic worker and the church grew rapidly under his charge. The vestry were loath to accept his resignation but after a several times repeated call to Rochester they did so.

The Rev. William T. Holden came to Hazleton after Mr. Washburn's departure. On the month of his arrival he was severely injured in an accident and in consequence was obliged to relinquish his charge.

The present incumbent, the Rev. Edwin J. Humes, entered upon the rectorship on the first Sunday in Advent, December 1st, 1889.

The author adds to this sketch that the Rev. Mr. Humes, in his previous parish at Eddington, Bucks County, Pa., constructed an excellent Sunday-school building and a beautiful rectory, and left them as legacies showing the result of years of devoted work.

KINGSESSING, PHILADELPHIA (PA.) ST. JAMES.

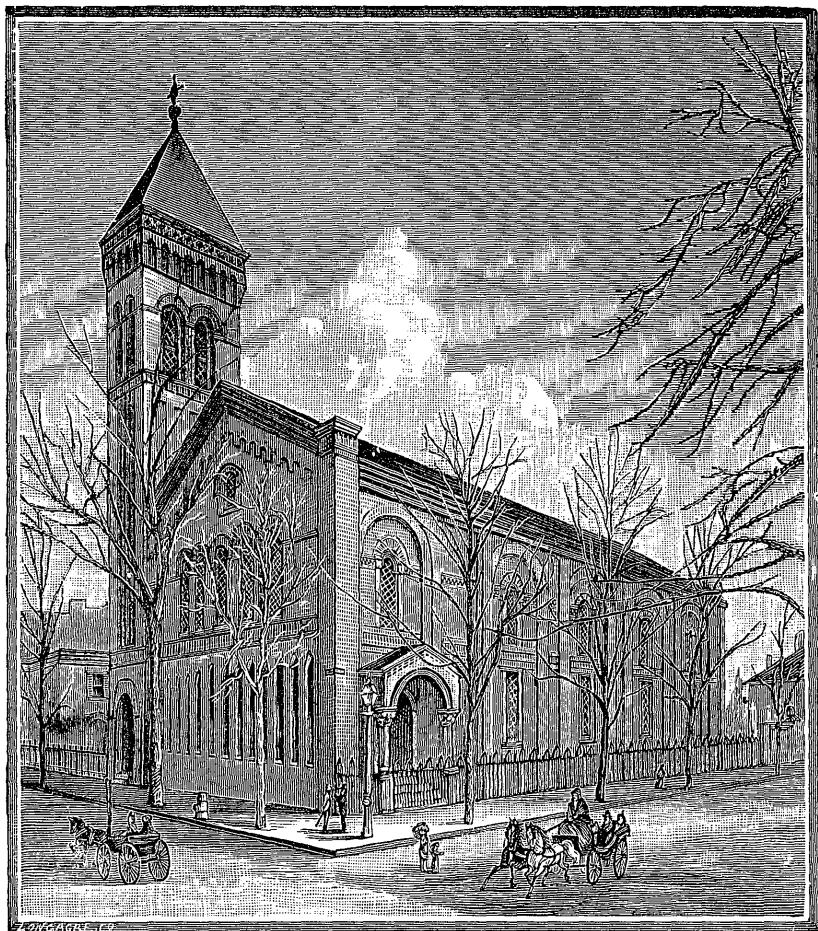
This was one of the three churches, established in and near the city of Philadelphia, which were united in one corporation, and placed under the charge of missionaries sent out by the King of Sweden, while these States were yet colonies of Great Britain. The Rev. Nicholas

Collin, D. D., the last of this line of Swedish ministry, died A. D. 1831.

The church building, which stands near Woodland Avenue, between 68th and 69th Streets, is in the midst of capacious grounds. These were originally irregular in outline; but through the purchase of adjacent grounds, they embrace nearly four acres. The material of which the church is built is a gray stone, the irregular mortar lines being ornamented with small pieces of the same stone, causing a peculiar but pleasing effect. The corner-stone of the church was laid A. D. 1760. The building was completed A. D. 1762. Among the contributors to the building fund were Captain Coultis, (who resided at Whitby Hall on Gray's Lane,) Governor Hamilton, and the Rev. Dr. Peters, rector of Christ Church, Philadelphia.

During his ministry, Dr. Collin had the assistance of several clergymen of the Episcopal Church, and, after his death, viz: on December 8th, 1834, the Rev. S. C. Brinckle became the first resident assistant minister of this church. He afterwards became rector, and continued in that office until May 15th, 1848, when he resigned.

He was succeeded by Rev. J. Brinton Smith, during whose rectorship the affairs of the parish were greatly improved. The church building was enlarged. A bell and an organ were procured. The church, thus enlarged, was consecrated by Bishop Potter on December 7th, 1854. By the liberality of Mrs. M. S. Buckley, a substantial stone wall was built along the front of the church grounds A. D. 1855. In 1850 a double stone dwelling house with nearly three acres of land was purchased for a rectory. The Rev. Mr. Smith resigned in 1856, and became rector of a church in Troy, N. Y. He was afterwards engaged in missionary affairs, and finally became



ST. JAMES'S CHURCH, REMODELED.

the principal of a normal school for the education of Freedmen, near Raleigh, N. C., where he died suddenly.

On the 1st of May, 1857, Rev. Dr. Charles A. Maison, became rector. After graduating at Yale College, in 1844, studied theology in North Carolina and at the General Theological Seminary. He was ordained deacon in St. Luke's Church, New York City, in 1847, and priest in St. Paul's Church, Edenton, N. C., in 1849 by Bishop Ives. After serving his diaconate in St. Paul's Church, he had charge of two parishes on the Roanoke River, (Windsor and Williamston). In 1851 he became rector of St. Paul's Church, Staten Island, N. Y., and in 1857 rector of this church. During his rectorship many improvements have been made in the church building, the grounds have been enlarged, and two school buildings erected, one of them through the liberality of the late Thomas Sparks. As a result of his extra parochial labors, St. George's Church, West End, Philadelphia, was built; services were held in the public schoolhouse at Clifton, leading to the erection of St. Stephen's Church, and services were commenced in a private house at Collingdale. These services have been continued by others, and a chapel is in course of erection at Collingdale; the corner-stone having been laid by the Bishop of the Diocese on the 9th of October, 1890.

Dr. Maison, the present rector, has baptized in this parish about 1250 persons, more than 150 being adults. He has officiated at about 900 funerals.

LANCASTER (C.) ST. JAMES.

In Spenser's *Faerie Queene*, the origin of the name of the English Lancaster is thus given:

"The stony shallow Lone,
That to old Loncaster his name doth lend."

While the American city lacks this ancient river the Conestoga Creek not far from it keeps up a memory of Indian days. The Latin word *castrum*, passing through the Saxon language, becomes *caster*, and means a camp, and the various English towns whose names end in Chester, are but another form of this word, and indicate the locations of the old Roman camps.

The town of Lancaster, being the county seat of the county of the same name, was laid out by Governor Hamilton in A. D. 1730. It afterward became a borough. St. James's Church was organized in 1744. This city was once for a time the capital of the State. It lies in the midst of a fine agricultural district and its business and manufactures are important.

The trade with the surrounding country is considerable. The houses of the town are mainly of brick or stone.

In 1751, the congregation heard of the arrival of Rev. George Craig, and invited him to settle there, which he did. In 1759, he was still acting as missionary of the Society for Propagating the Gospel in Foreign Parts. That year the Reverend Thomas Barton came hither.

In Dr. Mombert's History of Lancaster County it is stated that missionaries of the Church of England visited the county "as early as 1717 or 1719." Rev. Mr. Backhouse, of Chester, Pa., in a letter to the Propagation Society reported a visit in 1729 to the people of Conestoga, seventy miles back in the country from Philadelphia." The present massive walls of St. James's Church and the noble memorials of the dead in the church show a difference from the Conestoga of that day.

The Rev. Mr. Lindsay visited the county "about 1735," and occasionally till 1737. The church at Lancaster was finished during Mr. Craig's rectorship in 1753.

After 1761 a steeple was built and galleries erected; bells were bought and a stone wall put around the graveyard. The improvements were completed in 1764. The present church was consecrated by Bishop White in 1820. He preached from Ps. 96: 9: "O worship the Lord in the beauty of Holiness."

By the courtesy of William Augustus Atlee, Esq., I am favored with a list of the missionaries and rectors of this parish, as contained on its records, not exactly correct, as there are some breaks in keeping up the minutes.

The first name is that of Rev. Richard Locke, and the date, October 3d, A. D., 1744, while the time of his close of service is not marked. This first missionary came into this borough, and the people encouraged his remaining, though they had no place of worship for the use of the Church of England. The building of a church was begun under him.

In Bishop Perry's Historical Collections of the American Colonial Church there are notes concerning Mr. Locke. In 1747, Rev. Philip Bearcroft, Secretary of the Propagation Society, writes Rev. Dr. Jenney, rector of Christ Church, Philadelphia, from the Charter House, London, and speaks of Mr. Locke as the successor of Mr. Lindsay. In 1748, Mr. Locke reports to the Society "that he is still in Lancaster County, that there is no other clergyman near the place, and that he meets with opposition, and cannot have a church yet. The Jesuits, Moravians and New Lights are overrunning the country, and gaining ground, and the 'Justices and governing part' are all of that disposition,—tho' here are a great many well disposed people, but scattered about the country,—that 'tis impossible under the present circumstance of the place that they should have a proper supply. I

have constantly attended a Welch church, (Bangor, Churchtown,) every other Sunday at twenty miles distance, and have preached and administered the Sacraments in several other places about the country since last March."

Commissary Jenney wrote the secretary that he enclosed a petition from the people of this section, and that the County of Lancaster was "very large." A reference to Dr. Egle's valuable History to Pennsylvania, or to Hotchkin's Gazetteer, which abridges it, will show that Lancaster County was taken from Chester County when emigration had increased population. Philadelphia, Chester, and Bucks were the original counties. Lancaster was the first division, and York was the first county taken out of Lancaster. Cumberland, Berks, Northumberland, Dauphin and Lebanon have since been cut out of Lancaster, which was named by reason the of fact that John Wright, one of the first justices of the county, was born in Lancashire, in England.

The Rev. Dr. Peters, of Philadelphia, offered to give a tract of land to the Society to aid in the support of a missionary, or to donate an annual subscription in money.

The pitiful petition of the inhabitants of Huntington and Tyrone townships for a resident Church of England minister states that Mr. Locke is the nearest one, and over forty miles distant. Do church people ever think of their privileges of frequent services, while these men complained, "we are in a starving condition for the spiritual nourishment of our souls nor can we ever hear Divine service without traveling many miles?" They refer touchingly to the ignorance of their children and the lack of Holy Baptism.

The congregation of Bangor Church, in 1749, wrote

the secretary that their supplies had been small, "until the arrival of ye Rev. Mr. Locke who hath been very diligent every other Sunday for the most part in ministering unto us the means of Salvation." By his removal they were destitute, as well as the church at Pequea, about eight miles from them.

The missionary from 1751 to 1758 was the Rev. George Craig. In 1752 he reports to the Society from Lancaster that where his predecessor Mr. Locke had lived a very good stone church would be finished that Summer. He had hoped that it would have been completed before, but the lack of a minister had discouraged the people, as was a common trouble in the province, as the Society's income was not large enough to remedy this evil, and the only way to remove what the people called "a famine of the Word" was to send a bishop to America. The expense of going to England for ordination, and the low state of the finances of the Society deterred young men from entering the ministry who might be satisfied with the voluntary subscriptions of some congregations, there being no legal provision for their support.

In 1760, Mr. Craig reports from Chester, Pa, where he remained seven years, and for a further account of him the reader may turn to the History of St. Paul's Church, Chester, in this volume.

I insert a part of a lecture which I delivered to a Sunday-school Association of a portion of the Diocese of Central Pennsylvania, at Paradise. This section has been served by distinguished churchmen. One of them, Dr. Cruse, was the librarian of the General Theological Seminary in New York, and the translator of the Ecclesiastical History of Eusebius from the Greek, and a profound scholar. Bishop Charles Inglis, of Nova Scotia, once taught school in Lancaster.

The Rev. Thomas Barton is the first missionary whom we will particularly describe. He was born in Ireland in 1730, and educated at the famous Trinity College, Dublin. He became an assistant tutor in the Academy of Philadelphia, which was connected with the College of Philadelphia, which college was afterwards merged into the University of Pennsylvania, now so widely known. In 1755, he went to England for ordination, as there was no bishop in this country. On his return he wrote to the people of Huntington announcing his arrival, and, according to the primitive fashion of the day, they gladly sent wagons to convey their minister and his goods westward. The vehicle that bore this missionary carried a precious freight. Huntington is now York Mills. Mr. Barton became an itinerant missionary in the counties of York and Cumberland. His biography is given in the Annals of the painstaking Dr. Sprague, and he is noticed in the Rev. Mr. Hawkins's History of the Missions of the Church of England, and the Documentary History of New York, and the Memoir of Rittenhouse in Thatcher's Medical Biography.

Mr. Barton found the Church of England people in "large numbers" in Shippensburgh and some other places. He lived at Lancaster for nearly twenty years, and used to officiate sometimes at the church in New London, thirty-five miles from Lancaster, and at White Clay Creek, which was sixty miles from Lancaster, in what is now the State of Delaware. The health of the faithful missionary was impaired by this hard work, but he toiled on manfully. In 1770, he received the degree of Master of Arts from King's College, New York, which has now lost its royal name, and is styled Columbia College.

In the Revolution Mr. Barton was obliged to leave his

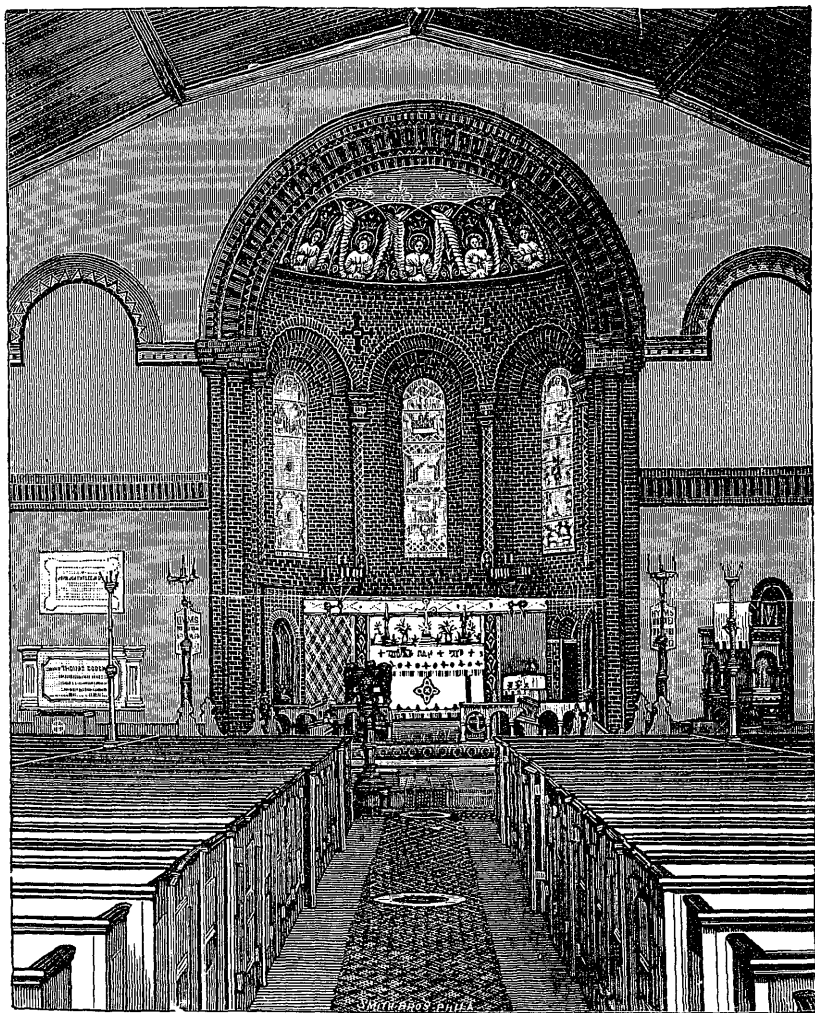
work, as he could not conscientiously omit the prayer for the King and Royal Family. He believed that his ordination vow demanded its use. When his churches were closed he taught his people "from house to house," as St. Paul did, and baptized and catechized the children, performing such duties as he could in private. He went within the British lines at New York in 1778, and died in 1780, in his fiftieth year. In 1753, he married Esther Rittenhouse, the sister of the celebrated astronomer, David Rittenhouse, at Philadelphia. His second wife was Miss Thornbury, whom he married in 1776. She long survived him, and was much esteemed. He left eight children. His son, Benjamin S. Barton, was a professor of note in the University of Pennsylvania dying in 1815. The Rev. Mr. Barton's eldest son William wrote the Life of Rittenhouse. The missionary's widow died at the age of ninety.

John Penn, the Proprietary of Pennsylvania, commended Mr. Barton highly in a letter.

When, in 1755, Mr. Barton reached this country, after an agreeable passage, the people at York Mills welcomed him heartily, and were full of gratitude to the Propagation Society for this benefit. The clerical ministrations in this new country were like rain on the newly mown grass. The flock in this Western wilderness had met on Sundays, and one of their number had read the prayers of the dear Mother Church, which had so often resounded in the walls of English churches. Mr. Barton visited York and Carlisle, which were parts of his cure. He determined to visit other places to prepare the people "for the Sacrament of the Lord's Supper and and to baptize their children." Hearers increased, and at York Mills he was sometimes obliged to preach "under the covert of the trees." So the people "heard the voice of the Lord

God walking in the garden in the cool of the day;" and, as the multitude who were fed with the multiplied loaves on the grassy hillside, received the Bread of Life. The open air is the great cathedral of God, and the vaulted blue roof above the heads of the worshipers displayed the glory of God as the sun shining in strength told of "the Sun of Righteousness," and the singing birds joined their chorus to the hymns that stirred the air with sounds new to the wilderness.

Persons came fifty or sixty miles to Carlisle to hear Mr. Barton preach the Gospel. Such earnestness puts to shame many who are lukewarm in the service of God to-day. Perhaps if men were deprived of their religious privileges for a time they would more highly prize them. Light, air and water are abundant, and men use them as if they had a vested right in these constant gifts of God. Dissenters attended the services of the missionary, and "seemed well disposed, always behaving themselves decently and devoutly." "Some of the principal" (persons) offered to subscribe generously for Mr. Barton's support. The missionary thought that the Reverend Provost William Smith, of the College of Philadelphia, had well described his position, in writing to him that he was "as one who had advanced to the very frontiers of the Messiah's Kingdom and among the first who had unfolded His everlasting banners in the remotest part of the West." As Mr. Barton's missions bordered on savage nations, he had strong hopes that he might bring some of them to the Kingdom of Christ. When some Indians came down from the Ohio to Carlisle to sell their furs he went among them. Some who understood English came to church at his invitation. When he visited them in the afternoon those who had been at church seemed to be telling the others what they had



ST. JAMES'S CHURCH, INTERIOR.

heard, "pointing often upwards," as they spoke, and the discourse seemed to please the hearers. It is a pleasant thought that in the large Indian school at Carlisle, under Captain Pratt, the Christian truths which the missionary endeavored to inculcate in the last century are now bearing fruit, and the other day at the Consecration of St. Andrew's Church, at Yardley, Pennsylvania, a lady told me of her deep interest in the Indian pupils from that school who worked in the neighborhood and formed her bright attentive and affectionate Sunday-school class. I presume that others are thus instructed when they are absent from the school, and they will carry the blessed truths of Christ's salvation to their red brethren in the distant West.

In his ministrations Mr. Barton sometimes officiated in a barn, and the simple surroundings were impressive and striking in the worship of that Blessed Saviour who was born in a rude manger, and worshiped by shepherds in infancy. We read of his baptizing an Indian girl who had been brought up in a Christian family, and so the prophecy of Christ, that they should come from the west to "sit down with Abraham, Isaac and Jacob" in the heavenly kingdom found a fulfillment. Provost Smith told the missionary of the Propagation Society's design to instruct Indian children "at the Academy in Philadelphia." He hopes that Indian boys can be educated to take back Christianity to their tribes. Rev. Dr. Smith deserves great credit for his efforts to impart a solid education to Indians and whites in an early day.

In 1759, Mr. Barton removed to Lancaster. He had acted as chaplain in the army for a short time under General Forbes, and knew Washington and Mercer.

The Episcopal inhabitants of York and Cumberland speak of his "truly pious and extraordinary services," and "the many virtuous impressions made" by them.

Mr. Barton thought that the missionaries would cheerfully go among the Indians and undergo danger and fatigue if the superiors in the Old Country ordered it.

In 1760, the population at Lancaster was largely German. At Cærnarvon (Churchtown) "a thick settlement of Welch, * * * sincere members of the Church of England, * * * built a new church of hewn stone, and are now finishing the inside of it, to which they have given the name of Bangor, from their native diocese in Wales. To this church belongs a good glebe, and the provision made for a minister is as good as can be expected." The Rev. Samuel McElwee now has charge of that parish. (See Churchtown in this volume.)

At Pequea they, as the missionary reports, "have erected a decent stone church, which they dedicated to St. John." The people were "possessed with a spirit of religion and emulation." They were "building a pulpit, Communion table and enclosing the graveyard with a stone wall. They have a good glebe." He adds: "The remarkable zeal which appears in my congregations affords me the highest joy." This is an echo of the joy of St. John when his spiritual children walked "in the truth," and every clergyman desires to be a partaker of such joy. The churches at Pequea and Cærnarvon did not receive assistance from the public. In their erection "even poverty herself has been liberal. Many people who content themselves to dwell in the meanest huts contributed handsomely towards this good work," is the loving testimony of their pastor. The effect of Christianity is to open the heart to contribute to whatever may enhance the glory of God and further the good of man. In the first flush of the early love of the Macedonian Christians, St. Paul wrote that "The abundance of their joy and their deep poverty abounded unto the

riches of their liberality," to the poor saints at Jerusalem. (See Pequea in this volume).

The churches of the congregations of Mr. Barton made a decent appearance, and were crowded on summer Sundays with people of various denominations, many of them coming thirty and forty miles to service. The exposure in traveling between parishes in summer heat and winter cold impaired the constitution of the missionary, who was like St. Paul, "in journeyings often."

An aged man named Nathan Evans, who showed great generosity in a large donation to complete the Cærnarvon church, and another to endow it, deserves honorable mention as loving his nation like the centurion who built the synagogue mentioned in the Gospels. A good leader makes good followers, and Rev. Alexander Murray writes of Mr. Barton's "singular merit." In passing, let me note, also, that the Rev. Mr. Treadwell's "unwearied labors" at Trenton are mentioned by Rev. Philip Reading, after his death. There may have been many others who deserve a like notice.

Mr. Barton opened a small stone church at Morgantown, now in Berks county, in 1765, built by the will of Thomas Morgan. The ride from Bangor Church to St. Thomas's, Morgantown, runs through a most beautiful country, and the view of the hills must have cheered and delighted the parson as he passed between his parishes in his scattered work. The hills of God still lift their heads heavenward and proclaim the glory of their maker.

The earnest missionary hopes that one day the American Church may "be the great ornament and blessing of this immense continent." He was naturally a hopeful man, and such a spirit was needed in his toils, and was given by God to lighten them. The lack of bishops was sadly felt, as churches needed consecration; and

confirmation and ordination were lacking. In this respect Mr. Barton likened the American Church to a mourning child who will not be comforted. What a comfort it would have been for him to behold the noble array of bishops who have since adorned the church in this country. At the opening of the elegant Lutheran Church in Lancaster, Mr. Barton was invited to preach, and allowed to use the liturgy.

The Rev. Dr. William Smith visited the mission of this worthy clergyman and found him "universally beloved by his people." He prepared a book of Family Prayers to guide the devotions of households. There was a copy of this volume in the library of Bishop Stevens.

Mr. Barton died in New York City, and was buried in the chancel of St. George's Chapel.

Two sons lived in Lancaster. The Rev. Prof. J. Graff Barton, who was associated with Dr. Muhlenberg in St. Paul's College, near Flushing, Long Island, was a descendant. His brother was the brilliant Judge Washington Barton, whose wife was a sister of Rev. Dr. Clemson. The Rev. Messrs. Ritchie, of St. James the Less, Philadelphia, and St. Ignatius, New York City, are descendants of Mr. Barton by one of his daughters. Strong and earnest churchmen and women among his descendants keep up the good work which the zealous missionary began in this country. There is an oil painting of Mr. Barton in academical gown and bands in the possession of the Carpenter family. It is a copy by Eicholtz of the original which was supposed to have been destroyed by fire in the house of his descendant, Mrs. Edwin Stevens, of Hoboken. The Athenæum, of Philadelphia, had an engraving made from one picture. The missionary had a coat of arms, but he was a true "red

crosse knight" in a nobler service than that described by Spenser in his "Faerie Queene."

Alexander Harris's biographical history of Lancaster County gives sketches of several descendants of this remarkable man.

When the flock at York Mills asked for Mr. Barton as their missionary they little knew the blessings that for generations would flow to the church from their wise act.

The Rev. Joseph Hutchins, D. D., was the rector of this parish from 1783 to 1785. He was the grand-uncle of Rev. Benjamin Hutchins, who was ordained by Bishop White, and now lives in Albion, Illinois. This gentleman writes me that Joseph's brother Benjamin is his grandfather. His own father, Henry Joseph, was born in Barbadoes, and is said to have been brought to this country for education by his father. The Lancaster clergyman was a resident of Philadelphia and was buried there. In 1821, he returned from Barbadoes and bought a house on Race street, next door below Seventh, where he died. He was buried in Christ Church graveyard, Fifth and Arch streets. His house was called "West India Palace." It was then No. 232. Mr. Hutchins went to England during the last war with that country. This clergyman was a teacher, and instructed two generations of scholars. He put out an English grammar. His school was in Pear Street, near Third. He was a friend of Rev. Dr. Pilmore. His grand-nephew thinks he must have begun teaching in Lancaster, before resigning St. James's Church. He believes that he was a curate in Barbadoes.

The local historian, Samuel Evans, of Columbia, Pa., writes me that his "father was a student of Mr. Hutchins."

The Rev. Elisha Rigg held the rectorship of St. James's Church from 1791 to 1796.

Miss Whittingham, librarian of the Diocesan Library, of Maryland, gives me the following notes about him :

Rev. Elisha Riggs, from Pennsylvania, where he was rector of St. James's, Lancaster, 1790, 1, 2 and 3, came to St. Paul's, Queen Anne, Md., 1797, where he died, February 6th, 1804. In 1797 and 1799 he was a delegate to the General Convention, and in 1803 he preached the sermon before the Annual Convention, of Maryland. He left a widow and several children, who removed, in April, 1814, to Columbia, Lancaster County, Pa., to reside with Mrs. Riggs's brother, John Atlee.

Bishop Burgess states that he was ordained deacon by Bishop White, December 21st, 1788. (This refers to the valuable list of ordinations by Bishop George Burgess, of Maine.)

REV. JOSEPH CLARKSON.

The memoir of Gerardus Clarkson, by his great-grandson, Samuel Clarkson, issued in 1890, gives an account of Rev. Joseph Clarkson, which I will follow. The Philadelphia Clarksons date back to the time of James the First, and in Yorkshire Annals the name may be found on records for five centuries. In 1675, Robert Clarkson was a warden of St. Peter's Church, Bradford, in which church he was buried among his relatives. His son, William, was in 1645 Vicar of Adel.

Dr. Gerardus Clarkson was a Philadelphia physician. In 1783 the Doctor was a warden of Christ Church. He died in 1790, and his burial place is St. Peter's Churchyard. "Bishop White officiated at the funeral."

Dr. Dorr's History of Christ Church, states that his son Joseph was ordained by Bishop White, on Whitsun

Monday, May 28th, 1787, in Christ Church, to the Diaconate with Joseph Couden. This bestowing of "The Holy Order of Deacons" was Bishop White's first ordination. Rev. Dr. Magaw, rector of St. Paul's and Vice-Provost, of the University of Pennsylvania, preached.

The father's dying blessing was given to each child with an exhortation to a Christian life.

The son Joseph was born, February 27th, 1765. He married Grace Cooke. His death occurred, January 25th, 1830.

The English-looking picture of young Joseph Clarkson, in the memorial volume, is very striking.

Joseph Clarkson was baptized in Christ Church by Dr. Peters, in 1765. He attended Rev. Dr. Robert Smith's Classical School, in Lancaster County, Pennsylvania, and graduated at the University of Pennsylvania, at seventeen, and received his "M. A." from Princeton College in 1785. The portrait given is supposed to be by DuSimitiere. The young man seems to have been early impressed with a sense of religious duty, and a desire to enter the ministry. Rev. Robert Blackwell, assistant minister of Christ and St. Peter's Churches, guided his studies.

On ordination, Mr. Clarkson became the Assistant of of Dr. Nicholas Collin, rector of the Swedish Churches, of Wicacoa, Upper Merion, (Bridgeport) and Kingsessing. He held this post until 1792. In 1789, he was Secretary to the House of Bishops, at Philadelphia. Bishops White and Seabury were the two bishops meeting.

Rev. Lawrence Girelius resigned Holy Trinity Church, Wilmington, and went back to Sweden in 1791. Mr. Clarkson became his successor, and the Swedish Church of Christina became an Episcopal church.

In 1799, Mr. Clarkson began his work as minister of St. James's, Lancaster. The wardens were Hon. Jasper Yeates and Edward Hand, St. John's, Pequea and Christ Church, Leacock, were under Mr. Clarkson's care. In 1818, efforts were made to rebuild the old church, which was of stone. Robert Coleman, Charles Smith and Adam Reigart were the committee to select a site and superintend the building. John Passmore was Treasurer. In 1820, on Sunday, October 15th, Bishop White assisted by Rev. Dr. Levi Bull and Rev. Dr. W. A. Muhlenberg, consecrated the new church and admitted Mr. Snowden to the priesthood. There was a large congregation.

Mr. (afterwards Dr.) W. A. Muhlenberg, was called as Associate-Rector. The day after the consecration thirty were confirmed.

Mr. Clarkson held his rectorship thirty years until he died, in 1830. "He was a man well beloved by his parishioners, and had during his long life a very peaceful ministry." He died in his 64th year.

The wife of Mr. Clarkson was the daughter of Rev. Samuel Cooke, of Frederickton, New Brunswick. The children were four sons and four daughters. Mary married John Passmore, and her two sons became Episcopal clergymen. Harriet Rumsey married Rev. Samuel Bowman in 1836 and died in 1852. The widow of Bishop Vail is a daughter of Bishop Bowman by his first wife, Miss Sitgreaves, of Easton, Pennsylvania.

The wife of Rev. Joseph Clarkson died in Lancaster, in 1824, in her 58th year. Husband and wife rest in St. James's Churchyard. Many of the dead in Christ who lie in the interesting old graveyard were laid in their last resting place by this rector. The father of Bishop Clarkson was Michael Cooke Clarkson, son of Rev.

Joseph Clarkson. His mother was Louisa, daughter of Robert Harper, of Gettysburg, Pennsylvania. Bishop Clarkson's noble history is familiar to the church. In early youth he planted Christ's banner in young Chicago, and in time built the finest church then in the city. The Church called him to push farther West, and he left a loved congregation for a toilsome work in imitation of his Blessed Master. When a lady in a railway car asked concerning the pretty churches in Nebraska, with cross-crowned spires, which could be seen by the traveler how glad he was to respond to the stranger that they were the daughters of his work and parts of his diocese. The brave man who had cheerfully endured toil for Christ, hopefully met death, and has entered into his promised reward, and is "numbered with Thy saints in glory everlasting." May we have grace to follow him. I was a member of his parish in Chicago, and visited his cheerful home, and heard his instructive preaching, and saw his godly life. He was a wise dispenser of the Word and Sacraments, and I gladly lay this tribute on his tomb with the vast congregation at Omaha, who mourned a leader's death.

In 1820, Rev. Wm. A. Muhlenberg was associated with Mr. Clarkson. He had been assistant in Christ, St. Peter's and St. James's Churches, Philadelphia, under Bishop White. I saw him once with his "hoary head," as, "a crown of glory," at St Luke's Hospital, which he founded in New York, and I have observed the gentle grace of his ministry in the church of the Holy Communion in that city. Sister Anne Ayres wrote his life. He was born in Philadelphia; and the reverent child, expecting to be a clergyman, used to have church and preach to the family. He and his little sister went to Christ Church. The boy loved the organ. The ground

for St. James's Church in Seventh Street, was bought of his mother, and she became a parishioner there.* Bishop Kemper's preaching influenced the son, who wrote, "Religion is My delight." In 1817, Bishop White ordained him. At Lancaster, Bishop Kerfoot was his Sunday-school pupil. After leaving Lancaster, Dr. Muhlenberg worked bravely in St. Paul's College, near Flushing, and his chapel services taught the pupils the beauty of the church year. Bishops Bedell and Odenheimer were pupils. St. Luke's Hospital, with its blessed chapel, and St. Johnland, on Long Island, where he is buried, are monuments to Dr. Muhlenberg. This unselfish man taught the rich the luxury of doing good. With a few dollars he could believe that St. Luke's Hospital would rise, and hundreds of thousands have flown into it. Our blessed Lord said: "All things are possible to him that believeth." This humble, loving man was thankful, trustful and gentle, and the hymn, "Jesus the very thought of Thee," indicates his character. Free churches, weekly communions and a beautiful ritual in this land owe much to this great leader, and Lancaster may be proud of its connection with him. For a longer notice see *Early Clergy of Pennsylvania and Delaware*.

Rev. L. S. Ives was associate rector with Mr. Clarkson, in 1826 and 1827.

Bishop Bowman was the assistant and successor of Mr. Clarkson. He was beloved by those within and without his flock, and after his sudden and lonely death when walking on the side of the railway, was buried in St. James's Churchyard, Lancaster, to which place he fondly clung as his old home.

His life is shortly given under the head of Bishops in the present volume. It should be written at length by

some friend. J. M. W. Geist, one of the editors of the *New Era*, has written an excellent newspaper sketch which should be put in a more permanent shape. The philanthropist and citizen was described by him after his sudden death had shocked the community, and the people at large, as well as the church, felt the loss of a true bishop. He quotes Col. Forney, who described him as "an easy, graceful reader," with a strong and well cultivated voice. On weekdays he extemporized with "great effect." He was meek and humble and warm-hearted and benevolent; with the sick or dying he was sympathetic and helpful, and was faithful in visiting those in health. To Mr. Forney's sketch of the living man here followed, Mr. Geist adds his own eulogy after death, noting his love for his parish; many of his parishioners preceded him to Paradise, and he mourned their loss. In the last history of Lancaster County, Mr. Geist gives a sketch of the Bishop's life.

I add some further notes by Mr. Geist.

The sudden death of his father, by an accident, brought him under religious conviction, and changed the aims of his life. He studied theology under Bishop White. His first charge was Christ Church Parish, Lancaster county, where he remained until 1825, when he was elected rector of Trinity Church, Easton. In 1827 he became assistant minister in St. James's Church, Lancaster, and in 1830, rector. The last sermon he ever preached, having been delivered in St. John's, on the Sunday evening preceding what proved to be his last visitation in the diocese.

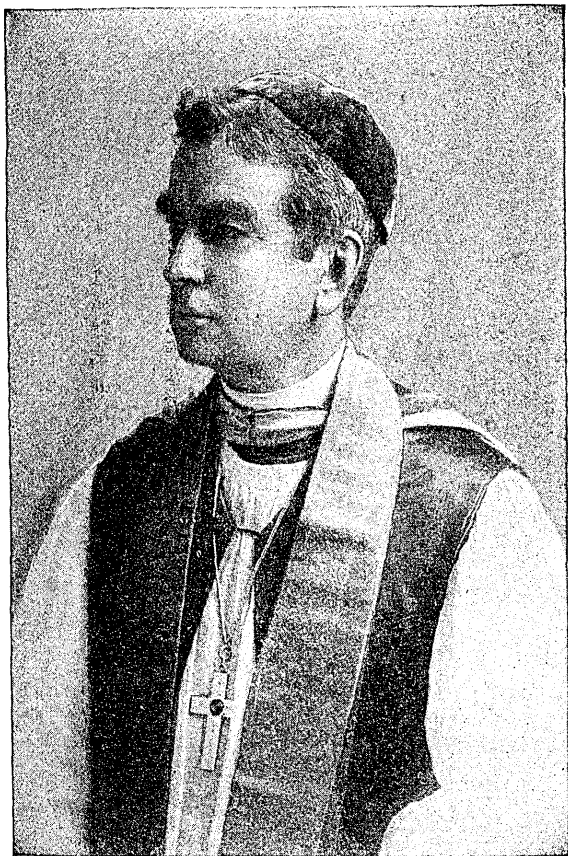
Bishop Bowman was an able writer, a speaker of unusual eloquence and logical power, and very popular as a citizen in the community where he labored the best part of his life, and where his sudden death was universally mourned.

The author of this volume would add that in Bishop Stevens's sermon on Bishop Bowman, he beautifully describes the lad as returning from his father's funeral and taking up the family Bible and conducting family prayer in the afflicted household where he was now to take a new part.

God blessed him with a good mother, and added the further blessing of a good wife.

Jacob Isidor Mombert, was born in Cassel, Germany, in 1829. He was in business in England in youth, and studied there, and afterward at Leipsic and Heidelberg. He was ordained in the Church of England and was a curate in Quebec, Canada. In 1859 he became assistant of St. James's Church, Lancaster, and served this church ten years, becoming rector. He then became the American Chaplain, at Dresden, Saxony. He was afterward rector of St. John's, Passaic, N. J. He resigned that post in 1882. The University of Pennsylvania gave him the degree of D. D. He translated Tholuck's Commentary on the Psalms, and "Commentary on the Catholic Epistles," in the Lange series. He has also edited other treatises on the Holy Scriptures, and written "Faith Victorious, an account of the venerable Dr. Johann Ebel, late Archdeacon of the Town Church, of Konigsberg, Prussia;" "Handbook of the English Versions of the Bible," and "Great Lives, a Course of Histories in Biographies," and he has a "Life of Charlemagne," in manuscript—Appleton's Cyclopædia of American Biography.

Rev. Edward Shippen Watson, D. D., was rector of St. James's Church from 1870 to 1877. He was born in Philadelphia in 1826, and educated at the University of Pennsylvania, ordered deacon by Bishop Whittingham, and ordained priest by Bishop Odenheimer. He has



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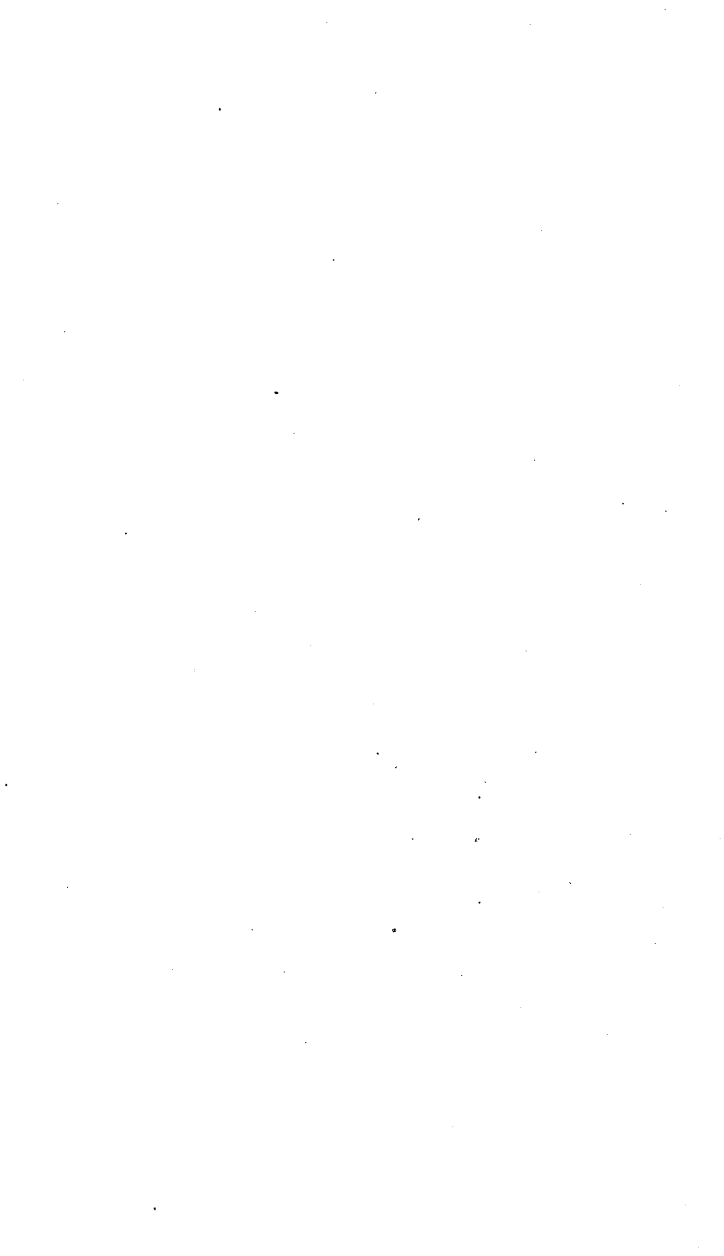
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held the rectorships of St. James the Less, Philadelphia; St. Barnabas, Newark, N. J., and the Redeemer, Bryn Mawr, Pa., and for a short time served St. Asaph's, Bala. The work at Lancaster prospered under his earnest care, and he stirred the people into vigorous action. The new chancel, of which Burns, of Philadelphia, was the architect, was built under him.

The present rector, Rev. Mr. Robottom, writes me of Dr. Watson: "His name is honored and revered in this parish, particularly amongst the poor."

Dr. Watson now resides in Philadelphia.

THE RT. REV. CYRUS FREDERIC KNIGHT, D. D., D. C. L.

Born in Boston, March 28th, 1831. Studied in Burlington College, N. J., and Harvard University, and Oxford, England. Graduated at General Theological Seminary, N. Y., 1854. Ordained deacon, July 2d, 1854, in Trinity Church, N. Y., by Bishop Wainwright. Priest in St. Luke's, Philadelphia, Trinity Sunday, 1856, by Bishop A. Potter. Consecrated Bishop of Milwaukee, in the Cathedral of that See, March 26th, 1889.

The church tower was built in his rectorship, and Mr. Burns was the architect.

"The fourth Bishop of Milwaukee, after several years of travel abroad, he became rector of St. Mark's parish, Boston. After remaining there for ten years, he became rector of St. James's parish, Hartford, Connecticut, thus remaining until 1877. In that year he entered upon his last parochial work, at St. James's Church, Lancaster, Central Pennsylvania, where he remained until his elevation to the Episcopate. Dr. Knight was for many years a deputy to the General Convention, successively representing the Dioceses of Massachusetts, Connecticut, and Central Pennsylvania. At the time

of his election to the Episcopate, he was a member of the standing committee and an examining chaplain, of the latter diocese. Consecrated Bishop of Milwaukee, in All Saints' Cathedral, Milwaukee, on March 26th, 1889, the "morrow of the Annunciation," by Bishops McLaren, of Chicago; Perry, of Iowa; Burgess, of Quincy; Seymour, of Springfield; Walker, of North Dakota, and Gilbert, assistant of Minnesota. He received the degree of D. D. from Bethany College, Kansas, in 1880, and that of D. C. L., from Bishops' College, Canada, in 1885, and S. T. D., from Racine College."

[Living Church Quarterly, December, 1890.]

I add that Bishop Knight was once assistant at St. Luke's, Germantown, Philadelphia.

Rev. Percy J. Robottom was born in 1860. His boyhood was passed in St. John's Free Church, Jersey City Heights, with Bishop Rulison as his rector, who was the first rector of St. John's, and his spiritual father, and at his suggestion he studied for the ministry. He graduated from Hobart College, 1881. Was in business in New York, and for a year or so was on the city staff of the *New York Tribune*. His experience on the great city paper was of priceless value to him. It aided him to act promptly, to think rapidly, to write fluently and formulate easily. He graduated from the Theological Seminary in 1886, and was made deacon, Trinity Sunday, in St. John's Church, Jersey City Heights, 1886, by Bishop Starkey. During his seminary course he served as a lay reader at St. Luke's Church, Phillipsburg, New Jersey. His first charge was at Tioga, Pa., St. Andrew's Church, and a mission at Lawrenceville. In January, 1889, he went to Christ Church, Towanda, Pa., and in April, 1890, came to St. James's, Lancaster. He was

advanced to the priesthood by Bishop Rulison, in Trinity Church, Easton, Pa., on May 4th, 1887.

A printed pamphlet, containing the report of the Parish Organization of St. James's Church for 1890, shows commendable activity in church work. There are frequent services, and a weekly administration of the Holy Eucharist. There is also a chapel connected with the parish. The rector's Church Warden and Registrar is William Augustus Atlee, Esq.

The pamphlet states that the records of the parish have a minute of the first election of rector, wardens and vestrymen, and that the date is October 3d, 1744.

The name, "St. James' Church, in ye Borough of Lancaster," was given in 1753.

There are some endowments left by the piety of Mrs. Ann Coleman, Miss Mary Ross, Dr. John L. Atlee, Miss Sarah H. Coleman, Mrs. M. C. Freeman, Mrs. Ann C. Alden, Mrs. Annie L. Wiley, Miss Josephine Lewis, and Mr. Clement B. Grubb. A part of these are for a Church-yard Fund. I heartily wish that every parish in the land could report endowments, for they are sadly needed in church work, and in the sacred preservation of burial places, and Christian people ought to look forward to the future needs of the church in their wills, as they strive to forecast the wants of their families. We should have a sense of personal obligation to the Lord's family, which is His holy church.

St. James's Orphan Asylum also has an endowment. Mrs. J. S. Messersmith is the President of the Board of Managers. The building is on North Duke Street, "adjoining the parish school building."

The Bishop Bowman Church Home perpetuates the memory of a saintly man in its name. The rector is President of the Board of Trustees, and William Blackwood,

M. D., is Secretary, and G. Ross Eshleman, Treasurer. Mrs. William P. Brinton is President of the Board of Managers.

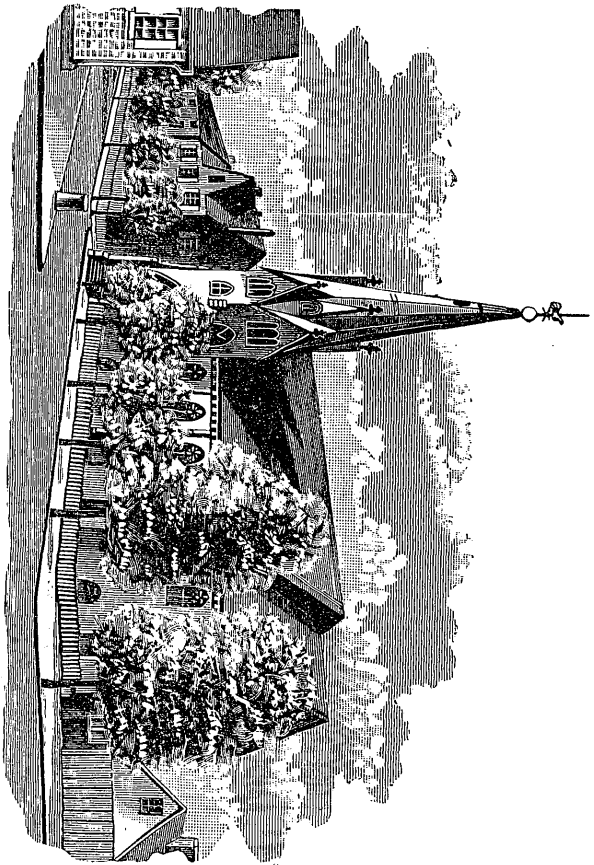
St. James's Chapel is on the corner of South Lime and Locust Streets. The deed to the rector, wardens and vestry is dated January 8th, 1869.

The Yeates Institute is under a Board of Trustees, of which the rector is President, and George M. Franklin, Esq., is Treasurer, and Christian R. Baer Secretary. The Rev. Montgomery R. Hooper, M. A., is Head Master. Mr. Olin C. Joline and Mrs. R. C. Schiedt assist him. This school was incorporated in 1857. Its object is to prepare young men for college or scientific schools, and especially to advance the education of those who are studying for the holy ministry of the church. Miss Catharine Yeates endowed the school liberally. The school, and the house of the master "are on the corner of North Duke and Walnut Streets." There are a number of scholarships, "to which pupils are elected by the trustees, the income of which pays the tuition and provides the necessary text-books."

"The school house is a new, fire-proof brick building, containing a large study hall, recitation rooms, a laboratory, a gymnasium, and a cloak room, all well lighted and heated."

The superintendent of St. James's Church Sunday-school is George B. Wilson, and the Librarian is John B. Rupley, and the Treasurer, Benjamin C. Atlee. The Chapel Sunday-school is under the Superintendency of J. M. Davidson, and Charles Kilgore is Librarian, and McDonald McCaskey, Assistant Librarian.

This pamphlet indicates a working parish, and displays a great advance in life if we look back to the weakness and poverty of colonial days. May this pros



ST. JOHN'S CHURCH, AS BUILT BY BISHOP BOWMAN, 1853. (View from East.)

perity increase, and this famous parish do much more good in the city where it is planted, and by its missionary gifts over the world. The English Propagation Society sowed good seed in a good field, and it is bringing forth spiritual fruit a hundred fold. This is an encouragement in this new land to do for the West what was formerly done for Lancaster; that is, aid the needy in laying foundations on which future builders may raise noble structures to God's glory and man's benefit.

When I looked on the clear signature of the early missionary, Thomas Barton, in the Vestry Records shown me by William Augustus Atlee, Esq., it was a striking note of the passing generations, and when he wrote that name in old Lancaster how little did he dream of the new Lancaster, with its manufactures and railways and newspapers, and its numerous church institutions. May the future Lancaster show as promising a change in the coming century.

While Mr. Barton was pleading earnestly with England for an American Episcopate, he knew not that three bishops were to go forth from the rectors who should minister in St. James's parish in after years. The history of this one parish is a remarkable illustration of the manner in which God has blessed the growth of the vine of His church, planted in prayers and tears by faithful missionaries in early days.

ST. JOHN'S FREE CHURCH.

Mr. J. M. W. Geist, the Secretary of the Vestry of this church, prepared a valuable pamphlet on its history from which the facts in this sketch will be drawn. It was published in 1873. He has added other points in this narrative which is mainly his production. The founding of this church was mainly due, under God, to

Bishop Bowman, who was its first rector, when he was also rector of St. James's Church. He ardently desired to establish a free church. A zealous layman of St James's Church, whose name is not given, aided the efforts of his rector. A Sunday-school was started in a public school building, in which Miss Calder (afterward Mrs. Martha Ehler), "was the first teacher." Miss Mary Bowman, the rector's sister, was also an earnest helper in the new parish. She founded the Children's Home, in Lancaster. A lot of ground was bought on the corner of Mulberry and Chestnut Streets. Bishop Bowman gave largely himself, to the new undertaking. Bishop Potter laid the corner stone of the church in 1853. O. C. M. Caines was the contractor. The building committee were Isaac Diller, Edward Morton and Henry E. Slaymaker.

In 1854, Rev. Henry A. Coit, D. D., was elected assistant minister, and this year services were held in the lecture room. Mr. Coit also taught a school in the basement of the church. In the book entitled, "Memorial Papers," Dr. Bowman described this parish with its English and German Sunday-school teachers, and its music class under the late Prof. Budd, and the adult classes on week evenings, who were taught to read and write, and the girls' class for sewing, and other instruction, and the proposed plan of Cottage Lectures.

On September 24th, 1854, Bishop Potter consecrated the church, assisted by Dr. Bowman and Rev. Messrs. Passmore and Coit. Mr. Coit resigned the following November. He had been ordained deacon in January of 1854. Dr. Coit is now at the head of the excellent St. Paul's School for boys near Concord, New Hampshire, where a beautiful chapel has been erected for the use of the school. Rev. J. C. Eccleston, D. D., succeeded him.

as assistant, in December of this year, and worked with zeal. He is now rector of St. John's, Clifton, Staten Island, N. Y., (Rosebank P. O.) In 1855, Rev. Horatio N. Powers became assistant. Miss Catherine Yeates gave a sum as a nucleus for an endowment for the support of the minister. The Rev. Dr. W. A. Muhlenberg, then in New York, interested himself in the effort to pay the debt of the church. Rev. Washington B. Erben informs me that he expressed great interest in the work to him in an interview in New York. Rev. J. C. Passmore left a legacy for this church and St. James's Orphan Asylum. In 1857, Dr. Bowman resigned his rectorship. In 1857, Rev. Edward W. Appleton was elected assistant minister, while Rev. Theodore A. Hopkins was elected rector. The rector was Principal of the Yeates Institute, "endowed by Miss Yeates." Even after his consecration as bishop in 1858, Dr. Bowman continued his dear interest in St. John's Parish, and gave pecuniary assistance toward the building of the rectory. In 1859, Mr. Hopkins resigned, and Mr. Appleton became rector. Rev. Dr. Hopkins died in 1889. A Young Ladies' Bible Class, under the efficient care of Miss Hetty A. Mayer, was a useful adjunct of the parish. In 1861, Dr. Appleton resigned; he left greatly to the regret of the flock among whom he had faithfully ministered. He is now the rector of St. Paul's Church, Cheltenham, near Philadelphia, (Ashbourne P. O.) (See Cheltenham in this Volume.)

Rev. Francis D. Hoskins was the successor of Dr. Appleton. (See Towanda, in this volume, for notes concerning him.) In 1861, Rev. Dr. Mombert, rector of St. James's Church, supplied the evening services during the vacancy. Bishop Bowman preached his last

sermon in this church on an inclement Sunday evening, when but few persons were present. He was thought by the hearers never to have preached to them more earnestly and eloquently. Mr. Geist walked home with him and he earnestly inquired of him concerning the welfare of the parish, and hoped that the call, just extended, would be accepted. The "good night" at the gate of the parsonage were the last words that the vestryman ever heard from the lips of the first rector of St. John's, now a bishop. In a few days God called the good man to Paradise. The church might be said to be a memorial of the work of its founder, but a marble tablet has been placed in it to perpetuate his memory.

St. Paul's Mission School was for a time conducted by St. John's Parish. It is good for a young church to aid in such noble work, and watering others it waters itself, according to the Divine promise. During the faithful rectorship of Mr. Hoskins, the parish was freed from debt, and the vestry passed a resolution thanking the mother of the rector, residing in Philadelphia, for her aid in a certain effort to this end. She has closed her labors for Christ and entered Paradise. On the month of Mr. Hoskins's resignation, Rev. Thomas B. Barker was called to the rectorship. He was the assistant of Dr. Suddards at Grace Church, Philadelphia. The new rector came from a working parish, and gave himself up freely to parochial duty, and was successful in his work, and beloved by his people. In 1864, the faithful warden, James L. Youngman, who had often represented the church in the Diocesan Convention, fell asleep in Christ. In 1871, the church was thoroughly renovated in the rectorship of Mr. Barker. Mr. Isaac Diller, Mr. Geist and Mr. Wm. O. Marshall were the committee on repairs. When the church was reopened, Rev. Theodore A.

Hopkins, D. D., of Burlington, Vermont, came several hundred miles to visit his former parishioners, and preached three sermons on that day. He was a son of Bishop Hopkins, of Vermont.

About this time the grounds of the rectory were enlarged by a gift of the senior warden. Mr. Geist notes the fact that St. John's has been blessed with excellent rectors, and that the people have highly estimated them, and have also been ready to give freely, according to their means for the needs of the church. The first baptism in the church was that of Alonzo Potter Diller, who was baptized on the day of the consecration of the church by Bishop Potter. In the early days of the church, Miss Mary Bowman, the rector's sister, and Miss Ellen Bowman, the rector's daughter, and Miss Benjamin were helpful in raising funds for its support, Miss Ellen Bowman is now the widow of Bishop Vail of Kansas. She, and Mr. J. Yeates Conyngham have added to the endowment fund started by Miss Yeates. Such beginnings are most important as leading the way and suggesting action to others. Charles Wheeler, and "other friends of free churches" added their offerings to the endowment.

REV. H. N. POWERS, D. D.

The following is extracted from a newspaper article: The Rev. Horatio Nelson Powers died on the 6th of September, 1890, in Pierpont, New York. He was assistant minister to the rector Dr. Bowman, of St John's Episcopal Church, this city, from 1855, to 1857, where he labored with great acceptability, giving promise of the distinction he subsequently reached as an accomplished writer and impressive pulpit orator. While here he married Miss Clemence Emma Gourad.

Dr. Powers was born in Amenia, New York, in 1826. He was graduated from Union College, in 1850. He attended the Theological Seminary of the Protestant Episcopal Church, in New York, and was ordained a deacon in Trinity Church. From Lancaster, he went to Davenport, Iowa, as rector of St. Luke's Church, and was afterwards president of Griswold College till 1868. He was rector of St. John's Church, Chicago, from 1868 to 1874, and was one of the sufferers by the great Chicago fire, not only his church but his dwelling with all his household goods being lost. His old parish in Lancaster showed their appreciation of the work he had done among them by sending him a liberal contribution towards repairing his personal loss. He received the degree of D. D. from Union College.

In 1874 Dr. Powers located in Bridgeport, Connecticut, where he officiated as rector of Christ Church until 1886. He subsequently spent some time in Europe. Dr. Powers was a man of fine literary tastes, well known as an author and poet. Among his most notable writings are "Through the Year," "Poems Early and Late," "Ten Years of Song," and a biography of Wm. Cullen Bryant.

REV. THOMAS B. BARKER

was born in Kingston, Wyoming Valley, Pa. After receiving an academic education, he taught several years. At the opening of the Mansfield Classical Seminary, Tioga County, Pa., he became a professor of that institution, and remained there until that beautiful building was destroyed by fire. He was ordained deacon by Bishop Alonzo Potter, was advanced to the priesthood by Bishop Stevens, in 1864. He entered upon the rectorship of St. John's Free Church in 1864, and was the acceptable rector of that parish seventeen years.

In 1881, Rev. Charles N. Spalding, of Wheeling, W. Va., who was doing missionary work in that diocese, became rector. During his rectorship the remodeling and enlargement of the church edifice was consummated. He resigned in 1884, to engage in church educational work at Lima, Indiana, where he still labors. He was succeeded by the present rector, Rev. J. Edward Pratt. During his rectorship, a fine Roosevelt organ, donated by Dr. Thomas Ellmaker, as a memorial to his mother, was placed in the church.

The Rev. J. Edward Pratt was elected rector of St. John's Church in 1884. He is a New Englander by birth and education, and studied theology at the Berkeley Divinity School, Middletown, Connecticut. He was ordained deacon by the Right Rev. John Williams, D. D., L.L.D., in the Church of the Holy Trinity, Middletown, in 1867, and advanced to the priesthood by the same bishop in St. Paul's Church, Hartford, the same year. After serving the church in Connecticut for about six years, his last charge being that of Christ Church, Ansonia, he removed to Central New York, in 1873, and became rector of Trinity Church, Syracuse, which position he held until 1879. From that date until his removal to Lancaster, in 1884, he was rector of Trinity Church, Lowville, in the same diocese.

LEBANON (C.) ST. LUKE'S; AND HOPE CHURCH, MOUNT HOPE;
AND ST. PAUL'S MANHEIM; AND ST. MARK'S,
JONESTOWN.

BY REV. ALFRED M. ABEL.

Mrs. Harriet A. Grubb, than a communicant of St. Luke's Church, Philadelphia, in 1849, built a church at Mount Hope Furnace, Lancaster County, the estate of her late husband. The church was consecrated by

Bishop Alonzo Potter, under the name of "Hope Church, Mount Hope," on the 9th of October, 1849. The Rev. Daniel Washburn supplied the church, at Mount Hope with services until January, 1850, and was succeeded by Rev. George H. Walsh. The Rev. Dr. Howe, of St. Luke's Church, Philadelphia, held services, and baptized several children, on June 21st, 1855, and services were supplied under the direction of Bishop Potter, during the summers of 1855 and 1856, by Alfred M. Abel, a candidate for orders from St. Luke's Church, Philadelphia.

Mr. Abel having been ordained to the diaconate, on Trinity Sunday, 1857, was sent by Bishop Potter to Mount Hope Church, with instructions to break ground, if possible, for church services, in Lebanon, ten miles to the north of Mount Hope. The first service in Lebanon was not held until November 8th, 1857. Regular services were also begun at Colebrook Furnace, eight miles from Mount Hope, on Sunday, November 15th, 1857, and continued at all three places, until July 1st, 1871, when the rectorship of Mount Hope Church was resigned to Rev. W. S. Heaton, Colebrook Furnace mission being still attached to Lebanon.

In 1867, Mr. J. Brinton White, a layman in the employ of the Reading and Columbia Railroad Company, removed with his family to Manheim, and soon thereafter started a Sunday-school in a vacant chapel, which he rented for that purpose; in which also he, with the assistance of neighboring clergy, and by his own lay reading, maintained the services of the church on Sundays and week-days. Rev. Mr. Abel held several services in this building, and afterwards in a hired hall. By the exertions of Mr. White, a pretty wooden Gothic chapel was built, the corner-stone being laid by Rev. A.

M. Abel, assisted by Rev. Thomas B. Barker, of Lancaster, on October 29th, 1869. The church was consecrated by Rev. Wm. Bacon Stevens, D. D., on Tuesday, May 3d, 1870, as St. Paul's Church, Manheim, in the presence of a large number of the clergy of the Schuylkill and Lehigh Convocation, and on the same day he confirmed five persons, presented by Rev. Mr. Abel, who acted as rector of the church, until, and at the time of the consecration of the building. Rev. Aaron Bernstein, a deacon, took charge of St. Paul's Church, Manheim, in July, 1870, and continued in charge until February 1st, 1871, and was succeeded by the Rev. W. S. Heaton.

The first service in Lebanon was held on the 22d Sunday after Trinity, November 8th, 1857, in a private house. After three services here, they were held in a public hall, and continued so to be held in various public halls, hired for the purpose, until October 21st, 1863, when the chapel of St. Luke's Church, Lebanon, was consecrated by Bishop Alonzo Potter, Rev. M. A. DeWolfe Howe, D. D., of St. Luke's Church, Philadelphia, preaching the sermon, and in the evening of the same day, eight persons were confirmed by Bishop Stevens, the whole number of communicants previously reported (in May, 1863,) being sixteen.

The parish in Lebanon was organized on August 16th, 1858, under the name of "Christ Church, Lebanon," which name was afterwards changed to St. Luke's. A parsonage was built on the lot adjoining that reserved for the church in the summer and fall of 1867, but was not occupied till the summer of 1868, Mr. Abel being absent during the winter of 1867-68, in Florida. Mr. Abel continued in charge of St. Luke's Church, Lebanon, until January 27th, 1878. During the years 1876-

1878, various services were held by Mr. Abel in Jonestown, at the instance of Mr. E. J. Koons, a Lutheran clergyman in charge of "Heilman Hall," a boarding school for boys. Mr. Koons, and a number of the residents of Jonestown, having been confirmed in the church, an "organized mission" was formed here under direction of Bishop Howe, with the name of "St. Mark's."

Rev. Mr. Abel resigned the charge of St. Luke's Church, Lebanon, on Sunday, January 27th, 1878, and removed to Olympia, Washington Territory, to take charge of St. John's Church, in that city, and of St. Peter's Church, Tacoma. St. Luke's Church, New Tacoma, was organized under direction of Rt. Rev. B. Wistar Morris, Bishop of Oregon and Washington, on Tuesday, June 11th, 1878, and Rev. Chandler Hare became rector of St. Luke's Church, Lebanon, in April, 1878.

Mr. Abel remained in charge of these churches until August, 1881, when he returned to Lebanon County, to take charge of the "Church Home for Children," opened in December of that year, in the building formerly known as "Heilman Hall," which had been bought by Mrs. William Coleman, of Cornwall, and deeded to the bishop for that purpose. The charge of St. Mark's Chapel, Jonestown, built by the efforts of Rev. E. J. Koons, in 1878, was also assumed by Mr. Abel.

Mr. Hare continues as rector of St. Luke's Church, Lebanon, at this date, October 1890, a large and beautiful stone church having been built alongside of the original chapel, and a well appointed and beautiful stone chapel, "Trinity Chapel, West Lebanon," having been consecrated by Rt. Rev. N. S. Rulison, D. D., on Thursday, June 5th, 1890, in one of the suburbs of Lebanon, large parish school buildings have been built here,

through the generosity of Robert H. Coleman, and a Hospital established, for which a building has been bought. Mr. Abel also continues in charge of the Church Home at Jonestown, which now numbers 30 children, and of St. Mark's Chapel.

Rev. E. J. Koons, for some time rector of St. Mark's, died May 1st, 1890.

Services are also continued at the old Colebrook Furnaces, supplied from Lebanon, by the assistant in charge of Trinity Chapel.

The author of this volume adds that Mr. Abel was born in Buffalo, New York, in 1834, ordained deacon in St. Luke's, Philadelphia, in 1857, and priest by Bishop Bowman, in St. Andrew's, Philadelphia, in 1859.

Rev. Chandler Hare, grandson of Bishop Hobart, of New York, great-grandson of Dr. Chandler, of Elizabethtown, N. J., was born in Princeton, N. J., in 1840. He attended the Episcopal Academy and the University of Pennsylvania, and the Philadelphia School for Training Candidates for the Ministry. When a deacon he was a missionary among the mountaineers near Fishkill, N. Y., and organized a parish at Low Point, N. Y. Was for some years rector at Pittston, Pa., and at Tamaqua, Pa. Mr. Hare was for a time archdeacon in Central Pennsylvania, but lately resigned the office, owing to ill health, and is now in Europe in the hope of recovery.

MANAYUNK, PHILADELPHIA (PA.) ST. DAVID'S.

Manayunk was not in Philadelphia when the church was founded, and we claim it as a country parish. The Rev. Charles Logan, the present rector of this church, read a sermon in the chapel on December 3d, 1881, at the fiftieth anniversary of the organization of the parish,

which he has loaned me as a basis for this sketch. The new church was not quite completed at that date. It now stands in its glory overtopping the town like an English Cathedral, and dispensing its blessings around. It is a brown stone building of magnificent proportions, and dignified architecture making a beautiful picture for the beholder.

The memorial service was appointed by the rector to praise God for the past, and to pray his grace for the future.

The founder of this parish was Rev. Robert Davis. He was a man of scholarship, and had "published English translations of some of the ancient Fathers." He had been rector of a church in Reading, but poor health compelled him to resign the parish. He, however, sought new points "to establish the church, and the Epiphany, Philadelphia, and St. David's, Manayunk, are results of his efforts." "In the Fall of 1831" he started the work of church organization in Manayunk, though dissuaded from the attempt by one who thought he could not succeed. He canvassed all the dwellings of the suburban village, and found nearly three hundred who had been reared in the church.

Mr. Davis summoned those interested to the Academy one evening, and the organization was effected. The new vestrymen were zealous and earnest. It is conjectured that the name of the church may have been "that of an English Parish Church to which one or more of the members of the first vestry had been attached in early life." In 1832, a part of the present church ground was bought. The corner-stone of the church was laid this year, "on the Second of August." Bishop Onderdonk officiated. He was then Assistant Bishop of Pennsylvania, Bishop White being the bishop of the

diocese. The vestry had difficulties in erecting the new church, but met them nobly, pledging themselves for required funds as the calls were renewed. The Advancement Society gave its friendly aid in assisting in remunerating the clergymen. Rev. Christian F. Cruse became the missionary of the society in Manayunk. I recollect this good man as the scholarly librarian of the General Theological Seminary in New York. He translated the Ecclesiastical History of Eusebius into English. He was a special friend of Dr. Muhlenberg, and died at St. Luke's Hospital, which was Dr. Muhlenberg's home, under the loving care of that saintly man.

On May 1st, A. D. 1835, the church was consecrated to the service of God by the assistant bishop, assisted by the missionary in charge of the parish, and several Philadelphia clergymen, and Rev. Dr. Rodney, of St. Luke's Church, Germantown.

The consecration was accepted by God in the blessed effects of the ministry of consolation in those sacred walls where souls were comforted and fed with "the bread of life," and learned to find a foretaste of heaven on earth. Prayer and praise and the Holy Sacraments made the place indeed "the gate of heaven" to many a weary soul. In 1835, Rev. Frederick Freeman succeeded Mr. Cruse. This rector was well esteemed, and was successful in his sacred work. In 1836 he published a book with the title "Psalmody." It was dedicated to the choir and congregation of St. David's. Rev. George A. Latimer presented a copy to Mr. Logan.

In 1839, Rev. Mr. Jansen became rector. He taught school in addition to his parochial duties, at least for a time. He resigned in April, 1843. About five months afterward, the Rev. Mr. Prior entered on the rectorship. These early years were naturally full of care and struggle

in founding the parish, but the people manfully met their responsibilities and advanced in prayer and hope overcoming difficulties by faith in God. They counted the cost, and expected obstacles, and so faced them bravely.

In 1848, Rev. Milton C. Lightner accepted the rectorship of the parish. The debt on the property was paid. A movement was made to obtain a Sunday-school building. There were larger congregations. In 1850 Mr. Lightner resigned.

The Rev. Peter B. Lightner, rector of New Castle, Delaware, has prepared at my request an interesting account of the life of his father, which gives me data for the following notes :

Milton C. Lightner was born at Leacock, Lancaster County, Pennsylvania, on St. Matthew's Day, September 21st, 1820. He died July 2d, 1880, in San Francisco, and was buried in Woodmere Cemetery, in Detroit, where his widow and several children reside. The mother of Mr. Lightner died in his early childhood, and he was placed at school at Gambier, Ohio. In 1839 he was graduated at Kenyon College. His fellow students describe him as promising and of an endearing character. Ex-President Hayes, Stanley Matthews and Rev. Dr. French were his fellow collegians. His zeal and activity, and "heroic steadfastness," and magnetic power in bringing men to Christ may find their source in the surrender made of self to God when eighteen years of age. In 1842, he graduated at the General Theological Seminary, in New York. He was intimate with the noble missionary Breck, and wished to join him in his heroic Western work, but he remained in the East to assist the future Bishop Whittingham, then rector of the Church of the Annunciation, in New York. He was ordained

deacon by Bishop Onderdonk, in 1842, and took charge of Christ Church, Danville, Pennsylvania. In 1846, Bishop Alonzo Potter ordained him to the priesthood. In 1845, he married Martha Hurley, oldest daughter of Peter Baldy. In 1850, he entered on the rectorship of Christ Church, Reading. He had led a useful life in Danville, but in 1848 had assumed the rectorship of St. David's Church, Manayunk, Philadelphia. He left pleasant associations and entered on his successful work at Reading, according to the wish of Bishop Potter. His people loved him, and the church progressed. The son remembers these Reading days with strong appreciation of the true friends of the rector and his family in that parish. The convocations and other clerical meetings with their hearty fellowship, are lovingly noted in the manuscript before me. The clerical names of Leaf, Russell, Prior and Washburn are on the page. The old church was striking with its dim religious light within, but the exterior was very plain. Now the stone front is imposing, and the spire adds dignity. An earnest rector, and a devoted people caused an advance in church life. St. Barnabas's Church grew out of the street preaching of the rector on Sunday afternoons. The scenes at such times were very impressive, and the prospect of the chapel was full of promise. There were also frequent services at the County Prison. The young element were the spiritual children of the rector, and gladly followed his leading.

In 1861, Mr. Lightner became the successful rector of Christ Church, Binghamton, New York, and in 1863 he succeeded Bishop McCoskry as rector of St. Paul's Church, Detroit. Here his accustomed zeal and devotion to duty were manifest. In 1865, he was a member of the General Convention in Philadelphia, and was

nominated by Bishop Whittingham, in the House of Bishops, as Missionary Bishop of Colorado, and the House of Bishops concurred, but the House of Deputies failed, by a few votes, of agreeing with the Upper House. He was rector at Lock Haven, Pa., from 1875 to 1878. He is remembered affectionately there for his Christlike work. In 1878-79, he spent another year at Binghamton. In the last named year he went to visit his sister in San Francisco. He became rector of St. Peter's Church, in that city. His short rectorship was very successful, though he wrought in the pain of bodily disease that he might work out his task while his day lasted, as the night was approaching when earthly work ceases. In 1880 he died in the arms of his son, William Hurley, who had gone to him to bring him back to his family. "His soul returned to the God who gave it, and to whose service he had surrendered himself through his pilgrimage, body, soul and spirit." The early life of this man of God was a radiant one, and many who felt its loving influences testify of its good effect on them. The burial of Mr. Lightner was an impressive one. It was a sultry day in July. A severe storm scattered the funeral procession before the "great concourse of people" had reached the cemetery. "Gentle showers" fell on the faithful few who surrounded the grave, illustrating the gentle life of the departed, and "the glories of the setting sun, and the presence of an unrivaled rainbow, which closed the scene, were eloquent beyond all description, of the promise which had become his, and the blissful life which had now begun."

The author of this volume recollects with pleasure the bright and cheerful character of this distinguished man, and specially his striking oratorical power, as displayed in an address at the funeral of the patriarch of the church,

Rev. Dr. Bull, at St. Mary's Church, Warwick, Chester County, Pa., where the worthy clergyman being laid to rest had so long labored with faithful zeal.

Rev. B. W. Morris succeeded Mr. Lightner. He had the energy and vigor of youth, and wrought faithfully as the successor of an active clergyman, in a promising field. A lot adjoining the church, on which the present parish building stands, was bought, and a Sunday-school building was erected upon it at considerable expense. The enlargement of the church was contemplated. The parish was coming to a period when it might also be able to help others outside of its bounds.

In 1857, Rev. J. W. Claxton succeeded Mr. Morris. He was a man of ability and active in work, and continued the good projects of Bishop Morris and perfected them. The church was enlarged. The financial panic of 1857 came, but the work went forward. The Sunday-school had been enlivened by Rev. Messrs. Lightner and Morris, and Mr. Claxton gave it much attention. "A room for the infant school" was added to the Sunday-school building. A Sunday-school was opened on the Ridge Road and a piece of ground purchased, and a building erected for this mission, of which "a clergyman was placed in charge." In 1862, this became a parish by itself. It is now St. Alban's Church. Rev. Charles S. Lyons is rector.

Mr. Claxton's rectorship "was full of great and good works."

Mr. Quick succeeded Mr. Claxton. He was succeeded in turn by Rev. F. H. Bushnell, who found the people ready to meet his work. He was well adapted for his post. A rectory was secured and furnished. The debt on the new Sunday-school lot was paid. The church was repaired and improved, and new windows and an

organ were provided. The church lot was fenced and drained at great expense. A lot was obtained for the chapel on Terrace Street. The chapel was erected and a roof placed on it, and "plans were made for the erection of a new Sunday-school and parish building," which was built. In 1874, Mr. Bushnell resigned, "after a long, faithful and most successful incumbency." He left the parish in good condition for his successor, who acknowledges the benefit.

Rev. Charles Logan entered on his duties in 1875 and is still rector. He began his work on Easter Sunday, and found a people ready for good works. The debt on the chapel was removed, and money raised to complete it for Sunday-school use and afternoon services. In 1876, services began there. In 1880, on St. Matthew's Day, it "was opened for the full services of a well-regulated parish." The chapel, with its Sunday-school, and well attended services, has grown into St. Stephen's separate parish, and is a free church, under Rev. C. R. Bonnell, the zealous advocate of the primitive system of free churches, and of the Christian tithe to support the gospel. (Mr. Bonnell died while this book was being printed. His life was a patient and loving service of Christ.) The landed property has been enlarged, and since Mr. Logan's sermon was written a parish building has been added.

In 1876, the old Sunday-school building at St David's was removed, and the corner-stone of the present beautiful and commodious Sunday-school and parish building was laid by the bishop of the diocese, on June 17th. It was opened on the following Thanksgiving Day.

In 1879, the church edifice was burned, but the same month the vestry resolved to erect a larger one. The new church cost between forty and fifty thousand dollars.

The rector, in closing, naturally urges a people who have been generous and zealous in good works to greater activity in the opportunities arising of influencing more for good in the expected opening of the new large church. It is but proper to add that Mr. Orlando Crease, who has a general interest in the church work of the city, generously aided the construction of the Sunday-school building and the church, and the author of this book wishes that every parish had men of like mind, who could and would advance the work of the church of Christ, considering such pleasant tasks a part of their life-work, in the short term lent us for the purpose of preparing ourselves and our fellow men for a higher state, and not for selfish gratification or idle show.

In going thus beyond the sermon I wish to add that Mr. Logan was born in Ireland, in 1839. He came to this land when eleven years of age, and received his education in the Episcopal Academy, of Philadelphia, and Kenyon College, at Gambier, Ohio, and the Philadelphia Divinity School. He was ordained deacon by Bishop Potter, in the Church of the Nativity, in Philadelphia, May 1st, 1864, and priest by Bishop Vail, in Grace Church, Philadelphia, on Trinity Sunday, May 27th, A. D. 1866. He was rector of St. John's Church, Northern Liberties, Philadelphia, for twelve years, or rather during one of these years, he was lay-reader in charge. This was his only rectorship previous to his entering on his present cure, where he has had the pleasure of seeing the fruit of his labors in the construction of a noble church for the ceaseless conducting of Christian worship to the honor and glory of Almighty God, and the salvation of men, who find in these sacred courts means to apply to their sinful souls "the benefits of Christ's death."

THE RT. REV. BENJAMIN WISTAR MORRIS, D. D.

Second missionary bishop of Oregon, was born in Wellsboro, Pennsylvania, May 30th, 1819. Graduated from General Theological Seminary, New York, 1846. Ordered deacon, June 28th, 1846. Ordained priest, April 27, 1847. Rector of St. Matthew's, Sunbury, Pennsylvania, four years, after which he became rector of St. David's, Manayunk, where he remained six years, when he became assistant minister of St. Luke's, Germantown, where he remained until his elevation to the Episcopate. Received degree of S. T. D. from Columbia, New York, and that of D. D. from University of Pennsylvania, 1868. Consecrated missionary bishop of Oregon and Washington Territory, in St. Luke's, Philadelphia, December 3d, 1868, by Bishops Lee, of Delaware; Odenheimer, of New Jersey; Vail, of Kansas; Clarkson, of Nebraska; Randall, of Colorado, and Kerfoot, of Pittsburg.

In 1880, his jurisdiction was divided; Washington Territory becoming a separate jurisdiction, and Bishop Morris remaining in charge of Oregon.

[Living Church Annual Quarterly, 1886.]

The Rev. Francis Hayden Bushnell was born in Norwich, Connecticut, and educated at Trinity College, Hartford, and Berkeley Divinity School. Bishop Brownell ordained him to the diaconate and Bishop Smith to the priesthood. He assisted Dr. Craik in Louisville, Kentucky, in Christ Church, and was afterward rector of Grace Church. He was at one time General Agent of the Board of Missions of the diocese of Pennsylvania. He is now rector of the Church of the Messiah, South Broad Street, Philadelphia. For a time he held the rectorship of Christ Church, Ridley Park, with this

parish, and the church, there was built under his rectorship, and St. Stephen's, Manayunk, was erected while he was rector of St. David's.

MARCUS HOOK (PA.) ST. MARTIN'S.

The *Chester Republican* of June 2d, 1876, contained a sketch of this historic parish from the pen of Captain Franklin Smith, who was long interested in its affairs. He was a retired sea captain. The Rev. Gustavus C. Bird, the present rector, has placed the narrative in my hands. Walter Martin, "yeoman" of Upper Chichester township gave ground "to the inhabitants of the town and township of Chichester," in 1699, "for a churchyard and free burying place." When Penn summoned a general assembly at Chester, in 1682, Hazard's Annals names Mr. Martin as one of the assemblymen. The church people secured the ground by erecting a church on it, as the body that did this was to have possession. They bought a frame house of Jan and Tobias Hendrickson, and moved it upon the lot. The building was prepared for worship. This occurred in 1702. The same year the English Society for Propagating the Gospel in Foreign Parts, sent Henry Nichols to this place as missionary. Several years after Rev. George Ross succeeded him. In 1724, Rev. John Humphries assumed charge of the mission, which he retained five years. Walter Martin died in 1719, and the vestry in later years had his gravestones relettered. He was once port warden of Marcus Hook.

John Flowers was the first warden of the church. His descendants have worshiped in the church and sleep in its graveyard. Watson's Annals states that Emanuel Grubb was the first son born to English parents after the Penn grant in Delaware. He is said to have been

born in a cave or rudely constructed abode at Grubb's Landing, in Brandywine Hundred, on the Delaware "about three miles below Marcus Hook." He was a vestryman in 1725, and his descendants were worshipers and aiders of the church for generations. In 1745, a new church was built, but this brick building was taken down, and the present brick church erected in 1846. In 1725, Jeremiah Collett left a legacy for the support of the minister. In 1730, Rev. Richard Backhouse succeeded Mr. Humphries. After 1738 the Swedish clergymen, Rev. Israel Acrelius, the historian, who lived in Wilmington; Rev. John Abraham Lidenius, and Rev. Eric Unander, succeeded each other in the work. In 1759, Rev. George Craig was the missionary of the Propagation Society. There is a break in the records during the Revolution, but, in 1783, this rector was presiding at the Easter meeting, and appointing his warden. He is buried under the church, and the tombstone is in the floor. He died several years after the meeting mentioned, but is not named in the records after that date. The name St. Martin commemorates Walter Martin. In 1817, Rev. Jacob M. Douglass became rector. In later years Dr. Clemson and Mr. Hickman, whose earnest work was soon closed by death, and the faithful Mr. Stone, and the present rector, Mr. Bird, have continued the good work of Christ begun in an early day. The Trainers, and Johnsons, and Marshalls, and Eyres and other lay people in modern days have aided the rector's work. The history of Chester in this book gives a further account of the missionaries.

MAUCH CHUNK (C.) ST. MARK'S.

BY BISHOP COLEMAN.

Very few localities in the United States are more picturesque and interesting than the Lehigh Valley. There

is no more typical town in that region than Mauch Chunk. And there is no feature in the town which more generally arrests the traveler's attention than St. Mark's Church. None of the many pictures which are to be seen of what is well called "the Switzerland of America," are complete unless they contain a view of this sacred edifice. It occupies a most commanding site, and the beauty, both of its exterior and interior, will amply repay close inspection.

The history of the parish is replete with interest. It owed its origin chiefly, under God, to the loyal devotion and discreet advocacy of a sturdy layman, William H. Sayre, who for many years acted as a lay reader in what for a long time appeared to be a very discouraging field. Occasional services were held by various clergymen, and eventually the Rev. Peter Russell became the rector. His godliness of life and zealous labors did much to build up this infant parish and in other places to lay the foundations of what have since become strong congregations.

A plain but substantial church-building was erected, and in the year 1852 was consecrated. This gave place to the stately and costly edifice (completed and consecrated in 1869) which has become so well known, chiefly through the magnificent memorials of the Hon. Asa Packer and his family, to whom the whole diocese and the church at large is so greatly indebted for munificent gifts and kindly deeds.

A handsome and complete parish building adjoins the church, and is constantly in use for the many objects which are being furthered by the diligent rector and his devoted people. The Sunday-Schools have obtained an enviable reputation for their knowledge and understanding of the Bible and Prayer Book. In East Mauch Chunk, a comely stone chapel was erected.

In addition to services there, many other places have from time to time been ministered unto from Mauch Chunk, most of which are now themselves self-supporting and centres of missionary work. Several points in the vicinity are at present occupied, and afford much encouragement to those who labor there.

The Rev. Peter Russell was succeeded in the rectorship by the Rev. Hurley Baldy, the Rev. Edward M. Pecke, the Rev. Leighton Coleman, and by the present incumbent, the Rev. Marcus A. Tolman.

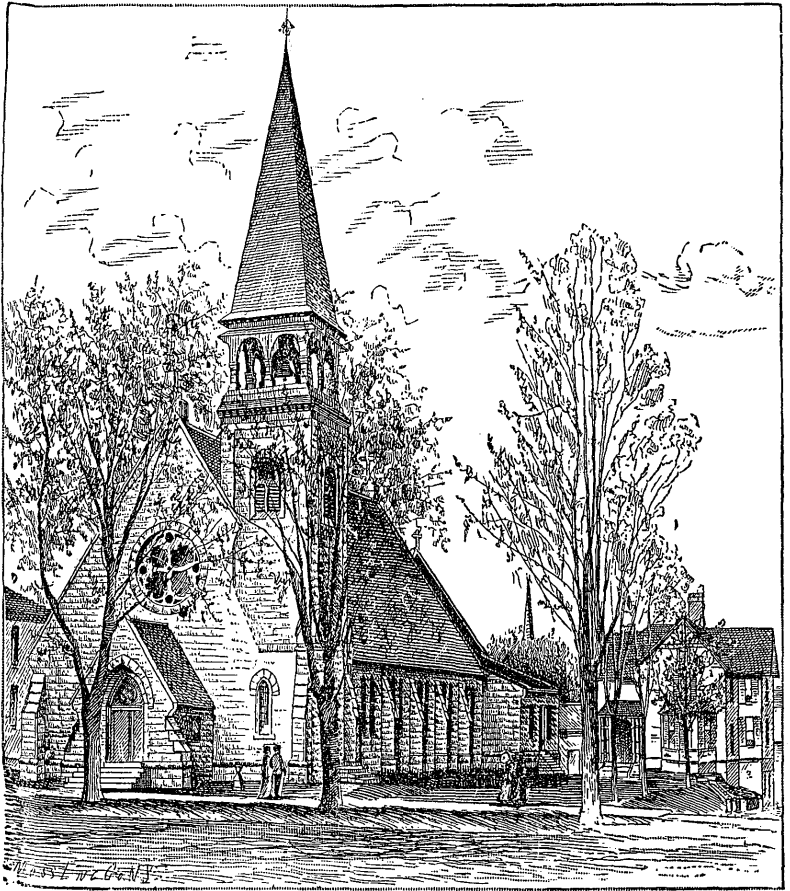
The congregation have always been characterized by a loyal devotion to the church, and a generous support of their rectors in everything that was projected for her welfare, whether far or near. Only a few, comparatively, of the original bands of workers, are still living, but their places have been filled by the younger members of their families, who in zeal and constancy and in kindness are faithfully maintaining the beneficent work no less than the honorable traditions of a parish which, according to its opportunities, may fairly be ranked among the foremost in Pennsylvania.

The author of this work closes the bishop's sketch by remarking, that the new church and the mission work were largely due to his wise zeal.

MEADVILLE (P.) CHRIST.

(COMMUNICATED).

This parish was organized in 1825 by Rev. Dr. John Henry Hopkins, rector of Trinity Church, Pittsburg, afterwards Bishop of Vermont. The Hon. John B. Wallace had before come from Philadelphia to the village of Meadville, and was a leading lawyer here. He had been reared and educated a devoted Episcopalian, and feeling the need of church services, persuaded Dr.



CHRIST CHURCH, MEADVILLE.

Hopkins to pay a visit to this place to inaugurate the good work. Dr. Hopkins remained here for a time, during which he baptized thirty-two adults and forty-three children.

In 1826, Rev. Charles Smith was appointed rector of the newly organized congregation. In the same year, the erection of a church building was determined upon, and in 1827 the corner-stone was laid by the rector, assisted by the Rev. Benjamin Hutchins.

On the 16th of August, 1828, the church, which stood on the northwest corner of the public square, was consecrated to the worship of Almighty God by Bishop Onderdonk. This was the first Protestant Episcopal Church erected in the State West of the Allegheny river. It was said to be in point of architecture the handsomest church building in the diocese.

Of the leading members of the parish at that time mention may be made of Judge Henry Shippen, William Magaw, the father of Mr. Leon C. Magaw, of this city; Jared Shattuck, David Dick, the uncle of the members of the present firm of J. R. Dick & Co.; and Robert L. Potter, all leading citizens of the place. The building was enlarged in 1832, and again in 1863, under the rectorship of Rev. Marison Byllesby. It thus remained until 1883, when it was torn down, and the present beautiful church was erected on the original site.

Rectors: Rev. Charles Smith, until 1829; the Rev. J. W. James, until 1832; Rev. Edward Y. Buchanan, until 1834; Rev. Thomas Crumpton, until 1840, who is now residing in Pittsburg; Rev. John P. Hosmer, until 1841; Rev. Orrin Miller, until 1844; Rev. Alexander Varian, until 1846; Rev. Dr. Wm. M. Carmichael, until 1850; Rev. Alexander Varian, again until 1858; Rev. R. W. Lewis, until 1859; Rev. Marison Byllesby, until

1869; Rev. George C. Rafter, until 1870; Rev. W. G. W. Lewis, until 1875; Rev. Daniel I. Edwards, until 1878; Rev. G. A. Carstensen, until 1882; Rev. Wm. H. Lewis, until 1885. Rev. Rogers Israel is the present rector.

The present beautiful church edifice was built in the year 1883, during the rectorship of Rev. W. H. Lewis. On Sunday, March 23d, 1884, the new church was formally opened for Divine service by Bishop Whitehead, assisted by the rector and visiting clergy.

Upon the parish lot near the church is a neat and comfortable rectory, built in 1878.

The Sunday-school building, after having been enlarged several times to provide for the constantly increasing wants of the people, has at last been torn down and a new parish building of three stories, to be fitted with every modern convenience for carrying on the many parochial interests, is in process of construction. The present church edifice is unquestionably the most beautiful specimen of ecclesiastical architecture in the city of Meadville, and both in exterior and interior exhibits the refined taste and generous expenditure which is characteristic of this branch of Christ's holy catholic and apostolic church.

Rev. Rogers Israel was born in Baltimore, in 1854, and was educated at Dickinson College.

Christ Church, Meadville, is his first and only parish. He went there in 1885. Ordained deacon Trinity Church, Cleveland, Ohio, by Bishop Bedell. He was then assisting the Rev. Y. P. Morgan.

Ordained to the priesthood in Christ Church, Meadville, Pa., in 1886, by Bishop Whitehead.

The parish grows and prospers, as the above narrative shows.

MONTROSE (C.) ST. PAUL'S.

(COMMUNICATED.)

The first record of any Episcopal service in Montrose is found in the local papers of March 30th, 1828. This, as were most of the occasional services subsequent thereto, was held in the old court house.

The first Episcopal visitation was made by Bishop Onderdonk, in 1829, when J. W. Raynsford, Esq., wife and daughter, and John Street and wife, were confirmed. These five persons constitute the beginning of St. Paul's Church. It is probable that Mr. Raynsford was instrumental in procuring the first services, it being the tradition of the parish that he, accidentally becoming possessed of a copy of the Book of Common Prayer, was led by a study of its contents to the adoption of the emblem of the church, "Evangelical Truth and Apostolic Order." He was a man of strict integrity and distinguished for remarkable practical gifts, being active in all the religious, educational, business, and social interests of the community.

The corner-stone of the first church edifice was laid by Bishop Onderdonk, June 2d, 1832, and the building consecrated October 27th, in the next year. In 1856, the corner-stone of the present substantial structure was laid, and the building consecrated by Bishop Potter, July 17th, 1857. The first rectory, the house now occupied by Dr. W. W. Smith, was built on land donated by J. W. Raynsford, in 1850. In 1874, the present fine rectory was built on a spacious lot donated by Mrs. Henry Drinker; and three years later the present Sunday-school building and chapel on land adjoining the church, the plan of which, by a New York architect, was given to the parish by Mrs. Theodore Gilman, of the same city.

In Mr. Warriner's rectorship of twenty-one years, one hundred and sixty-one have been added to the list of communicants.

The first rector was Rev. Samuel Marks, who was appointed resident missionary, in Montrose, in 1831, officiating also in New Milford and Springville. He was distinguished for his zeal and personal popularity. He died at Huron, Ohio, at an advanced age, and while still engaged in missionary work. Of the subsequent rectors, Rev. Messrs. Peck and Pleasants, there is no record. Rev. George P. Hopkins is rector of St. Matthew's Church, Pike, Pennsylvania. Rev. John Long, who built the first rectory, working on it with his own hands, resides in Reading; Rev. D. C. Byllesby resides at Media; Rev. R. B. Peet is a rector at Newport, Rhode Island; Rev. Wm. F. Halsey, under whose rectorship the church became self-supporting, died at Radnor, Pennsylvania, (see Radnor in this volume for an account of him) where he had been rector for many years. Rev. George H. Kirkland is rector at New Berlin, New York.

Great Bend, New Milford and Springville are treated of in Peck's History of Susquehanna County. These county histories are often useful as containing facts from first sources by those acquainted with the parishes.

I add a biographical sketch of Rev. E. A. Warriner, abridged from the July number of the *Magazine of Poetry*, 1890.

Mr. Warriner was born in Agawam, Massachusetts, in 1829, of old Puritan stock, a farmer's boy, spending his early years between the fields in summer, and the district school in winter. Later he attended the classical school in Springfield, living at home, and crossing the river, often with great difficulty and peril from floating ice, yet never failing to be in his seat at the opening

of school. He entered Yale College in 1850, but was compelled by illness to abandon his studies, but graduated from Union College in 1855, and in the next year was admitted to the bar at Springfield, Massachusetts. He taught an academy at Washington, Georgia, for a time. A systematic study of the Bible so impressed him that he determined to devote his life to the ministry. Returning north, he taught the Brainerd Academy, at Haddam, Connecticut, and subsequently the Yeates Institute, at Lancaster, Pennsylvania. In 1867, he was ordained to the diaconate by Bishop Stevens, and the next year to the priesthood. In the following autumn, he became rector of St. Paul's Church, Montrose, an ideal country parish, located among the hills of Susquehanna county, Pennsylvania. Here, with the exception of two years, in which he was rector of Christ Church, ("Old Swedes"), at Bridgeport, Pennsylvania, he has spent all the years of his ministry.

He loves the surrounding forests and streams in which he has found health and inspiration for his literary and professional work.

With the exception of occasional poems written in his earlier years, and published in current periodicals, his first literary production was "Victor La Tourette." His next venture was "Kear," "a poem in six cantos." It was warmly received, and in some instances met with enthusiastic commendation, as a "real and original poem." In 1887, he published his work—intended chiefly for distribution among his personal friends—entitled, "I am That I am, The Philosophic Basis of the Christian Faith. A Metrical Essay."

NEW CASTLE (P.) TRINITY.

Rev. J. D. Herron, the present rector of this church,

gave a history of this parish, in the *New Castle Courant*, March 8th, 1890. We draw facts from it. Beginning in 1843, and for two years Dr. White held divine service occasionally in New Castle, as did Rev. Mr. Hilton, of Kittanning, in the house of Dr. Andrews. In 1847, Rev. Richard Smith, and Rev. S. T. Lord continued the services. In 1848, the parish was organized. Rev. Richard Smith became rector and held services occasionally until 1849. In 1853, Rev. Joseph P. Taylor was rector. A legacy of Mrs. Andrews was received this year. Mr. Taylor lived at New Brighton, and Rev. John A. Bowman had charge of New Castle under his direction. In 1856, Rev. Wm. Binet became rector. Service was held in the court house until the church was finished. In 1861, Rev. John H. Ohl, was pastor, but left in 1862, to the regret of the parish. Rev. George H. Jenks succeeded him, then Rev. Mr. Ives was here for a short period. From 1864 to his death in 1865 Rev. T. H. Smythe was rector. He notes the death of Mrs. Letitia Hilton, "a devoted and pious member of the church." In 1865, Dr. Killikelly, of Kittanning, held the church for a time. In 1866, Bishop Kerfoot consecrated the church as "his first official act." The present rector attended the service and the effect was his entering the sacred ministry. This year Rev. Joseph Adderly became rector, and in 1868, Rev. W. S. Haywood succeeded him. His short rectorship was very earnest and useful in advancing the church. In 1870, Rev. Edmund Roberts, accepted the rectorship. "He was a man of lovely character, and an excellent preacher." In 1876, Rev. Wm. A. Fuller was in charge. He was followed by Rev. Dr. White, of Butler. Then E. W. Parker became lay-reader for a time. In 1879, New Castle was included in St. John's Mission, under Rev. H. G. Wood,

Rev. J. B. Williams, being a deacon, assisting. In 1882, Bishop Whitehead selected the present rector, and the people surprised him by naming his candidate first. The rector had been an assistant in Trinity parish, New York. In 1883, the ladies repaired the church, and Mr. Reis gave an organ. Special attention is given to the music of the church.

Rev. Joseph D. Herron was born in Kirtland, Ohio, November 4th, 1853, and educated at St. John's School, Camden, N. J.; at St. Stephen's College, Annandale, N. Y., and the General Theological Seminary, New York; was ordained by Bishop Horatio Potter, in 1879 and 1880. Previous to his present rectorship he was in Trinity parish, New York, assisting in St. Augustine's chapel.

NORRISTOWN (C.) ST. JOHN'S.

The Rev. Jehu Curtis Clay, D. D., was the first rector (elected the second time in 1821) of this parish, according to a list sent me by Rev. Isaac Gibson, the present rector. Dr. Clay was elected on the 28th of October, A. D., 1814. He resigned in 1816 or 1817. He was the assistant of Dr. Collin, at Gloria Dei Church, in 1813. (See *Early Clergy of Pennsylvania and Delaware*, p. 65.) He held St. Luke's, Germantown, with Norristown. In 1822 he "again became minister for Upper Merion (Christ Church), still holding St. John's, Norristown, and St. James's Church, Perkiomen. He also officiated every fifth Sunday in the month at Kingsessing (St. James's). He continued to fill this station until called, in 1831, to the rectorship of Gloria Dei."

In 1817, Dr. Clay had charge of the church and the academy at Newbern, N. C. In the four succeeding years, the church at Hagerstown, Maryland, was under

his care, when his father, Rev. Slator Clay, died, and he was called to his church at Perkiomen, and a second time to Norristown. His second resignation was in 1832. Those who remember this godly man will recall his quiet dignity and faithful labors.

The second rector of the church was Rev. Thomas P. May. He was elected in 1818, and died on the 20th of September, 1819, at the early age of 26. Addison May, Esq., of West Chester, Pa., sends me the following sketch of his brother's life :

Rev. Thomas Potts May, eldest son of Robert and Ruth Potts May, was born at Coventryville, in Coventry Township, Chester County, Pa., in 1793. He was educated partly in Wilmington, and in part in Chester County. His instructor in the latter place was Enoch Lewis, a mathematician of much repute. Under Mr. Lewis, Mr. May paid much attention to mathematics, in which he became quite proficient. At this school, the late Judge Townsend Haines was a fellow-pupil and intimate friend. He married Sarah McClintock soon after attaining his majority. About this time he became a member of the Episcopal Church, and then opened a classical and mathematical school at Pottstown, Pa. His object in so doing was to support himself while studying theology. He was ordained deacon by Bishop White, A. D. 1817.

I have understood that he was proposed as rector for St. Paul's Church, Philadelphia, where my brother, Dr. James May, was rector many years afterwards. My brother Thomas was invited to preach at St. Paul's, in reference, perhaps, to being called there. He complied with the request. At that time (1819) the yellow fever was prevailing in Philadelphia. He returned to Norristown, either on the day of his preaching at St. Paul's or

the following. Immediately on his return home he was attacked by the prevailing fever, of which he died on the 20th day of September, 1819, and was buried in the grounds attached to St. John's Church.

He left two daughters, one of whom died in after years, unmarried. The other married Caleb Pierce. Both of them are dead. Their oldest son, Thomas May Pierce, established and is still at the head of the leading commercial business college in Philadelphia.

My brother Thomas was a man of strong and active intellect, of fine presence and agreeable manner, and died amidst the regrets of his rapidly increasing congregation and of the community in which he lived.

The Potts Memorial, and Poulson's *Advertiser*, of October 1st, 1819, give accounts of this devoted man of God.

The third rector was the Rev. Bird Wilson. The veteran local historian, William J. Buck, contributed a sketch of this clergyman to "Auge's Biographies of Men of Montgomery County," which we will condense. Dr. Wilson was the son of James Wilson, born not far from St. Andrew's, Scotland, about 1742. The father came to Philadelphia in 1766, and was tutor in a college in that city, but afterwards was the law-student of John Dickinson. He practiced in Reading and Carlisle. He was a Congressman, and signed the Declaration of Independence. The son was born in Carlisle in 1777, and graduated at the University of Pennsylvania in 1792, when 15 years old. He became a lawyer in Philadelphia, and a judge. He then lived in Norristown, and was active in the building of St. John's Church, begun in 1813 and finished the next year, being the first church built there. He was a warden. He studied theology under Bishop White, who ordained him deacon in 1819,

and he soon became rector of St. John's and St. Thomas's, Whitemarsh, but resigned in 1821, to become a professor in the General Seminary in New York. He was Secretary of the House of Bishops. He composed the "Life of Bishop White," embodying the early history of the Episcopal Church in this country. The University of Pennsylvania gave him the title "D. D.," and Columbia College that of "L. L. D." He died in 1859, aged 83, and was buried in Christ Church yard, at Fifth and Arch Streets. The sketch draws on Rev. W. W. Bronson's "Life of Dr. Wilson" for information.

The Rev. John Reynolds was elected rector December 17th, 1837, and resigned November 2d, 1838. His daughter, Mrs. R. C. Jebb, of St. Peter's Terrace, Cambridge, England, is the wife of a Cambridge professor. She was the widow of General Adam Slemmer, of the United States Army. The son of this rector, who bears his father's name, John Reynolds, is one of the leading officers of the Philadelphia and Erie Railroad, residing at Erie, Pa.

REV. JOHN REYNOLDS.

(COMMUNICATED.)

Rev. John Reynolds was born in Canterbury, England, September 1st, 1792, was educated in England and came to this country about 1819. He was ordained deacon and presbyter by Bishop Meade. In 1822, he was rector of a church at Tappahannock, Virginia; in 1826, at Havre de Grace, thence he was called to St. Stephen's Church, Harrisburg, where he buried his first wife in 1830. In 1831, he went to St. James's Church, Perkiomen, where he was married to Eleanor Evans, in 1832, Rev. Jehu C. Clay officiating. While at Perkiomen he was also rector of St. John's Church, Norristown.

He went to Milford, Delaware, in 1840, having charge also of the churches in Milton, Georgetown and Lewes.

In 1847, he was called to Trinity Church, Carbondale, Pennsylvania, thence he went, in 1849, to St. John's Church, West Hoboken, New Jersey, and then became rector of St. Andrew's, Kent, Connecticut. In 1852, he was appointed chaplain in the army, and for several years was located at San Diego, California.

He died in Pottstown, May 13th, 1864, and was buried at St. James's Church, Perkiomen. His second wife, (Eleanor Evans), died at Erie, Pennsylvania, November 25th, 1887, and is buried at Perkiomen by the side of her husband. It should be added to this communication that Mr. Reynolds was assistant at Christ Church, Upper Merion one year.

Rev. Dr. S. H. Turner wrote an eulogy on this clergyman which was printed.

The life by Rev. Mr. Bronson is a 12mo., and contains a likeness. It is dedicated to the Alumni of the General Theological Seminary. Mr. Bronson was an inmate of the Doctor's house in his student days. Two sermons are added to the life. The book is in the Philadelphia library.

Mr. Bronson states that Norristown and Whitemarsh combined were the only rectorship Dr. Wilson ever held.

The Rev. Nathan Stem, D. D., was elected to the rectorship January 21st, 1839, and died November 1st, 1859. Mrs. Bosbyshell, the wife of the Director of the Mint in Philadelphia, is a daughter of this clergyman. In Mr. M. Auge's useful volumes of "Biographies of Men of Montgomery County," there is a sketch of Dr. Stem, which I will abridge. The laborious author well introduces his subject with the lines of Montgomery :

“Servant of God, well done!
Rest from thy loved employ.”

Dr. Stem was born in East Nantmeal, Chester County, Pennsylvania, in 1804. His parents were Jacob and Elizabeth Stem, and his paternal grand-parents were Conrad and Mary Stem, who came to this country from Germany. His mother's father and mother were John and Catharine Kline.

When ten or twelve years old the boy was baptized and confirmed in St. Mary's Church, Warwick, during the rectorship of that devoted man of God, Rev. Dr. Levi Bull. The future clergyman went to the Theological Seminary, near Alexandria, Virginia, graduating at this noble school of the prophets, and home of missionary zeal in 1826. The Seminary was then in its infancy, but Rev. Prof. Caleb J. Good of Washington, now Trinity College, Hartford, Connecticut, had graduated in 1824. This gentleman lived in West Chester, Pa., in the close of his life. Rev. James De Pui, well known in Pennsylvania, graduated in 1825, and Rev. George Mintzer, long the rector of St. James's, Perkiomen, was in the same class, as well as Rev. Dr. William H. Reese, the rector of Christ Church, Upper Merion, and St. David's, Radnor:

Mr. Stem in leaving the Seminary turned his face Westward, and was ordained by that brave pioneer missionary, Bishop Philander Chase, at Columbus, Ohio. He was soon called to two churches near Delaware, Ohio. In 1831, “he was married by their old rector, Rev. Dr. Bull, to Miss Sarah May Potts, of Warwick, Chester County.”

He moved to Harrisburg, Pa., in 1832, and was rector there until his removal to Norristown in 1839.

In Dr. Stem's day the church of which he was rector,

as well as the religious people of the town in general were very active in efforts to advance the Christian life. The church building of St. John's was improved and repaired with the zealous co-operation of the congregation. An addition was made in front, and the tower was erected, and a bell furnished, and the interior beautified.

"Mr. Stem was a man of courtly manners, a very comely person, and a fine reader. Few men who did not make mere pulpit oratory an exclusive study, were more popular with their people and the general public than he." The parish prospered under his care, and the Bible Society and benevolent and charitable works were aided by the church people in conjunction with the townspeople. Dr. Stem was a truly evangelical preacher, and a strong worker in the cause of the abolition of human slavery. He presided at one of the first annual meetings of the Pennsylvania Anti-Slavery Society, in 1838 or 1839. "The sympathy of the colored race was displayed by the large numbers who followed his body as sincere mourners" to the grave. Dr. Stem alternated with other clergy in Norristown in holding services in the prison on Sunday afternoons.

"As a preacher, Mr. Stem was terse, argumentative, and earnest, never addressing himself to the ear, but always with plainness to the judgment and hearts of his hearers. His manner of reading the service also, was solemn and natural in intonation." Franklin and Marshall College gave him the title of D. D.

Some years before he died he was out in a terrible snow storm. The railway train on which he was returning from Philadelphia to Norristown was blocked. The evening was intensely cold and fuel and food were lacking. Hours were passed in dreary waiting, and then

the blockaded passengers were forced to walk almost two miles in the cold drifting snow to Norristown. Some died in a few days as the result of the painful exposure. Dr. Stem never recovered from the effects of it, though he continued to officiate for a time. In June, 1859, he went to Swedesburg, to take the services of Rev. Dr. Reese one evening. The church was warm, and he took cold in riding back to his home, and "a rapid consumption" closed his earthly life, on November 1st, of the same year "in the 55th year of his age."

Mr. Auge's touching memoir which is mainly given here, closes thus: "Perhaps no man ever died in Norristown whose demise produced more profound heartfelt sorrow. His remains were attended to the grave by all classes and denominations of our people. His body is interred immediately in the rear of St. John's Church, in an enclosed lot, upon which is erected a handsome but plain marble obelisk. On this is chiseled the following simple but truthful inscription: 'A tribute of respect to the memory of our pastor, Rev. Nathan Stem, D. D.' He was the rector of St. John's Church, twenty years and nine months. In life he preached Jesus, and now he sleeps in Him."

Such a work as that of Mr. Auge is most useful to one collecting information in the region of which it treats, and he deserves praise for his efforts to keep up the memory of the departed.

Rev. John Woart, was rector from 1860 to 1863. He is now at Marianna, Florida. The beautiful rectory was purchased for him. He created much interest in the parish, and was successful in work. I recollect him as a very fine and impressive extemporary preacher. The following sketch is from lives of "Living Officers of the United States Army."

Woart, John (Chaplain U. S. A.). Retired; appointed from Pa. *Service*—At Savannah, Hilton Head, S. C.; Fort Union, N. M.; Abercrombie, Dakota; Fort Snelling, Minnesota; Fort Leavenworth, Kan. In the Department of the Missouri and in Dakota he was accustomed to go to different posts not provided with chaplains, and to visit extensive neighborhoods, by permission of department commanders, to render services. He was assigned to Angel Island, in the harbor of San Francisco. He is now on the retired list. At several posts he lectured on Historical and Scientific subjects. *History*—After his collegiate studies were concluded he studied law in his native city, Newburyport, Mass. Just before he was to be allowed to commence the practice of law he entered his name as a candidate for Holy Orders in the Protestant Episcopal Church. The desire to do so dated back to his earliest recollections. He pursued his divinity studies at the Theological Seminary in Virginia. His first parish was in Maryland; his second in New Jersey. He then removed to Boston, and was rector of Christ Church. He did clerical work in Louisiana, and was afterward rector of Dayton, Ohio. In the Southern War his interest impelled him to visit hospitals and afflicted families unofficially, and he was asked to go South as a hospital chaplain.

Rev. George W. Brown was rector from 1867 to 1869.

Rev. Dr. Eaton W. Maxcy was born in Providence, Rhode Island, in 1832. He was educated in the public schools of his native city, and at the high school and Brown University, where he was graduated in 1853. He then studied in Virginia Theological Seminary, and was ordained deacon by Bishop Clark, of Rhode Island, in 1856, and priest by the same bishop, on June 4th, 1857.

His first field was that of missionary at St. Philip's Church, Crompton Mills, Warwick, Rhode Island, and afterwards he took charge of St. Mark's Church, Warren, Rhode Island. He remained there till 1861, when he became rector of Christ Church, Troy, New York, continuing there until 1864, when he removed to Norristown, and was rector of St. John's until 1867, when he became rector of St. John's Church, Bridgeport, Connecticut, and there remained until 1885. In 1886 he resumed the rectorship of Christ Church, Troy, where he is still engaged.

The degree of S. T. D. was conferred on him in 1876, by Hobart College, Geneva, New York.

Rev. Charles Ewbank McIlvaine, M. A. was the son of Rt. Rev. Charles Pettit McIlvaine, bishop of Ohio, and Emily Coxe McIlvaine, (both of Burlington, New Jersey.)

He was born in Gambier, Ohio, April 14th, 1839, and died at Towanda, Pennsylvania, February 22d, 1876. This pleasant and affable clergyman died at an early age so that his useful ministry did not extend over a long period. He was a graduate of Kenyon College, Gambier, Ohio, and was two or three years at the University of Virginia, and graduated at the Gambier Theological School. He was ordained deacon by his father in 1863. Rectorships:—Christ Church, Springfield, Ohio, 1864–66; assistant to Bishop Lee at St. Andrew's Church, Wilmington, Delaware, 1866–67; minister at Trinity Chapel, Newark, New Jersey, afterwards known as St. Stephen's Church, 1867–68, (18 months); St. John's Church, Norristown, 1869–72; Christ Church, Towanda, 1873–76.

Mr. McIlvaine's widow, a daughter of Bishop Lee, resides in Wilmington, Delaware.

Rev. Isaac Gibson was born in Rappahannock County,



CHRIST CHURCH, SOUTH OIL CITY,



Virginia, and came into the Protestant Episcopal Church from the ministry of the Methodist Episcopal Church, in 1865, and was ordained deacon by the Rt. Rev. John Johns, Bishop of Virginia, in 1866, in Winchester, Virginia, and presbyter by the same bishop in Staunton, Virginia, in 1867.

He became assistant minister of Zion Church, Charlestown, Jefferson County, West Virginia, in 1866, and rector of St. Martin's Parish, Hanover County, Virginia, in November of that year. In 1868 he took charge of Trinity Church, Louisville, Kentucky, together with several adjacent points, and in 1870, he became assistant minister of Calvary Church, Louisville, Kentucky. The following year he became rector of Trinity Church, Covington, Kentucky, and in 1872, rector of St. John's Church, Norristown, and has just entered upon the nineteenth year of his pastorate. This time forms a record of faithful work, and may the rector have many like years.

During the past year a mission has been planted in the West End of the town, and the outlook for a new church is fair. The Rev. John W. Kaye, of Philadelphia, has become assistant minister of the parish, and through his active co-operation the work of the church is assuming wider proportions in this community.

OIL CITY (SOUTH) (P.) CHRIST CHURCH.

This parish was organized in 1866, at the instance of Rev. Marcus A. Tolman, rector of St. John's Church, Franklin, who had given occasional services in the city. Before this time, in 1863, the Rev. I. W. Tays, then rector of St. John's, Franklin, had given regular services for a time, but on account of the fluctuating character of the population, only two or three persons dwelling in

the city at that time being churchmen, or favorable to the church, were resident in 1866. The meeting for organizing the parish was held at the residence of Mr. Wm. J. Brundred, an invitation having been extended to "all persons in the city who were favorable to the Episcopal Church."

In August, 1866, the new parish, uniting with St. John's Church, Rouseville, extended a call to the Rev. R. D. Nevius, of the Diocese of Alabama, who accepted it, and entered upon his duties as rector. Services were first held in Bascom's Hall. After six months, the congregation removed to Excelsior Hall, which was occupied until Christmas, 1868, when, a room being fitted up in the Mercantile Buildings, the congregation removed to it. In the Diocesan Convention of 1867 the parish was admitted into union with the diocese. It was self-supporting from the first. In February, 1869, the rector resigned, and accepted a call to St. John's Church, Mobile, Alabama.

The Rev. Marison Byllesby was called to the parish, and entered upon the work in September, 1869. During his rectorship a neat Gothic church was erected, and the parish took on new life. He resigned in the spring of 1871. The Rev. J. T. Protheroe was the next rector, taking charge of the parish in May, 1871, and resigning in May, 1875.

The Rev. Charles G. Adams was the successor of Mr. Protheroe, and held the rectorship until Ascension Day, 1879. In October, 1879, the Rev. P. B. Lightner accepted a call to the parish, and resigned October 8th, 1882. A change was made in the interior of the church during this time, to accommodate a large chorus choir, which took the place of the quartette choir, and Anglican music was used exclusively. A new organ was presented by Mr. and Mrs. H. L. Foster,

The Rev. J. H. B. Brooks accepted a call to the parish January 1st, 1883. In 1886, August 12th, the cornerstone for a new church was laid, and the present substantial stone church was erected and opened with a benediction by the bishop of the diocese on the following Easter. The church has many beautiful memorials of the departed, and thank-offerings for mercies and tokens of God's loving kindness. The Rev. Laurens McLure served as assistant to the present rector for one year, and the Rev. E. L. Ogilby, who had been the efficient Sunday-school Superintendent for many years, and a licensed lay-reader while pursuing his studies, was presented by the rector for ordination to the diaconate in this church, and was ordained by Rt. Rev. Dr. Whitehead, June 2d, 1889. The present rector, Rev. J. H. B. Brooks, was ordained deacon in St. Andrew's Church, Wilmington, Del., by Rt. Rev. Alfred Lee, D. D., June 27th, 1871. Ordained priest in St. James's Church, Kingsessing, Philadelphia, by Rt. Rev. Dr. Stevens, September 29th, 1872. Rectorships: St. George's Church, Philadelphia, Pa.; St. Luke's Church, Seaford, Del., and St. Peter's Church, Salisbury, Md.

PEQUEA (PA.) ST. JOHN'S.

(COMMUNICATED.)

^c RECTORS.—The Rev. Messrs. Richard Backhouse, 1729 to 1739; John Blackhall, 1739 to 1742; Richard Backhouse, 1742 to 1750; George Craig, 1751 to 1759; Thomas Barton, 1759 to 1776; T. Frederick Illing, 1784 to 1789; Elisha Rigg, 1788 to 1791-3; Levi Heath, 1793 to 1798; Joseph Clarkson, 1799 to 1830; Wm. A. Muhlenberg, D. D., 1822 to 1824; Samuel Bowman, 1824-5 and 1826-7; John B. Clemson, D. D., 1828 to 1831; R. U. Morgan, 1831 to 1834; E. Y. Buchanan, 1835 to

1845; H. Tullidge, 1845 to 1854; E. P. Wright, 1854 to 1856; Wm. G. Hawkins, 1856 to 1858; George G. Hepburn, 1859 to 1860; Henry R. Smith, 1861 to 1872; C. B. Mee, one year; H. Tullidge, 1876 to 1882 or 1883.

In some respects this list may not be strictly accurate, but it is an approximation, as near as the writer can get at it.

The first four clergymen were missionaries of the S. P. G. F. P. The Rev. Richard Backhouse lived at Old Chester, and came to these parts and held services once a month.

Rev. S. R. Boyer, was born in Hinkletown, Lancaster County, Pa., in 1839; educated in the public schools and at the State Normal School, Millersville, Pa., and in the Theological Department of the University of Lewisburg, Pa. Was a Baptist minister for about ten years. On a change of views in regard to the Constitution of the Church and the Christian ministry, he was ordained deacon by the Rt. Rev. M. A. De Wolf Howe, D. D., in Christ Cathedral, Reading, Pa., on March 28th, 1877. In 1879, he was advanced to the priesthood by the same bishop and in the same place. He was in charge of St. James's Church, Schuylkill Haven, Pa.; Christ Church, Lykens, Pa.; Missions in Steelton and Newport, Pa., and took charge of St. John's Church, Pequea, on Sunday, July 19th, 1885. He has also had the care of the Mission in Parkesburg, in connection with St. John's, since May, 1890.

REV. H. R. SMITH.

(COMMUNICATED.)

Henry Reed Smith, was born at Lancaster, Pa., November 14th, 1833, and educated in the public schools of Philadelphia, graduating at the High School; ordained

to the ministry at Christ Church, Germantown, by Bishop Lee, in 1862; entered on his duties as rector of St. John's Church, Pequea, April 25th, 1862, having been married the day previous to Grace Clarkson, a grand-daughter of Rev. Joseph Clarkson, a former rector of Bangor Church.

The following is an extract from his diary: After preaching at St. John's, Pequea, in the morning, he would drive to Leacock in the afternoon, hold service there, and in the evening go over to Parkesburg Mission, for another service.

From 1868, he held afternoon service in Bangor Church, Churchtown, and continued to do so, on alternate Sunday afternoons, and many times also in the evening.

He used also to serve St. Thomas's Church, Morgantown.

In 1872, he removed to Gwynedd, Montgomery County. The S. E. Convocation took hold of the Parkesburg mission, appointing Rev. J. T. Carpenter, (an intimate friend of Mr. Smith,) to take charge. Few can understand the labor and nature of the work in which he labored for so many years in those outlying parishes, and only those who accompanied him in his long drives can have the remotest idea what those labors involved. While at Gwynedd he had no regular charge, but preached occasionally at Philadelphia and other places, the last being at Beach Haven, where he was visiting, when his sad death by drowning occurred while bathing in the ocean, and the 21st of August, 1875, closed its pages upon the earthly career of an earnest and faithful laborer in the vineyard of the Lord.

Mr. Smith was an earnest and logical preacher, and highly appreciated wherever he officiated. While at

Pequea, he declined various calls, apparently being wedded to his parish and missionary work at Pequea, and the surrounding country. He was a good conversationalist and possessed of extraordinary business qualifications.

The writer of this volume would add to this true testimony of a lovable man that he once rode on a Sunday with him from Pequea to Churchtown and Morgantown making a ride of perhaps 30 miles or more. Mr. Smith spent freely of his own hard earned means to support himself in doing the church's work. Bishop Howe's eulogy of him may be found in the *Journal of Central Pennsylvania*, for 1876. Rev. Henry C. Pastorius, of Manheim, is a brother-in-law of Mr. Smith.

PHILADELPHIA (PA.) GRACE CHURCH.

Having been requested to sketch the history of this parish in this volume, I gladly do so.

The original services were held in "a small chapel" in a little alley above Vine Street, near Eleventh Street, outside of the old city limits. The alley was entered from Eleventh Street.

The first rector, whose picture hangs in the vestry room was Rev. Benjamin Parham Aydelott, M. D., D. D., from 1826 to 1828. His son, John Henshaw Aydelott, sends me the following sketch. The son is City Missionary in Cincinnati, where he is doing very useful work.

Benjamin Parham Aydelott, M. D., D. D., was born in Philadelphia, in 1795, being on his father's side of direct French Huguenot blood, while his mother came of the original Quaker stock, who were the first settlers of Philadelphia. His father being an officer in the U. S. Navy, was necessarily absent from home the larger part of his time, and for this reason his boyhood training fell *almost entirely* upon his mother, whose great

ambition was, that her son should become a physician. He was sent while quite a lad to the "Protestant Episcopal Academy," at Cheshire, Conn., where he graduated, and then entered the "College of Physicians and Surgeons," of New York City, from which he graduated in 1815. In 1816, he was united in marriage to Miss Caroline Dob, of New York, by Rev. Christian Bork. After practicing medicine for a short period, he became convinced that his true calling was to preach the Gospel, and after taking a theological course he was ordained a deacon by Bishop Hobart, and two years afterward was ordained to the priesthood by Bishop Kemp.

He was the first rector of Grace Church, Philadelphia, serving from 1826 to 1828, having previous to that time served other churches, at one period having charge of two parishes in Maryland, journeying from one to the other on horseback. In 1828, he became rector of Christ Church, Cincinnati, and continued there several years, leaving a strong parish where he had found a weak one. In 1835, became President of "Woodward College," in this city, which position he occupied during ten years of its most successful history, and the "Old Woodward Boys" still cherish a grateful remembrance of his unwavering kindness and regard for their personal welfare. In 1841, he was united in marriage to his second wife, Miss Betsey E. Fosdick, who survived him for some years.

Dr. Aydelott was deservedly held in high esteem as a scholar and Christian minister by those of all denominations, being forward in rendering personal service in all good works. He was a copious writer for the press, both religious and secular, chiefly upon religious and educational topics, and in advocacy of anti-slavery and temperance views. His college addresses and other

writings, as published, were highly appreciated by his many readers. He was a diligent and untiring student, spending many hours in his study each day, and it was while thus engaged he was stricken with paralysis of the brain, from which he never rallied, but closed a long and useful public life in Cincinnati, in 1880, in his 86th year. He was laid to rest in beautiful Spring Grove Cemetery, amid scores of those to whom for so many years he was pastor and friend.

This closes the son's loving testimony to a father's worth.

The family are said to be descended from French barons in feudal days, but they have in later times done good service in the church militant.

Another descendant of Dr. Aydelott writes me as follows: "He preached usually with notes, but was a ready and easy speaker without them. He was clear and logical in style. He was a man of very positive convictions and opinions. Was the author of a number of books, chiefly on religious subjects."

Bishop Smith was rector from 1828 to 1830. I add a sketch of his life from Rev. Dr. Batterson's Sketch-Book of the American Episcopate.

THE RT. REV. BENJAMIN BOSWORTH SMITH, S. T. D., L.L. D.

The first bishop of Kentucky, was born in Bristol, R. I. in A. D. 1794. He graduated at Brown University, Providence, R. I., A. D. 1816. Ordered deacon in St. Michael's Church, Bristol, by Bishop Griswold; ordained priest in St. Michael's Church, Marblehead, Mass., 1818, by the same prelate.

His first pastoral work was in St. Michael's Parish, Marblehead, where he remained about two years, when he removed to Virginia, and became the rector of St.

George's Church, Accomack County. About two years later, he became the rector of Zion Church, Charlestown, with charge of Trinity Church, Shepherdstown. In 1823, he removed to Vermont and became rector of St. Stephen's Church, Middlebury. In 1828 he took charge of Grace Church Mission, Philadelphia. In 1830 he removed to Kentucky, and became the rector of Christ Church, Lexington, which position he held until 1837, when he gave up all pastoral work, and devoted himself to the duties of his Episcopate.

He received the degree of Doctor of Sacred Theology from Geneva College, (now Hobart,) A. D. 1832, and that of Doctor of Laws from Brown University, A. D. 1872, and from Griswold College, Iowa, A. D. 1870.

Consecrated Bishop of Kentucky in St. Paul's Chapel, New York, on the 31st day of October, A. D. 1832, by Bishops White, Brownell and Henry Ustick Onderdonk.

Upon the death of Bishop Hopkins, A. D. 1868, he became a Presiding Bishop.

WRITINGS—1. A Sermon before the General Convention, A. D. 1850: The Position of the Protestant Episcopal Church in these United States. 2. Five Charges to his Clergy. 3. Saturday Evening, or Thoughts on the Progress of the Plan of Salvation, 1876. 4. Apostolic Succession; Facts which prove that a Ministry appointed by Christ Himself involves this Position, 1877.

Rev. Cyrus H. Jacobs was rector from 1831 to 1832.

Addison May, Esq., of West Chester, Pennsylvania, writes me as follows concerning him:

"I knew Rev. Cyrus Jacobs quite well. He was the oldest son of James and Margaret Bull Jacobs, his mother being a sister of Rev. Dr. Levi Bull, and a daughter of Col. Thomas Bull, who was captured by the British during the Revolutionary War and confined in

one of the prison ships in the harbor of New York. Cyrus was born in 1809 or 10, at Federal Hall, near Churchtown, in Lancaster County. In the spring of 1831 he married at Compton, Talbot County, Maryland, Anna Maria Stevens, the second daughter of Governor Samuel and Eliza May Stevens. Mrs. Stevens was my sister. His wife lived but a short time—not a year—after her marriage to Mr. Jacobs. She is buried in Philadelphia. His second wife was a Miss Makel of Cecil County, Maryland. For some years he preached at St. Andrew's Church, in West Vincent township, Chester County. He was a strong vigorous man of fine appearance.

Rev. Dr. Buchanan, in response to my inquiries, writes me thus: "He was in college (Dickinson, Carlisle), with me. He was ordained deacon by Bishop Moore, of Virginia, in 1831; it is therefore presumable that he had been a student in the Alexandria Seminary. He died somewhere between 1830 and 1840. He was, as I remember, an earnest, good man." Rev. Dr. Clemson writes that St. Andrew's "flourished under his ministry. His heart was in his labors."

I note in the diocesan journals that, after leaving Grace Church, he became rector of St. Paul's, West White-land, Chester County, Pa., which was vacant by the resignation of Rev. Dr. R. U. Morgan. In 1833 he was rector of this parish. In 1835 St. Andrews, West Vincent, is also marked as under his care. In 1836, he resigned these parishes, and his residence was in Philadelphia. A clerical friend who saw him in his own boyhood describes him to me as tall and spare, and an earnest preacher.

From 1832 to 1834, Rev. S. C. Brinckle was rector. For an account of him turn to "Radnor," in this volume. His brother, Dr. Wm. Brinckle, a physician, was

the main-spring in the building of Grace Church. Rev. Mr. Brinckle was the first rector to officiate in the new church, though his rectorship was brief.

The coming of Dr. Suddards to Grace Church in 1834, marked an era in its history, and for forty-four years, until 1878, it was under his faithful care. He was after this date rector *emeritus*, and worshiped in the church he dearly loved. I add some data kindly given me.

Rev. Wm. Suddards, D. D. was born April 8th, 1804, in Bradford, England. Educated privately by Rev. Wm. Morgan, Vicar of Bradford. Ordained deacon and priest, in 1834, by Bishop McIlvaine. Rectorships: Zanesville, Ohio; Grace Church, Philadelphia, December 1834 to 1878; afterwards rector *emeritus*. Died February 20th, 1883. Buried in family vault, "Woodlands Cemetery."

Bishop Stevens in his graceful way outlined the character of his friend, Dr. Suddards, in a funeral sermon in 1883 which was printed. We there see the fatherless infant growing up to be in early life a Methodist preacher, and drawn to the United States by the celebrated Rev. Geo. G. Cookman. He came to Grace Church when it was weak, and in ten years it was third in the diocese as to size of congregation, confirmations, communicants and Sunday scholars. The doctor was the friend of his people, and held "Christ Crucified" before them, to use his own words, "as the Sun and centre of revealed truth." He believed in the Church as "apostolic and divine," as Bishop Stevens says.

He was privileged to observe the 60th anniversary of his wedding with her who had joined her life with his in 1822, "in the Church of St. Nicholas, New Castle on Tyne, now become the Cathedral of the new diocese of New Castle." The solemn funeral and crowding clergy

and laity mourning their loss, and the burial beside the church walls are depicted by Bishop Stevens, but as we think of the blessed dead who died in the Lord let us strive to follow them where pastor and people may rejoice forever in the smile of God.

While I had a pleasant acquaintance with the Doctor as a resident in summer in Claymont, Delaware, I will sketch his character from one who can speak from a closer relation. He was a man of quiet humor, trustful and unsuspecting. He was a strong advocate of Foreign Missions. The effect of his preaching was very striking, drawing crowds for years. He broke down time and again under his great efforts, requiring trips to the old country for recuperation. Rev. Dr. Benj. Watson once took his place in his absence. He was a quiet but earnest and impressive preacher. He had great influence over the Friends, and Grace Church was styled the Quaker Church, because the Doctor drew them into his fold. He wrote Bishop Stevens that he had baptized "some two hundred" of them.

The Doctor held cottage-meetings. Mrs. Suddards, who still lives at the age of ninety, was a great helpmeet in Sunday-school work, being a directress of the school for many years. Herman Cope and Dr. Thomas were helpful wardens. Another warden, Marshall Hill, had a country place near his rector's at Claymont, and I remember his genial life in the rural parish I then served, and he was an aid with his city rector in building the Church of the Ascension on the banks of the Delaware, of which Dr. Clemson was rector.

Franklin Fell, still another warden, who had a place at Faulkland, Delaware, with whom I was associated in diocesan matters, used to call Grace Church a beehive, on account of the great amount of Christian work

there performed. The bees still work and make good honey.

The Year Book of 1890 notes communicants' meetings and cottage meetings conducted by laymen, and the work of the female missionary, Mrs. P. C. Krail, and district visiting. Wm. Waterall is the faithful Sunday-school superintendent. The Parochial Aid and Dorcas and Women's Missionary Societies, and Young Ladies' Industrial Society, and Beneficial Society, and St. Andrew's Brotherhood, and Temperance Society, indicate ardent work.

In 1849 Grace Church gave its assistant, Rev. Chas. West Thomson, to St. John's parish, York, Pa., and aided the parish generously in pecuniary matters. Thos. A. Robinson, of Grace Church, presented that church with a marble font in 1851. He once resided in York. Would that many could gain pleasant remembrance by such acts. (See York in this volume.) The assistant, Rev. Mr. Barker, also went to St. John's, Lancaster, Pa., (See Lancaster in this volume). Working city churches are good schools for assistants.

In 1878 Rev. James W. Ashton became associate rector. He is now rector of St. Stephen's, Olean, N. Y. King's Handbook of Episcopal Churches, has a picture of the beautiful church erected under his care. The parish "growth has been remarkable" under this energetic leader.

Rev. Dr. Reese F. Alsop was rector of Grace Church from 1881 to 1886. He is a good and instructive preacher and a wise worker.

He was educated in Philadelphia, and after taking his degree of A. B., was for two years a law student in the office of Samuel H. Perkins, Esq. He pursued his theological studies partly in private and partly in the

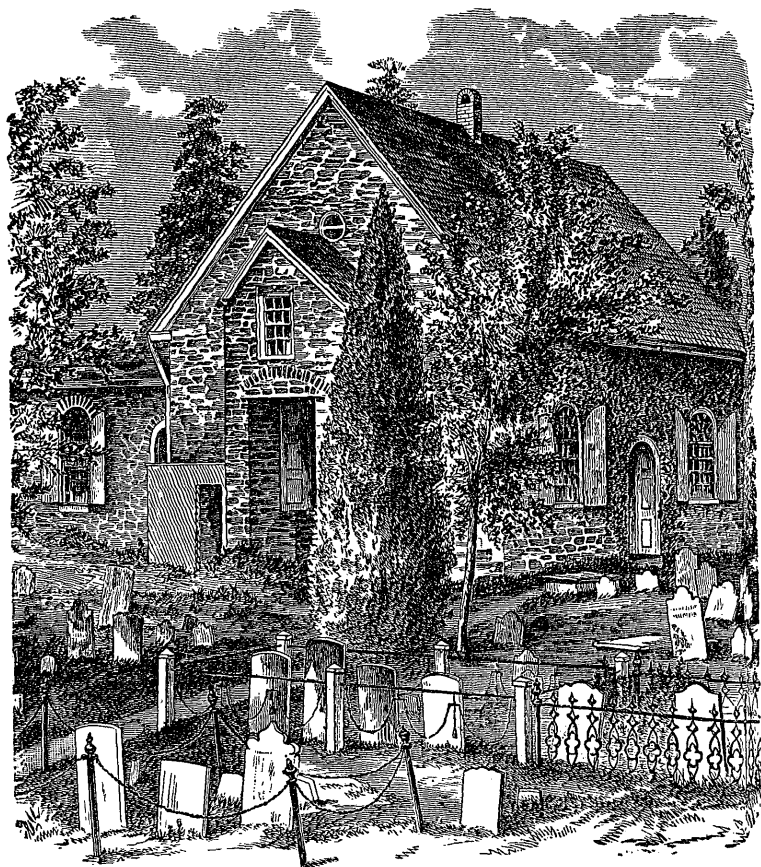
classes of the Philadelphia Divinity School, and was ordained deacon by Bishop Bowman, and priest by Bishop Hopkins, and was assistant at St. Philip's, rector of St. John's Church, Framingham, Massachusetts; Christ Church, Rye, New York; St. Andrew's, Pittsburgh; Grace Church, Philadelphia, and St. Ann's, Brooklyn. He wrote two series of Sunday-school books.

Rev. Dr. Stone succeeded Dr. Alsop. He has a mind trained by study and disciplined by teaching. His Bible readings cost the rector much study, but when hundreds of men and women are drawn together on week-day afternoons to hear expositions of God's holy word, they repay the labor done in Christ's name and the aid of the Holy Spirit.

The rector is fond of ecclesiastical history, and has lately put out a book entitled, "Studies in Church History." His lectures in his own church and to the Sunday-school teachers collected at the church of the Holy Apostles have been very useful. He speaks quietly but forcibly, and lightens his thoughts on proper occasions with flashes of humor. He composes well, and puts ideas in such a striking manner as to compel attention. May he long guide and instruct Grace Church.

James Samuel Stone was born in Shipston-on-Stowe, Worcestershire, England, April 27, 1852. He came to Philadelphia in 1872, and studied in the Philadelphia Divinity School. He was ordained deacon in 1876, and the bishop of Toronto, Canada, ordained him priest in 1877. He was rector of St. Philip's, Toronto, from 1879 to 1882, and of St. Martin's, Montreal, from 1882 to 1886, when he became rector of Grace Church, Philadelphia. He was Professor of Ecclesiastical History in Wycliffe College, Toronto, and was well known as a lecturer in





ST. DAVID'S, RADNOR.
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Canada. The degree of B. D. was given him by the Episcopal Theological School in Cambridge, Massachusetts, and the same degree and also D. D. from Bishop's College, Lennoxville, Canada. He has written articles for periodicals, and "Simple Sermons on Simple Subjects," and "The Heart of Merrie England." This sketch is abridged from Appleton's Cyclopædia of American Biography. I add that Bishop Stevens ordained Dr. Stone to the diaconate, and Bishop Bethune to the priesthood. He was educated at Bishop's College, Lennoxville, Canada.

Rev. Dr. Wm. C. French is an assistant-minister at Grace Church. He was long and favorably known as the editor of *The Banner of the Cross* in Ohio, which has been merged into *The Church* in Philadelphia, ably edited by him and his son, Rev. Willison B. French, and published by W. E. Hering.

Rev. Hugh Q. Miller is also an assistant-minister. A new work in connection with this parish has been started in West Philadelphia.

RADNOR (PA.) ST. DAVID'S.

(An anniversary sermon preached by the author of this volume on Sunday, September 7th, A. D. 1890.)

"The Messengers of the Churches and the Glory of Christ."—*II Cor. 8:23.*

St. Paul called his fellow-laborers "the glory of Christ," because they were the means of spreading His glory in teaching His holy Gospel. In thousands of churches, in all lands, Christian ministers have perpetuated this glory for nearly two thousand years, and it shone across the Atlantic into this distant land.

Your rector has asked me to sketch the lives of those who have ministered at this altar.

As we enter this pleasant, quiet valley and look on this modest church, the distant land of Wales is recalled by the name Radnor and the title St. David's. Radnor is a county in South Wales, and St. David's is the seat of a bishopric. The strong Welsh language, like the Hebrew in power, used to resound within these walls in the reading of the word of God and in preaching and holy sacraments. Dr. Coit, in his History of Christianity in England, quotes Fuller as saying of the Welsh, that these ancient Britons "living peaceably at home, there enjoyed God, the Gospel and their mountains." William Penn wrote Logan that Welshmen were "mightily akin;" and when they came here they delighted to call the places after their loved fatherland, and I am glad that their descendants are yet repeating the good custom. The Church of St. Asaph, at Bala, and that of Bangor, at Churchtown, in Lancaster County, show this spirit. When the devout Welsh first settled in this country their earnest pleading for clergy who could teach them in their own tongue is touching.

St. David flourished in the sixth century, and was bishop of Caerleon, the old town of the Legions of the Roman army, but afterward removed his seat to Menevia, and the name of that town was changed to St. David's, and the ancient bishop is buried in its cathedral. Drayton calls him, "That reverend British saint." He was noted for his zeal in maintaining orthodox Christian doctrine.

The sources of information for following out the history of this parish are the valuable Historical Collections of Bishop Perry, which give the reports of the Missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and the Rev. Mr. Halsey's sermon and Mr. Henry Pleasant's pamphlet, and par-

ticulars given me by friends and relatives of rectors. The noble English Society named must ever be remembered with reverence by us for its fostering care in our early American church life.

In the Rev. Israel Acrelius's History of New Sweden, translated by Rev. Dr. Reynolds, it is noted that on May 9, A. D. 1715, the corner-stone of St. David's Church, Radnor, was laid. The Swedish pastor, Sandel of Gloria Dei Church was invited. A service was held and a sermon preached in a private house. A procession then went to the site of the church. There a prayer was offered, and each clergyman laid a stone as directed by the master mason. Thus, under the blue sky which now bends above us and amid these beautiful hills, was begun a work for God for which many souls may bless His holy name, who have found Christ here in the passing of the century and three-quarters which have since rolled their years along time's course. The corner-stone was laid in the reign of George the First.

The Rev. Mr. Halsey's anniversary sermon was preached in 1867. He refers to the useful account of the Propagation Society by its Secretary, Rev. Dr. David Humphries, which names Evan Evans as first visiting the Welsh settlements at Oxford and Radnor. He was a zealous missionary in charge of Christ Church, Philadelphia, who did much good work for the Church of Christ in founding country parishes. I have treated of him at length in a volume lately published on the early clergy of Pennsylvania and Delaware.

The Radnor people asked for a missionary, and in 1714 Rev. John Clubb became the missionary of Oxford and Radnor. The flock thankfully received this earnest man, but fatigue and exposure to the weather in his long journeys between his churches, in the days of poor

roads, apparently shortened the life of this man, who may be numbered among "the noble army of martyrs." The Oxford parishioners expressed their sense of their great loss in the death of their Godly minister who had entered into the joy of his Lord. The church here was built under this clergyman.

In 1718, Rev. Robert Weyman took charge of Oxford and Radnor. He was diligent and zealous. He lived at Oxford. He preached in Welsh at Radnor. He gained the confidence of his people. He served Christ faithfully. Governor Gordon describes him as a very good man. Mr. Weyman also served Whitemarsh, and had a well-attended afternoon lecture in Mr. Walton's house at Frankford. He toiled eleven years in the three parishes named, and his parishioners loved him, as the Rev. Mr. Anderson notes in his History of the Colonial English Church. He was appointed in 1718, but did not reach this province until 1719. The Collections of the Protestant Episcopal Historical Society mention him. Rev. Dr. Buchanan, in his History of Trinity Church, Oxford, speaks of his great worth and diligence in ministerial work. He often went to Conestoga, (Lancaster,) forty miles from his residence, to baptize and perform clerical duty. He was afterward in charge of Burlington parish, in New Jersey, and rector of Bristol, Pennsylvania, as is noted in General Davis's History of Bucks County. He died in the active service of Christ with armor on. The day before his death he wrote the Venerable Society praying that the blessing of God might be upon its members. Rev. Edward Vaughan watched his death-bed, and testified that he had labored truly and faithfully in the Lord's vineyard. His heaven seemed to begin with his closing hours on earth. Thomas's History of Printing names a

son of Mr. Weyman, called William, who learned the business of printing under William Bradford, and published the New York *Gazette*.

In 1731, Rev. Richard Backhouse officiated at Radnor once a month. He had the charge of Chester, and used to make toilsome journeys to do missionary work in the country districts, going to Conestoga and Pequea. He was an instructive preacher, and did not disappoint his congregations in severe weather. He strove to build up his scattered churches in "the beauty of holiness," teaching them that the Doctrine and Government of the English Church were in accordance with the primitive Church of Christ. He taught several poor children in Chester. His widow wrote the Secretary of the Society that he died in 1749, well reported of on account of "his long and painful labours in his Master's vineyard among all sorts and degrees of people." His frequent journeyings impaired his health, and seemed to shorten his earthly life. "The flower of his days" was spent "in the faithful discharge of the great trust reposed in him."

In 1736, Rev. John Hughes was Missionary at Radnor. In our advanced civilization and population it is strange to read his report that he visited many Welsh and English gentlemen who "lived far back in the woods," and found a number of well-disposed persons destitute of a minister. He went several times to them, and preached "under the shade of a large tree," as the houses were too small to contain those who came to hear the Word of God. This was indeed a patriarchal service in God's own temple. The date of the report was 1733 or 1734. The Welsh greatly desired books, and there were thousands of Welsh people then in Pennsylvania. The inhabitants of Conestoga beg for a

Welsh Bible and Prayer Book for their new church, which has taken the place of the tree, and they are ready to buy other Welsh books. Mr. Halsey notices Mr. Hughes in his sermon. He visited the parishioners at their houses, and instructed them in the fundamental principles of religion, and preached and catechised every Sunday at Radnor and Perquihoma, which last place is now called Perkiomen, where St. James's Church is situated. The old parishes which were associated in early days ought to keep up a family interest in each other, and I wish that sometime they could have a united meeting at the old churches in turn, that the descendants of the first patriarchs might look each other in the face, and exchange Christian greetings, as they recall the days of their fathers, with their hardships and their heavenly joys.

In 1734, Mr. Hughes writes that he was the only person officiating in Welsh. The people importuned him for Welsh books, which most were willing and able to purchase. The missionary begs that they may be sent as useful means of instruction much needed. The inhabitants of Conestoga style Mr. Hughes "their dear countryman," and mention his "great hardship" in coming to preach to them monthly, to their "great comfort." Their numbers were thereby increased.

Rev. William Sturgeon, Assistant Minister of Christ Church, Philadelphia, and Mr. Hughes wrote to the Propagation Society suggesting that certain islands on the sea-shore, and in the Delaware River be solicited from the Crown to make an income to assist Church work in this country, where the clergy were poor, and in case of their deaths their widows and children were left destitute of the necessaries of life. Certain manors in Delaware, located for the Duke of York, which were

then believed to be vested in the king, were also suggested as proper subjects of request.

In 1719, there was a church-warden at Radnor named Evan Hughes. He, with the other warden, Merick Davis, reported that Rev. Dr. Evan Evans preached in Radnor, at the house of William Davis fortnightly from seventeen hundred during his residence in Philadelphia gratuitously, and after his return from England he preached at St. David's, Radnor, and Trinity Church, Oxford, on alternate Thursdays. They add, "he laid the foundation of the Church of England in these parts as well as other places in this province, and we have great reason to lament his departure. He removed to Maryland.

Mr. Halsey thinks that probably Rev. William Curry succeeded Mr. Hughes. He appears to have performed baptisms in 1737. In 1776 he resigned, but still lived here, and was buried in this churchyard near the chancel of the church, and such graves are as a rich legacy to incite to devoted work those who still work in the same field. He was a faithful man. He was asked to preach a sermon before the Convention of Pennsylvania. He did service in this parish for a second time in his later life. He lived to the age of 93. His wife was buried in the same grave. His epitaph on her said that he revered her memory and venerated her person.

I find Mr. Curry's reports in Bishop Perry's Collection. He writes from Radnor in 1740. In 1760 he states that he has many hearers at Radnor and in the Valley, which I suppose to be a reference to St. Peter's. He had faithfully served the Society over twenty-three years, and infirmity and old age approached. He did not attend the Convention in 1760 on account of poor health. In his extensive mission he neglected "no

opportunity that his health will permit," he says, "of doing his duty." This is in the General Report of the Convention to be sent to England.

Mr. Curry lived on his own place, which he sold when his health became poor; and being without a habitation for his numerous family, he refers to a glebe at Perquihoma Church which had no house on it, and asks the Society to enjoin the congregations to rebuild the house or buy one more convenient. It is pleasant to look on your new rectory on the hillside, a few rods from the church, and be thankful that the present rector does not have this inconvenience.

The Bishop of London sent two hundred copies of his sermons as a gift for the use of the Pennsylvania churches. They were distributed at a convention held in 1760. Mr. Curry received twelve for the Mission of Radnor. It would be interesting to know if any are remaining in this parish. Such gifts were important and useful in those days of few books, and you might have seen those who received the precious volumes poring over them on the Lord's Day and in the leisure evenings. In the Report of the Convention to the Society we read of Mr. Curry as follows: "He is much esteemed in his mission, which is a very extensive one."

In 1763, Mr. Curry reports that the Dutch buy out the English and settle in their place at Perquihoma, which affects his work there detrimentally. The glebe was rented out, and besides the Society's salary, the poor clergyman had only about £20 a year from marriages to support his family. The Radnor people did not wish Mr. Curry to live on Perquihoma glebe, the house of which that congregation wished rebuilt. The Radnor parishioners thought that this distant situation would be inconvenient for them and would not subscribe, but

suggested the purchasing of a small glebe betwixt them and St. Peter's by the conjoint action of those two churches, but Mr. Curry doubted their ability to do this, as the price of land was very high ; so the missionary thought of living on the Perquihoma glebe, unless the other two churches bought or hired a house for his use.

In your Church Records there is a letter from Mr. Curry dated May 13, 1776, to the Vestry. It states that age and infirmity cause the writer to decline public work, but that he would pray for the people privately and while he breathed ; and he asks his flock to pray for themselves when they could not have church service, and make the chamber as a Goshen and find calmness in the room of prayer ; as when the destroying angel devastated the Egyptians, those in Goshen were free and had light in their dwellings when darkness prevailed in Egypt, so the light of God would shine in the closet of devotion like the angel pillar of light. So private prayer should be performed until the troublous times were overpast, and the lifting up of the hands should be as an evening sacrifice.

He writes thus : " My dear little flock, I bid you heartily farewell, and am with great love and affection your faithful pastor till death." Mr. Curry had been ordered to desist from service on Government accounts in Revolutionary days, when the clergy under the English Church were in a hard position. He remained in the neighborhood, and when called to the rectorship declined, though he had formerly acted as missionary. He served in private houses for years after the letter was written. Rev. Mr. Curry's place was at Valley Forge, next to Mr. Peterson's. (A descendant, Miss Anderson, was present at this service.)

The Rev. Slator Clay was minister here in 1789, perhaps succeeding Mr. Curry.

REV. SLATOR CLAY.

(From *Early Clergy of Pennsylvania and Delaware.*)

I would add to the notes already given that Rev. Dr. Sprague's *Annals of the American Episcopal Pulpit* (pp. 355-357) contain a most interesting account of Rev. Slator Clay (A. D. 1787 to A. D. 1821,) by his son, Rev. Jehu C. Clay, D. D.

He was the son of Slator and Ann Clay, having been born in Newcastle, Delaware, October 1, 1754. His mother was the daughter of Jehu Curtis, Speaker of the Delaware Assembly, Judge of the Supreme Court and Treasurer of the Loan Office. The Judge is buried in the Newcastle churchyard. Benjamin Franklin wrote his epitaph.

Slator Clay studied law and was admitted to the bar. In 1779 or 1780 he went to the West Indies with a friend who was a sea captain. This was during the Revolutionary war, and a British privateer captured the vessel and Mr. Clay was put on shore on the Island of Antigua with only one piece of money in his possession. However, he took passage for New York, then held by the British. A sailor proposed mutiny, and Mr. Clay informed the captain, and the ringleader and perhaps others were confined. The vessel was seized by an American privateer. Mr. Clay afterward gained the confidence of the mutineer. The vessel was endangered by the sea off Hatteras and wrecked on Bermuda rocks. At Bermuda the young lawyer taught school for six years. His dangerous voyage turned his thoughts to religion. A Presbyterian clergyman, Dr. Muir, of

Alexandria, to whom he confided his views, led him on in his new life. He determined to enter the ministry. His warm friends in Bermuda desired him to be ordained by the Bishop of London and serve "as their pastor." This was being arranged when Mr. Clay heard of the proposed consecration of Bishop White, and wishing to return to the land of his nativity, though he loved his island friends, sailed for Philadelphia, arriving there in 1786. That year Rev. Dr. Collin married him to Mrs. Hannah Hughes, a widow lady. They had "four children--a daughter and three sons." On December 23, A. D. 1787, Bishop White ordained Slator Clay a deacon in Christ Church, Philadelphia. This was the year of the bishop's consecration. On the 17th of the next February he was ordained priest in St. Peter's Church. He became rector of St. James's, Perkiomen. The church had been built in 1721. He was also rector of St. Peter's, Great Valley, Chester County, and St. David's, Radnor, which had been built in 1713. Mr. Clay was furthermore assistant minister of the Swedish parish of Christ Church, Upper Merion (Bridgeport), under Dr. Collin's rectorship. Episcopal clergy were scarce and their fields wide. In 1790, Mr. Clay moved from Upper Merion to Perkiomen, where a parsonage had been erected for him, and there was "a glebe of some thirty acres." He gave a part of his time to St. Thomas's, Whitemarsh, in addition to his work at the other churches named, though he went to Radnor more seldom, as it was so distant from his new home. He was called to Alexandria, Virginia, but preferred to remain in his quiet country home. Where he began his ministerial work he ended it, dying September 25, 1821. Like Goldsmith's parson, he changed not his place. He was highly honored for his sincere piety

which shone in his life. In favorable weather his churches "were always crowded." The hearers felt that the preacher exemplified his doctrine. "Jesus Christ and Him crucified," was his great theme. He thought little of human merit, but much of Christ's sufficiency for man's salvation. He was a natural and earnest preacher, and his voice was agreeable. He died at sixty-seven, closing "a life of faith on earth in a sure hope of entering on a life of glory in eternity."

Mr. Clay was about five feet and eight inches high, and his body was slender and delicate, his eyes were of a hazel color, and his countenance was "benign and interesting." He was affable to friends. His Christian character made him humble, gentle and childlike.

His son, Rev. Dr. Jehu Curtis Clay, followed his father in the rectorship for a year. (See Norristown in this volume for an account of him.)

Slator Clay's elder brother, Robert, was a church clergyman. His birth occurred on October 18, 1749. He was in a mercantile establishment in Philadelphia in youth. Bishop White ordained him about 1787. He "was for thirty-six years rector of the church at Newcastle, and died December, 1831. He was a fine reader of the Church Service and sustained an unblemished reputation. He was never married."

Rev. Caleb Hopkins appears to have served the parish for a time.

Mr. Halsey thought that perhaps he assisted Mr. Clay, who held St. David's Church till 1817. He was rector of St. James's, Muncy, and St. Gabriel's, Sugar Loaf, Pennsylvania, in 1823. He was ordained deacon by Bishop White in 1794. Mr. Hopkins went to Western New York in 1823, and died September 5th, 1824.

From 1818 to 1832 Rev. Samuel C. Brinckle was rector, and was successful in work. He organized the Sunday-school, which has done so much good where in this rustic churchyard the young have been taught to look beyond the surrounding tombs to the glory above. It is said that Mr. Brinckle once preached to a single hearer in yonder gallery. The celebrated father of Henry Ward Beecher is, I think, reported to have done the same, converting the one whom he addressed by the power of God. Sunday-school work is individual preaching and many personal home talks are sermons. I heartily wish that there were more of them. In old times parents sometimes made expositions of Scripture or exhortations at family prayer.

Rev. Samuel Crawford Brinckle was born in Dover, in 1796. He was a graduate of Princeton College, was ordained deacon by Bishop White, in 1818, and priest the next year. His wife was Julia, daughter of John Rumsey, Esq., of Wilmington. Rev. Levi Bull performed the marriage in 1821. In 1818 Rev. Mr. Brinckle became rector of St. David's Church, Radnor, Pennsylvania, when he was twenty-two years old, and served the parish fourteen years, being also rector of St. Peter's, Great Valley, for twelve of these years. He had charge of a number of churches in Delaware County, Pennsylvania. In 1832 he assumed the rectorship of Grace Church, Philadelphia, remaining there two years. In 1834 he became assistant to Rev. Dr. Jehu C. Clay in the Swedish Churches of St. James's, Kingsessing, and Wicacoa, that is Gloria Dei, in Philadelphia, and Christ Church, Upper Merion, afterward becoming rector of the country churches named, and holding them thirteen years and a half. In 1848 on the beautiful Brandywine Creek, near Wilmington, he organized Christ Church,

Christiana Hundred, and a stone church of goodly appearance arose, which was filled by a flourishing congregation. Here he ended his honored and useful life on earth on the twelfth of March, A. D. 1863, at the age of sixty-seven, dying in the forty-fifth year of his ministry, or shall we not say entering on a new life before God?—From "*Early Clergy of Pennsylvania and Delaware.*"

We next find Rev. Simon Wilmer in the rectorship of St. David's for a short time. He was the father of the Bishop of Louisiana.

His first parish was on the eastern shore of Maryland, where he was settled from 1805 to 1808, in which year he was called to Swedesboro, New Jersey, and he labored there until 1820. He then took a parish on the eastern shore of Virginia. In 1824 he was called back to Swedesboro. He frequently had charge of three or four churches at once. When officiating at Radnor, St. Peter's Church in the Valley was also under his care. He was once rector of St Matthew's Church in Philadelphia. This good and fatherly clergyman was born in Kent County, Maryland, Dec. 25, 1779. The Rev. Christmas Evans took his name from the fact that he was born on Christmas day, and it seems a happy birthday for a clergyman whose mission is to treat of the birth and life of his Saviour. Mr. Wilmer died in Charles County, Maryland on the twentieth of May, A. D. 1840. He was very earnest and was active in his sacred labors. He died when he was rector of Christ Church, Prince George's County, and St. John's Chapel, Charles County, Maryland.

Mr. Wilmer was a leader among his brethren. He was a friend and supporter of Alexandria Theological Seminary in Virginia, and was a friend of the venerable

Bishop Chase of Ohio. His Christian character shone out in his earnest life work.

The Rev. William Henry Rees, D. D., was the next rector, resigning in 1838. The church prospered under his care. He was of medium height, a good faithful worker and preacher, and a bright, intelligent, cordial Christian. A son, who pleasantly recalls the blessed memory of early childhood in this parish, gives me details of his father's life. Dr. Rees was a native of Philadelphia, born in 1805, and studied under Rev. James Wiltbank, at the Episcopal Academy, and was in the University of Pennsylvania, being a classmate of Prof. Henry Reed. He graduated at Alexandria Theological Seminary when only twenty years old, and studied with Bishop White, until he was ordained deacon by the bishop when twenty-one years of age. He became assistant to Dr. Bedell at St. Andrew's, and then rector of St. James the Greater, Bristol, Pa. His next parish was Trinity Church, Elkton, Md., St. David's, Radnor was his next field of labor. His other rectorates were St. Paul's, West Whiteland, in connection with St. Peter's, Great Valley, in Pennsylvania, All Hallows' Parish, Worcester County, Maryland, St. John's, New Milford, Conn., St. Luke's, Rossville, Staten Island, Christ Church, Upper Merion, Pa., Calvary Church, Summit, N. J., and St. Phillip's Church, Newark, N. J., under Bishop Odenheimer. When in poor health, he performed occasional services to within a short time of his death, on Sept. 3, A. D. 1869. He was buried under the shadow of St. James's Church, Bristol. Dr. Rees was the president of Mount Vernon Institute in Chester County, Pa. I noticed on his tombstone the words, "Simply to Thy Cross I Cling."

The Rev. Willie or Wiley Peck, was the rector of St.

David's next in succession. He resigned in 1845. He was tall in stature. The Diocesan Journal shows that in 1846 Bishop Potter gave letters dimissory to this clergyman to Mississippi. The Rev. N. Logan, of Vicksburg, writes me that in the same year Bishop Otey's address notes his reception. He was temporarily in charge of Trinity Church, Natchez. The next year he was transferred to Louisiana. The present old rectory was built in Mr. Peck's day. Mr. Peck was ordained by Bishop B. T. Onderdonk in 1834, and died in 1847.

The following letter is from the Reverend Secretary of the Council of the Diocese of Louisiana :

In the history of this Diocese, written two years ago by your correspondent, under head of Christ Church, Covington, I find as follows :

"In 1846 the Rev. Wiley Peck organized a parish in Covington. Work on the church was at once commenced. There were but few that were interested and they were in moderate circumstances. But with willing hearts they found the means to build God's House, with 'little or no assistance' beyond the local contributions. In less than a twelvemonth a neat church was completed and presented for consecration, April 11, 1847. In that year also, the rectory was built. While devoting himself to the sick, poor and dying of the parish, Mr. Peck fell a victim to the deadly malady—yellow fever—then epidemic. He was of a warm and affectionate disposition, and his devotion to duty enshrined his memory in the hearts of his people."

Bishop Polk in his Convention Address of 1848 said : "The Rev. Wiley Peck who was with us on the last occasion of our conventional meeting, with as strong a probability as any of our own number of being spared

many years for the Church's service, has been called to his account. He was cut down in the midst of his years and his usefulness, falling a victim to a deadly disease, while devoting himself to the relief of the sick, poor, and dying of his parish. In his warm and affectionate Christian heart, and his cordial devotion to the work of his Master, we cannot but remember qualities which endeared him to us while living, and now call for a record of our sorrow, that we should have been thus early deprived of his presence as a companion and fellow laborer in the field which has been assigned to us."

Eight of the clergy of this diocese were ordained by bishops of Pennsylvania, so that your proposed book might gather some materials from our Diocesan History. Others of our clergy have also resided in Pennsylvania.

Fraternally,

HERMAN C. DUNCAN.

In 1846 Rev. Dr. William W. Spear was rector of this church. He was born in Chapel Hill, North Carolina, and received his theological education at the General Theological Seminary in New York City. He was first rector of St. Luke's Church, Philadelphia, and was rector of Grace Church, Charleston, for several years. Dr. Spear is a writer of considerable power, and a man whose experience in the history of the American Church is interesting. He now resides at Ephratah, Pa. The Rev. Breed Batcheller was your next rector.

Rev. Breed Batcheller was born in New Hampshire, and graduated at Dartmouth College, in Hanover, in that State, standing high in his knowledge of Greek. He was also a good Hebrew scholar. He was of fine personal appearance, being six feet and two inches in height and very dignified, and yet having a gentleness

proceeding from a naturally refined and amiable nature, joined with a high Christian character.

He was ordained by Bishop Alonzo Potter, in Philadelphia, in 1844 or 1845. St. David's was his first parish. He was universally beloved here, and when he went to Greensburg, in Western Pennsylvania, all regretted his departure.

After several years' service there, he went to Delaware as rector of St. James's Church, Stanton, under saintly Bishop Lee. He also officiated at Newport. His name appears in the Diocesan Journals of Delaware, from 1850 to 1854. He died in Baltimore in 1857, in the winter, being prostrated by pneumonia. His beautiful character and personal magnetism influenced all that met him, even little children who saw him but for a short interview. He was a pure spirit, who adorned the ministry by his faithful life of service to Christ. His manner was quiet. An excellent wife aided his work. He had one son and two daughters. One daughter married Hon. Nicholas Brewer, of Annapolis, Maryland, and the other, Professor Johnson, of Baltimore. He once assisted the Rev. James H. Fowles, at Epiphany Church, Philadelphia, and he had a school at Bristol.

Mr. Batcheller lived at Brandywine Springs and Christine, in Delaware, and officiated at Christ Church, Christiana Hundred, as well as at St. James's, Stanton and Brandywine Springs. Mrs. Batcheller died several years ago, and the son died in South America. Mr. Batcheller lived two years in Calvert County, Maryland, and did some clerical work when able, though he was ill most of the time. He is now in a land where they no more say, "I am sick."

Rev. Dr. John A. Childs is noted by Mr. Halsey,

whose list I follow, as the succeeding rector. He is a Philadelphian, and a graduate of Princeton College. He studied law but afterward graduated at the General Theological Seminary, and was first settled at Waddington, St. Lawrence County, New York. He next became rector of St. Peter's, Lewes, Delaware, doing general church work in Sussex County, building St. Mark's Church, Millsboro', and the Chapel of the Holy Comforter, which was a Chapel of Ease of St. George's, Indian River.

From Delaware he came to Radnor. He afterward settled in Philadelphia, assisting Bishop Potter in organizing the Episcopal Hospital, doing church work and acting as bishop's Secretary and Secretary of the Convention, and of various ecclesiastical societies. He assisted Bishop Potter in organizing the Philadelphia Divinity School, of which he was a Professor, and is now Secretary of the Boards of the Institution. All that know this diocese are aware of the unflagging zeal and wise interest with which he has watched over this varied work for long years.

The Rev. Henry Brown next meets us in the rectorship. He was born in Philadelphia, and in childhood was a parishoner of the excellent Dr. Boyd, rector of St. John's, Northern Liberties, now under the care of Rev. George Latimer. Mr. Brown studied theology under Dr. Boyd and Dr. Piggot, of Maryland. He was head-master of an academy on the Eastern Shore of Maryland. He was ordained deacon by Bishop Onderdonk, in 1839, in Grace Church, Philadelphia, of which Dr. Suddards was rector. The Rev. Mr. Hallowell was ordained with him. Mr. Brown's first parish was Lewistown, Pennsylvania, and his second was St. Paul's, Centreville, Queen Anne's County, Maryland. Thence he

came to Radnor, where he remained four years and a half. He started a service in a hall on the Lancaster turnpike, and the pretty stone Church of the Redeemer arose with its tower. I always regret the loss of the picturesque English-looking church by the side of the railway, though its successor at Bryn Mawr is doing a noble work under the rectorship of Rev. James Haughton. The Rev. Mr. Lycett should always be kept in remembrance for faithful work in that parish. He rests near the church wall in hope of a blessed resurrection. Mr. Brown went from Radnor to Beverly, New Jersey, and then became rector of St. Paul's, Chester, Pennsylvania, where for over twenty-seven years he has worked with great diligence and success in a growing town which demanded much toil. His Sunday-school work deserves special notice, as with Bible Classes it numbers over five hundred.

(See Chester for further account of Mr. Brown's work.)

Bishop Whittingham ordained Mr. Brown a priest in 1841. This rector was much beloved both in this parish and that of the Redeemer, which was then associated with St. David's.

From 1855 to 1861 Rev. Richardson Graham was rector of St. David's. He graduated at Kenyon College, Ohio, and the Alexandria Theological Seminary in Virginia; and went to China as a missionary with his wife, Elizabeth, the accomplished daughter of Rev. Dr. Boyd. On his return to this country he became rector of Helena parish, Beaufort, S. C., and afterward of Edgefield and Wiltown in the same State. He then came to St. David's, Radnor, and on leaving this place was in charge of St. Andrew's Chapel, in Philadelphia, assisting Dr. (afterward bishop) Stevens. The chapel afterward became the Church of the Messiah, now

under the Rev. Francis H. Bushnell, in South Broad Street. Mr. Graham was afterward chaplain in the United States Hospital Service and rector of St. John's, Concord, Pennsylvania. He is now a missionary under the ecclesiastical authority of this diocese, residing in Frankford.

From 1861, Rev. Thomas G. Clemson was rector of Radnor for five years. He was a native of Chester, Penna., and the son of Rev. Dr. John B. Clemson, who has long been widely known in the church. His maternal grandfather was Rev. Dr. Bull, a most worthy church clergyman in Chester County, Pennsylvania. Mr. Clemson was my room-mate in Trinity College, Hartford, Connecticut, and as a brother to me, and I delight in giving a loving tribute to his memory. He studied at Mr. Bolmar's School, in West Chester, where his father was once chaplain. When God called him to the ministry he entered Trinity College, and afterward studied theology in the Alexandria Seminary, in Virginia; Rev. Phillips Brooks was a class-mate. His first clerical work was at Holmesburg, Philadelphia, where he had charge of the parish in the absence of the rector, Dr. Lundy, for several months; and next he undertook similar work for a short time at St. John's, Wilmington, when the rector, Rev. Dr. Stevens Parker, was away from the parish for a time. Then Mr. Clemson came here. I well remember announcing in this chancel his acceptance of your call. He was much loved by this flock. He was handsome in person and agreeable in manner, and a good sermon writer. His youth made him like a son to the older parishoners, who sympathize with those beginning clerical work. He foresaw the coming growth on the railway and held service at a school-house at Paoli, and, I believe,

secured a lot on the turnpike for a projected chapel. He went hence to Morristown, New Jersey, to the Church of the Redeemer. He married Miss Ogden, of Waddington, New York, and his widow and daughters now reside in Media. From Morristown, Mr. Clemson went to Amsterdam, New York, and afterward to Clyde, in the same State, and then to Waddington, New York. Here he labored several years amidst an affectionate flock. At last sickness came, which was borne in patient Christian faith, though tears flowed when weakness forbade him to continue his loved Sunday-school work; and soon "he was not, for God took him." His beloved seminary friend, Rev. T. H. Cullen, of Freehold, New Jersey, and myself laid him to rest in beautiful Laurel Hill. Six months after I stood by the death-bed of his only son, a brave Christian lad just commencing life's battle, but bidden by God to lay down his arms and join his father in Paradise.

Mr. Clemson was ordained deacon by Bishop Lee, in Delaware, in 1859, and died at Waddington, New York, in 1888. The ivy on the church was planted in his rectorship. May it keep his memory green.

If Mr. Clemson was as a son to the elder members of the parish, the following rector, Mr. Halsey, came here at an age and with a valuable experience, which made him as a father to all.

William Frederick Halsey was a native of New York State, and was born in Plattsburgh, on March 24, 1807. He died in the rectory at Radnor, October 15, A. D. 1882. His parents were Zophar and Eliza (Cooper) Halsey. He studied at Bristol College, Pennsylvania, and perhaps at Kenyon College, Ohio. He pursued the study of theology at Lexington, Kentucky; Bishop McIlvaine, of Ohio, ordained him in September, 1837.

His first parish was Circleville, Ohio. I cannot give a list of all his parishes, but Mount Vernon, Ohio; Highgate, Vermont; Columbus, Mississippi; Sing Sing and Port Jarvis, New York, and Montrose, Pennsylvania, were among them. At Montrose he married Elizabeth Hannah Biddle, and this Christian lady died here on the 19th of February, 1881. Mr. Halsey held this rectorship from 1866 to 1882. He was versed in Mental Philosophy, and had taught in that favorite branch of his knowledge. He understood statesmanship, and was mechanical, having inventive talent. He had been honored as the friend of many cultured people, and his anecdotes and experiences of life were interesting. His appearance was striking and dignified, and he was the beau-ideal of a clergyman. His mental power was more than ordinary, but his Christian character moves our thought to-day, for his abilities were laid at the foot of the Cross of Christ, and he now sleeps in your ancient churchyard, waiting the summons to rise with his beloved flock at the Day of Judgment. The similarity in appearance and character between Dr. Buchanan, who was rector of Trinity Church, Oxford, while Mr. Halsey held Radnor, which was formerly associated with Oxford, often struck me.

During Mr. Halsey's rectorship, Longfellow wrote his poem on the old church. It was a pretty sight when the aged rector, who had given his life to Christ's service, and the aged poet, who had lifted the thoughts in many a farm-house, stood together under these trees. The church and rector may remind one of good George Herbert, the English Country Parson, at Bemerton. The poem of Longfellow commences thus:

“What an image of peace and rest
Is this little church among its graves!

All is so quiet ; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves."

The poem first appeared in *Lippincott's Magazine*, June, A. D. 1880, with the picture which precedes this sermon in this volume.

The son of this rector, Rev. James Biddle Halsey, continues his father's sacred work at Granite Falls, Minnesota.

Your present rector, Rev. George A. Keller, assumed the rectorship on Septuagesima Sunday, January 21, A. D. 1883. He was born in Philadelphia, and educated at a Public School and at St. John's School, in Camden, in charge of Rev. Theophilus M. Reilly. He graduated at St. Stephen's College, Annandale, New York, and studied at the General Theological Seminary in New York City. He became assistant minister at Christ Church, New York City, where he labored seven years, and he has been over seven years at Radnor. You know the good work he has done among you, and in another quarter of a century may another stand in this chancel and tell more of what he and his successors have done for Christ.

A log church is said to have preceded this one of stone in which we meet to-day. At the great anniversary in Mr. Halsey's day Dr. Buchanan, and Dr. Childs, and Bishop Morris, and the Rev. Messrs. Brown and Clemson made addresses. King's Hand-book of Episcopal Churches has a picture of St. David's and a brief historical sketch.

Mr. Pleasant's pamphlet states that the ruins of the log house of Mr. Davis, where services were held, are on the Tryon Lewis place. This present church was built near a spring of water—let it remind us of the

living water which Christ has here poured into many a thirsty soul. The earthly water is for a time, the spiritual water is everlasting.

This church in the clerical associations has echoed the words of Dr. Bull, and Dr. Jehu C. Clay, and Dr. Richard Newton. Hundreds attended these services, which lasted three days. For a time after Mr. Batcheller's rectorship, Rev. Thomas G. Allen served here. He was an earnest and Godly man, who deserves to be remembered. He wrote a good memoir of his brother, Rev. Benjamin Allen, the zealous rector of St. Paul's, Philadelphia. Thomas G. Allen was the father-in-law of Rev. Dr. Childs.

Dr. William A. Muhlenberg first officiated as lay-reader in this church, reading a sermon from Gisborne on the Love of God. What a noble life of Christian work and influence succeeded this beginning. The rector's library here has one book marked John Humphrey, 1713, and another with the name of the missionary, Alexander Howie, and the date 1737. The old leather binding indicates antiquity.

Such relics bring the dead before us. Have their lives closed, and can we only recall them by the few words written and spoken to-day? No, they have only begun, and their works are following them heavenward. What are you doing to imitate these rectors and share their heavenly joy? Live such lives of Christian faith as they lived; endow this church to continue their work, and do whatever Christian labor God puts into your hand in this fleeting life, which determines your eternal state; and now draw near to the Holy Communion, feeling that you are uniting "with Angels" and the sainted dead, and with Christ Himself, as Charles Wesley sings:

SAYRE (C.) THE REDEEMER.

"One family, we dwell in Him ;
 One church above, beneath ;
 Though now divided by the stream,
 The narrow stream of death.
 One army of the living God,
 To His command we bow ;
 Part of His host has crossed the flood,
 And part is crossing now."

SAYRE (C.) THE REDEEMER.

(COMMUNICATED.)

A VILLAGE PARISH OF RAPID GROWTH.

Sayre bears the distinction of being the most northern parish of the Diocese of Central Pennsylvania. It is situated near the State line, on a level plain, lying between the Susquehanna (north branch) and Chemung Rivers, having the old town of Athens as its near neighbor to the south, and Waverly, New York, to the north. The country itself is picturesque and interesting. The two beautiful rivers come flowing down, skirting high hills on either side, the one from the northeast, the other from the northwest, and unite their waters three miles to the south, forming what is historically known as Tioga Point.

This Point was the gate of entry and exit for Indian traffic and Indian warfare, even up to the close of the last century; the Susquehanna Valley from this place southward being the natural avenue of communication between the powerful Six Nations of New York and the tribes of the Wyoming Valley. At this point lived Queen Esther, of bloody memory. Here General Sullivan, on his Indian raid, which followed the barbarous massacre at Wyoming, encamped and awaited the army of General Clinton, before they proceeded northward



CHURCH OF THE REDEEMER, SAYRE.
By permission of "The Churchman."

with their united forces of 5000 men to punish savage cruelty and assert the majesty of the Nation's laws. Here in 1790 Colonel Timothy Pickering, as Commissioner for the United States, met in council delegates from the Six Nations, and entered into a treaty whereby the Indians ceded their hunting grounds in this section.

Very few Indians were seen here after this event. But they have left us their mementoes :

“Their name is on our waters, we may not wash it out.”

From this time the country began to be developed; but the day of the Church was long delayed, inasmuch as the early settlers were Connecticut sectarians, and looked upon all churchmen as royalists *per se*.

The wagon-road as an avenue for commerce was succeeded in part by the North Branch and Chemung Canal, which was completed in 1856, and the canal was superseded by the Lehigh Valley Railroad in 1869. From this time the development was rapid. The railroad company in 1871 decided to place its northern division repair shops between Waverly and Athens, and to build a town for the accommodation of its employees. This was the origin of Sayre, which was so named in honor of Robert H. Sayre, who, by the way, prophesied that this plain would some day be covered by a city.

Sayre is purely a railroad town. The people are industrious and intelligent. Their homes are new, comfortable, and picturesque.

In 1876 Mr. Robert A. Packer took up his abode here, built himself a costly residence, and on May 10th, 1877, with others, organized a parish under the name of Church of the Redeemer. The beginnings were small; a few communicants, a vestry necessarily partly sectarian, and worship held in a room over a store.

The next advance was to take a small building, which had served for a station restaurant, and convert it into a temporary church, which was done very successfully. This building now serves the purpose of a parish building.

The first clergyman to administer the Sacraments was the Rev. J. A. Brown, who was present at the organization of the parish, and in May, 1877, presented three candidates to Bishop Howe for confirmation, and in June of the same year baptized seven infants.

In May, 1877, the Rev. George F. Rosenmuller was called as the first rector, who also served the parish at Athens, which had been started in 1843 and incorporated December 3d, 1861. Mr. Rosenmuller remained until the Autumn of 1882. Under his administration fifty-five were baptized, and twenty-seven confirmed.

The Rev. William B. Morrow, Mus. B., was next called. He served the parish about four years. During his rectorate eighty-eight persons were baptized, and thirty-eight confirmed.

It was during Mr. Morrow's rectorship that Mr. Packer had plans drawn for a stone church. It was his intention to present a church and rectory to the parish, together with a handsome endowment. His early and sudden death prevented the consummation of his generous plans.

After Mr. Morrow's leaving, the parish was vacant for eight months. In October, 1887, the Rev. Leighton Coleman, D.D., who had just returned from a lengthened sojourn in England, was called to the parish. Mrs. Charles H. Cummings, the sister of the late Robert A. Packer, had determined to assume her brother's place in benefactions to the Church of the Redeemer, and gave Dr. Coleman directions to erect a stone church, for

which purpose she gave \$33,000. She also promised to give a generous amount each year towards the rector's salary.

The corner-stone of the new church was laid by Bishop Howe, assisted by Bishop Rulison, in June, 1888.

Dr. Coleman, though here for only one year, being called to the Bishopric of Delaware, did a phenomenal work in reviving the life of the parish, which had suffered from the vacancy and other causes, and in instilling new life, and extending the Church's influence. He baptized seventy-four infants and adults, and presented in his one class for confirmation thirty-seven candidates.

With the first Sunday in Advent, 1888, the present rector, the Rev. Charles Mortimer Carr, M. A., began his rectorship, which for nearly a year was largely occupied with the supervision of the building and completion of the church. The church was finally consecrated on the twenty-fourth of September, 1889, by the Rt. Rev. N. S. Rulison. It is a beautiful piece of Gothic architecture, designed by Charles M. Burns, of Philadelphia, reminding one of some of the English village churches. It is constructed of Barclay stone, a light-colored conglomerate, and is finished on the inside with brick and iron. The furniture is all of the finest quartered oak. The harmony of color within is especially pleasing, at once suggestive of reverent worship. To the right of the chancel is an "Invalids' Chapel," to which, on the outside, an inclined plane leads, provided for the accommodation of convalescing patients from the Robert Packer Hospital, the residence formerly of Mr. Packer, which is opposite the church. This chapel has a separate chancel and altar, and is used for early communions. Beneath the main chancel is a mortuary chapel, providing accommodations for those patients who die at the hospital.

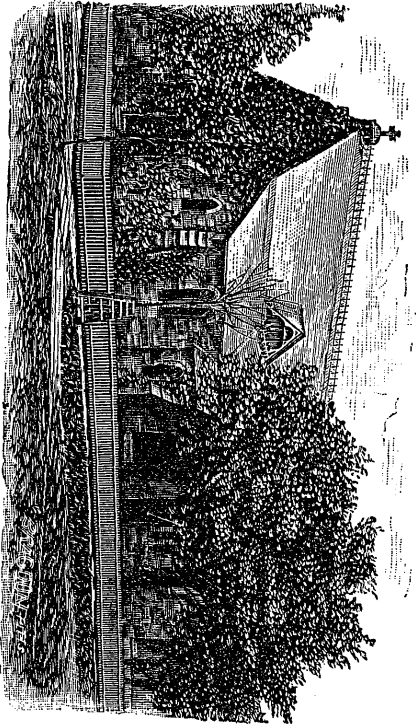
At the northwest corner of the church stands a massive square tower in which is a clock and bell which strike the hours.

During one year and ten months the present rector has baptized seventy persons, and presented forty-one for confirmation.

This parish is an instance of rapid and steady growth. It has, it is true, had the good fortune to have a wealthy family interested in it; but the town is new, the first houses having been built in 1874, and as yet numbers only 3300 souls, and has always been chiefly sectarian. When these things are considered, the statistics for the thirteen years of the parish's existence are remarkable. Two hundred and ninety-five have been baptized, one hundred and forty-six confirmed, and two hundred and ten communicants have been connected with the parish, the present number being one hundred and thirty, not more than six of whom were reared in the church. Curiously, too, the present rector was of Methodist descent, and his wife, Presbyterian. This parish illustrates the power of the American Church over American sectarianism by means of her reverent services, and her insistence upon the sacramental character of Christianity.

The Rev. Charles Mortimer Carr was born in Hoboken, N. J., August 12th, 1857, was graduated B. A. from St. Stephen's College in 1881, and from the General Theological Seminary in 1884. He was ordained deacon the same year and priest the following year by Bishop Starkey. Before going to Sayre he assisted the Rev. Henry L. Jones of St. Stephen's Church, Wilkesbarre, for three years, having charge of two missions, viz., St. Andrew's, Alden, and St George's, Nanticoke, building a church at the latter place.

ST. JAMES'S CHURCH, TITUSVILLE.





TITUSVILLE (P.) ST. JAMES'S MEMORIAL.

The main object of this book has been to narrate the lives of the clergy, and in following out the history of some parishes the number of clergy treated of has been large, but we now meet with the most striking case of fewness of clergy on our list. In 1887, Rev. Dr. Henry Purdon delivered an Historical Address, which lies before me, on the twenty-fifth anniversary of his rectorship. He has now been rector for twenty-eight years, and is the first rector. How many of our parishes could match this history, which speaks well for a devoted pastor and a loving and appreciative flock! May this blessed relation continue until God calls the rector to Paradise, and may it be noted, in these days of changing rectorates, that one parish and one rector knew how to live together for a lifetime. The rector here carries out the old legal idea in ecclesiastical history that he is the parson, that is, the *persona ecclesie*, or representative of the church, and his life is intertwined with that of his parish, as the life of husband and wife seem sometimes almost undistinguishably mingled in common cares and pleasures.

The Memorial Sermon was delivered before the bishop and the members of the Northern Convocation and a large congregation. The text was I Cor. 2 : 2:—"I determined not to know anything among you save Jesus Christ and Him crucified." The success of a quarter of a century of faithful Christian work showed that the text was fitly chosen; for by what name may a church grow great except by the power of that Divine name of Jesus which is above every other name in heaven and earth. The church is a memorial to the saintly Bishop Bowman. It was called St. James in honor of the parish of that

name which he served in Lancaster. This quiet, but strong man examined Dr. Purdon for admission to the diaconate. In 1860, at a meeting of the Western Convocation in Altoona, the historical sermon, which we now follow, states that Dr. Page read an essay on itineracy, and Rev. Jubal Hodges and Dr. Oliver made a report concerning the churches in the convocation, naming among points needing attention, Titusville, "the center of the oil regions, abounding in wealth and population." In 1861 Bishop Bowman visited the oil regions. He died while walking along the railway, and his death stirred the whole diocese with the feeling of personal loss in that unexpected stroke. The clergy placed a monument at the spot where he was found dead, which can be seen from the car-windows near Freeport, with its inscription, "The time is short; be ye also ready." The senior bishop appealed for funds to be raised, on a Fast Day appointed by the President, for a Memorial Church to honor the devoted bishop. In 1862, Mr. Purdon was appointed by Bishop Potter to serve Franklin and Titusville. A goodly sum had been raised for a church at Titusville, and Bishop Potter esteemed the opening work there important. Mr. Purdon went to Meadville and took Mr. Byllesby's place for a month, that he might have a vacation. Mr. Byllesby and Mr. (afterward Bishop) Spalding, at Erie, were the only clergy then with Mr. Purdon in what is now the Northern Convocation of Pittsburgh. Still hope was ardent, if "it was truly a day of small things." The story of the town is a romance such as could hardly be conceived in staid England, or even quiet Pennsylvania. The growth was like that of a western city, or a California town. Oil was indeed gold to these active settlers, but the clergymen did not mingle in the wild speculations of the

hour, but held forth inducements to a harder race and a better and more lasting reward when earth and its baubles should be burned. The new young rector first held a service in the old brick church at Franklin which had been beautified by energetic ladies who are ever foremost in Christ's service. On first reaching Titusville borough he saw the wondrous beginnings of an oil town. A few hundred people were collected, and as many more strangers had rushed for wealth, "where oil was first struck on August 27th, 1859." There were no railways. "A dreary stage ride to Union, a distance of sixteen miles," touched a connection with the P. & E. R. R., then partly built. In some parts of the year the stage averaged about a mile an hour. The oil teams cut up the poor roads. "Common comforts of life were denied," but money-seekers were ready to go without them. Religion was neglected, and the Lord's day dishonored, by the majority. There were few church people, but some warmly welcomed the missionary, and encouraged him. "The late Colonel E. L. Drake" and his wife are named among these, and that lady proved very helpful in the organization of the church. After the first Sunday, Crittenden Hall was used for services, and the missionary divided his time between Franklin and Titusville, occasionally going to Tionesta. The horseback ride from Tionesta to Franklin was thirty miles. For nine months Mr. Purdon lived at Franklin, the county seat of Venango County, and every fortnight in summer he would leave Franklin for Titusville on horseback at three o'clock to avoid the heat of the sun in later riding. "Jonathan Watson, and his partner, the late Ebenezer Brewer, of Pittsburgh," were very helpful to the new parish. Others will be remembered with honor in the community for their benevolent aid, and

some have gone to their reward. Mr. Brewer had lived in Titusville, and was interested in it, though he was a member of St. Andrew's, Pittsburgh. In June, 1862, Bishop Stevens visited Titusville. The larger part of the funds raised for a memorial to Bishop Bowman was given to Titusville, though a portion went to Warren to assist in the construction of Trinity Memorial Church. The Society for the Advancement of Christianity in Pennsylvania also made a donation toward the new church. In 1863, Dr. Purdon became rector. The congregation has been fluctuating owing to the changing character of the population. The grounds of the church were bought of Mr. Watson. Emlen T. Littell, of New York, kindly gave the plans of the church as the contribution of an architect. In 1863, Bishop Stevens laid the corner-stone. The building is of stone, and is a beautiful one. It was consecrated by Bishop Potter in 1864. Rev. Dr. William Preston, of St. Andrew's Church, Pittsburgh, preached the sermon. Bishop Bowmans's daughter, the wife of Bishop Vail, presented the communion service of solid silver. St. James's Church, Lancaster, and Bishop Clarkson gave windows to commemorate Bishop Bowman. Rev. Dr. J. C. Eccleston gave the Bible, inscribed, "The memory of the just is blessed."

The rector believed in the future of the town and built accordingly. The chapel was erected the same year the church was opened. Improvements were made in the passing years. The sermon contains loving tributes to Bishops Potter and Kerfoot. The first organist, "the late Prof. Charles Fitzsimmons, of New York, a loved pupil of the Rev. Dr. Muhlenberg," is noticed. A rectory was built, and in 1869 the rector took his bride into it, and found her a valued assistant in the parish as well as a joy in the household, and many a rector could echo

this true testimony. Dr. W. B. Roberts is mentioned with honor as having paid a church debt. In 1881 the rector went to Europe for three months, his brethren taking his duties. The vacation was earned. This quiet and unostentatious work in peaceful observance of Church law by rector and people deserves a word of commendation. The old faith of Christ has done good work in this new town, and the citizens have honored the rector by giving him positions of responsibility, and seeking his guidance outside of the church. The fellow clergy, on the occasion of the anniversary which caused the sermon, testified their love to the rector by a gift, presented by Rev. Dr. A. W. Ryan, of Warren, and Bishop Whitehead made a happy speech of congratulation. The rector closes his sermon in calling down the blessing of "the God of peace" on his flock; may the large town have the constant blessing which the small village possessed in the beginning of the arduous work now so happily advanced.

Dr. Purdon was born in Dublin, Ireland, on the 15th of August, 1835; entered Trinity College, Dublin, in 1853, but owing to his father's death, and the breaking up of the old home, was unable to continue his studies, and so came to this country in the fall of 1854. Acting on the advice of the late Bishop Alonzo Potter, he entered Union College in Schenectady, in 1855, and graduated in 1857, receiving three years later the degree of A.M. He was ordained to the diaconate in 1859, by the late Bishop William J. Boone, and to the priesthood by the late Bishop William B. Stevens, in St. James's Church, Lancaster, on the 6th of April, 1862.

The Theological Faculty of Kenyon College gave this rector the title "D.D." Whittaker placed a sermon by Dr. Purdon in the second volume of "Living Voices by Living Men."

TOWANDA (C.) CHRIST CHURCH.

Rev. B. J. Douglass has prepared an account of this parish which will guide this narrative. Towanda is the county seat of Bradford County, and is beautifully located on a hillside, on the North Branch of the Susquehanna. The Rev. Samuel Marks, in 1824, occasionally visited this town for services. He was a missionary of the Advancement Society. In 1833, Rev. Samuel T. Lord, another missionary of this Society, held service once in four weeks, being employed also at Athens. The old Court House was the place of service, and the Sunday-school met in the "fire-proof building" of the county. Mahlon C. Mercur and Orrin D. Bartlett were zealous teachers. Mr. Lord's work continued until 1835. In 1840, Rev. Robert G. Hays was rector and he caused funds to be raised for a frame church, which was finished in 1842. This year Rev. George Watson became rector. Bishop Onderdonk consecrated the church in 1842. Rev. Asa C. Colton was rector in 1845, but in 1847 Rev. Robert J. Parvin succeeded him, and he was followed by Rev. Benjamin J. Douglass in 1850. Benjamin S. Russell was the faithful Sunday-school Superintendent. "The names of E. T. Fox, S. W. Alvord, and S. B. Rodgers are those of noble and self-denying women who labored in this work of faith," and the Sunday-school fed the Confirmation Classes. Mr. Russell used to layread in schoolhouses, acting as a missionary. The North-east Convocation was a center of missionary zeal under the guidance of Bishop Potter, and its meetings were delightful. The rector of Towanda visited Dushore, where Rev. De Witt Clinton Byllesby was at work, and Jones's Lake, now Eaglesmere. Deer were then to be found in that wild region. The companion of the rector was Rev. Abner



CHRIST CHURCH, TOWANDA.



P. Brush, afterward rector of Muncy, Pa., and later of Bath, N. Y., who was in Mr. Douglass's family when preparing for Orders. His "cheerful spirit" enlivened the journies. He is now dead. The Rev. Hale Townsend aided Mr. Douglass in this work in the wilderness, preaching, and frequently giving services at Laporte. In 1866, a revival of religious interest awakened the region of Towanda, and the evenings of weekdays would be observed by religious services. Churches and schoolhouses were densely crowded. There were not enough religious workers to supply the need. Laymen used to serve at schoolhouses. At one schoolhouse Mr. Douglass found eighty persons who expressed a desire by the help of God "to lead a new life." The interest was not accompanied by noise or excitement, but fell as gentle dew on grass, and God's still voice awakened hearts. The Holy Spirit was blowing as the wind where it would. In 1866 Mr. Douglass closed his work in this parish, and fifty-five adults were confirmed by Bishop Vail, "acting for Bishop Stevens." This class was largely the fruit "of this genuine outpouring of the Spirit." The clergyman's wife, Elizabeth Stott Douglass, formerly Miss Wetherill, of Philadelphia, greatly aided her husband in the work in the parish. This saintly woman entered Paradise in 1859.

The author of this volume would add that Mr. Douglass was the son of Rev. Jacob M. and Sarah Johnson Douglass. He was born near Chester, Pa., in 1825, and studied at Thomas D. James's academy, in Philadelphia, and the University of Pennsylvania, where he took the second honor in graduating in 1845. He assisted Dr. Hare in teaching in the Episcopal Academy. In 1848 Bishop Potter ordained him deacon in St. Matthew's Church, Francisville, and in the same church, by the

same bishop, he was ordained priest in 1850. He was at first assistant minister to Dr. Hare in this church, and then became rector of Towanda, but, in 1866, went to Europe, returning the next year, and taking the rectorship of St. Paul's, Columbia, Pa. In 1871, he became rector of St. Paul's Church, Georgetown, Delaware, and resigned that position in 1884. He now resides in Philadelphia.

To continue the narrative of Mr. Douglass, concerning Towanda parish, Rev. Francis D. Hoskins succeeded him as rector from 1866 to 1868. Bishop Stevens laid the corner-stone of the new church in 1868.

Francis D. Hoskins, born in Philadelphia. Educated at Episcopal Academy and University of Pennsylvania. Graduate of Theological Seminary of Virginia.

(1) Rector of St. John's, Lancaster, 1861 to 1864; Grace Church, Honesdale, Pa., 1864 to 1866; Christ Church, Towanda, Pa., 1866 to 1869; Grace Church, Elmira, N. Y., 1869 to 1883; Trinity Church, Swedesboro, N. J., 1883 to 1884; Warden, and Professor, Seabury Divinity School, Faribault, Minn., 1885 to 1888. Since then residing in Philadelphia.

Ordained deacon 1861, by Bishop Bowman, and priest by Bishop Stevens, 1862.

Rev. William E. McGlathery succeeded Mr. Hoskins in 1870. In 1873, Rev. Charles Ewbank McIlvaine, the son of Bishop McIlvaine, became rector. He died in 1876, and his congregation lamented their great loss. He lies in the burial ground of Old Swedes' Church, (Holy Trinity), Wilmington, Delaware, by the side of Bishop Lee, whose son-in-law he was. A deputation of the Vestry, and Rev. Messrs. Hoskins, and A. A. Marple took part in the burial service. (See Norris-town, for further notice of this rector.) In 1877, Rev.

John S. Beers entered on the rectorship. In his rectorship the church was altered. In 1882, Rev. Edgar A. Enos was elected rector. He is now in Troy, N. Y.; Rev. William E. Wright succeeds him. The beautiful church which had lingered so long in building was completed in this rectorship. The edifice is of stone. Mr. Clark B. Porter manfully assumed the pecuniary responsibility in this great undertaking. The Rev. Percy J. Robottom succeeded Mr. Wright. He is now rector of St. James's Church, Lancaster, Pa.

Mr. Douglass recalls with pleasure the many years spent among a loving people where his first rectorship was passed. Judges Wilmot and Mercur, and Elwell, and Christopher S. Ward, David F. Barstow, and John Adams, were among the parishioners of that day. This former rector closes his manuscript with the hope that the new church may have more blessings than the old, and the succession of spiritual worshipers fill its walls in coming years.

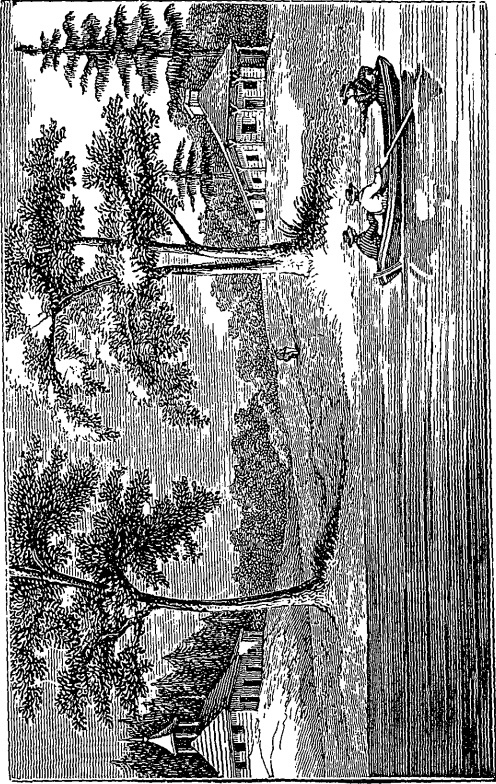
UNIONTOWN (P.) ST. PETER'S.

Rev. Richard S. Smith, the rector of this parish, has kindly aided my historical work and was for several years Registrar of the Diocese. (Rev. Laurens McLure is now Registrar.) In 1887, Mr. Smith preached a sermon "on the 25th anniversary of his taking charge of the parish," which was printed. It contains a useful sketch of the history of the Church in the United States, and especially in the Diocese of Pittsburg. I will draw some facts of parish history from it. In 1837, the year after Bishop White died, Rev. I. I. Kerr "held a service in the Presbyterian Church," and the next year the church was organized; Rev. J. L. McIlhenny and Rev. Mr. Arnett ministered here for a time. In 1842, a brick

church was built. "The legs" of the seats in this church "were made of the spokes of the wheels of the old stage coaches." They had been used in a place where the people had temporarily worshiped. Bishop Onderdonk consecrated the church. A communion service was given by Philadelphia friends. A former member of St. Peter's, now in Minneapolis, has presented a bell, as the first one was borrowed. In 1844, Mr. Arnett resigned, and Rev. S. W. Compton succeeded him. There was lay-reading during a vacancy. Rev. Norris M. Jones and Rev. Thomas Lawson followed. From 1851 to 1853, Rev. Dr. T. S. Rumney, now of St. Peter's, Germantown, was rector, with a short interregnum. In 1856, Rev. Thomas Wilcoxson succeeded him, and Rev. Faber Byllesby was rector from 1857 to 1859. In 1862, the present rector began his faithful work, also serving New Haven, Mt. Braddock and Menallen. A rectory was bought in Uniontown. In 1866, Bishop Kerfoot sent Rev. G. C. Rafter as assistant. For a time Rev. Mr. Hayden and Rev. Mr. Day served Menallen, though it is now under Mr. Smith's care.

UPPER MERION (PA.) CHRIST CHURCH.

One of the ancient churches which still adorn the country districts, is the Old Swedes' Church near the town of Bridgeport, opposite Norristown, on the Schuylkill River. The passenger on the Reading Railway is struck with the appearance of the ancient temple and its surrounding graveyard, which contains the tombs of those who worshiped in those sacred walls in by-gone days, but have now passed beyond earthly worship into a higher kind of service in Paradise. These old graveyards, surrounding a country church, add a deep and solemn interest to the place, as some mourners are seen



BLOCK-HOUSE AND SVEN SENER'S HOUSE, WICACOA, PHILA.

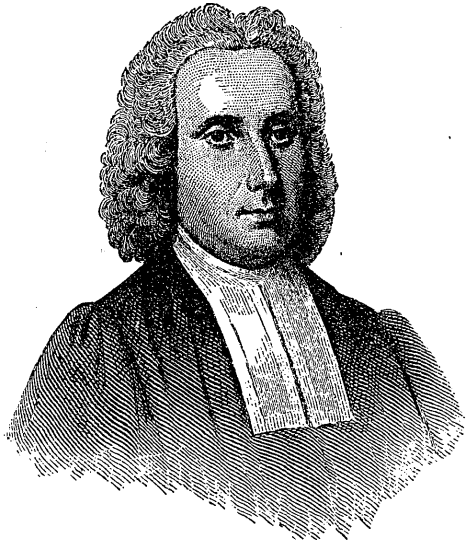
dropping tears with their flowers on a new-made grave, or a descendant comes from a distance to look on the tomb of an ancestor, and wonder how he lived and loved, and suffered and died, in this brief life of ours. If, on a summer's day, the eye rests on the white tombstones as we pray in the *Te Deum* "to be numbered with Thy saints in glory everlasting," we may almost imagine that we hear the echo of our song from those who are lying so still without, under the shadow of the house of God, and this close connection with the holy dead is to us as a "gate of heaven."

In my volume on the early clergy of Pennsylvania and Delaware, I have given at length the history of the noble Swedish missionaries, to whom these Episcopal parishes which were handed over to the American Church, owe their existence under God. The Swedish parishes at Wilmington, Delaware, and in Swedesboro, and Penn's Neck, in New Jersey, and at Gloria Dei and Kingsessing, in Philadelphia, and at Bridgeport, all became portions of the dioceses in which they are situated. The Swedish laymen were a faithful race, and some excellent families in Philadelphia are descended from them.

The relations of the Swedish and English missionaries were close and cordial, and they officiated in each other's churches, and sometimes Swedish missionaries served English parishes when missionaries were scarce. The Swedish Church was styled "a sister of the English Church."

One of the most eminent of the Swedish missionaries was the Provost and Doctor Carolus Magnus Von Wrangel. He returned to the Old Country in 1768. He belonged to the family of General Von Wrangel, an officer in the army of Gustavus Adolphus. He studied

in Sweden at Westeras and at Upsala, and at the University of Gottingen, in Germany. He was court preacher in the royal chapel at Stockholm, when Archbishop Samuel Troilius requested him to go on the American mission. This active and influential man reorganized the churches, for the Provost was a sort of a bishop in the power of arranging such matters. He taught the young with zeal, and "gave the first impulse to the establishment of the Society for the Faith and Christianity in Sweden." Rev. Dr. Muhlenberg welcomed him as his guest at the Trappe, and says: "I was greatly moved by his mild and humble manners, and edified by his weighty conversation relative to the kingdom of God." Dr. Muhlenberg visited Von Wrangel at Wicacoa, and participated in a Ministerial Convention. Dr. Von Wrangel preached on "The importance of the Holy Supper." He also preached a sermon in the Swedish language, from Psalm 126 : 5—"They that sow in tears shall reap in joy." The Holy Supper was received "with deep solemnity." The Provost guarded the church in suffering and victory. He commended pastoral visiting, as well as catechizing; and wished the Holy Sacraments to be extolled in an evangelical manner. He stated his purpose to explain Christ's life in "private meetings and catechetical exercises with the children." He could preach in Swedish, German and English, and he addressed the candidate for the ministry in Latin. The corner-stone of St. James's Church, Kingsessing, was laid by him in 1760. He caused that church and Christ Church, Upper Merion, to be set off as distinct parishes from Wicacoa with the erection of churches for each parish. Such crowds attended his eloquent preaching that he sometimes preached in the open air. He died in 1786.



Mr. Avelius



sketch of this great scholarly and devout man is here given, as it was under him that the parish under consideration became independent, and secured the possession of a church building.

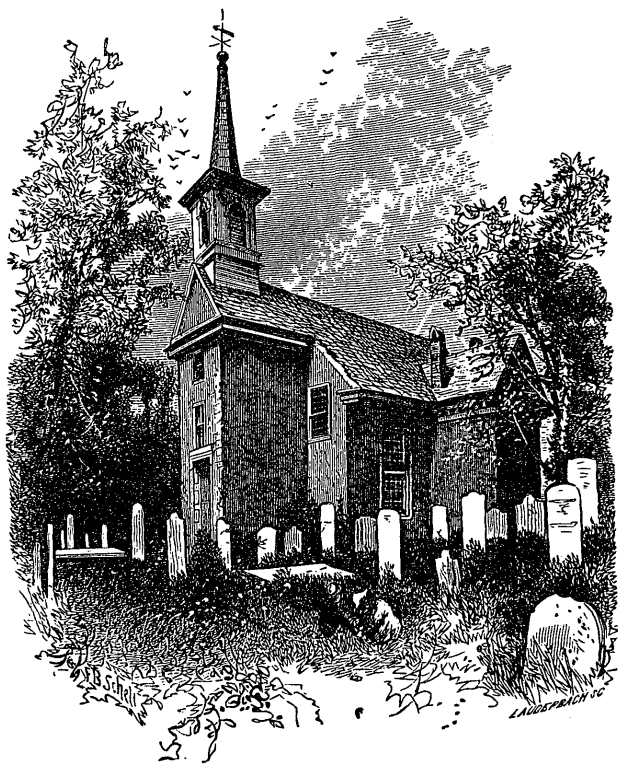
All the clergy of Gloria Dei should possess an interest in the minds of the parishioners of Christ Church, for that was their spiritual mother, and its clergy guided their ancestors in the pleasant ways of Christian truth. The vine planted by the Swedish Church centuries ago on the banks of the Delaware still bears precious fruit to the glory of God in Christ, in Christ Church on the Schuylkill. The Rev. A. A. Marple has long faithfully served this parish.

In the History of New Sweden, by the Rev. Provost, Israel Acrelius, translated from the Swedish by Rev. Dr. William Reynolds, is a sketch of the history of the churches at Kingsessing and Upper Merion by Rev. Dr. W. M. Reynolds. It states that the early Swedes spread into West Jersey and Delaware, and the Eastern Shore of Maryland, while they were also settled along the Delaware River in Pennsylvania, as well as on the river Schuylkill. The good Swedish missionaries, aided by the mother church, followed the emigrants, bringing with them the blessings of the Church of Christ and the Word of God. The narrative, which I shall here follow, describes how the English language swept out the Swedish, and the English churches absorbed many of the Swedes. Still at Kingsessing and Upper Merion the native language was long retained, and the churches were Swedish in their type. In 1765, St. James's Church, Kingsessing, and Christ Church, Upper Merion, were formed into parishes, distinct from Wicacoa, though for a long time after this they kept up "the closest connection" with the mother church, at Wicacoa. This was effected

by Rev. Provost, Dr. Wrangel, already spoken of. He lived for years on intimate terms of Christian friendship with Rev. Dr. Muhlenberg, the eminent Lutheran minister of that day. Together they visited Tinicum Island, where the early Swedes established their Christian worship. They were entertained by Mr. John Taylor, an Englishman who had been a Quaker, but who had been baptized by Dr. Wrangel, and "Christian conversation and prayer" improved the evening hours to edification, until the time of rest came. The site of the old church and the old graveyard were very interesting remains of the past, and church people should visit the spot now. This new land has holy shrines as well as the old country. Provost Von Wrangel continued his interest in the Swedish churches after he returned to Sweden. His activity is shown in the charter he procured from the Proprietary Government of Pennsylvania for the churches at Wicacoa, Kingsessing, and Upper Merion, in 1765 while the churches at both Kingsessing and Upper Merion were built by him. The charter is given in the appendix of Clay's Annals of the Swedes. In 1787, the State Government confirmed it "with some slight changes."

The churches at Kingsessing and Upper Merion continued their connection with the church at Wicacoa until 1842, when they were set off as independent parishes.

In continuing the narrative of Dr. Reynolds concerning Christ Church, particularly, we note that Upper Merion is the name of a township in Montgomery county, and so the parish which lies "to the north-west of Philadelphia," is named from a district. The town near which it is situated is Bridgeport, where bridges cross the Schuylkill river, and connect railways and canals.



OLD SWEDES' CHURCH, (GLORIA DEI) PHILADELPHIA.



riage roads with Norristown on the other side. This is an important manufacturing community, and large mills loom up near the church building, and the music of machinery stirs the air on weekdays, while a higher music is heard in the ancient Church of God on the Lord's Day. "Christ Church is on the west bank of the Schuylkill, one mile below Norristown, the county seat, near the line of the borough of Bridgeport, and sixteen miles from Philadelphia."

Mats Holstein, and Peter Rambo were the first Swedes who settled here "with their families." "Mats (Matthias) Holstein is said to have had one thousand acres of land in the neighborhood of what was formerly called Swedes' Ford, where his house still stands. The Ford probably received its name from him, and the place is called by Acrelius, and other early Swedish writers, 'Matzong,' probably a corruption of Matson's (Mat's son)."

The church building arose in 1763, being directed by Von Wrangel. As services were more frequent in Dr. Collin's time, Rev. Slator Clay, an Episcopal minister, assisted him. Dr. Collin died in 1831. This event broke the "connection with the Swedish Mission." "The three churches then, in joint convention, elected the Rev. Jehu C. Clay, D. D., a Swede by descent, also of the Episcopal Church, who had charge of the three churches as heretofore from 1831 to 1843. He was assisted in this church by Rev. Raymond A. Henderson, Rev. John Reynolds, Rev. William N. Diehl, and Rev. Dr. Nathan Stem. After the separation of the three parishes into distinct churches in 1843, the first rector chosen for this church was the Rev. Edwin N. Lightner." He held this position from 1844 to 1855. (For notices of Slator Clay and Dr. Jehu C. Clay see Norristown and Radnor, in this volume).

REV. EDWIN N. LIGHTNER.

(COMMUNICATED.)

Rev. Edwin N. Lightner, A. M., was born in Lancaster County, Pennsylvania, October 16th, 1817. He was a graduate of Kenyon College, Gambier, Ohio, in 1836, and of the General Theological Seminary, New York, June, 1839. July, of the same year, he was ordained to the diaconate by Rt. Rev. H. U. Onderdonk, in Christ Church, Leacock, Lancaster County, Pennsylvania, near the home of his father. His first sermon was preached the same day, both the bishop and his father being present. In October, of the same year, he took charge of the parish of St. James's, Muncy, but sickness compelled him to return to his father's house in Lancaster County, for the winter. In the Spring of the following year, he returned to Muncy, and soon became actively engaged in parish work, and also held services in many surrounding towns, where the church was little or not at all known. The first services of the church, in Williamsport, Mr. Lightner held in the court house. There was only one member of the church in the town at that time. These services were attended with such success, that a parish was organized, and a neat church built, which was consecrated in July, 1842. Mr. Lightner resigned the charge of the church at this time, so that they might have more frequent services than he could give them. He had also held frequent services in Jersey Shore, twelve miles above Williamsport.

In July, 1844, he took charge of Christ Church (Swedes'), Upper Merion, and continued there until February, 1854.

While at the Swedes' Church, in April, 1846, Mr. Lightner began services in Conshohocken, holding them

in a small school-house. These were the first services of the church ever held in the place. They were continued through 1847, regularly. The last service was held January 9th, 1848. In all there were twenty services. The sermons preached on each occasion, have the date and name of place where delivered. This is stated that the history of the church in Conshohocken may be corrected. When these services were discontinued, Mr. Lightner held services in the school-house in Bridgeport, on Sunday afternoons, the greater part of 1853, and a few times in 1854. The sermons preached show where delivered and date. I mention this that Bridgeport Church history may be correct. In all, by the date on sermons, twenty-five services were held. Mr. Lightner also held frequent services in Lower Merion in a school-house, some members of the Swedes' Church being near there. This was during 1845 and 1846. Mr. Lightner was the first rector of Christ Church (Swedes') after the separation of the Swedes' Church, each having a pastor of their own.

Mr. Lightner removed to Danville, Montour County, Pennsylvania, February 22d, 1855, and was in charge of Christ Church parish until April, 1871. Failing health compelled him to resign the work he loved so well, and retire to private life, his home being Riverside, a village across the Susquehanna from Danville. A few years of this time he lived in Muncy, but returned to Riverside where he passed peacefully away, in the early morning of Trinity Sunday, 1881. Funeral services were held in Grace Church, Riverside, his own old church being torn down to make way for a more stately edifice. The place of burial was in the beautiful cemetery of Christ Church, Danville.

The Rev. Wm. Henry Rees, D. D., was rector from

1855 to 1861. An account of him may be found in the history of Radnor parish in this volume.

The Rev. Thomas S. Yocum was rector from 1861 to 1870. He was born in Cumberland County, N. J., in 1831, and educated at the Philadelphia Central High School, and was in the iron business with his father several years. He graduated at Union College in 1856, and studied at the Theological Seminary of Virginia and was ordained deacon by Bishop Bowman in Philadelphia, in 1859. He was missionary in China, and afterward rector of Christ Church, Upper Merion, (Swedesburg); and Christ Church, Cincinnati; and St. Andrew's, Richmond, Staten Island, N. Y., where he now is. Kenyon College, Ohio, gave him the title of D. D.

The Rev. Octavius Perinchief, held the rectorship from 1870 to 1873.

Mr. Perinchief is said to have descended from King Charles the First. Charles Lanman wrote his life, which is partly an autobiography. The lad was in a store in Bermuda, for a time. When eighteen he went to New York, and was employed in a business capacity. He was affected by Dr. Tyng's teaching, and drawn to God's service. He studied at Amenia, N. Y., and Trinity College, Hartford, Conn., and taught in Racine College, and afterward studied at the General Theological Seminary, at New York, and did work at a mission school on Saturdays.

He was at Cumberland, Georgetown, D. C., and in Baltimore, and Associate-Secretary of the Evangelical Education Society, with Rev. Dr. D. S. Miller; Rev. Dr. Matlack now ably fills the post. His education was the result of earnest self-denial and zealous effort. He taught school to aid his advancement in this work, and

he attained high distinction in the ministry. "As a preacher he was gentle, magnetic, persuasive and eloquent, and practical." A volume or two of sermons were published. He died at Upper Merion, in 1877. Bishop Stevens officiated, with others, at his funeral.

A memorial window was placed in one of his former parishes, in St. George's Church, Mt. Savage, Md., and other memorials keep his memory fresh.

The sermons of Mr. Perinchief are said to have been remarkably adapted to the spiritual needs of the hearers. I was a fellow-student with him in Trinity College, and take pleasure in perpetuating his memory.

The Rev. Edward Warriner entered on the rectorship in 1873. (See Montrose in this volume for notice of him.)

Rev. A. A. Marple, who succeeded Mr. Warriner, was born in Bucks County, Penna., and educated in the University of Pennsylvania, and the Theological Seminary of Virginia, near Alexandria. He was ordained deacon by Bishop Alonzo Potter, in 1846, and priest, by the same bishop, in 1847. His parishes have been Bloomsburgh, Wellsboro' and Scranton, Pa. He was, for a time, editor of *The Church* (Phila.) before it was united with the *Standard of the Cross*. He is an interesting and thoughtful writer, and a faithful pastor. The rectory is beautifully situated on a commanding hill with a fine view. The old church is kept in excellent condition, and the graveyard is in good order. The spot is historic and attractive.

Dr. Reynolds's account was aided by Mr. George W. Holstein, who was then Secretary of the Vestry. He is "a lineal descendant of M. Holstein; one of the first Swedish settlers, as above stated, of that part of Pennsylvania."

WASHINGTON (P.) TRINITY.

In the History of Washington County, by Alfred Creigh, LL. D., we find an account of this parish.

In 1810, service had been held in this town. In 1812, Rev. William David, of Somerset, Pa., occasionally preached in a schoolhouse. In 1843, Rev. Enos Woodward, of Brownsville, officiated monthly in the college chapel, procured through Prof. R. H. Lee. On November 12th, of this year, he "administered the Lord's Supper," assisted by Rev. Dr. Heman Dyer, of Pittsburg.

Rev. Kensey Johns Stewart, D. D., of Connellsville, officiated "in the court house and the Cumberland Presbyterian Church," and advised the building of a church, and a meeting of prayer for direction from God to this end. A meeting was held at Prof. Lee's house, and earnest prayer arose, and faith followed importunate prayer, and a committee was appointed. They were Mrs. F. A. Barlow, Prof. R. H. Lee, R. P. Lane, M. D., and James R. Shannon. These persons were to ask subscriptions, and the Rev. Mr. Stewart was to represent the matter before a special Convention soon to meet at Uniontown, and to communicate with the bishop. The result of the meeting of prayer was the erection of the church.

On the 23d of April, 1844, the congregation organized. Rev. Enos Woodward was chairman, and Prof. R. H. Lee, Secretary. The names of the organizers may be found on page 185, of Creigh's History.

The vestry elected were R. H. Lee, R. P. Lane, Leslie Carrons, Joseph Gray, William Howe, James R. Shannon, and Hugh H. Reynolds. Rev. Enos Woodward was elected rector. In May, 1845, he resigned, and Rev. E. J. Messenger became his successor, but in the follow-

ing August, this noble servant of Christ went as a missionary to Africa, where he died on the 28th of March, 1846. He was a parishioner of the Church of the Epiphany, in Philadelphia, before entering on the ministry, and a devoted Sunday-school worker. A tablet in that church commemorates him.

The congregation used College Hall for services until August, 1845, but then removed to the Lutheran Church. From 1845 to 1850 they were served by supplies, and by Prof. Lee, as lay-reader. In 1850, they determined to build a church on Bean Street, opposite the college, having bought a lot of David Shields. The church was opened December 15th, 1850, when Rev. Samuel Clements, the rector, preached from Gen. 28: 17.

Various churches assisted in the good work of furnishing the house of God.

Bishop Alonzo Potter consecrated the church, September 10th, 1854. In 1855, Rev. Mr. Clements resigned. He was afterward in Ohio, and of late years in charge of a boys' school, at Shoemakertown, Pennsylvania. He died not long since, leaving an excellent record of a devout, and holy, and useful life.

Prof. Lee was elected lay-reader. In January, 1856, Rev. George Hall became rector, and the following December resigned, and Prof. Lee was again lay-reader. In 1858, he was ordained deacon by Bishop Potter, and the next October, priest, by Bishop Bowman, who was then assistant bishop. Prof. Lee became rector of the parish, and served faithfully as an ambassador of Christ until his death, January 3d, 1865, "when he exchanged the church militant for the church triumphant."

A marble tablet in the chancel wall states that he was born in Fairfax County, Virginia, A. D. 1794, and that he graduated at Dickinson College "with high honors

at an early age." He became a lawyer, but in 1834 assumed the Professorship of Ancient Languages, in Washington College, afterwards changing this post "for the chair of Belles Lettres and Political Economy." In 1854, he resigned his Professorship, and soon became a lay-reader.

The epitaph says that the parish "owes to him, under God, its origin and organization." It adds, "he labored in his holy office faithfully and lovingly until the close of his life."

"He died, January 3d, 1865, aged 71 years, and was gathered unto his fathers, having the testimony of a good conscience, in the communion of the Catholic Church; in the comfort of a reasonable religious and holy hope; in favor with God, and in perfect charity with the world."

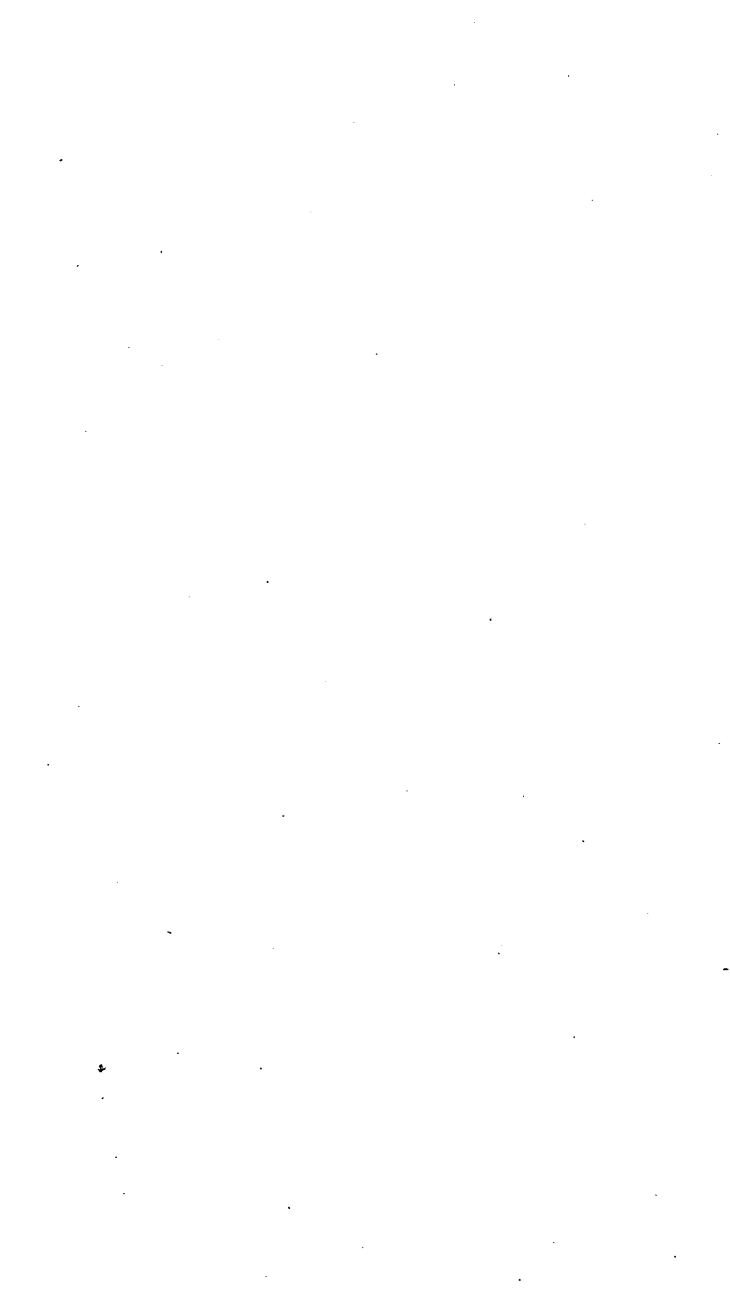
During this rectorship the first church building was found defective, and "the present beautiful Gothic church" was erected. Bishop Potter consecrated the building, November 17th, 1863.

James McIlvaine was lay-reader after Dr. Lee's death, until Rev. James A. Brown entered on the rectorship, December 22d, 1865. He resigned, December 23d, 1867. Jacob B. McKennan, Esq., became lay-reader in 1868.

Rev. J. K. Mendenhall entered on the rectorship in 1869, being ordained by Bishop Kerfoot. In this year a parish school-house was built. In 1865, Wm. L. Bowman, son of James Bowman, Esq., of Brownsville, died in his 26th year. When he was a law student in Washington, he became a communicant in Trinity Church and showed his attachment to the church and the Redeemer's work by bequeathing two thousand dollars, the income of which should aid the rector's salary. Would that there were more like minded.



ST. STEPHEN'S, WILKESBARRE.



Mr. James McIlvaine sends the following additional list of rectors :

Rev. J. K. Mendenhall assumed charge, October, 1869; resigned, October, 1875. Rev. Samuel Haven Hilliard took charge, June 4th, 1876; resigned, March 3d, 1879. Rev. Samuel Earp took charge, April 1st, 1879; resigned, June 25th, 1885. He was rector of Trinity Hall all of this period. Rev. Thomas Dorsey Pitts, D. D., rector of Trinity Hall, supplied morning services and sermons during an interim of eleven months. He was Mr. Earp's successor at the Hall. Rev. William Woodson Walker took charge, June 1st, 1886; resigned, November 1st, 1887. Rev. Thomas Dorsey Pitts, D. D., rector of Trinity Hall supplied most of the services, during an interim of eight months. Rev. Frederick Charles Cowper, the present rector, took charge on August 9th, 1888. Since Mr. Earp's time, the rectors of Trinity Hall have had no official relation to the parish.

WILKES-BARRE (C.) ST. STEPHEN'S.

BY REV HORACE E. HAYDEN.

The *Parish Guest*, of November, 1888, contained a history of this church by Rev. H. E. Hayden, which we will abridge. The church had been rebuilt and beautifully decorated. A brass pulpit commemorated Chief Justice George W. Woodward, and a bishop's chair, Bishop Stevens, and a brass tablet from Mrs. Stevens is to keep in memory her father, Judge Conyngham, and "his beloved wife." One window is in memory of the child, Mary Elizabeth Hayden, and another keeps alive the memory of another child, Helen Crocker Jones, and another is in memory of Miles Bowman McAlester, who died at the age of seventeen.

The parish history was read by Rev. H. L. Jones at the re-opening. Some additional notes are here given by Rev. Mr. Hayden.

St. Stephen's Church has had an organized existence of seventy-one years. Rev. Bernard Page, of the Church of England, ordained by the Lord Bishop of London for "Wyoming Parish, Pennsylvania," August 24th, 1772, was the first Protestant Episcopal minister to officiate in this section. (See page 17 of this volume.) He went to Virginia, where he ministered as assistant to "Rev. Bryan, Lord Fairfax." In 1814, that "Apostle of the northwest," Rt. Rev. Jackson Kemper, D. D., held divine services in the old Wilkes-Barre Academy, and stirred up the church people of the village. The first baptism recorded was performed by him December 8th, 1814. In 1817, the church people met and elected the first vestry, and engaged the services of Rev. Richard Sharpe Mason, D. D. Mr. Mason was born in Barbadoes, W. I., 1795; graduated University of Pennsylvania, A. B., 1812; A. M., 1816; D. D., 1830; studied theology under Bishop White, by whom he was ordained deacon in 1817; entered at once upon his work at Wilkes-Barre, and remained there two years. Ordained priest by Bishop Moore, 1820; he at once took a high position in the ministry. Was President of Hobart College, New York, 1827-1835, and of Newark College, Delaware, 1835-1840, and then became the beloved rector in Raleigh, N. C., where he died in 1875.

Dr. Mason was succeeded by Rev. Samuel Phinney, ordained deacon by Bishop White, February 25th, 1816. His ministry here was brief.

In 1819, Rev. Manning R. Roche, ordained deacon by Bishop White, May 6th, 1818, became the missionary at St. Stephen's. The Sunday-school had been organized

in 1818 by Hon. David Scott, the President Judge of the district, and the parish appears to have been prosperous. But Mr. Roche retired from the parish in 1820. During the next two years, 1821-1822, the services were conducted by Mr. Samuel Bowman, a lay-reader, whose connection with St. Stephen's is worthy of notice.

Born in Wilkes-Barre, May 21st, 1800, ordained deacon by Bishop White, August 25th, 1823, he was, after a successful ministry of 35 years at Lancaster and Easton, Pa., elected assistant bishop of Pennsylvania and consecrated August 25th, 1858. (See "Bishops" and "Lancaster" in this volume.)

The people had worshiped in the old frame building, "Old Ship Zion," erected by the joint contributions of the various Christian bodies. It was determined in 1821, to sell the right of St. Stephen's parish in this building, and to purchase a lot and erect a church. Through the aid of Judge Scott this work was begun, and in 1822, the contract for the building was let.

On Sunday, June 14th, 1824, the church was consecrated by Bishop White, who administered the rite of confirmation to a class of 41 persons. On the following Sunday Rev. Samuel Sitgraves, whom Bishop White had ordained deacon, May 3d, 1820, and who, in 1823, had been called to be rector of St. Stephen's, was ordained priest by Bishop White. Bishop (then Rev. Dr.) Kemper preached the sermon. This day the holy communion was administered. Mr. Sitgraves, who died August 12th, 1830, resigned in December, 1823, and was succeeded by Rev. Enoch Huntington, who remained until 1826.

He was succeeded February, 1827, by Rev. James May, D. D., who was born in 1805, graduated A. B. from Jefferson College 1823, and the Virginia Theological Seminary 1826; was ordained deacon by Bishop

White, 1826. After a very successful ministry of ten years, during which the church grew in all its departments, both in members and Christian zeal, he succeeded, in 1836, Dr. McCoskry (afterwards elected Bishop of Michigan) as rector of St. Paul's Church, Philadelphia.

Dr. May's later history is still a part of the history of St. Stephen's parish. In 1842, he was elected to the professorship of Church History in the Virginia Theological Seminary, and it was under his instruction there that the present rector of St. Stephen's fitted himself for the work of the ministry. In 1861, Dr. May became a professor in the Philadelphia Divinity School, where he died December 11th, 1863.

From a chapter on Dr. May's ministry in Wilkes-Barre, taken from "The Life and Letters of Dr. May," by the Rev. Alexander Shiras, I quote the following:

"The parish of St. Stephen's, Wilkes-Barre, was at this time without a minister. It was yet comparatively small, but it was in a region evidently destined to be populous. The rich coal fields and splendid scenery of the valley of Wyoming lay around it. Besides the townspeople, there was a large and growing country population, and for one that was willing patiently to work and wait, it offered an interesting and attractive sphere of action. Under his ministry, the church in Wilkes-Barre, from a feeble missionary station, grew to be what it has ever since continued, the largest, strongest, most effective one of the Protestant Episcopal Communion in all that section of the diocese. The sentiment of his parishioners in regard to him we may gather from the kind expressions of his vestry after he had declined one of numerous calls: 'When you first came to this people, you found them divided and broken, burdened with debt, and few in number. The influence of your

character and your exertions have healed these dissensions, have enabled them to free themselves from their incumbrances, and have formed them into a respectful body of attentive hearers.'”

Dr. May was succeeded in 1837, by Rev. William James Clark, who remained until 1840, when Rev. Robert Bethel Claxton, S. T. D., who had just been ordained deacon by Bishop Moore, entered upon the charge of the parish. Dr. Claxton, born 1814, graduated A. B., Yale College, in 1838; was rector until 1846. Like Dr. May, he left his impress on the church here, by his unwearied and zealous labors. It was during Dr. Claxton's ministry that such men as Hon. John N. Conyngham, LL. D., long the President of the American Church Missionary Society, Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, and others of ability and influence became active and zealous communicants. He resigned in 1846, and after serving three other churches with marked success, was elected professor in the Philadelphia Divinity School to take the place of Dr. May. From 1873 he was rector of St. Andrew's Church, West Philadelphia, until his death in 1882.

In 1846, Rev. Charles Dekay Cooper, D. D., of Mt. Morris, N. Y., was called and accepted charge, but after a few months he resigned to become rector at Rochester, N. Y. He is now rector of the Church of the Holy Apostles, Philadelphia.

The next rector was Rev. George David Miles, M. A., born 1815, ordained by Bishop Eastburn, 1846. He entered upon his duties at Wilkes-Barre, April 1st, 1848, serving until 1866. His last sermon in St. Stephen's was preached October 15th, 1865, on the eve of his departure for Europe. During the earnest and active ministry of this beloved pastor the church was blessed

with large successes. In 1852, the increase of the congregation was such as to demand enlarged accommodations. The church building erected in 1832 was a frame structure of one story with towers at the northeast corner. The Sunday-school met in a building, a square distant. In 1852, the congregation decided to tear down the old church and erect one of brick. March 27th, 1853, Rev. Mr. Miles preached his last sermon in the old edifice. It is from this discourse that much of the present history of the church is derived. On June 20th, 1853, Bishop Alonzo Potter laid the corner-stone of the new building. Its erection was under the charge of Daniel A. Fell, builder, and had a seating capacity of 600. The first service was held in the basement, or Sunday-school room, December 25th, 1853. The building was consecrated by Bishop A. Potter, April 19th, 1855.

Rev. Robert Henry Williamson succeeded Mr. Miles, and remained until 1874. During part of 1874 the parish had the services of the late Rev. Chauncey Colton, D. D., once President of Bristol College, Pa., and professor in Kenyon College, Ohio.

In 1875, the vestry elected as rector Rev. Henry L. Jones, then rector of Christ Church, Fitchburg, Mass., where he had ministered with great success for eleven years. Mr. Jones is the son of Rev. Lot Jones, for thirty-three years rector of the Church of Epiphany, New York City. He graduated A. B., from Columbia College, New York, 1858; A. M., 1861; Virginia Theological Seminary, 1861. After serving as assistant to his father during his diaconate he was ordained priest and entered upon successful missionary work in Fitchburg, Mass., where the parish of Christ Church was organized in October, 1863. During his rectorate in Wilkes-Barre, the church has kept pace with the town, which has quad-

rupted its population in that time. It has stood for the past decade at the head in contributions and in mission work, though other parishes are richer.

Five years ago the increased attendance at St. Stephen's was such as again to necessitate the enlargement of the building. On the vacant lot in the rear of the church was built a commodious and convenient parish building.

The present seating capacity of the church is a trifle over 800. The old central tower and the whole front having been torn down, the new front was built up of hard, dark brick, in a style similar to some of the Lombard buildings of northern Italy.

Eight clergymen have gone out into the ministry from St. Stephen's: Rt. Rev. Samuel Bowman, D. D., Rev. Geo. C. Drake and Rev. Henry M. Denison, all of whom are now dead; Rev. Alex. Shiras, D. D., of Washington; Rev. De Witt C. Loop, of Mt. Winans, Maryland; Rev. James L. Maxwell, of New York; Rev. James Caird, of Troy, New York, and Rev. Charles H. Kidder, of Asbury Park, New Jersey. Among the lay-readers of the parish were Judges Scott, Woodward, Conyngham and Dana.

The present rector is Secretary of the Standing Committee of the diocese, and was delegate to the General Conventions of 1880, 1883 and 1886.

St. Stephen's supports two scholarships in Africa, two in China, two in Mexico, and one in Utah. But her missionary work is not confined to the foreign field. She has organized, and through the instrumentality of individual communicants, aids in supporting six mission churches and Sunday-schools within the limits of Wyoming Valley, which are under the charge of the assistant ministers of the parish: St. Peter's, Plymouth, owning

a handsome property with church and rectory, amid a population of 10,000 souls; St. Andrew's, Alden, with new church and rectory; St. George's, Nanticoke, with a brick church now building; St. John's, Ashley, with a handsome frame church; Log Chapel, Laurel Run, connected with General P. A. Oliver's powder mill, an exquisite model of rustic work, and Calvary Chapel, North Wilkes-Barre, with a building in which a flourishing Sunday-school is kept up. To carry on this outside work, St. Stephen's has three assistant ministers.

It is proper to add that the enlargement of St. Stephen's and the erection of the parish building, also of tower and vestibule, has been under the direction of C. M. Burns, of Philadelphia, as architect, and M. B. Houpt, of Wilkes-Barre, as contractor.

NOTE—The beautiful stone church in South Wilkes-Barre was erected, and the now flourishing and independent parish of St. Clement's was organized by communicants of St. Stephen's. (Rev. C. L. Sleight is its present rector).

Rev. George David Miles. Born 1815; died at Boston, October 24th, 1874; married at Wilkes-Barre, Pennsylvania, Elizabeth Streater, daughter of Charles and Elizabeth Streater, of Wilkes-Barre, who came here from England.

Mr. Miles graduated, Virginia Theological Seminary, 1846; ordained deacon by Bishop M. Eastburn, 1846. Became assistant minister to Dr. B. C. Cutler, rector of St. Ann's Church, Brooklyn, 1846, succeeding Dr. Bancroft. Dr. Cutler then wrote: "Thanks be to a gracious God, I have an assistant who promises well, a good man and true."

Mr. Miles became rector of St. Stephen's Church, Wilkes-Barre, Pennsylvania, April 1st, 1848, where he

preached his last sermon as rector, October 15th, 1865; went to Europe, and spent a year in travel, and resigned St. Stephen's, October, 1866. In 1867, he accepted a call to St. John's Church, Taunton, Massachusetts, holding the cure until his death. In 1873, he spent a year in Europe, Egypt and Palestine. Returning by steamer to America, he was thrown from his berth in the vessel and partially paralyzed. The last eight days of his voyage were days of intense suffering, and ten days after landing in Boston, he died, October 24th, 1874, aged 59. His Taunton people lavished kindness upon him and his last days were full of peace. He was buried at Wilkes-Barre, November 12th, 1874. The vestry of St. Stephen's have erected a monument over his remains. He was much beloved in his several fields of labor. An earnest, faithful preacher and pastor; humble, modest and thoroughly consecrated, his character was full of Christ likeness. Dr. Cutler wrote of him in 1846: "Brother Miles took the text, 'first the blade, then the ear, &c.,' and because he was plain, evangelical, experimental, and somewhat in the parable style, he was much liked."

Mr. Miles published several articles from his pen, "Memoir of Ellen May Woodward." (Miss Woodward was the daughter of Hon. G. W. Woodward, vestryman of St. Stephen's), "The Plague of the Heart," and "Pastoral Address to the people of St. Stephen's Church."

The present rector of St. Stephen's Church, Rev. Henry Lawrence Jones, M. A., son of the late Rev. Lot Jones, for more than 33 years rector of the Church of the Epiphany, New York City, was born, May 30th, 1839. Educated at Columbia College, where he graduated A. B., 1858; A. M., 1861. Graduated, Virginia Theological Seminary 1861; ordered deacon by Rt. Rev.

Henry Potter, D. D., May 24th, 1861; priest by saimé, 1862. He has been the beloved rector of St. Stephen's for more than fifteen years. During that period he has held the highest positions in the ecclesiastical affairs of the diocese of Central Pennsylvania, *i. e.*, examining Chaplain, 1876-1880; President of the Northwestern Convocation, and member of Board of Missions, 1876-1887, when he refused to be re-elected. Special Deputy to the General Convention, 1886-1891, and member of the Standing Committee, continuously since 1876. Mr. Jones is also one of the Executive Committee of the American Church Missionary Society, of which for many years Hon. Jno. L. Conyngham, LL.D., senior warden of St. Stephen's Church, was president. During his ministry in Wilkes-Barre, Mr. Jones has identified himself with many local institutions for the advancement of this city. He is one of the trustees of the Osterhout Free Library, (endowed with \$400,000 by a member of St. Stephen's), and of the Wyoming Historical Geographical Society. He married in Massachusetts, Miss Sarah Eastman Coffin, and has a family.

One of the bishops who has known Mr. Jones intimately, writes thus of him :

“The present bishop of New York, once wrote me, in a private letter, ‘The Rev. Henry L. Jones is a prince among men.’ To those who know Mr. Jones, this description does not seem extravagant, for in the composition of his character, there is a remarkable combination of strength and beauty. Simple and unostentatious in manner, there is yet something in his looks, and speech and action that suggest a large reserve force, and in his administration of parochial affairs this is more than realized; for he is not only wise in counsel, but possesses exceptional executive gifts. Keeping, as he always does,

his mental and moral equipoise, his judgment is asked by many people in and out of the church, and being both just and generous, he has the confidence of all who know him. As a preacher, he is thoughtful and instructive, and has a charming literary style. As a pastor, he is sympathetic, active and unusually self-sacrificing, while as an administrator, he has few peers. The work in St. Stephen's parish has been large and exacting, but his success therein has been remarkable. His assistant ministers love him as a brother, and the affection for him shown by his parishioners is as unusual as it is delightful. He receives and deserves the love of all who know him."

I add that a parish with six missions and three assistants shows executive ability, and the days of Dr. May seem to be renewed in the parish.

I add a sketch of an assistant minister, the Rev. Horace Edwin Hayden, M. A., son of Hon. Edwin Parsons Hayden, of Md.; was born in Catonsville, Md., Feb., 18th, 1837; educated at St. Timothy's Military School, Md., and Kenyon College, Ohio; Hon. M. A., Kenyon College, 1886. His college course was interrupted by the War between the States, during which he served as private soldier in the Confederate States Army, 1861-1865. Graduated Virginia Theological Seminary, 1867. Ordered deacon by Rt. Rev. John Johns, D. D., June 26th, 1867. Priest, by Rt. Rev. F. M. Whittle, D. D., Aug. 7th, 1867. Rector of Christ Church, Point Pleasant, Diocese of Virginia, organizing the parish, 1867-1873. Rector of St. John's Church, West Brownsville, Pa., Diocese of Pittsburgh, 1873-1879. Assistant minister of St. Stephen's Church, Wilkes-Barre, for over eleven years, 1879-1891, during which period he was also rector of St. Clement's Church, Wilkes-Barre, 1885-1887. Since 1885 he has been one of the Examining

Chaplains of the Diocese. He is a member of many historical and scientific societies, and has illustrated his love for such studies, by publishing several works on subjects connected with American history, etc. He married, in Virginia, Miss Kate Elizabeth Byers, of Maryland. He is preparing, with much toil, a volume of "Virginia Genealogies." He is fond of literary work, and, like good scholars in general, glad to impart information. He has written several works, and has a large library, rich in American history, and aiding his patient researches.

The Rev. James Porter Ware, B. D., born in Massachusetts, April 6th, 1859. Educated at Delaware College, Del., where he graduated B. L., 1883; B. D., Episcopal Theological Seminary, Cambridge, Mass., 1886. Ordered deacon by Bishop Clark, of Rhode Island, June 19th, 1886; priest, 1887. Now rector of Noburn, Mass., 1886; Manville, R. I., 1887. Assistant minister of St. Stephen's Church, Wilkes-Barre; in charge of St. Peter's, Plymouth, 1883-1890. Married, Oct. 12th, 1887, Miss Helen E. Story.

The Rev. Daniel Webster Coxe, D. D. Educated at Kenyon College, Ohio, where he graduated A. B., 1865; A. M., 1868. Ordered deacon by Bishop Vail, July 19th, 1868; priest, 1869. He was rector of various parishes in Kansas, under Bishop Vail, until 1880, when he became rector at Tremont, Ohio, 1880-1885; then of West Pittston, Pa., 1885-1889. In 1889, he became assistant minister of St. Stephen's Church, Wilkes-Barre; at Alden and Nanticoke.

WILLIAMSPORT (C.) CHRIST CHURCH.

(COMMUNICATED.)

Christ Church was organized on the 8th day of February, 1841. The first church building was completed

and consecrated on June 12th, 1842, by Bishop Onderdonk. The corner-stone of the present large stone church was laid June, 27th, 1867.

RECTORS.—Rev. Edward N. Lightner, Missionary, assumed the charge, April 1st, 1840; resigned, June 13th, 1842. Rev. John B. Clemson, D. D., entered upon his duties as rector, June 26th, 1842; resigned, March 20th, 1843. (See Chester in this volume.) While the closing pages of this volume were being printed Dr. Clemson died (February 3rd, 1891), in West Chester, Pa., closing an honored and useful Christian life in his 88th year, and entering on an "endless life" before God. He was buried at Laurel Hill, Philadelphia. Rev. Thomas C. Yarnall assumed charge September 17th, 1843; resigned, April 11th, 1846. (For many years past rector of St. Mary's, West Philadelphia.) Rev. William James Clark assumed charge, October 11th, 1846; resigned March 15th, 1851. Rev. J. Henry Black assumed charge October 10th, 1851; resigned June 12th, 1853. Rev. Edward P. Wright assumed charge, October 3d, 1853; resigned, April 11th, 1854. Rev. W. H. Cooper assumed charge, September 14th, 1854; resigned September, 1855. Rev. R. C. Moore assumed charge, October 20th, 1855; resigned, 1865. (He was a son of Bishop Moore, of Virginia.) Rev. H. S. Spackman was next in order. Rev. Allva Wadleigh assumed charge June, 1866; resigned, 1869. Rev. Wm. Paret assumed charge August, 1869; resigned October, 1876. Rev. John Henry Hopkins assumed charge December, 1876; resigned, 1887. Rev. W. H. Graff assumed charge January, 1888. Brick rectory completed 1855; remodeled and improved, 1888; parish building erected; Wadleigh Chapel is built of stone; St. John's Chapel, South Williamsport, built 1887, is a frame structure.

Trinity Church, Williamsport, organized by colony from Christ Church.

(The Wadleigh Chapel commemorates in its name a lovely Christian character, and it was well thus to continue his memory in the parish, which he so well served. He was the beloved rector of St. Luke's, Germantown, after leaving Williamsport.)

REV. GEORGE W. NATT.

(COMMUNICATED.)

A short memoir of the Rev. Mr. Natt is to be found in a volume of sermons published in 1867, by Lippincott & Co.

Rev. George W. Natt, was born of English parentage in Philadelphia, January 5th, 1815. Placed at school in Cheshire, Conn., at the age of eleven, returning thence to Philadelphia. In his sixteenth year, went to Washington College, Hartford, (now Trinity) graduated in 1834. He studied in the General Theological Seminary, at New York, and graduated in 1837; ordained deacon in Christ Church, Philadelphia, in 1837; placing himself at the disposal of the bishop, (Onderdonk), he was sent to Bellefonte, Centre County, Pa. In 1839, he was ordained to the priesthood in St. Peter's Church, Philadelphia. During his short life, his health was always delicate, yet he was as a Missionary of the Advancement Society, actively engaged in starting the church in most of the parishes of Williamsport, Lock Haven, Jersey Shore, as also in Clearfield and Philipsburg; the last-mentioned parish being for some time in his especial charge. Occasional services were also held by him at Huntingdon, Hollidaysburg, Morrisdale and in the immediate vicinity of Bellefonte. In April, 1851, he commenced holding services in the vicinity of Mantua, West Phila-

delphia, and in October of that year accepted the position of rector of the newly organized parish of St. Andrew's, Mantua; the vestry of which purchased the lot on which still stood the broken walls of the old St. Mark's. Permanent ill health obliged Mr. Natt to cease work, and in December 1859, he gave up the parish. He died February 4th, 1863; is buried at St. Luke's, Germantown.

REV. DR. H. S. SPACKMAN.

I find noted in our annual report for 1868, that the "bishop had appointed to the chaplaincy the Rev. Henry S. Spackman, well-known to our community and our church as a desirable acquisition for many reasons, and particularly on account of hospital experience acquired through his service at Chestnut Hill and elsewhere as United States Army chaplain during the war." Then in a note appears in our report for 1875, "During the month of February occurred the sudden death of the late chaplain of the hospital, the Rev. Henry S. Spackman, D. D." At the next meeting of the Board, the following minutes was adopted:

"As the hospital has sustained a great loss in the sudden death of the chaplain, the late Rev. Dr. Spackman, since our last meeting, the Board desire to put on record the sense they entertain of the great value of his services in the important office he has sustained so long, and of the duties of which he has so faithfully discharged." Dr. Spackman was originally a lawyer and was a member of the Pennsylvania Legislature. His "D. D." was received from Jefferson College, Philadelphia. He assisted Rev. Dr. Hare at St. Matthew's Church, Philadelphia. St. Clement's Church in that city was built for the purpose of having him as its first rector.

Dr. S. R. Knight, the superintendent of the Episcopal Hospital, sends me the above information.

Rev. William J. Clark was born in Philadelphia in 1812; educated in that city and Alexandria Theological Seminary, and ordained by Bishop Moore, and has had the following parishes: Wilmington, Delaware, St. Andrew's, about 1838; Wilkes-Barre, 1839; Berlin and Snow Hill, Eastern Shore of Maryland, 1841; Churchtown, Lancaster County, Pennsylvania, about 1845; Williamsport, Pennsylvania, 1846-1850; Washington and Georgetown, in charge of Female Boarding-school, 1851-1856; Shrewsbury, Kent County, Maryland, 1856-1860; Portsmouth, Ohio, from 1860 to 1865; Vineland, New Jersey, from 1871 to 1872, or 1873.

Mr. Clark now resides in Germantown, Philadelphia.

Rev. D. E. Purdon Wright was born in Lincoln, England, in 1825. His father was a clergyman, Rev. Robert Wright. During his childhood he removed to Ireland where he grew up attending Trinity College, Dublin. He came to the United States, and was acting rector of Burlington College, New Jersey. The Rt. Rev. G. W. Doane ordained him deacon, in 1852, and priest, 1853. His first parish was Williamsport, thence he removed to Lancaster County, and became rector of St. John's, Pequea, and St. Mark's, Honeybrook. Afterward he was in Nashua, New Hampshire, and at Christ Church, Waukegan, Illinois, and St. James's Church, Cincinnati, Ohio, and Christ Church, Dayton, Ohio. In both of the Ohio parishes, new churches were built under his supervision—that in Dayton costing \$50,000. He has labored for 17 years in Wisconsin, mostly in the missionary fields, but he is now rector of Trinity, Wauwatosa, a parish founded by him. He is also the chaplain of the N. W. Branch National Home for D. V. S.

He is the Secretary of the Standing Committee. The degree of D. D. was conferred on him by Nebraska College.

THE RT. REV. WILLIAM PARET, D. D.

Sixth Bishop of Maryland, was born in New York in the year 1826. He graduated from Hobart College, where he pursued his theological studies under the personal supervision of Bishop De Lancey. He was ordered deacon in 1852, and ordained to the priesthood in 1853. He was successively rector at Clyde, N. Y.; Pierrepont Manor, N. Y.; East Saginaw, Mich.; Elmira, N. Y.; Williamsport, Pa., and the Epiphany, Washington. Elected Bishop of Maryland on October 28th, 1884. Consecrated on the Festival of the Epiphany (January 6th), 1885, by Bishops Lee, of Delaware; Lay, of Easton; Stevens, of Pennsylvania; Neely, of Maine; Howe, of Central Pennsylvania, and Lyman, of North Carolina.

[Living Church Annual Quarterly, 1886.]

JOHN HENRY HOPKINS, D. D., S. T. D.

was born in Pittsburg, Pa., in 1820; his father being rector of Trinity Church, in that city, and his mother being the daughter of Caspar Otto Muller, a German lady. The education of this their first-born son, was of a special care to his parents. They attended to it in person in a family school, and afterwards partly through salaried teachers, in the First Vermont Episcopal Institute, in Burlington; Vermont. At 13, John Henry was confirmed and became a regular communicant. His aptness to learn, rendered his education a very pleasant work for his teachers, and he prepared for the University of Vermont, at the age of 15, where he graduated with honors in 1833, in the presence of Henry Clay. While

in Burlington, he was organist of St. Paul's Church, an office filled by his older sister and younger brothers and sisters in succession for more than thirty years. He was private tutor in the family of the late Bishop Elliott from 1842 to 1844.

Mr. Hopkins graduated at the General Theological Seminary, New York, in 1856; ordained deacon in the same year by Bishop Whittingham, in Trinity Church, New York. In 1853, he started the *Church Journal*, which for 15 years was "*facile princeps*" among the religious literature of the land. From 1868 till 1872 he was mainly occupied with his father's biography, which was not only the life but the Church times of the first Bishop of Vermont. At the same period he was for about six months in pastoral charge in Vergennes, Vermont, and two years in Essex, N. Y., in both of which parishes the church made substantial progress while under his care. In 1872, he became rector of Trinity Church, Plattsburg, N. Y., receiving priest's orders there. During this rectorship he made most earnest efforts to divide the Diocese of Albany, and found the See of Ogdensburg, N. Y., and he was so nearly successful as to prove the practicability of the plan, if the canonical consents could have been secured. In 1876, he became rector of Christ Church, Williamsport, with the distinct understanding at the start, that he should labor to divide the Diocese of Central Pennsylvania, and found the See of Williamsport.

This too, he brought to the very verge of success, by several years of almost superhuman labor, but failed, as before, from the lack of full canonical consent. His convictions in favor of small dioceses had been the growth of years. They had been voiced in the *Church Journal*, and had been the main cause of the division of

the diocese of New York into four dioceses. He had proved repeatedly that every division had resulted in greater growth of the church, and that the true secret of the church's life lay in reducing the size of dioceses, until every bishop should have time, not only to preside over work begun, but to open up in person, the new fields in his diocese.

The rectorship in Christ Church, Williamsport, continued for nearly eleven years, and resulted in over \$100,000 raised for church work, the founding of several missions, and the building of more than one mission chapel, and the bringing into the ministry several youths trained by Mr. Hopkins himself.

His relation to the great Catholic Revival in the Anglican communion, was ever that of a warm friend. One of the most striking *examples* of this, is his Bible Protestant Catechism, in which a stolid Protestant is forced, in a most amusing way, to admit the Scriptural authority for all the peculiar points of the Catholic Revival in the church.

Mr. Hopkins ever held the pen of a ready writer; with keen wit, genial humor, clear logic, exhaustive learning, a love of sarcasm, he felt hard to restrain, a readiness in repartee, a rare aptness in illustration, with a fund of pat stories and a power of hard hitting in argument; he never committed himself in public until sure of his ground, and always had the last word. His pamphlets and review articles and contributions to various cyclopædias would make several volumes. He published in magazines, many articles, original songs, music and words; a volume of charming carols and songs, a volume of heart-stirring poetry, and he edited the great works of Professor Mahan, the sermons of Bishop Elliott, and among several others, the last large volume of the late

Professor Dean, on "The Evidences of Christianity." He was nominated repeatedly by the Alumni of the General Theological Seminary to succeed Professor Dean, but by a small majority failed of the election by the trustees.

He was an accomplished architect, and was the founder and leading spirit in the Ecclesiological Society, designed many of our most beautiful and unique churches and chapels. He was the life of the clerical social party, excelled in after-dinner speeches and in conventions; carried on an enormous correspondence on church questions in England and America, and in Roman controversy silenced Monsignor Capel. This latter controversy and a review of Dr. Littledale's Petrine Claims, have lately appeared in a volume published by Mr. T. Whitaker.

Several other works have been designed by Mr. Hopkins, but they are all now (October 1890), in his seventieth year, given up on account of entire loss of health.

Written by request by William Cyprian Hopkins, rector of Grace Church, Toledo, Ohio.

For Dr. Hopkins's "The Church of the Future in America," see Church Eclectic, February, A. D. 1891.

Rev. William H. Graff, was born in 1845, and was a student at Agricultural College, Centre County, Pa., when the War broke out. Served nearly three years in the 15th P. V. C., (Anderson Cavalry). He graduated at the Philadelphia Divinity School, in June, 1870. He was ordained deacon by Bishop A. Lee, at Claymont, Delaware, June 26th, 1870, and became assistant to Dr. H. J. Morton, in St. James's Church, Philadelphia. On December 27th, was ordained priest at Church of All Saints', Torresdale, Pa., to fill call of St. Jude's Free Church, Philadelphia, to become its rector. After sev-

enteen years of most faithful service in this parish, he was called, in the Fall of 1887, to the rectorship of "Christ Church," Williamsport, to succeed the Rev. Dr. John Henry Hopkins.

WILLIAMSPORT (C.) TRINITY.

(COMMUNICATED.)

The first services held for our church in Williamsport were by Rev. E. N. Lightner, rector of St. James's Church, Muncy, in 1840.

Mr. Spackman, the first rector of Trinity, was rector of St. Mark's, Frankford, 1846, assistant at St. Matthew's, Philadelphia, 1853; St. Clement's, Philadelphia, 1857; and after leaving Trinity, he was Chaplain of the Episcopal Hospital. He died in February, 1875.

Mr. Brooks was rector of St. James's, Chicago, 1872, and of the Church of the Incarnation, New York, 1875.

Mr. Caskey was minister of the "Crown of Life" Chapel, N. Y., before coming to Trinity.

Mr. Jandon was rector of St. James's, Muncy, Pa.; Grace, Muncie, Indiana; St. George's, Farley, and St. Andrew's, Chariton, Iowa.

Mr. Foley was assistant at St. Matthew's, Philadelphia, 1874; minister in charge of St. Matthias, September, 1875; rector St. James's, Pittston, Pa., November, 1875.

A mission Sunday-school was begun in 1862 by members of Christ Church, and continued until the organization of this parish in 1865. The first rector was Rev. Henry S. Spackman, formerly of St. Clement's, Philadelphia, who entered upon his duties January 1st, 1866. Services were held in a neighboring Methodist Chapel until the erection of Trinity Chapel in 1866. Mr. Spackman resigned in 1868.

His successor was Rev. Charles T. Steck, who entered the ministry of the church from the Lutherans. He remained until January, 1870.

The third rector was the Rev. Arthur Brooks, who accepted the call in 1870. Within the year, plans were secured for a new stone church, to cost not less than \$20,000, the corner-stone of which was laid by Bishop Stevens, on July 15th, 1871. Mr. Brooks resigned in 1872.

On May 5th, 1872, a call was extended to the Rev. Toliver F. Caskey, of New York, who continued in charge until September, 1877. During this rectorship, the new church was built upon revised and enlarged plans, and at the sole cost of Mr. Peter Herdic. Its value is estimated at more than \$60,000. It was consecrated, February 22d, 1876.

The Rev. F. D. Jandon became rector, November, 1877.

On May 1st, 1879, the Rev. George C. Foley became the sixth rector of the parish, and continues so at present. During this rectorship, a handsome brick rectory has been built at an expense of over \$10,000; the chapel has been enlarged, a vested choir introduced, exquisite chancel embroidered hangings presented, and the hope is entertained of signaling the twenty-fifth anniversary of the parish in 1891 by the erection of a commodious parish building.

YORK (C.) ST. JOHN'S.

As we travel toward York, the long bridge from Columbia to Wrightsville reminds us, that in the midst of this beautiful scenery, there was but a ferry in the time of Rev. Thomas Barton, and the early missionaries in general who served this region so faithfully, enduring

hardness as good soldiers of Christ. The winter experience at this point must have been sometimes very severe. This was known as Wright's Ferry. The noble hills then stood as now the sentinels of God, but the rocks had not been cut that the steam railway might rush through them. The old bridge was above the present one. A pretty creek still babbles along beyond Wrightsville.

The name Columbia in the town we have just left is a memento of the early history of this land. Productive farms, large barns and good farm-houses lie among the rolling hills, where Mr. Barton doubtless saw many forests. Art triumphs over nature, and yet the hand of God is seen both in art and nature. We passed through this country in the sweet month of June, whose breath is scented with the new mown hay, and whose golden fields of wheat wait the sickle, or rather the reaping machine, which destroys poetry, and is a stronger reminder of death, as being more powerful. The oats have already fulfilled the task assigned by their Creator.

An abundance of woods still greets the eye on the hills, and the birds of the air and animals have a rightful share of the creation of God, with their fellow creature, man. The cottages are neat and well kept, and there is an air of comfort. After crossing the Susquehanna we entered York County. Stony Brook is poetic with the antiquity of nature, as the stones were washed by the water in Indian days, as well as in the time of the Propagation Society Missionaries. The sower and reaper are now rejoicing together, and the animals drawing their heavy loads teach man a lesson of patience. The comfortable farm houses have a town look, because they are constructed of brick. It would be better if they were colored so as to suit the natural surroundings.

But here we are in York, with its busy factories and railways and large population. Our friend, the Rev. William G. Ware, rector of St. John's Church, is ready to aid our investigations, while a former parishioner, now the Superintendent of the Frederick Division of the Pennsylvania Railway, Wilson Brown, extends a ready hospitality.

The commodious and pleasant rectory at York is opposite the church, and the parish is to be congratulated on having so much land from the wise forethought of early settlers.

A tablet in the front of the tower states that the church was founded in 1769, and rebuilt in 1850, 1862 and 1883. It was enlarged at the last date.

The tombstone of Mrs. Sarah Hall, who died in 1826; being the wife of Rev. Richard D. Hall, is against the exterior church wall.

There is a pleasant Sunday-school room in the second story, and an infant-class room on the first story. There are parish and Sunday-school libraries and guild rooms.

The church is constructed of brick. Some Hessians are buried in the rear of the ample churchyard. The old bell is still in use. There is a sexton's house, and altogether the parish owns a fine property. The churchyard is the oldest burying-place of the town. Mrs. Johnson's tomb is of ancient date.

A triplet chancel-window commemorates Miss Maria Virginia Schall, daughter of Michael and Charlotte Virginia Schall. This family have, for many years, been faithful workers in this parish. James Schall and his wife Elizabeth, are commemorated in a triplet rear transept-window, and an opposite window is the gift of the Sunday-school. In the front transept, on the south side, Henry D. Schmidt and Catharine A. Schall find a

commemoration in another window. Catharine Jameson and Elizabeth Jameson Gibson are kept in memory, in like manner, in the north front transept. Emily C. Bonham has a window in her memory, in which St. Agnes, with her lamb, is represented. James Schall and wife, and a daughter of the present vestryman, Michael Schall, also have memorial windows. The interior of the church is pretty, and the chancel is beautiful. The rectory has been remodeled and enlarged during Mr. Ware's rectorship. The Sunday-school building is separate from the church. The choir-room is on the south side of the church. A school property, formerly belonging to the church, adjoins the rectory, and the grounds of this school are very fine. This York County Academy property originally belonged to the parish, but it has passed from their hands to be continued, however, for school purposes.

Rev. Mr. Ware assumed the rectorship of this parish May 1st, 1839, coming from St. Paul's Church, Wellsboro, Pennsylvania. His predecessor, the Rev. Mr. Powell, left in 1888, to take charge of Grace Church, Baltimore.

The streets of York have an English flavor, as George, Duke, Queen and King. A Moravian cemetery, with its flags on soldiers' graves, is an interesting spot in the town. Farquahar Hill and Park make a pleasant resort on a summer evening, and modern history mingles with ancient, as the late Judge Jeremiah Black's place is seen on one of the hills in view from this point. As sunset draws on, the town seems to sleep beneath. The Conewago hills are in sight, connecting below with the South and Cototchtin (Indian Kau-ta-tin Chunk or principal mountain, or Kittatiny) Mountains, and above with the Welsh Mountain.

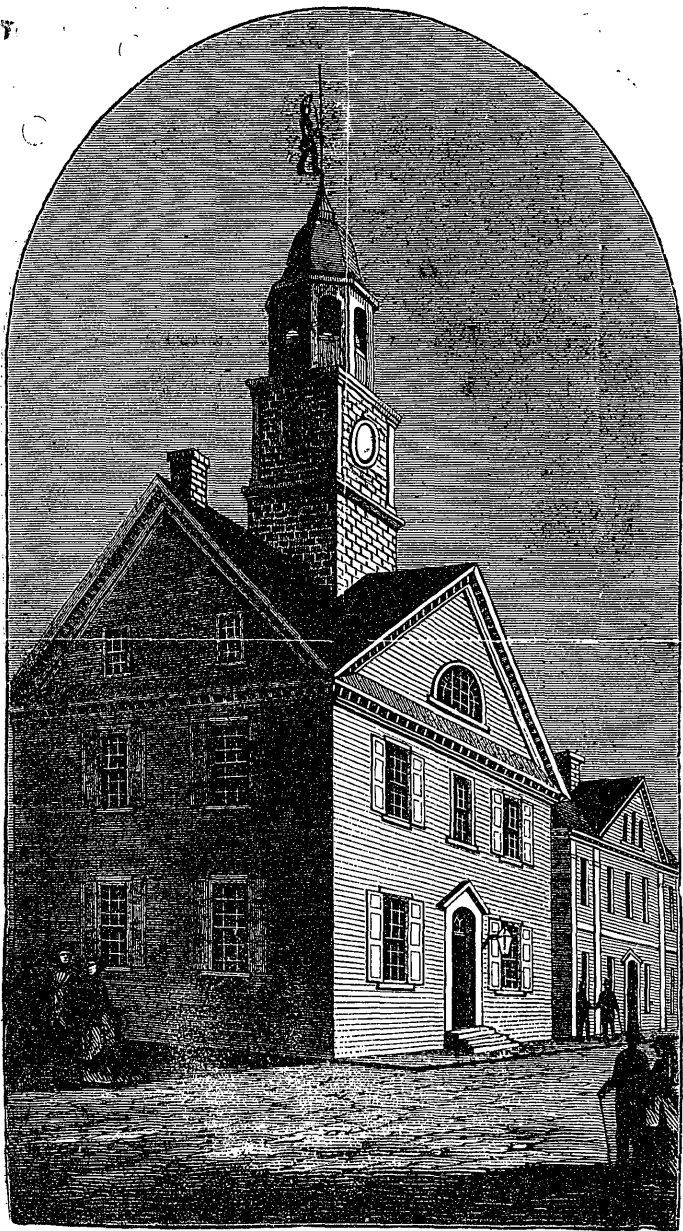
The Hessians had a camp near this town.

In Revolutionary days Congress met in the State House in York, and here Dr. White, afterward bishop, officiated as chaplain. The court house was used for church services.

There is an old drawing by William Wagster of the interior of the old church, with its quaintly dressed worshipers, hanging in one of the rooms of the present church building, which I wish could be put into an engraving, as it is worthy of that notice for its antiquity. There is an ancient legacy at York which adds to the interest of a visit to the town. There are several acres of commons which have laid open since the days of the Penn Proprietaries, and were given by them for the public pasturage of cattle. So a remnant of one of the vastest estates on earth, which has mostly passed from that distinguished family still lingers as a piece of benevolent history, and a reminder of old customs.

On the morning of Sunday, September 18th, 1887, Rev. Arthur Chilton Powell, who was then rector of this parish, preached a Centennial sermon, entitled "Historic St. John's," which was printed in pamphlet form at the Gazette Printing House, in York. This sermon, condensed in some points, and enlarged by the present author in others, will now form the continuation of this sketch.

The town of York was laid out in 1741, but the incorporation as a borough occurred in 1787, on the 24th of September. St. John's Church, having been founded in 1769, received its incorporation September 20th, 1787, so that the sermon was delivered at the Centennial of both events. I wish that every parish had as good a chronicler of its history as Mr. Powell. Such work costs time and labor, but it is very useful. A picture of



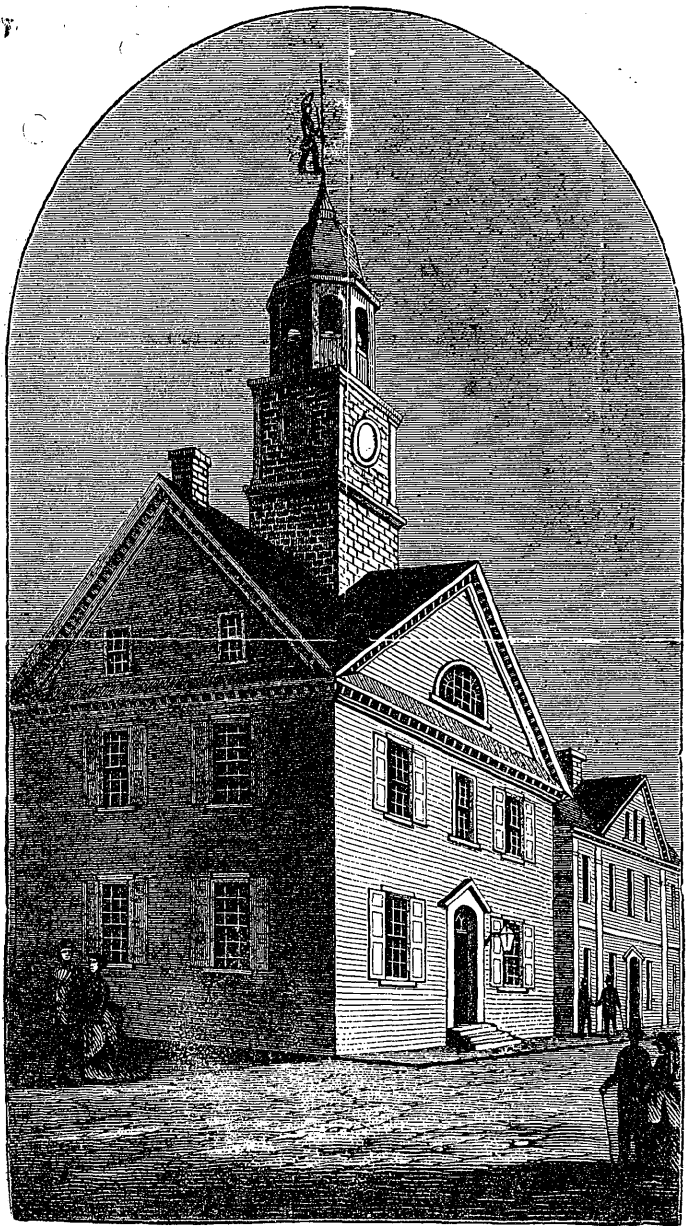
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the dignified old church, in its open lot, adorns the pamphlet. In 1810 the entrance was removed from the side to the front. That year the house for the sexton was built. The church was originally called "St. John the Baptist in the Wilderness." The trees which are grouped in the yard in the picture give it a rustic look. There were but three English Episcopal Churches beside this "in the colony of Pennsylvania, outside the city of Philadelphia."

The text of the sermon was Jeremiah 6 : 16.—"Thus saith the Lord: stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The preacher lovingly dwelt on the glory of York in the eyes of both the patriot and the churchman. Fidelity to God was the source of this honor. Parish and town are older than the Republic. The church bell summoned the Continental Congress, where the church services were used by the chaplain, the Rev. William White, who afterward became bishop. The Academy at York, which did good work for a century, was the child of this parish. The first Sunday-school in York County was founded by one of the members of St. John's parish.

The first settlers of York County were English. In 1729 John and James Hendricks settled on Kreutz Creek. German emigrants soon followed, and those who applied for lots in Yorktown were mainly Germans. A log church was built by the Lutherans in 1741. There were a good number of English people in the town, and the first services in the English language were those of the Church of England. They seem to have begun not long after the town was founded. The first English Missionary sent by the loving mother Church of England

to her distant children, found a congregation established here, though without regular services. These are better days, when every Lord's Day hears the old bell calling a goodly congregation to prayer and praise and religious instruction and Holy Sacraments. May the people prize and rightly use these blessed privileges. In 1755, the Rev. Thomas Barton held services here at appointed times. Born in Ireland in 1730, he had received his education at the University of Dublin. When 23 years old he came to this country, and taught two years in the Academy of Philadelphia. He also visited the church folk in York, and Huntington, which is now called York Springs, and Carlisle. The people wished him to go to England for ordination. He remained there two years as a postulant, and was ordained in 1755, and came back as a Missionary of the Society for Propagating the Gospel in Foreign Parts, which Society still blesses the world in advancing the Kingdom of Christ. Mr. Barton's work extended over York, Adams and Cumberland Counties, as they are now divided. He also visited other settlements to administer the rites and sacraments of the Church. He desired to Christianize the poor Indians who came in his way. When they came to Carlisle to sell furs and the skins of deer, he invited them to his services, and instructed those, who could understand English, in Christ's Gospel; and the Episcopal Church still goes on in the same good work. The Indians at times brought their companions, and the Missionary's hopes were rising that many might be drawn to their Lord and Saviour, when the French and Indian War broke out, and destroyed his benevolent plans.

For ten years Mr. Barton held this parish, and then took charge of St. James's Church, Lancaster, though he still officiated frequently at York. He started the

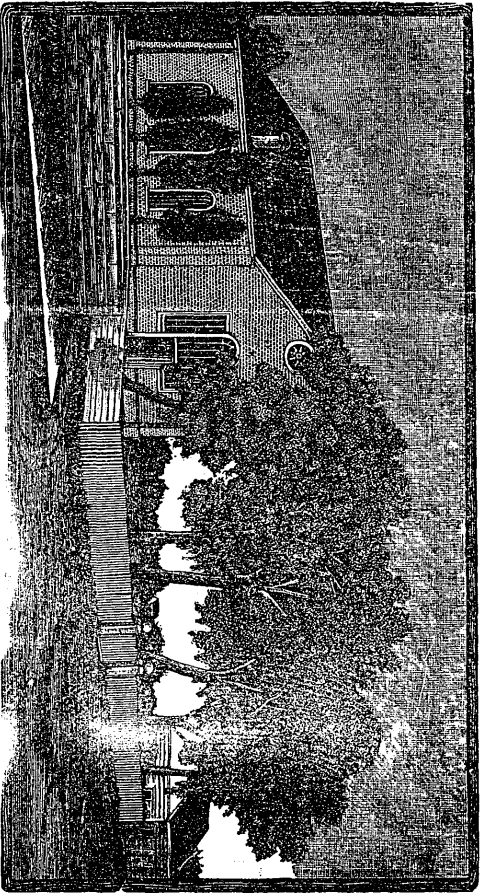
services of the Church at Columbia. When the Revolutionary War came, as an English churchman, he thought he could not take the oath of allegiance to this country, and resigned his post at Lancaster, and went to the British at New York, and died there at the age of fifty, in 1780. He left many children and some of them were famous. Mr. Barton's action in clinging to the Home Government was doubtless a conscientious one, as he deemed his ordination oath still binding, and many other English clergymen in this country felt as he did; but some considered themselves free to act according to their own sense of duty in the emergency. Such cases of conscience must be settled for each individual for himself, and it is hard to put ourselves in the place of this missionary at this distance of time and with such a different education and surroundings. We must give him great credit for his hard toil in a day of hardships for his blessed Master. A longer account of this good man and some of his descendants may be found in the sketch of St. James's Church, Lancaster, in this volume.

In 1760, the Rev. William Thompson brought letters from the Propagation Society Secretary, Dr. Bearcroft, certifying his appointment to succeed Mr. Barton in the missions of York and Cumberland. Immediately after leaving his ship, he sat in a Convention of Clergy, in Philadelphia. Huntington, in York County, now York Mills, York and Carlisle were under the care of Mr. Thompson. There were two glebes belonging to the mission, but they were uncultivated. The income was small and Indian incursions on the frontiers, with killing and scalping, made settlement dangerous. Over 1500 plantations were left, and the people crowded into the interior of the province for refuge. The Missionary brought his wife to Carlisle, where every hut was filled

with helpless women and children, and an invasion of the enemy was feared, and all faces showed melancholy and despair. Trouble continued for months, in 1763. There was confusion and disorder, farmers and others fleeing, some sleeping in the open air, and needing food. There were daily alarms and butcheries, though there were delightful services when the Missionary reached his parishioners by dangerous travel, and found them glowing with love of country and religion. Compare in your minds your comfortable homes and well-filled tables to-day. In 1764, the missionary returned to his plantation. He mentions two Quaker families as having been received into the Church.

In 1762, Mr. Thompson reports from Carlisle, that he preached on weekdays among the scattered members of the Church of England at great distance from his churches. Different denominations attended in numbers, and seemed better disposed to the Church than before. He found association a means of removing their false notions of the Church. He says, "We have with the greatest difficulty raised a very convenient stone church, in Carlisle, and covered it in a genteel manner." Money was lacking to finish the inside at once, as the fund was exhausted, and many members had given beyond their means.

In 1768, the church in Carlisle was almost completed. The people at York Town proposed to erect a commodious church in the Spring of the next year. The parishioners in the extensive mission had given due attendance at service, which the Missionary had rendered in fatigue of heat in summer and cold in winter. In 1769, Trenton applied for the services of Mr. Thompson, as Rev. Dr. William Smith writes. In 1771, he is spoken of as receiving a library for Trenton. These libraries



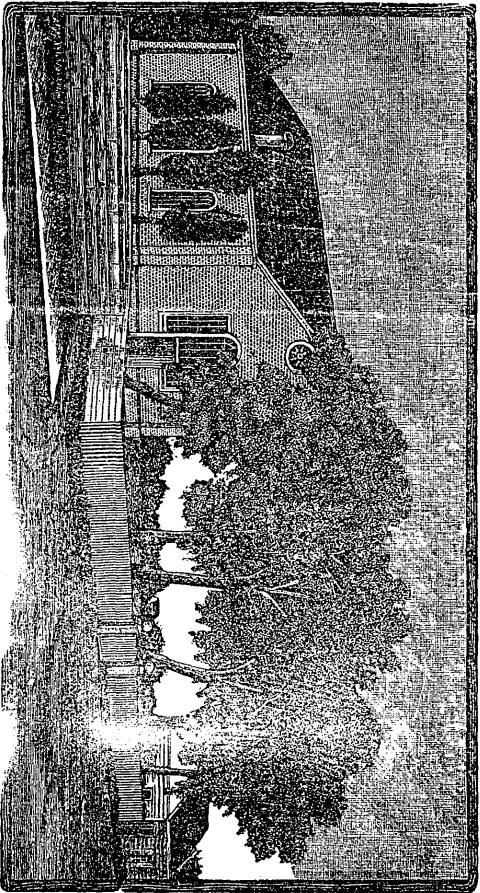
ST. JOHN'S CHURCH AS ERRECTED IN 1765.

The above cut shows the original structure, the entrance however having been removed from the side to the front in 1810. In the same year the sexton's house was built. The original name of the church was: "St. John the Baptist in the Wilderness." There were but three English Episcopal Churches beside it in the Colony of Pennsylvania outside of the city of Philadelphia.

with helpless women and children, and an invasion of the enemy was feared, and all faces showed melancholy and despair. Trouble continued for months, in 1763. There was confusion and disorder, farmers and others fleeing, some sleeping in the open air, and needing food. There were daily alarms and butcheries, though there were delightful services when the Missionary reached his parishioners by dangerous travel, and found them glowing with love of country and religion. Compare in your minds your comfortable homes and well-filled tables to-day. In 1764, the missionary returned to his plantation. He mentions two Quaker families as having been received into the Church.

In 1762, Mr. Thompson reports from Carlisle, that he preached on weekdays among the scattered members of the Church of England at great distance from his churches. Different denominations attended in numbers, and seemed better disposed to the Church than before. He found association a means of removing their false notions of the Church. He says, "We have with the greatest difficulty raised a very convenient stone church, in Carlisle, and covered it in a genteel manner." Money was lacking to finish the inside at once, as the fund was exhausted, and many members had given beyond their means.

In 1768, the church in Carlisle was almost completed. The people at York Town proposed to erect a commodious church in the Spring of the next year. The parishioners in the extensive mission had given due attendance at service, which the Missionary had rendered in fatigue of heat in summer and cold in winter. In 1769, Trenton applied for the services of Mr. Thompson, as Rev. Dr. William Smith writes. In 1771, he is spoken of as receiving a library for Trenton. These libraries



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were very important at a time when religious books were very scarce.

In 1765, Rev. Dr. John Andrews succeeded Mr. Barton; he was zealous and a good manager, and began to raise funds for a church building, in 1765. Mr. Thomas Menshall was to receive subscriptions. Some who were not Church of England people kindly contributed, though the amount that they gave was not considerable, when compared with that obtained from the parishioners. Money, timber and hauling were mentioned as the gifts of those outside of the congregation. Philadelphia and Lancaster added their contributions. "By very great exertions the Church" was built, and nearly paid for. "The ladies of York then subscribed for hangings for the pulpit and desk, which were made up by themselves of Crimson Damask."

The Rev. Dr. Peters, once rector of Christ Church, Philadelphia, secured the ground for the church by his influence. "The warrant was granted to Samuel Johnston, and Thomas Menshall, Esqs., and to Mr. Joseph Adlum, trustees of the congregation." Mr. Johnston and Mr. Adlum directed the construction of the building. In 1810, the church was altered, and a gallery built, and a fine and costly chandelier, which was presented by St. Paul's Church, Baltimore, was placed in the church. The church has been enlarged at various times, so that the present building does not look like the original one, though it has a portion of the old walls.

The Rev. Dr. Andrews continued his work in York and Cumberland Counties, from 1765 to 1772, and then took charge of St. James's Church, Bristol, Pennsylvania. I add to Mr. Powell's narrative that an account was given of him in the Appendix to my book, the *Early Clergy of Pennsylvania and Delaware*. He was ordained in

England, though a native of Maryland. He was successful in church work at Lewes, Delaware. His ministry at York was a happy one. He held Carlisle with York. His wife was Elizabeth Callender. He moved to Maryland, but returned to York and opened a school. He showed hospitality to Major Andre when he was in York, on parole. He strove to induce the leading Methodist preachers to unite with the church. He was Provost of the University of Pennsylvania. This worthy clergyman and eloquent preacher was buried in Christ Church graveyard, Philadelphia. In 1774, Rev. Daniel Batwell succeeded Dr. Andrews. In the first year of his pastorship, Queen Caroline, of England, sister of George the Third, and wife of the King of Denmark, gave the church a bell, and, as there was no tower, it was put on the pavement of Joseph Updegraff, Esq., in Centre Square, where it remained for some time. It was afterward hung in the tower of the State House, where it was rung on Sundays, at the appointed hours of service at the English Episcopal Church. When the news of the Declaration of Independence reached York, the bell was on the pavement, but was raised by James Smith, a signer of the Declaration, and other townspeople to the court house cupola, where it proclaimed the glad tidings as its first service. It was kept in the State House from 1776 to 1841, when the building was demolished. It long served church and State, calling Congress together in 1777 and 1778, when York was the National Capital. For seventy years it summoned the courts, and on Sundays called men to worship God in Christ. Its clear and sweet tones were dear to the citizens. When the State House was demolished, the authorities of the church in the face of strong opposition seized the bell, and hid it under the church, and after the excitement

had passed a belfry was built on the church, and the bell was hung in it. It was soon afterward cracked, but was sent to Baltimore for recasting, and still does its sacred work, being almost as historic as the Liberty Bell in Philadelphia.

Mr. Batwell, in the Revolution, bravely prayed for King George, but his loyalty to the English crown awoke persecution, and he was dragged from his house, and thrice plunged into Codorus Creek in one day. The old creek ran along quietly under its bridges when I visited York, as if it had never seen so violent a sight. Let us hope that it has forgotten it as it has sung so many spring and harvest hymns since. When Mr. Batwell returned to his home at Huntingdon, armed men from York brought him back and put him in prison on a frivolous charge of concernment in a conspiracy to destroy the Continental magazine in Pennsylvania. He memorialized Congress at York on the 2d of October, 1777, asking release, and the physician, Dr. Jameson, sent a certificate, stating that he "was so emaciated by a complication of disorders, that his life would be endangered, unless he was removed from the said jail." The petition was referred to the President and the Supreme Executive Council of the State, but the missionary was allowed to remove from jail, "and received every indulgence, yet still remaining in safe keeping. After some time he was released from custody." Mr. Batwell returned soon to England, where he was rewarded by the King with a good parish in which he served until his death.

I append a sketch of Mr. Batwell, which I prepared for the Sunday-school Association which met at Paradise in June, 1890.

The Rev. Daniel Batwelle was among those who had

difficulties in mission work in Revolutionary times. Rev. Dr. William Smith writes to the Secretary of the Propagation Society concerning him. He preached on a fast-day in the Governmental troubles which preceded the Revolution in 1775, and also signed a letter to the Bishop of London, with other clergy, on the state of the times. In 1776, Samuel Johnston, a lawyer holding position under the Colonial Government of England, speaks of the church at York, as "one of the most elegant little churches in this or perhaps any other province in America. The ladies subscription for Crimson Damask hangings which they made up themselves, did them honor while it was no small addition to the ornaments of the church."

Dissenters were pleased with Mr. Batwelle, (the name is written with a final "e,") and took seats in the church. Trouble concerning Government matters however, arose at York and Carlisle, as Mr. Batwelle was a royalist. After he had left York, he returned with "Rev. Mr. Adams, (the late Missionary), to supply his family with some necessaries," and when about to depart, a number of Germans seized the bridle of his horse, declaring that the animal had been stolen. Providentially, the man from whom it was bought was at hand, and denied this. They pretended that "they would show him the right owner," but cruelly took him to the stream running through the town, Codorus Creek, and dipped him in its water "several times," and made him ride over twelve miles in his wet clothes. The better class of people disapproved of this act, but the Courts of Justice were shut and there was no hope of present redress. Mr. Batwelle had dissuaded Revolutionary measures, but in those days others acted in like manner, for the Americans were not a unit in this matter, as history shows. However, in war, blind rage

often gets the ascendant. This Missionary improved the glebe at York during his incumbency.

We return to Mr. Powell's narrative. The parish at York, after Mr. Batwell's departure was vacant until 1784. It is thought likely that when the future Bishop White was chaplain of Congress, services were held, either in the church or State House. Dr. White was then rector of Christ Church, Philadelphia. He certainly conducted the services where the church people could attend them. For a time he was a guest of Rev. Mr. Kurtz, who was the minister of Christ Lutheran congregation. He undoubtedly performed the funeral service when Philip Livingston died at York, while Congress was in session. This gentleman was a signer of the Declaration. The consecration of Dr. White took place in 1787, and he visited York as a Bishop for fifty years.

In 1784, Dr. White asked the Church Wardens and Vestry, at York, in behalf of the clergy and a committee of laity, to send one or more delegates on the 24th of May to Philadelphia, to assist in proposing a plan of Church government for Episcopalians in the United States. The letter was sent to Col. Thomas Hartley. He and Thomas Bailey and William Johnson, were the delegates chosen; but it is not known whether they attended the meeting, which a few years after culminated in "the establishment of our national branch of the the Church Catholic."

In 1784, Rev. John Campbell became rector of this parish. He was the first one to give his entire time to the parish, and he toiled here successfully and faithfully for twenty years, building up the Kingdom of Christ. He soon planned the building of a rectory on a piece of ground opposite the church, which had been procured from the proprietors in 1777. The rectory and academy

were built in 1787, and for both he collected funds mainly in Philadelphia and Baltimore and Lancaster. The Academy was under the church for twelve years, but as the parish appears to have been weak about the close of the last century, the support of the State was asked, and that body appointed a Board of Trustees which still rule the institution. In 1804, Mr. Campbell resigned this parish and became rector of Carlisle, where he ministered until his death.

The Rev. John Armstrong was rector from 1810 to 1818. The church was first altered and the gallery built in this rectorship. The rectory was repaired, and the sexton's house was built. In 1812, a class of seventy persons was confirmed. Mr. Armstrong resigned in May, 1818, removing to Frederick, Maryland, becoming rector of "a church and congregation in that vicinity."

From 1818 to 1819, Rev. Grandison Aisquith was rector. He moved to Baltimore. From 1819 to 1822 the rectorship was vacant. In 1818 and 1819 Samuel Bacon was Secretary of the Vestry. He was a classical teacher in the academy, and was afterward in the Navy, and became a lawyer in York. He founded the first Sunday-school in this county, and owing to his great exertions there were twenty-six Sunday-schools in the county. He was ordained deacon by Bishop White, and became a missionary of the Bible Society, traveling in different States and establishing Sunday-schools. He went to Africa as an agent of the United States in the first colony of the Colonization Society. This good man died of a fever at the English settlement called Cape Shilling, in 1830, at the age of thirty-eight. He died in Christian hope in a foreign land, and deserves honor there and at home for his courageous furtherance of the truths of Christ's religion. A bright, earthly future

opened before this talented young man when he began life, but he chose "the better part," and in Paradise he does not regret his choice.

From 1821 to 1823, Rev. George B. Schaeffer was minister of St. John's, York.

From 1823 to 1825 Rev. Charles Williams was rector. He was born and educated in England where he was ordained deacon. He was a relative of Chancellor Thurlow. He had charge of Huntington, (now York Springs), as well as York. He was successful and the church at York increased under his care. He left York to become President of Baltimore College.

From 1826 to 1829, Rev. Richard D. Hall was rector. (See Bristol in this volume.)

From 1829 to 1831, Rev. John V. E. Thorn was rector. He lived near Carlisle, and served the parishes at Carlisle and York. Hon. Richard Rush, Minister to England, was a vestryman in 1831 and 1832. He was also Minister to France, and President Adams made him Secretary of the Treasury.

From 1834 to 1836, Rev. Benjamin Hutchins was rector. He served gratuitously for nearly a year, and gave the parish a Sunday-school library, "and furnished prayer-books and Bibles for the use of the church." "The church was thoroughly repaired." In 1835, a silver Communion service was presented to the church "by Henry J. Hutchins, Esq., of Philadelphia, the father of the rector." He lived for a time in York, and was a vestryman. (See Lancaster in this volume.)

From 1836 to 1838, Rev. Walter Franklin held the rectorship. Bishop Kerfoot, then a teacher in St. Paul's College, Flushing, Long Island, was a friend of Mr. Franklin, and after his ordination in 1837 visited him, and preached his first sermon in St. John's Church, and

performed his first marriage ceremony here; uniting in holy matrimony, the Rev. Mr. Franklin, and Miss Catharine Days. The mother and brothers of the bishop lived in York "for several years." Mr. Franklin once had a school for young ladies at Newark, Delaware, and was rector of St. Thomas's Church in that place.

From 1838 to 1840, Rev. Edward Waylen was rector. The name of the church was then St. John the Baptist. In 1840, Mr. Waylen was granted a leave of absence "to visit his family in England, and it does not appear that he returned." He issued a book in 1846, called, "Ecclesiastical Reminiscences of the United States."

Rev. John H. Marsden officiated monthly during the winter, and in March, 1841, was called to the rectorship. He held York Springs also. He closed his connection with York parish in 1844, but lived at York Springs until his death, which occurred a few years since. He was "a practising physician." (See Gettysburg.)

Rev. John W. Hoffman was rector from 1844 to 1849. The church building was repaired. The rector was allowed to build a wooden building for school use on the rectory lot at his expense, and the parish was to have the use of it on Sundays, but the plan was not carried out.

From 1849 to 1866, Rev. Charles West Thomson was rector. He had been assistant minister at Grace Church, Philadelphia, and that parish generously aided the York parish at first, with regard to the salary in his new post. His success was remarkable. The church was enlarged, and the parish had never, in the remembrance of the vestry, been more prosperous. In 1851, Thomas A. Robinson presented a marble font. He had formerly lived in the parish. The same year, Mr. Daniel Ken-

dig, of this parish, applied for deacon's orders. He taught in a school near York. (See Chester.) This was a church boarding school for boys under the care of Mr. Bland, an Englishman. In 1853, a Sunday-school house was built. The next year, John C. Eccleston, M. D., of Maryland, was ordained here by Bishop Potter. In 1856, Mrs. Susan Birkhead, of Baltimore, gave the church a silver chalice. In 1862, the church was enlarged. In 1866, Mr. Thomson resigned, but lived in York until his death, in 1879. He was buried in Prospect Hill Cemetery. The "beautiful mural tablet" in the church was placed there by friends in his parish and in Philadelphia. Mr. Thomson was of Quaker descent, and was in the United States Bank in Philadelphia. Bishop Potter ordained him when he was about forty years old. He was a poet of ability, and a volume of his poems was published. "He was most direct and forcible" in preaching, and was an honorable, "firm and true" Christian. "His wife was a niece of the Historian Prescott. She survived him but a year.

From 1866 to 1873, Rev. William P. Orrick, D. D., was rector. He kept up the prosperity which had marked Mr. Thomson's rectorship. His "character and ability won the esteem, not only of his own congregation, but also of the entire community." "The present parish building was erected in 1869." In 1873, Dr. Orrick resigned to take the rectorship of Christ Church, Reading, which is now the Cathedral, of which he is Dean.

From 1873 to 1874, Rev Octavius P. Perinchief was the rector of this church. He was at the head of a Young Ladies' Seminary, and lived at Cottage Hill. "He was a man of commanding ability as a preacher, and of unblemished character as a pastor. His health was

very infirm, and he resigned the parish after a year's incumbency." He was for a time at his former parish at Bridgeport, Pennsylvania, and at Mount Holly, New Jersey. His biography and sermons were published. I recollect this hearty worker and loving man as a fellow-student in Trinity College, Hartford, Connecticut. He was a student at the General Theological Seminary, in New York City. His manner was always affectionate and cordial, and he was a man of great heart. He was a native of the Bermuda Islands. (See Upper Merion in this volume.)

From 1874 to 1877, Rev. Edward Lothrop Stoddard was the rector of St. John's. He became rector of St. John's Free Church, Jersey City Heights, which position he still holds. "The parish continued its prosperous growth under Mr. Stoddard's care."

In 1877 and 1878, Rev. William T. Wilson was rector. "He was rector of the parish but a year; but he won the admiration of all through his sterling worth and conspicuous abilities." His health was delicate, and he returned to his former parish, of King's Bridge, in the suburbs of New York. He died in 1890, at the age of fifty-eight. He was a graduate of Yale College, and of the General Theological Seminary in New York City. He was associate rector of St. Peter's, Albany, with Dr. Tatlock. For the last twelve years of his life he was the rector of the Church of the Mediator, at King's Bridge. He was a useful clergyman, scholarly, modest and retiring. I recollect him as a very thoughtful student at the General Theological Seminary and as a pleasant man of kindly impulses. I believe that he was assistant minister at St. Peter's Church, in Twentieth Street, New York, under Rev. Dr. Beach for a time.

Rev. Dr. Tatlock, Secretary of the House of Bishops,

communicates the following sketch concerning Mr. Wilson at the request of the author of this volume.

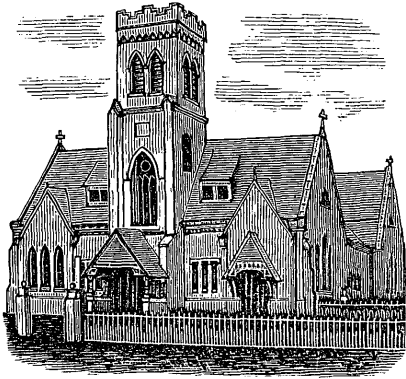
His sphere was the pulpit, and personal pastoral effort, especially among men. His sermons were strong, and deeply interested the strong men who listened to them in Albany. The congregation was largely made up of public and professional men. He captivated them by the grace of his diction, and the peculiar charm of his voice and manner, and impressed them by the force and clearness of his thought, and elevated them by the nobility of his sentiment. Far more than that, his appeals to the individual conscience were startling by their power and pungency, and the pulpit of Albany has never rung with clearer, manlier, or more prophetic utterances on questions involving public right and wrong. He was truly an educator in morals. More even than this—he had, even then, a power of spiritual insight, a faith in the Divine Fatherhood, a grasp of human brotherhood in Christ, and such an utterly simple and settled personal faith in the Incarnation and Redemption, that he stirred and awakened the spiritual appetencies and capacities of men. They found, to their surprise and interest, that here was no cut-and-dried expounder of doctrines which they inertly accepted, and of duties which they acknowledged in a far-off way, but a living man who had thought their thoughts and felt their feelings, and was carrying them along lines of experience in which he knew the way.

Each sermon was an event—he put his life into it—the preparation for it was long and earnest, its delivery was a concentrated, though utterly unconscious effort of the whole man. He had a voice of very unusual quality—with considerable carrying power; there was also a sweetness and mellowness, a capacity for varied expression,

and especially a pathos or capacity for feeling, which I have never heard excelled. His appearance in the pulpit was one which awakened interest—of very slight figure, with well-shaped head and mobile features, there came a glow upon the countenance and a light into the eye that marked the natural orator without the arts of oratory. For, he was utterly free from self-consciousness; he had just two thoughts possessing him, of his subject and of his hearers—never a thought of himself.

I said that Wilson's sphere, besides the pulpit, was in pastoral dealing with men. It was his wont, as the time for confirmation drew near, to single out some few prominent men who had never taken a definite Christian position, and visit them for strong and serious presentation of religious duty. I may not mention names, but the recollection comes back to me of not a few such men on whom his personal influence was a power for good, who met manfully his manly appeals to conscience, whose doubts and reluctances were cleared away, and who, under his guidance, entered the Kingdom of God as little children, and adorned their profession in consistent public and private Christian lives. Such labors as these were an inspiration to his strong and forceful nature, and the quality of his work in this respect told upon the church and the community. Bishop H. C. Potter gave a beautiful tribute to Mr. Wilson, in *The Churchman*, June 28, 1890.

From 1878 to 1882, Rev. Henry W. Spalding, D. D., held the rectorship. The parish grew rapidly under him. He labored efficiently, and "his faithful wife" contributed by her work to his success. The Diocesan Convention met in the parish in his rectorship in 1881. Dr. Spalding went from this parish to Grace Church, Jersey City, and in 1885 removed from that place to accept the rectorship



ST. JOHN'S CHURCH, YORK.
At the present time, 1891.

of Christ Church, Janesville, Wis. (He is now rector of Grace Church, in Lyons, in the diocese of Western New York.) I add later notes to date.

In 1882, on the 12th of June, Rev. Arthur Chilton Powell entered on the rectorship. He came from the Church of the Atonement, at Riverside, Cincinnati. St. John's Church was enlarged during his successful rectorship, and re-opened on Easter Day, 1883. The alterations and improvements were very extensive. For eight months the services were held in the parish building, while the improvement was in progress. A new organ was built. There were new gas fixtures, and a new carpet, and new windows of stained glass, "so that while including the old church edifice it was practically a new building." On the 15th of April, 1885, Bishop Howe, assisted by Bishop Rulison, and "in the presence of" Bishop Dunlop, of New Mexico, and the clergy of the Harrisburg Convocation, consecrated the church. Rev. Dr. J. H. Eccleston was the preacher. The congregation grew in Mr. Powell's day, and in 1883, a male choir was introduced, comprising men and boys. "A chantry or choir-room was erected in 1885," for use in practice. A parish library was founded in 1886. A Guild was organized in the early part of this rectorship. On the 11th of November, 1888, Mr. Powell resigned the rectorship. This rector was born on the 22d of July, 1854, in Dayton, Ohio, and graduated at the High School in 1872, and at Amherst College, in 1876, (M. A.) and at the Philadelphia Divinity School, in 1879, (B. D.). He was rector of the Church of the Atonement already mentioned from 1879 to 1882. He was Dean of Harrisburg Convocation in 1887 and 1888. He became rector of Grace Church, Baltimore in 1888. He was ordained deacon in Holy Trinity Church, Philadelphia, June 19th,

1880, by Bishop Jagger, of Southern Ohio, and priest in Christ Church, Dayton, Ohio, May 13th, 1881, by the same bishop.

The pamphlet of Mr. Powell which I have condensed to bring York parish into line with its sister parishes in this volume, deserves to be reprinted and illustrated as an attractive and useful memorial in the parish. I regret that space forbids even an abbreviation of the notices of Thomas Hartley, Esq., who as a soldier, statesman and churchman, deserves remembrance. He studied law under Samuel Johnson, another member of this parish, and was Colonel in the Revolutionary Army. He was a member of Congress and beloved and honored by his fellow citizens. He is supposed to have entertained Washington when he passed through York, near the close of the last century, and attended service at St. John's. This statesman was buried in St. John's churchyard, and Rev. Mr. Campbell gave an eloquent tribute to his memory. His grave is now within the walls of the church of which he was a warden.

Lieutenant-Colonel Henry Miller, is another brave Revolutionary hero here noticed. He was in various battles, and was Sheriff of York County, and Chief Burgess of York, and Prothonotary. Washington made him Supervisor of the Revenue for Pennsylvania. In the war of 1812 he was a Brigadier-General. He died at Carlisle. He was a communicant and vestryman at St. John's, and a devout Christian.

Major John Clark was noted as a soldier and a churchman. He was an intimate friend of General Washington, and there is a tradition that he entertained him at York. Major Clark was a vestryman, and a warden. He died in 1819, and was buried "in front of the church, in the corner of the church lot." One of his daughters left a

legacy to the parish, and Dr. Alexander Small left another one. William and Samuel Johnston, Joseph Adlum, Robert Jones, and William Baily are noted by Mr. Powell as being memorable names in the parish. James Smith was a lawyer of note in the parish. Such a history it is here argued deserves a worthy future to succeed it. God has richly blessed the parish in the past generations; may He bless it more richly in the coming ones.

He has given you a faithful and active rector, in my friend the Rev. William George Ware, who is now the Spiritual head of the parish. He was born in Salem, Mass., March 8th, 1850, and educated at the University of Pennsylvania, and the Philadelphia Divinity School. He was ordained by Bishop Clark, of Rhode Island, July 3d, 1874, at Grace Church, in Providence. Bishop Howe ordained him to the priesthood, May 4th, 1876, at St. Paul's Church, Troy, Pa. He was rector of Troy, and of Calvary Church, Wilmington, Delaware, and assistant to Dr. Currie, at St. Luke's Philadelphia, and was rector of St. James's Church, Downingtown, and St. Paul's, Wellsboro, Pa., before taking charge of St. John's Church, York, which he did on the first of May, 1889. May the rectorship auspiciously begun, long continue to the glory of God, and the benefit of the flock of Christ, to which it is his high privilege to minister.

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