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History of the Presbytery of  
Luzerne, state of







HISTORY  
OF THE  
PRESBYTERY OF LUZERNE

STATE OF PENNSYLVANIA.

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BY

REV. J. OSMOND,

TACOMA, WASH.

WITH INTRODUCTION BY

REV. N. G. PARKE, D. D.

PUBLISHED UNDER THE AUSPICES OF THE PRESBYTERIAN

HISTORICAL SOCIETY.

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## INTRODUCTION.

BY N. G. PARKE, D. D.

THE history of a Presbytery differs from a biography in this, that it is the history of an institution, while biography is the history of an individual. A Presbytery is made up of individuals, and it will be in character what the individuals, ministers and elders, comprising it, make it. Biography cannot be eliminated from church history, and, as a result of this, the history of Luzerne Presbytery, as presented by the Rev. Jonathan Osmond, is very largely biographical. The same is true of all church history, including the history of the Reformation of the 16th century.

Over what territory did the Presbytery of Luzerne extend? What were the conditions of the country—social, commercial and religious, over which it extended? What were its prospects and its aims? And what, under divine guidance, did this Presbytery accomplish before it was merged in the Presbyteries of Lackawanna and Lehigh? were all questions germane to the subject of this history; and these questions Mr. Osmond has attempted to answer in connection with the biographical sketches of the men who did the work in this mission field.

Mr. Osmond came into the Presbytery shortly after its organization and immediately after graduating from Princeton Theological Seminary. Here, with the self-denying spirit of a true Missionary, he did his first work,

and on this field he learned to know and to love the pioneers with whom he was here associated in work for the Master, and the labor of preparing this history was with him a labor of love.

The Rev. Richard Webster, of Mauch Chunk, and the Rev. John Dorrance, of Wilkes-Barre, the founders of the Presbytery, were not common men. They did grand work for our Zion in this part of Pennsylvania, and this history is a just tribute to their memory, from a fellow laborer, who did as trying and as successful work on these mountains and along these valleys as any of his brethren.

It is due to Mr. Osmond to say that, while the idea of writing the history of this Presbytery originated with him, he did not covet the work. He did what he could to have it taken up by someone else, and only consented to undertake it when it became apparent that, if he did not do it, the work would not be done.

There is no question but that the growth and development of our church within the territorial bounds of this Presbytery, has been phenomenal. In the Wyoming coal field there were, when the Presbytery was organized, but three Presbyterian churches south of Carbondale, viz: Wilkes-Barre, Kingston, and Lackawanna, and one of these was an infant. Now there are not less than fifty, and among them are some of the strongest churches in the State. In the Schuylkill coal field the growth has not been so rapid.

The development of the church in this region has not been the result merely of the wisdom and faithfulness of the pioneer missionaries. The opening up of the hidden treasures in these mountains and valleys of anthra-

cite coal, that brought bright, enterprising Christian men here with their families, has had no little to do with it. Still these early missionaries in this region were wise in their generation in laying foundations, and they builded better than they knew. They rest from their labors and their works follow them.

At the time of the union of the two branches of the Presbyterian church in 1870, and the formation of the Lackawanna Presbytery, ministers were appointed to write up the history of the Presbyteries that were merged in the new Presbytery, and historical sermons were preached accordingly. But these sermons were little more than historical sketches. There was no room to speak of the work done or the men who did it. Mr. Osmond has attempted to clothe the Luzerne skeleton with flesh, and to give it to the public in a presentable form; and in doing so he has added a chapter to our ecclesiastical history that entitles him to the thanks of the Presbyterian people of the anthracite coal region of Pennsylvania, and that will be recognized as a valuable contribution to the historical literature of our valley.

NOTE—The publication of this history in Wilkes-Barre, so remote from the home of the author, in Tacoma, has necessitated supervision and partial editing in the East. This work has been kindly done by his brother, the Rev. Samuel M. Osmond, D. D., of Philadelphia.





## CONTENTS.

	PAGE
INTRODUCTION BY REV. N. G. PARKE, D. D. . . . .	iii
CHARTER OF INCORPORATION . . . . .	xi
I.	
ORGANIZATION OF THE PRESBYTERY . . . . .	1
II.	
THE TERRITORY OCCUPIED . . . . .	7
III.	
EARLY SETTLEMENTS . . . . .	13
IV.	
ORIGIN AND CHARACTER OF THE SETTLERS . . . . .	16
V.	
SUSQUEHANNA PRESBYTERY . . . . .	29
VI.	
MAUCH CHUNK AND THE REV. RICHARD WEBSTER . . . . .	40
VII.	
THE REV. JOHN DORRANCE, D. D. AND THE WILKES-BARRE PRESBYTERIAN CHURCH . . . . .	66
VIII.	
KINGSTON CHURCH AND ITS PASTORS . . . . .	105

## IX.

THE REV. THOMAS POAGE HUNT . . . . . 124

## X.

LACKAWANNA VALLEY AND THE REV. NATHAN GRIER  
PARKE, D. D. . . . . 145

## XI.

OTHER EARLY MINISTERS OF THE PRESBYTERY . . . . 163

## XII.

THE REV. JACOB DELVILLE MITCHELL, D. D. . . . . 169

## XIII.

THE REV. B. F. BITTENDER, D. D. . . . . 173

## XIV.

THE REV. WILLIAM RENWICK GLENN, D. D., AND SCHUYL-  
KILL VALLEY MISSIONS . . . . . 176

## XV.

THE REV. JOHN JERMAIN PORTER, D. D., AND THE  
KINGSTON CHURCH . . . . . 179

## XVI.

THE REV. CORNELIUS RUSTER LANE, D. D. . . . . 182

## XVII.

BERWICK AND PORT CARBON . . . . . 191

## XVIII.

THE SCRANTON PRESBYTERIAN CHURCH AND ITS PAS-  
TORS . . . . . 200

## XIX.

SCRANTON CHURCH AND THE REV. JOHN FABIAN BAKER . 216



## XX.

SCRANTON CHURCH AND THE REV. MILO J. HICKOK, D. D . 221

## XXI.

SCRANTON CHURCH AND THE REV. SAMUEL CROTHERS  
LOGAN, D. D. . . . . 228

## XXII.

GERMAN PRESBYTERIAN CHURCHES IN SCRANTON AND  
THEIR PASTORS . . . . . 241

## XXIII.

BEAVER MEADOW AND WHITE HAVEN CHURCHES . . . 246

## XXIV.

NEWTON, WHITE HAVEN AND ECKLEY.—THE REV. JONA-  
THAN OSMOND . . . . . 252

## XXV.

THE REV. HENRY HUNTER WELLES AS PASTOR OF THE  
KINGSTON CHURCH . . . . . 271

## XXVI.

THE REV. REUBEN POST LOWRIE . . . . . 276

## XXVII.

THE REV. JOHN ARMSTRONG, D. D. . . . . 282

## XXVIII.

THE MAUCH CHUNK CHURCH AND ITS LATER PASTORS . 291

## XXIX.

THE CHURCH OF SUMMIT HILL AND PASTORATE OF THE  
REV. JOHN WHITE . . . . . 299

## XXX.

THE WYOMING CHURCH AND PRESBYTERIAL INSTITUTE . 302

## XXXI.

THE CENTRAL PRESBYTERIAN CHURCH OF POTTSVILLE AND ITS PASTORS . . . . .	307
--	-----

## XXXII.

CONYNGHAM VALLEY CHURCH . . . . .	316
-----------------------------------	-----

## XXXIII.

THE CHURCH OF NANTICOKE AND THE REV. JACOB WEIDMAN . . . . .	318
---	-----

## XXXIV.

THE HARVEY'S LAKE OR THE LEHMAN CHURCH . . . . .	324
--	-----

## XXXV.

THE WILKES-BARRE CHURCH AND ITS LATER PASTORS . . . . .	325
---	-----

## XXXVI.

PORT CLINTON CHURCH . . . . .	332
-------------------------------	-----

## XXXVII.

THE MAHANOV CITY CHURCH . . . . .	336
-----------------------------------	-----

## XXXVIII.

THE UPPER LEHIGH CHURCH . . . . .	338
-----------------------------------	-----

## XXXIX.

THE CHURCH OF MEHOOPANY CREEK AND THE REV. EDWIN BRONSON . . . . .	340
---	-----

## XL.

THE PLAINS PRESBYTERIAN CHURCH . . . . .	341
--	-----

## XLI.

GNADENHUTTEN CHURCH . . . . .	342
CONCLUSION . . . . .	343



## CHARTER OF INCORPORATION.

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### THE TRUSTEES OF THE PRESBYTERY OF LUZERNE.

To the Honorable JOHN N. CONYNGHAM, and his associates, Judges of the Court of Common Pleas of the County of Luzerne :

The undersigned, citizens of the Commonwealth of Pennsylvania, are associated together for religious purposes, and especially for providing houses of public worship, for sustaining the preaching of the gospel, and affording the means of education within the bounds of the Presbytery of Luzerne, in accordance with the Constitution of the Presbyterian church.

They have prepared, and herewith present to your Honors, an Instrument in writing, specifying the objects for which, and the articles, conditions, and name under which they have associated. And they pray your Honors to grant them a Charter of Incorporation, under the provisions of an Act of Assembly of the Commonwealth of Pennsylvania, passed the 13th day of October, A. D. 1840, and entitled "An Act relating to Orphans' Court, and for other purposes," and the various supplements thereunto.

NAME,  
ARTICLES AND CONSTITUTION OF INCORPORATION,

ABOVE PRAYED FOR.

I. JOHN DORRANCE, THOMAS P. HUNT, HENRY H. WELLES, EBENEZER H. SNOWDEN, SAMUEL F. COLT, THEODORE STRONG, ANDREW T. McCLINTOCK, JOHN LEISENRING, WILLIAM DONALDSON, GEORGE W. SMITH AND SAMUEL SHERRERD, and their successors, who shall be citizens of the Commonwealth of Pennsylvania duly elected, and appointed in the manner hereinafter directed, shall be, and are hereby made, declared, and constituted, a Corporation or Body Politic, and Corporate in law, and in fact to have continuance forever, by the name, style and title of THE TRUSTEES OF THE PRESBYTERY OF LUZERNE; and they, and their successors, by the name, style, and title aforesaid, shall forever hereafter, be persons able, and competent in law to purchase, have, receive, take, hold and enjoy in fee simple, or for any lesser estate, or estates, any lands, tenements, rents, annuities, franchises, and other hereditaments, by gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation, or devise, of any person, or persons, bodies politic, and corporate capable, and able to make the same.

II. The said Corporation shall not at any time consist of more than eleven persons, (a majority of whom shall always be Laymen), whereof the Presbytery of Luzerne may, at their discretion, at any stated meeting, as

often as they shall hold their sessions in the State of Pennsylvania, change such a number, and in such a manner as to the said Presbytery of Luzerne it shall seem proper. And the Corporation aforesaid shall have power and authority to manage, and dispose of, all moneys, chattels, lands, tenements, and hereditaments, and other estate whatsoever committed to their care, and trust by the said Presbytery of Luzerne.

III. Five members of the said Corporation, whereof the President, or in his absence the Vice President, is to be one, shall be a quorum to transact the business thereof. They shall meet at any time at the call of the President, PROVIDED, that at any meeting of the Corporation not appointed by adjournment, notice of such meeting shall previously be given to each member, either verbally, or by writing deposited in the Post Office, and properly directed, allowing the member sufficient time to reach the place designated for such meeting. And the said Corporation shall, and may, as often as they shall see proper and according to the rules by them prescribed, choose out of their own number, a president, vice president, and such other officers and servants, as shall by them, the said Corporation, be deemed necessary—to which officers the said Corporation may assign such compensation for their services, and such duties so be performed by them, to continue in office for such time, and to be succeeded by others in such way and manner as the said Corporation shall direct.

IV. All questions before said Corporation shall be decided by a plurality of votes, whereof each member present shall have one, except the president or vice president when acting as president, who shall have only

the casting voice and vote, in case of an equality in the votes of the other members.

V. The said Corporation shall keep regular and fair entries of their proceedings and a just account of their receipts and disbursements, in a book or books to be provided for that purpose. And their Treasurer shall once in a year exhibit to the Presbytery of Luzerne, an exact statement of the accounts of the Corporation.

VI. The said Corporation may take, receive, purchase, possess, and enjoy, messuages, houses, lands, tenements, rents, annuities, and other hereditaments, and real and personal estate of any amount not exceeding in the aggregate the clear annual value of FIVE THOUSAND DOLLARS, provided that "the same shall not be otherwise taken, and held, or inure, than subject to the control and disposition of the lay members of said Corporation, or such constituted officers, or representatives thereof, as shall be composed of a majority of lay members, citizens of Pennsylvania, having a controlling power according to the rules, regulations, usages, or corporate requirements thereof so far as consistent herewith."

VII. The said Corporation, and their successors, shall have full power and authority to make, have, and use one common seal, with such device and inscription as they shall deem proper, and the same to break, alter, and renew at pleasure. And by the name, style and title of "THE TRUSTEES OF THE PRESBYTERY OF LUZERNE," shall be able, and capable in law to sue and be sued, plead and be impleaded, in any Court or Courts, before any Judge or Judges, Justice or Justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever and all, and every matter, and thing therein to do in as

full and effectual a manner as any other person or persons, or bodies politic and corporate within this Commonwealth may, or can do. And are authorized and empowered to make such rules, by-laws, and ordinances as they may see fit, and to do everything needful for the good government and support of the affairs of the said Corporation. PROVIDED ALWAYS, That the said by-laws, rules and ordinances or any of them be not repugnant to the constitution and laws of the United States, to the constitution and laws of this Commonwealth, or to the provisions of this charter.

JOHN DORRANCE,  
THOS. P. HUNT,  
H. H. WELLES,  
E. H. SNOWDEN,  
S. F. COLT,  
T. STRONG,  
A. T. McCLINTOCK,  
J. LEISENRING,  
W. DONALDSON,  
G. W. SMITH,  
S. SHERRERD.

Now, 10th January, 1859, the Court having perused and examined the within Instrument and the objects, articles and conditions therein set forth and contained appearing lawful and not injurious to the community, direct said writing to be filed in the office of the Prothonotary, and also direct notice to be inserted in one newspaper printed in the County of Luzerne for at least three weeks in pursuance of the 13th Section of the Act of 13th October, 1840, entitled "An act relating to Orphans' Courts and for other purposes."

BY THE COURT.

Now, 28th February, 1859, due notice having been given and no reason shown to the contrary, the Court decree and declare by this order that the persons hereinbefore mentioned and associated shall, according to the articles and conditions in the foregoing Instrument contained, become and be a Corporation, or body politic, and further direct that said Charter of Incorporation shall be recorded in the office for recording of Deeds in Luzerne County, and on said Instrument being recorded, the persons associated, and their successors and associates, shall become and be a body corporate and politic, in the manner contemplated by the law in such case made and provided.

IN TESTIMONY WHEREOF, I have hereunto set my hand and the seal of the Court of Common Pleas of Luzerne County, the Twenty-eighth day of February, A. D., 1859.

DAVID L. PATRICK,

*Prothonotary.*





## LUZERNE COUNTY, SS.

William P. Miner, being duly sworn on his oath, saith that he is the publisher of the Record of the Times, a weekly newspaper printed and published in the Borough of Wilkes-Barre. That he published in his said paper a notice of which the annexed is a copy, for three consecutive weeks, to wit: on the 26th of January and the 2d and 9th of February, A. D., 1859.

W. P. MINER.

Sworn and subscribed this twenty-  
 third day of February, A. D.,  
 1859, before me,  
     DAVID L. PATRICK,  
             *Prothonotary.*  
 By Chase.

## LUZERNE COUNTY, SS.

Recorded in the office for recording deeds, &c., in and for said County, in deed book, No. 75, page 500, &c.

WITNESS my hand and official seal this 15th day of  
 March, A. D., 1859.                      RICHARD HUTCHINS,  
     pr. B. F. NEUR, Dpt.                                      *Recorder.*





# HISTORY

OF THE

## PRESBYTERY OF LUZERNE.

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### I.

#### ORGANIZATION OF THE PRESBYTERY.

**T**WENTY-FIVE years ago, this Presbytery ceased to exist. Twenty-seven years measured its career as a constituent part of the Presbyterian Church of the United States of America.

In the following sketch, it is proposed to trace its origin, the antecedents of its constituent parts, the leadings of Providence which made them Presbyterian, and which brought them into this Presbytery; especially the character and work of the founders of the Presbytery, the field of its operations, the results of those operations: viz., the additions to its working force, made from time to time, in ministers and churches, during the period of its existence.

At the meeting of the General Assembly of 1843, in New York City, the Rev. Gardiner Spring, D. D., being Moderator, an overture was presented to that body by the

Rev. John Dorrance, of the Susquehanna Presbytery, (as we learn from the Rev. C. C. Corss' history of the Susquehanna Presbytery), asking for the erection of a new Presbytery, to be called the Presbytery of Luzerne; which overture was at once placed on the docket. This petition was presented by one who was subsequently destined to bear a conspicuous part in giving shape and dignity to the institution sought at the hands of the Assembly. The movement, however, originated with another who had already made full proof of his ministry in the southern part of the territory proposed for the new Presbytery and, like Mr. Dorrance in the northern part, was destined to be a vital and efficient agent in its upbuilding, especially in his part of the important field. This we learn from Dr. Cortland Van Rensselaer's sketch of the life of the Rev. Richard Webster, introductory to Mr. W.'s History of the Presbyterian Church in the United States.

When the Assembly reached the overture on the docket, it was fully discussed and passed, as follows: viz.,

Resolved: 1st. That the Rev. John Dorrance, the Rev. Ebenezer H. Snowden, of the Presbytery of Susquehanna; together with the churches of Wilkes-Barre, Kingston, Hanover and Lackawanna, to be detached from said Presbytery; and that the Rev. Richard Webster and the Rev. Daniel Gaston, together with the churches of Mauch Chunk, Beaver Meadow, Conyngham and Summit Hill, be detached from the Presbytery of Newton; and that they be erected into the Presbytery of Luzerne; and that the churches of Berwick and Briar Creek, now under the care of the Presbytery of Northumberland, and the church of Port Carbon, now under the care of

the Second Presbytery of Philadelphia, be attached to the Presbytery of Luzerne.

Resolved: 2nd. That all the Presbyterian churches that may hereafter be formed in the counties of Luzerne, Schuylkill, Carbon, and the township of Briar Creek in Columbia county, until otherwise ordered by competent authority, shall be formed under the direction of the Presbytery of Luzerne, and continue under the care of said Presbytery.

Resolved: 3rd. That the first meeting of the Presbytery of Luzerne shall be held in Wilkes-Barre, on the third Tuesday of September, at 7 o'clock p. m., and that said meeting be opened with a sermon by the Rev. Richard Webster, or, in case of his absence, by the oldest minister present.

Resolved: 4th. That after the organization of Luzerne Presbytery, Mr. Charles Evans, now a licentiate, under the care of the Presbytery of Newton be under the care of the Presbytery of Luzerne, and that said Presbytery be connected with the Synod of New Jersey. (See minutes of General Assembly for 1843.)

The Presbytery, thus erected, consisted of ministers and churches detached by the Supreme Court of the Church from four other Presbyteries, belonging to two Synods. The greater area of territory having been under the jurisdiction of the Synod of New Jersey, the Presbytery was assigned to it rather than the Synod of Philadelphia. Prompt action on the part of the Assembly (the only court that could act for all the parties in interest) was demanded by the conditions of the territory thus provided for, and the inevitable difficulties that would arise from delay in order to secure

concurrent petitions from all the different parties concerned. Such delay would have been equivalent to an indefinite postponement of the whole matter, and to the disadvantage of all the interests involved. This, doubtless, is now obvious to the brethren of Susquehanna Presbytery, who at the time felt aggrieved by what they regarded as hasty action. (See Mr. C's Hist. of S. P.)

The Presbytery of Luzerne was organized at the time fixed for its first meeting by the General Assembly. There were present, at the appointed place, the following ministers, viz., John Dorrance, Richard Webster, Ebenezer Hazard Snowden, and Daniel Gaston, all that were named in the action of the Assembly; and from the churches named, the following elders, viz., John O. Baker of Wilkes-Barre, R. Robins of Hanover, E. S. Warne of Port Carbon, A. H. Van Cleve of Beaver Meadow, John Doak of Berwick, Daniel Melleck of Briar Creek. Later, elder Elijah Crouch of Lackawanna, and Charles Fuller of Kingston, put in an appearance. The full attendance of elders at this meeting, Sept. 7, 1848, speaks well for the local churches. The Rev. Richard Webster preached the opening sermon, according to appointment, after which the Rev. E. H. Snowden was elected Moderator, Daniel Gaston, temporary clerk, John Dorrance, treasurer, and Richard Webster, stated clerk. The new Presbytery was found to have under its care (owing to their relation to its churches) John W. Sterling, Alexander Dilley, and John Brown, candidates for the ministry. Mr. Dilley was subsequently, at his own request, dropped from the number.

The Rev. Thomas P. Hunt was received by letter from the Presbytery of Susquehanna. Two churches

from the Presbytery of Northumberland had been detached to form part of the new Presbytery, but no ministers were named in connection with them, therefore the Rev. Aaron H. Hand, stated supply of Berwick and Briar Creek churches, was received from the Presbytery of Flint River; also the Rev. William Hunting, from the Presbytery of Long Island.

The new Presbytery concurred with the request of the Presbytery of Susquehanna already made, that the Synod of New Jersey set over to it the churches of Northumberland, and Falls (now Newton).

At this first meeting, the Presbytery, in conformity with the design of its erection, laid out its work and shaped its measures to overtake the missionary effort which the numerous destitutions in its extended territory so loudly demanded. It made the Rev. Thomas P. Hunt its missionary or Pastor at Large, and well he performed the arduous work assigned him. It arranged for a close correspondence with Princeton Seminary, in order to secure men of the right stamp for its new or destitute fields. It instructed Mr. Webster to prepare a suitable Pastoral Letter, setting forth the work needed in the Presbytery, and calling earnestly for co-operation in its performance. And that, in the future deliberations of the Presbytery, an accurate knowledge of the condition and wants of the various parts of its wide field might be, from time to time, obtained, it provided for a conference, at its stated meetings, with reference to the exact condition of things, spiritual and material, in its several fields of operation; and, in order that the members of the Presbytery might aid each other in maintaining the proper standard of personal Christian experience, a

subject of experimental religion was selected at each meeting to be the theme of conference at the next stated meeting. And last, but not least, in order to the encouragement of vital energy in their work, a good measure of time for direct acts of devotion and study of the divine word was set apart at each meeting. For it was realized that it was not by might or by power, but by God's Spirit, that the transforming work, the ultimate aim in all the operation of the church, is performed; and that for the Spirit to do this, God will be inquired of. Thus the work of the Presbytery was inaugurated at Wilkes-Barre.







## II.

### THE TERRITORY OCCUPIED.

**T**HIS territory and its occupancy by the white man demands more than a passing notice. The largest of the counties, as comprising the limits of the Presbytery indicated above, gave its name to the new ecclesiastical body. Luzerne county had been much larger, but, from time to time, new counties had been established. Its territory, in 1843, was greatly reduced; and during the existence of the Presbytery the county of Wyoming was taken from its limits and, of course, still remained in the Presbytery. No changes in the limits of the Schuylkill and Carbon counties were made between 1843 and 1870.

These counties are mountainous, and generally of irregular surface, yet having several elevated plateaus or surfaces more nearly approximating the plain. They are watered by the North Branch of the Susquehanna, the Lackawanna, Lehigh and Schuylkill rivers, and a number of smaller streams which are tributaries to these rivers.

The valleys of all these streams, while often narrow and originally covered with dense, heavy timber through which it was difficult to pass, afforded much land which attracted the early settlers, notwithstanding the difficulty of reaching it.

The irregular and obstructive topography of many parts of our country are often found to have been a wise and beneficent arrangement, that ultimately magnifies

the great Creator, and wonderfully benefits His rational creatures. A remarkable illustration of this is afforded in the territory covered by this Presbytery. Much of it was so secluded that, until recently, it was literally unknown; yet, in these hidden valleys, and on and under these unproductive mountains untold wealth had been stored by the beneficent Creator.

The boundaries of the Presbytery and those of the great anthracite coal field in Pennsylvania are almost co-terminous. The history of the Presbytery proper runs parallel with the real development of the anthracite coal trade in this country, and kindred industries, which, by its enlargement, were developed in the communities where coal was produced or mined.

These new or more perfectly developed industries attracted to this part of Pennsylvania a vast increase of population, and radically changed the relations of this part of the State to the great cities on every side, and, indeed, to the rest of the civilized world.

Up to about the time Luzerne Presbytery was constituted the people were only learning how to use anthracite coal; that problem having been settled, the question had been raised, but not fully settled, as to how it could be transported to the places where it was hoped it would be wanted. In view of the previous seclusion, and the obstacles to be overcome, much had been done towards preparing means for transporting coal from different parts of the territory which we are describing; but much more was demanded at the time of our Presbytery's organization.

Coal had been floated down the Susquehanna on arks, and used to some extent by blacksmiths at the

government barracks at Carlisle in 1776; but does not seem to have been in very general demand, and during the first quarter of the present century does not seem to have been used to any great extent, even by the smiths. The people had not learned to use it for domestic purposes.

Messrs. White, Hazard, and Company, in Philadelphia, successfully used anthracite coal in the manufacture of iron in 1826. This company had leased, in 1817, the original "Coal Mine Company's" property near Mauch Chunk for one ear of corn, annually,\* and subsequently bought all the stock of said Company, which consisted of Messrs. Robert Morris, J. Anthony Morris, Cist, Weist, Hillegas, and others, who had secured six thousand acres of land and opened a quarry in 1792 to test the character and value of the coal. In 1798, this Company obtained a charter for a sluice navigation, and this also became the property of Messrs. White, Hazard and Company, which corporation finally became the famous "Lehigh Coal and Navigation Company," that has done so much to develop the coal trade and to promote the prosperity of the country generally.

The term 'quarry' is applied to the production of coal, as just mentioned, because the method at first pursued in this part of the general coal field, was to remove the earth from the strata and then remove the coal. This, at the original mine at Summit Hill, was more easily done than almost anywhere else, and exhibited a wealth of deposit which has never been excelled, if ever equalled, in the entire anthracite field.

\*They were, however, bound to deliver in Philadelphia 40,000 bushels of coal for their own benefit.

If all the coal strata had been allowed to lie as far below the surface as the great majority of them do, they would have been much longer undisturbed, and we would have been longer without the benefits they bring. But the benevolent Creator, as in this case, wisely gives us clues to the discovery of undeveloped treasures, whether material or those of greater value,—not many, indeed, but always enough. The stratum on Summit Hill in Carbon county has led many through the deep superincumbent earth and rock to the black diamond beneath.

In 1820 the Lehigh navigation was so far improved that 365 tons of coal were sent through it to Philadelphia. To the same market, from the Schuylkill region, 1480 tons of coal went through the canal on the Schuylkill river in 1822; the canal had been projected in 1814.

The famous "Switch-back railroad" from the Lehigh at Mauch Chunk, to the mines at Summit Hill, nine miles distant, was completed in 1827, the cars of which were drawn up the steep mountain side by stationary engines on two different summits as our cable street cars, and were arranged for passengers, affording the tourist, for whose accommodation especially these cars were provided, a thrilling ride and a magnificent view of the striking scenery unfolding to his vision. The return behind a long train of coal cars, by gravity, and over a circuitous and longer course on the mountain side, is not less exciting, and is more dangerous. This unique railroad, built for the purpose of moving the coal from the mines to the river, was, with the exception of the railroad in Quincy, Massachusetts, the first built in the country. It is a monument of the skill and enterprise of the Lehigh company.

The Carbondale field, or Upper Lackawanna valley, was opened up to the markets in 1829 by the Delaware and Hudson Canal and Railroad, the latter running towards the Delaware river by gravity.

The region of Scranton was not reached by railroad till 1854, but that part of the great coal field has since overtaken all competitors in every part of the State.

The Pennsylvania canal was opened to Wilkes-Barre, Pittston, and the mouth of the Lackawanna, in 1843.

The Philadelphia and Reading Railroad had fully opened up the Schuylkill region in 1841.

Thus the facilities for the more rapid and certain development of the new and profitable industries which Providence was bringing to light were being secured, and increased in accordance with the expectations of sagacious men, one of whom had entered upon a career of usefulness in the moral upbuilding of the growing communities for which the Luzerne Presbytery was designed to provide. Before its erection, he had publicly said to his brethren, "All the railroads in the United States will enter in this Wyoming Valley," and of course traverse the other parts of the great coal field.\*

We find that while the material interests of the anthracite coal region were advancing, God was preparing the men who were to devote themselves to the moral and spiritual interests of the increasing population, and to the counteracting of new and stronger temptations to worldliness and vice, that were also coming in. Quite a number of these devoted men were already on the ground and in training for their important work. They were the representatives of the various evangelical churches,

\*Rev. T. P. Hunt.

working and expecting to work in their own chosen divisions of the great army of salvation.

As, however, these pages are especially designed to recount the character and achievements of those who were engaged on foundation work in connection with the career of the Luzerne Presbytery, they will claim our exclusive attention, and exhaust our space and time.





### III.

#### EARLY SETTLEMENTS.

THE territory above described had marked peculiarities, and so the original settlers have a history which is unique. This is especially true with regard to the early settlers, and to the settlements made in the county of Luzerne, and the northern part of the field to be occupied by our Presbytery.

The motives which first brought the white man thither, and gave shape, in some good measure, to the institutions which were subsequently established, were altogether dissimilar to the motives which afterwards so greatly increased the population of the same localities, and modified the pursuits of the people. The first settlers in this part of Pennsylvania came thither to find quiet homes, and to devote themselves to agricultural pursuits. They came from the then colony of Connecticut. They regarded themselves as simply moving to parts of its more western territory, granted them in their charter from the King of England, and acquired by purchase from "the Six Nations" in 1754, by an association formed in Connecticut, called "The Connecticut and Susquehanna Company." No settlement however, was attempted till 1762. The next year these settlers were dispersed by the Indians, and many of them slain. In 1769 a body of forty Connecticut pioneers was sent thither by the "Connecticut and Susquehanna

Company," but found themselves forestalled by some Pennsylvanians, the Six Nations having the previous year sold again this territory to the proprietaries of Pennsylvania.\*

The above reference indicates the beginning of the conflict which lasted six years, and was fiercely waged, between the Connecticut and Pennsylvanian settlers. The former obtained the mastery so far as to establish their settlement, and several considerable towns, as "Westmoreland," which had in 1778 a population of two thousand. This was the principal town in the charming valley of Wyoming. The name was afterwards changed to Wilkes-Barre, in honor of two British statesmen who warmly advocated the cause of the Americans, to which both Connecticut and Pennsylvania were signally loyal, from the first movement in the direction of American independence. The Connecticut and Pennsylvania claimants seemed to forget their rivalry in their mutual resistance to what they regarded the injustice and oppression of the British Ministry, and they bravely withstood the hostile forces that had found their way to their secluded homes among the mountains, on the 30th of June, 1778. From these homes there had already been many responses to the colonial call, and many of the leading settlers had bravely fallen in the conflict, so that when Col. John Butler led four hundred British soldiers, and seven hundred Indians against the colony, it was with greatly reduced numbers that the remaining settlers, under the leadership of Col. Zebulon Butler, courageously withstood the enemy, when called to surrender the fort, called "Forty Fort," from

\*See American Encyclopedia. Article, Wyoming.



the forty original Connecticut settlers. With less than a third of the force coming against them, Col. Zebulon Butler, a Continental officer, then in command of the home Fort, decided to risk a battle, and on the 3rd of July marched his command against the invaders. The battle was lost; the remnant retreated to the Fort which they were obliged to surrender, after having obtained a promise from the British commander of honorable treatment for the prisoners, which promise was shamefully disregarded. The "Massacre of Wyoming" need not be described here; its horrors are familiar to every student of the general history of our country.





#### IV.

### ORIGIN AND CHARACTER OF THE SETTLERS.

THE lull which prevailed in the strife between the Connecticut and Pennsylvania people was again broken. In 1782 a congressional commission, appointed to consider the title to the territory in dispute, reported in favor of Pennsylvania. But that State found it difficult to dispossess the Connecticut soldiers of their claims, which they defended with arms, and the old conflict was renewed for several years longer. The Legislature of Pennsylvania, 1787, confirmed the titles of the Connecticut claimants; but it seems that more or less conflict with reference to the claims continued to the beginning of the present century. The permanent and major part of the settlers north of Hanover, on the bank of the Susquehanna and Lackawanna rivers, were Connecticut or New England people. Therefore, as they gave shape to the rising institutions in these settlements, which embraced a large majority of the early citizens of Luzerne county, we are more deeply interested in their antecedents; and in order to understand these, we must briefly refer to the history of the Connecticut colony.

Settlements were made on the Connecticut river by people from Massachusetts colony as early as 1631, occupying several points near Hartford, New Haven and New Belgium. These settlements grew so rapidly that they

soon overpowered the Dutch who had attempted to establish trading posts in the same vicinity.

The character of the English population, the close affiliation which they ever maintained with Roger Williams and his colony, and the fact that Quakers, and others not welcomed in Massachusetts, were cordially received in the new settlements of the Connecticut valley, indicate a rebound from the intolerance of the mother colony. This early indication became a demonstrated fact by the charter which was secured from England, dictated in the colony itself, and which so long and so happily shaped the administration of its government, both as a colony and as "a sovereign State," continuing to be the fundamental law till 1818.

The one man who, above all others, made Connecticut a model colony, combining all its settlements under one charter, and who exerted such a wise and helpful influence as to make it felt immediately and generally, not only in the Connecticut colony, but in other colonies as well, and whose salutary influence is still felt throughout the great nation whose foundations were then being laid,—that man was the younger Winthrop.

His father had been, and still was, devoting his life and energies toward making Massachusetts what that great colony became. The son, a man of much more culture and breadth of view, and of equal piety and devotion to human advancement, fully identified himself with the upbuilding of Connecticut.

In addition to his godly and careful training in his Puritan home, John Winthrop had received a liberal education in Cambridge and Dublin. Of him Bancroft says, "Even as a child he had been the pride of his

father's house;" and, that his scholastic education "had been perfected by visiting, in part at least, in the public service, not France and Holland only in the days of Prince Maurice and Richelieu, but Venice and Constantinople." "From boyhood his manners had been spotless, and the purity of his soul added lustre and beauty to the gifts of nature and industry." This was the man whose personal agency secured from Charles II, soon after the restoration of the Monarchy, in England, his sanction to that liberal and comprehensive charter under which Connecticut lived so long, having sedulously protected it from revocation by James II. The famous Connecticut charter, most liberal in terms and providing for complete autonomy, with no provision for submitting the acts of the colony to the revision of the crown, granted to the colony all the territory from the Narragansett river westward and to cover the 42nd degree of latitude to the Pacific ocean; excepting only such lands as were then occupied by prior settlers; namely, New York and New Jersey.\*

Winthrop's personal approach to Charles II, in behalf of Connecticut, which he represented, was during the year 1662, which was soon after the adoption of the Westminster Assembly's Confession, Catechism and Church Directory by the British Parliament. The preponderating party in said Assembly had been Presbyterian, and that religious body (especially in Scotland) had been active and influential in the restoration of the Monarchy. The Connecticut colony, too, had at once sanctioned the restoration of Charles II, and was evidently in sympathy with the Presbyterian party in its

\*See Mr. Platt's Reminiscences of Scranton.

course, rather than the Massachusetts colony, understood to be with the Independents, and which hesitated about recognizing the new king. In addition to these considerations, we find Winthrop aided in his work by the Presbyterian officials, who still surrounded the person of the king, and readily received by Charles himself. It is plain, therefore, that Presbyterian influence contributed largely to Winthrop's success; nor was the impression without foundation, that what was being granted was bestowed on Presbyterians; as it is probable that the major part of the early settlers in Connecticut were of that faith. Mr. Pierson, who led the Presbyterian movement in the early part of the 18th century, was from Connecticut. Indeed, they were accustomed to be called, and called themselves, Presbyterians. Trumbull says of the Assembly that drew up the Saybrook platform subsequently adopted :\* "Though the Council were unanimous in passing the platform of discipline, yet they were not all of one opinion. Some were for high con-associational government, and their sentiments nearly Presbyterian; others were much more moderate, verging on independency." Dr. Hodge adds: "The result of their labors proves that the former class had greatly the ascendancy."

"The influence of Presbyterian principles in New England is, however, much more satisfactorily proved by the nature of the ecclesiastical systems which were there adopted than by any statement of isolated facts. These systems were evidently the result of compromise between the two parties, and they show that the Presbyterian was much stronger than the Independent element." This is

\*Hodge's History of the Presbyterian Church in U. S.

also abundantly evident so far as the settlers from Connecticut in Pennsylvania were concerned.

Charles II, whom Winthrop seems to have known and approached personally, still felt the obligations he was under to Presbyterian influence in his restoration to what he and they regarded his hereditary right to the crown of England. This, together with his careless and impulsive habits, led him to sanction without examination on his part, or that of his secretaries, the charter which had been drawn in the Connecticut colony and to which he was asked to set the royal seal. This he did in 1662. Not long afterwards, however, Charles sanctioned "the Act of Uniformity" by which two thousand of the most godly and learned ministers in England were deprived of their churches and support, very many of them Presbyterians. Their style and teachings did not suit "a gentleman" of his type, therefore he soon forgot his recognized obligations to them.

When William Penn, 19 years after the date of the Connecticut charter, obtained a liberal charter for his colony in Pennsylvania, Lord North carefully revised that instrument to protect the prerogatives of the king, before the seal was applied, although Penn was a favorite at court. It is perhaps due to this fact that more definite statements and limitations were secured in Penn's charter; and this subsequently gave Pennsylvania the advantage in the final settlement of the boundaries between that State and Connecticut. However this may have been, Winthrop was a wise and far-seeing statesman. What he secured for Connecticut as the residuum of her western claim, granted in the charter from Charles II, was that in ceding to the General Government (afterwards

established) her western lands, she retained that part of Ohio which is known to us as "The Western Reserve" and which became the source of Connecticut's princely school fund, which has done so much for the cause of education, not only in Connecticut and Ohio, but through the country generally. A debt of gratitude is due from us all, not only to Winthrop, who obtained such a liberal charter for his colony, but to the sturdy colonist as well who successfully concealed it in a hollow oak when the agents of the king sought to revoke it.

The schools and churches established and fostered in Connecticut secured to that colony prosperity, liberty, order and happiness. Bancroft says, "There never existed a persecuting spirit in Connecticut, while it had a scholar to its minister in every town or village." Education was cherished, religious knowledge was carried to the highest degree of refinement, alike in the application to moral duties, and to the mysterious questions on the nature of God, of liberty and the soul. A hardy race multiplied along the alluvial streams, and subdued the more rocky and less inviting fields; its population doubled once in twenty years, in spite of considerable emigration. And if, as has often been said, the ratio of the increase of population is the surest criterion of public happiness, Connecticut was long the happiest state in the world. Religion, united with the pursuit of agriculture, gave the land the aspect of salubrity.\*

It was a part of this Connecticut that made the first settlements in the valley of the north branch of the Susquehanna and the Lackawanna rivers, which the people of that state then regarded as watering a part of

\*See Bancroft, Vol. 2, pp. 56-57.

their western domain. True, these valleys were widely separated from the valley of the Connecticut or the main western settlement of the colony, and to reach their new homes was no very easy task; but it was a task heroically undertaken. Long after this, when the dense forests had been penetrated by roads made from almost every direction into these valleys and into the valley of the Lehigh; when the forests had been in some measure subdued, the mountain sides graded down, the natural gorges among the mountains well known, and the passes graded through them, even after all this had been done, the illustrious Dr. Nicholas Murray, who, in 1828 or 9, came into the valley of Wyoming, which had been immortalized by Campbell's "Gertrude of Wyoming," cherished by its citizens as the place above all others, and greatly admired by Dr. Murray himself,—was accustomed to say of it, that it resembled the Catholic heaven which he regarded as owing its charms to the fact that purgatory had been previously passed through, thus intimating that, to reach the paradise of Wyoming Valley you must approach it through a tract of country of purgatorial difficulty and hardship. Some of us who entered it at a much later day have thought the illustration an apt one. Now we can only imagine the toils, trials and dangers of the region to be traversed by the settlers from the east an hundred years earlier, in order to reach their destination in the valley. They could follow no streams in this part of Pennsylvania without making a very circuitous course. Some of the first settlers from Connecticut, we learn, crossed both the Hudson and Delaware rivers, and leaving the Delaware at the mouth of the Shohola creek, they moved westward till they



reached Roaring Brook, which runs into the Lackawanna near Scranton; then they followed down the Lackawanna to its confluence with the Susquehanna at the base of the lofty ledge which still bears the name of "Campbell's Ledge," from the summit of which the poet is supposed to have looked down on "the fair Susquehanna and the beautiful Wyoming" valley, when he conceived the idea of writing "Gertrude." The whole valley towards the south was before him. This valley was the point of destination sought by the Connecticut pioneers; but as they approached it, the Susquehanna must be crossed.

The Connecticut people, who had worked their way to the banks of the Susquehanna and Lackawanna across rivers and through dense forests, marking out the course for roads, or actually constructing them, were brave men, patriotic and resolute, seeking the means by which they might honestly provide for their own subsistence and build up new communities. They dared to encounter danger in the work they had undertaken.

To people, animated by the principles inculcated in Winthrop's colony, and possessing the courage and perseverance of these pioneers, there have been prepared, through their labors, and those of like character, in the early history of our country, similar opportunities to find homes and build up new communities for all who need homes and a wider sphere of enterprise, with now vastly increased facilities to reach such locations, in almost every direction. These patient, uncomplaining, God-fearing people from Connecticut had been called upon to pass through severe trials in their former homes. They had wisely made efforts to conciliate the Indians. In these efforts that wonderful man, Roger Williams, had

afforded valuable aid. But when the Pequots had proved incorrigible, and conflict was made necessary, the brave Connecticut men, aided by help from Massachusetts, waged against them a decisive war. They long afterwards lived in peace with the Indians.

Therefore, in view of the past, and the prospects immediately before them, those who first settled on the banks of the Lackawanna and Susquehanna came thither with the expectation of meeting trial and danger, not ease and speedy accumulation of wealth. Nor did they deliberately plan to live a free and easy life outside of properly organized society, and without the aids and restraints of "the means of grace."

In addition to other and expected difficulties, incident to new settlements among untaught savages in Luzerne county, there was, from the beginning, that conflict among the settlers themselves about the proprietary right to the land, already spoken of. The Rev. Dr. John Dorrance, a descendant of the Connecticut colony, and of whom it will be our privilege to speak at length as we proceed, says of these settlers on the Susquehanna, in a sermon preached on the 80th anniversary of the settlement of the first pastor in Wyoming Valley and the 20th anniversary of his own pastorate over the same church,—after reciting the facts commemorated by the services in progress\*—“Some general remarks on the early religious history of this part of the country will be appropriate. That part of Pennsylvania lying north of the 41st degree of latitude was claimed by the then province (now State) of Connecticut. As a natural consequence, a portion of this territory and especially that which is watered by

\*Preached in 1853.

the Susquehanna and its tributaries was originally settled by emigrants from Connecticut, and other New England provinces, with the exception of one township, viz., Hanover. This was occupied, in great part, by emigrants from Hanover, Paxton, Derry and Lancaster, in Dauphin county, Pennsylvania. Those from New England were generally Congregationalists in education and feelings. Those from Dauphin county were of Presbyterian stock, originally from the north of Ireland. Some of them had been engaged in the slaughter of a number of Indians, regarded by some as friendly, but alleged by them to be treacherous and murderous. Whatever may have been thought of this transaction, about which there are widely different views, these inhabitants were as decided in their religious sentiments as in their political,—rigid Presbyterians, and ardent whigs of the Revolution.”

“From these two sources was derived the original population of this northern Pennsylvania. Better sources there are not. The ancestors of both the Puritan and the Scotch Presbyterian had been tried in the furnace of affliction, had suffered persecution in the old world and endured hardness in the new. Their principles, confirmed by a long and painful experience of oppression, privation, exile and war, were inherited by their children, our fathers. Those who migrated to this then terra incognita through the howling wilderness, and battled with cold and hunger and poverty, with the hostile white man and the lurking Indian, few in numbers, without resources and far from aid, and who manfully struggled for years against the great commonwealth of Pennsylvania, against the combined forces of Briton, Tory and savage; whose wives and children, and aged ones, when

forced from their lands, after witnessing the terrible massacre by one crushing blow of father and son and every able-bodied man, returned again through the trackless forest, unrivalled in their courage and fortitude, and established for us a happy home, were no common men."

Their labor, their valor, their constancy, are above all praise. Their moral virtues, honesty, sobriety, love of order, humanity and benevolence are abundantly set forth in the laws framed and executed by themselves. The survivors of the massacre bore ample testimony to the character of the original inhabitants. Mr. Burret, himself a pious and trustworthy man, the grandfather of Mrs. H. Alexander, said they were excellent people, whose equals will not soon, if ever, be found here again. The testimony of the late Judge Hollenback was equally explicit. Such, indeed, we might reasonably expect. They were born and raised in the land of steady habits, were the sons and daughters of the honest yeomanry of Connecticut, not therefore of towns; not gold-hunters or greedy speculators, or reckless adventurers, but the young, enterprising part of a rural population, whose parents were ministers, deacons, and members of evangelical churches. They came to fell the forest, cultivate the land and establish society on the banks of the Susquehanna, where, under a more genial sun, and on a more fertile soil they might enjoy all the privileges of their ancestors and transmit to their posterity a home possessing all the characteristic excellencies of New England.

Of Captain Stewart, the leader of the Scotch-Irish company who settled in Hanover, his pastor, the Rev. John Elder (who from the singular necessities of the

times was also colonel commanding in defence of the frontier) writes to the Governor of Pennsylvania: "In the removal of Captain Stewart your excellency has lost a true patriot, an able officer, and a brave soldier. A good Christian, Captain Stewart was a ruling elder in the church, and his companions, or many of them, communicants."

The white settlers who took possession of the land in the southern part of the territory occupied by the Presbytery of Luzerne, were led thither, for the most part, by the coal trade; few settlements had been made in the southern part of Luzerne, Carbon, and the greater part of Schuylkill counties, until the production of coal began to attract the attention of enterprising men. None of our churches antedate the coal trade on the Lehigh and upper Schuylkill.

German settlements had been made in the county south of Carbon as early as 1741, at Bethlehem and Northampton 1762. Both of these places were in Northampton county; Lehigh was constituted a county in 1812, and the name of Northampton gave place to that of Allentown in 1838. From Bethlehem, which has been one of the most prominent Moravian settlements in this country, missionary efforts had been extended to the Indians living north of the Lehigh and on the Susquehanna, before white settlers had found their way there. These efforts had been fruitful of good, both at Gnaudenhutten and Wyalusing; but both missions were soon broken up by Indian wars. The converts were scattered or slain, and the villages destroyed. The tradition obtains in Plymouth, in Wyoming valley, that Zinzendorf (Nicholas Louis) preached in that locality. It is

generally believed that David Brainard, the devoted and successful missionary to the Indians, who during the years of 1744-5 made his headquarters at the forks of the Delaware, visited the Wyoming valley. His diary speaks of three visits to the Indians on the Susquehanna, but some of these entries mention Shamokin as a point visited, which is far south of Wyoming; on the other hand Mr. Brainard was especially a missionary to the Delawares who, at that time, although not the original owners of the lands, occupied the Wyoming and adjacent valleys. The writer finds nothing to make it absolutely certain that Brainard's visits were to the upper Susquehanna. There is the same uncertainty as to the locality visited by the Rev. John Seargent. His journal may refer to the Susquehanna and Delaware north of Pennsylvania. It has been claimed that this Mr. Seargent was the first missionary that visited the northern part of the territory occupied by the Presbytery, which may, indeed be true, but the diary of the Rev. Mr. Seargent, who is said to have been the first minister and a Presbyterian, who preached the gospel in Wyoming valley, does not afford proof of the fact.\* The services are described in this diary as having been conducted in Wyoming valley and at Susquehanna on successive Sabbaths, which would have been much easier to do in York State than in Pennsylvania.

\*Dr. Parke's History of Pittston Church.



V.

SUSQUEHANNA PRESBYTERY.

THE Presbytery of Susquehanna, which up to the date of the Luzerne Presbytery's organization, occupied a considerable part of the territory of the new body, cannot be overlooked when we attempt to gather up the facts and influences which gave character and complexion to its lineal successor and to a large part of its functions. It is not enough to understand the general character of the individuals who entered the new organization; their previous associated relationship must also be taken into the account.

In what has been written above concerning the people who settled in northern Pennsylvania from the original Connecticut colony, and adjacent parts of New England,—especially what we have quoted from the Rev. Dr. John Dorrance's sermon, delivered in 1853,—we learn the general character of these early pioneers, and in the satisfactory history of the Presbytery of Susquehanna, written more recently by a member of that ecclesiastical body, we learn something of their associated work, in giving the gospel to the new settlements which they made on the Susquehanna and contiguous valleys.

The Rev. C. C. Corss,\* author of this history, was born in Greenfield, Mass., 1803, graduating from Amherst college, 1830. He spent some time in teaching,

\*Since this portion of the history was written he passed into his rest, May 20th, 1896.

after which he was graduated from Princeton Theological Seminary, was ordained as an evangelist by the Presbytery of Susquehanna, August 27, 1836, and for more than two years was stated supply of the Kingston church, which is on the west side of the Susquehanna opposite Wilkes-Barre; and he was connected with the same Presbytery until it was dissolved at the reunion, when he became a member of the Presbytery of Lackawanna, doing excellent work for a part of the time, however, in ministering to a Congregational church. This brother has enjoyed the esteem of his brethren, as a man of intelligence of high order, devotion, and sterling integrity. Therefore, in writing the history of his Presbytery, much of which he was, and nearly all of which he saw, he gives perfectly reliable information. In a communication recently received from him by the writer, his mind seemed to be clear although he is now in his 93rd year; but he said that mental effort was burdensome to him.

Until very recently there were a trio of the early members of the Susquehanna Presbytery, aged respectively—Ebenezer H. Snowden 95, Alexander Heberton 92, and C. C. Corss 92. All of them had been at least acting pastors of the Kingston Presbyterian church, and were alumni of Princeton Theological Seminary.

From Mr. Corss' History of the Presbytery of Susquehanna, the following facts are gleaned: viz.,

The churches organized north of Wilkes-Barre were mostly congregational in their proposed government; there were, however, exceptions to this general usage; a nominal exception among them being the church of Wyalusing, organized by the Rev. Ira Condit, a missionary sent out by the General Assembly. This church,



organized 1793, is believed to be the first Presbyterian church in northern Pennsylvania. In 1809 Wyalusing became Congregational, remaining so till 1831, when it again became Presbyterian.

Perhaps the most steadfast Congregational church was organized by that celebrated colored minister, the Rev. Lemuel Haynes in Poultney, Vermont, Feb., 1801, consisting of three families, about to migrate to what has since been known as Smithfield, Bradford Co., Pa. The first sermon preached to this church was by the Rev. James Wood, of the Connecticut Congregational Missionary Society, in 1802, when, amidst the most primitive surroundings, he administered to the transplanted church the Lord's Supper, spreading for it a table in the wilderness.

In 1802 the Susquehanna Association was formed, consisting of five ministers. This new association issued a circular to its churches "On the importance of Christian professors being awake to religion." The evidence is wanting that this letter effectually aroused the adherents of the association, for, so far as documentary evidence of the condition of things appears, there was no improvement. This was the last general effort of the association, as such, to make its influence felt. But Mr. Corss tells us that on Nov. 2nd, 1810, the Luzerne Association was formed at the house of the Rev. Ebenezer Kingsbury, in Hartford, Susquehanna county, Pa. "It was," he says, called Luzerne Association because all northern Pennsylvania was then called Luzerne. At the first meeting there were present Ebenezer Kingsbury, from the church at Hartford; Ard Hoyt, from the church at Wilkes-Barre

and Kingston;\* Manasseh Miner York, from the church at Wysox, and Joel Chapin, whose field is not designated. Seven churches were represented by delegates, viz., Daniel Hoyt, from the church at Wilkes-Barre and Kingston; Aden Stevens of Wyalusing; William Johnson of Orwell; Moses Thatcher of Hartford; Joshua W. Raynsford, of the 1st church of Bridgewater, (Montrose); Henry V. Champion, of Black Walnut Bottom; and Joshua Mills, of the 2nd church of Bridgewater. This association framed a Confession of Faith which, so far as it goes, is fully in accord with the Westminster standards.

The records of the Luzerne association up to 1817 show an increase in its membership of ministers and churches from time to time, and fidelity and zeal on the part of pastors. The people too, in view of their limited means and arduous toils, seem to have appreciated gospel privileges; and sometimes the hearts of both pastor and people were made glad by reason of refreshment and ingathering; but frequently pastors had to abandon their fields on account of inadequate support. Stately churches were not erected, and in many cases, none at all. The people worshipped in private houses, in barns, and wherever they could find shelter. There is a tradition that a young family named Fawcett, whose first child was the first white child born in Hector, N. Y., rode with it on horseback down the Susquehanna river 175 miles, to secure for it the ordinance of baptism.

From the frequent changes in the names which the brethren in northern Pennsylvania assumed in their associated capacity, we infer the existence of a spirit of

\*No ministers from Wyoming Valley appear to have been connected with the Susquehanna Association.

unrest. These brethren were earnest and conscientious men. They aimed to be consistent with the sentiments and usages to which they subscribed, therefore they found themselves, at times, embarrassed and restrained in following the courses which seemed to be demanded by the wants of their field. Independency in church government, and especially in the aggressive work of the church, runs contrary to Christian consciousness and experience. Wherefore wherever the advancing army of the Lord makes conquests over the powers of darkness, there the theory of Independence has yielded to the demand for co-operation and for mutual control and responsibility, at least so far as to recognize voluntary association, which becomes efficient according to the approximation which it makes toward the recognition of fixed law, providentially or scripturally indicated. Congregational associations, local, state, or national, move so far in the right direction, and testify against the theory of Independency. The noble work of the American Board of Commissioners of Foreign Missions testifies to the advantage of such law, as against Independency.

In the year 1817, our brethren of the Luzerne association seem so far to have recognized the law which calls for combined operation of the whole body of associated believers, and the subordination of the parts to the whole, that they took the following action, of which they had for two years been considering the expediency: "At a meeting of the Association at Colesville, a village in Windsor township, N. Y., September 16, 1817, they resolved to change the name of the Luzerne Association to that of the Susquehanna Presbytery." It appears,

however, that so far as the local churches were concerned, this action was followed by no change in their management; even such as had been organized as Presbyterian, but had coalesced with the Congregational usages, continued in the same manner of administration. Mr. Corss says, "We find no Presbyterian church in the body till March 3rd, 1821, when the Rev. Manasseh Miner York, and the Rev. Simeon R. Jones organized one with the Presbyterian form in full, in the township of Wells, Bradford county, Pennsylvania." The Presbytery of Susquehanna met in Wells on June 19th, of the same year, and the body seems to have been greatly cheered by reports of revivals in quite a number of its churches. The Lord seems to have blessed the labors of his servants, although their places of worship were of the rudest kind, and far from convenient, yet the people heard the word of the Lord gladly.

Mr. Corss says further, "The Association had borne the name without the form of a Presbytery for four years. By this time the people had become accustomed to the name of Presbyterian, and would be less disinclined to take the form. Accordingly, at a meeting in Hartford, September 18th, 1821, a resolution was passed to seek admission into the Synod of New York and New Jersey." The following is an extract from the minutes of that meeting:—

"The Susquehanna Presbytery, consisting of six ministers able to labor and two unable, and having under its care twenty-four feeble churches, and covering nearly one hundred square miles,\* and embracing about forty thousand inhabitants, lamenting the needy state of these

\*The meaning must be, one hundred miles in every direction.

precious souls, and conscious of their own weakness and inability to afford the requisite relief, one year since took under its serious consideration the subject of seeking a connection with the churches under the care of the General Assembly. After much inquiry and prayerful reflection, not being able to devise any plan of equal promise to increase the means of sound Christian instruction in their needy and extensive region, and to advance the interests of their Redeemer's kingdom:

“1. Resolved, That we will seek a connection with the churches under the care of the General Assembly.

“2. Resolved, That this body will adopt the Confession of Faith and Book of Discipline of the General Assembly.

“3. Resolved, That we will seek a connection with the Synod of New York and New Jersey, and endeavor to have the minutes of the Presbytery so formed that they may be accepted by the Synod, provided the individual churches be allowed to manage their own concerns in their usual, or Congregational, manner.

“4. Resolved, That the Rev. Cyrus Gildersleeve, Rev. Simeon R. Jones, Rev. Lyman Richardson, and brother Henry V. Champion, be a committee to carry forward an attested copy of the minutes of this Presbytery to the Synod, at its ensuing session in Newark on the first Tuesday of October, and use their endeavors to obtain the connection desired.”

The desired action of the Synod was secured, “the plan of union” then being in operation, and while the Presbytery or body received by the Synod was not so thoroughly revolutionized as might have been expected,

the movement was significant, and ultimately determined the ecclesiastical status, not only of the Presbytery we are considering especially in this narrative, but of a multitude of churches in northern Pennsylvania, and finally secured for the destitute territory, over which the petitioners yearned so intensely, what they prayed for, and for the Presbyterian church important and efficient factors in her divinely appointed work.

Among the twenty-four churches of the Susquehanna Presbytery Wilkes-Barre and Kingston are included; they occupied the southern limits of the Presbytery, the northern part being the New York state line. The churches of Salem and Palmyra, in Wayne county on the east, and Wells and Bradford county on the west.

The few faithful and devoted men in charge of this extensive field, cultivated it, as well as it was possible with their numbers and appliances for work. From time to time additional help was secured. Some ministers were raised up in their own bounds. In their urgent need of more ministers they were not careless about the men they accepted, but seem to have subjected every new comer to a rigid examination as to his qualifications for the gospel ministry. Nor was discipline in the local churches relaxed, but faithfully administered. The purity of the church was regarded as an absolute necessity.

The evidence of the vitality and aggressiveness of the Presbytery of Susquehanna appears in the fact that, while obliged to give up some of its ministers to other Presbyteries because its own churches could not sustain them, we find it organizing new churches, receiving from time to time more ministers, and licensing young men, among them Joseph Huntington Jones, a graduate of

Harvard University, in 1822. The same year Mr. Jones entered Princeton Theological Seminary. He was ordained April 29th, 1824. After performing some missionary work in the region of Wilkes-Barre, Mr. Jones became stated supply of the Woodbury church, N. J. Subsequently his career as a prominent and honored minister of the Presbyterian church is well known. He died Dec. 22nd, while secretary of the Assembly's "Disabled Ministers' Fund."

At the same time the Presbytery licensed Mr. Jones, two others were also licensed, viz., Ambrose Eggleston and Erastus Cole. The latter was ordained and dismissed to the Presbytery of Columbia, N. Y., September 24th, 1824.

We find the Susquehanna Presbytery, in April, 1826, licensing two young men from two of the most important families in Wyoming valley, both connected with the Wilkes-Barre church and prepared for college at the Wilkes-Barre Academy, subsequently graduates of Princeton College and Theological Seminary. This event was significant, when it occurred, as it then indicated the conditions that had preceded it in the church, in the families, and in the community to which these young men belonged; and significant to us now, who look back over the career of these young men who were then receiving the sanction of this Presbytery, to go forth to make trial of their ability to preach "the glorious gospel of the blessed God." They were, respectively, Zebulon Butler and John Dorrance. They began their work in the same general region in the far south and were fully inducted into the ministry in Mississippi, where God blessed their labors from the beginning. Mr. Dorrance

was ordained November, 1827, at Baton Rouge. Mr. Butler was ordained April 5th, 1828, pastor at Port Gibson, where he remained till his death, which took place Dec. 23rd, 1860. In 1849 Lafayette college had conferred on him the degree of D. D. The Rev. John Dorrance returned north to the Presbytery which had licensed him in 1831, and became pastor of the Wysox church. In 1833 he became pastor of the Wilkes-Barre church which he served till called higher, April 18th, 1861. In 1859 the College of New Jersey honored him with the degree of Doctor of Divinity. Of him we will have more to say, as one of the founders and honored members of the Presbytery of Luzerne.

The reports from the churches of the Susquehanna Presbytery, presented April, 1832, were generally of an encouraging character; times of refreshing had been enjoyed by many of them, and the tendency indicated in the Presbytery seems to have been in the direction of stricter Presbyterianism. The questions which were then agitating the Presbyterian church at large attracted attention, and party lines began to appear. The brethren of Susquehanna Presbytery generally, sympathized with the party denominated "Old School"; but there were exceptions, especially in the more eastern counties of the Presbytery, and when a division of the territory was asked for, the Presbytery of Montrose was formally constituted by the Synod of New Jersey, Oct., 1832,\* consisting of the counties of Pike, Susquehanna and Wayne, leaving in the original Presbytery Bradford and Luzerne (Wyoming was not then constituted). This

\*The Synod of New York and New Jersey had been divided by the General Assembly in 1828 and the Synod of New Jersey was formally constituted in Oct., 1828.



division made both Presbyteries more homogeneous, if it did not subsequently promote fraternal co-operation with each other as Presbyteries.

The action of the General Assembly in 1837 resulted in making the division line between the Presbyteries of Susquehanna and Montrose more distinct, and in enlisting champions on both sides of it to defend all that it implied to them respectively. Prominent among these were Judge Jessup of Montrose and the Rev. Dr. John Dorrance of Susquehanna.

The next division of the territory of the Susquehanna which was made necessary by the development of the coal trade in Luzerne county, especially its southern part, and in Carbon and Schuylkill counties, we have already noted in the organization of the Presbytery of Luzerne. We have introduced here the above statements with regard to the Presbytery of Susquehanna, and its antecedents in order to a better understanding of the Providential manner in which the way was prepared for the work of the Presbytery we are endeavoring to portray. We have not, of course, been able to do ample justice to the devoted and useful men and struggling churches to which we have referred, and to some of them we will have occasion to turn our attention again as we proceed. The writer is indebted for most of the facts given above to the excellent History of Susquehanna Presbytery by the venerable Mr. Corss, whose work is well worth perusal; for while it is not a complete history of the Presbytery of Susquehanna, it is a good outline and is very suggestive.



## VI.

### MAUCH CHUNK AND THE REV. RICHARD WEBSTER.

WHILE it might be a more natural method to take up the different individual churches of which the Presbytery was composed in the order of their church life and importance, there seems to be a propriety in beginning with the pastor to whom his brethren have accorded the appellation, "the father of the Presbytery." The Rev. A. B. Cross says in the funeral sermon which he preached at the burial of the Rev. Richard Webster: "At his instance, the General Assembly was memorialized, and in 1843 constituted the Presbytery of Luzerne, and appointed him to preach the opening sermon at its formal organization." Soon after the departure of Mr. Webster to his heavenly rest,—he being the first of its members to cease from his earthly labors,—the Presbytery was called together in Scranton "to take into consideration matters connected with the death of Rev. Richard Webster, stated clerk of the Presbytery and chairman of the committee on Domestic Missions." Presbytery recorded "its grief at the loss of our greatly beloved brother, valued co-presbyter and stated clerk, an able and judicious counselor, a warm hearted and zealous fellow-laborer, and the founder of this Presbytery."

In view of these considerations, and the additional fact that, in no merely nominal measure, the care of all

the churches rested heavily upon Mr. Webster, we, therefore, following the example of the Assembly of 1843, place his name at the head of our list of those who were associated in the new Presbytery in loving fellowship.

The two more prominent centres of growth, in the earlier days of the Presbytery of Luzerne, were Wilkes-Barre on the north and Mauch Chunk on the south of the Presbytery. The vitality of the latter centre we trace to the man in the pulpit, and not originally to the large and influential congregation to which he preached. Not his circumstances, but his devotion, his spirituality and his love for lost souls, constrained by the love of Christ, fired his vigorous intellect and called forth his self-denying labors. This it was which made Richard Webster a power for good among all classes of men.

The man of whom we write had antecedents preparing him for his life work. We may not reap without sowing. He had received a Christian education, culture and care, in the admonition of the Lord. He was the youngest child of Charles R. and Cynthia (Steele) Webster, born July, 1811, in Albany, N. Y. His father being a prominent bookseller and publisher of an influential paper, his love for, and extensive acquaintance with literature was early acquired and was doubtless carefully directed by his godly parents, especially by his amiable mother, whose culture was received in the refined and pious household of her own favored parentage. His academic education was completed at Union College, N. Y., 1829, where he formed the acquaintance of such men as the Rev. F. D. W. Ward, D. D., who ever cherished a warm friendship for Mr. Webster and who

has borne strong testimony to his excellence of heart and life since his departure to his home above.

Mr. Webster's theological education was acquired at Princeton. To his diligence and proficiency there his seminary friends, the Rev. Benjamin J. Wallace and the Rev. Dr. C. Van Rensselaer bear strong testimony; the former speaks of his peculiar mental characteristics and poetic nature. To the sketch of Mr. Webster's life, given so fully and lovingly by Dr. Van Rensselaer in the introduction to Mr. Webster's History of the Presbyterian church in this country, which he edited after Mr. Webster's death, the present writer wishes to turn the attention of all, especially that of our younger ministers and candidates for the ministry, as said introduction cannot be reproduced here, and no abridgement can do it justice, or convey the salutary impression which a perusal of the whole sketch must leave on the mind of every interested and careful reader. Mr. Webster completed the full course at the Seminary in the spring of 1834, after which he offered himself to the American Board of Foreign Missions, and was accepted as a Missionary to India. But hindrances arose to his entrance upon that desired work, which, interpreted in the light of subsequent events, are now plainly seen to have been a part of the Master's leadings, wiser than his own plans or the policy of the American Board. God had other work for Richard Webster, in our own land.

Through the influence of the late Judge Porter, of Easton, Pa., Mr. Webster, after graduating at the Seminary, was induced to undertake missionary work in south Easton, where David Brainard, whose spirit he imbibed, had labored so successfully among the Indians

nearly a century before ; but the Master designed him for another field, and soon led him fifty miles up the Lehigh to a little dell where the Mauch Chunk creek runs swiftly down into the Lehigh, making its way through the gorge of the Mahoning mountains. In this narrow defile, traversed by the above named tributary on its rapid course to the larger stream, surrounded on all sides by overshadowing mountains, to the little hidden village on the Mauch Chunk creek that was there struggling into existence, Providence was directing the steps of Richard Webster ; not to extinguish his light, or repress his energies ; not to make his life a blank or shut him out from any worthy place in the church he so ardently loved. Far from it, as the event proved ; for God had given him that which would enable him to overleap the mountains and call forth the admiration of all who realize "How beautiful on the mountains are the feet of them that preach the gospel of peace and bring glad tidings of good things !"

Without seeking or even desiring fame, but constrained by the love of Christ to labor for the good of others and the glory of the Master, he built his monument so high, and made it so bright, that it has become alike conspicuous in the secluded valleys and over the mountains which shut them in by their towering height.

We have already seen that the coal trade on the Lehigh dates from about 1820, but its development was not rapid, for Miss Webster, in her History of the Mauch Chunk Presbyterian church, quoting from Dr. Edsal Ferrier, gives the population of that village in 1830 as nearly 700. Up to this time the population of this part

of the Lehigh was largely confined to those who were engaged in the production of coal, which was principally in the hands of enterprising Philadelphians.

The valleys on this part of the river were very narrow, and the uplands not regarded as productive, therefore not inviting to farmers. The settlements south of Mauch Chunk were principally German, so not of Presbyterian proclivity. This may account for the fact that considerable time elapsed after coal operations began before our church entered this field. The attention of Presbyterians in Easton and its vicinity was not at once attracted to Mauch Chunk, notwithstanding the two places were connected by canal. The attention of the church at Easton was finally called to Mauch Chunk by a letter addressed to its pastor by a citizen of the latter place, asking for counsel with reference to his personal salvation. The Rev. Dr. John Gray, pastor at Easton, responded, and in addition to such advice as his letter contained, invited the gentleman to visit Easton. This he did, and during that visit made a public confession of Christ as his Saviour, and was received into the church. Returning to his home, he at once interested himself in looking up the Presbyterians of the place, and soliciting them to unite with him and his wife—who had previously been a communicant—in a church organization, for the establishment of which in that important field the providence of God had been so manifestly preparing the way. The zealous work of this new disciple of the Master resulted in a petition reaching the Presbytery of Newton, which body at its full meeting, 1835, appointed a committee to visit Mauch Chunk and answer the prayer of the petitioners if they found all the requisite

conditions. On the last day of October two members of that committee were on the ground; viz., the Rev. D. X. Junkin, chairman, (who had expressed his willingness to go into that general field as a missionary two years earlier, but at this time had charge of one of the churches of the Presbytery,) and with him Elder Enoch Green, of the first church of Easton.

The next day, Sabbath, Nov. 1st, the following persons, the charter members of the church, were formally organized, viz., Mr. and Mrs. James Bigger, James Lesley, Mr. and Mrs. Abiel Abbot, Mr. and Mrs. Merrit Abbot, Mr. and Mrs. George Washington Smith, Mrs. Thomas Patterson, Mrs. John Wilson, John Simpson, Mrs. Margaret Youngs, Miss Agnes Youngs, Mrs. Daniel H. Connor, Miss Susan Hartz, Miss Mary Hartz, John Nichol, Alexander M'Lean, Mr. and Mrs. Robert Craig, John Lile, John B. Butler, Mrs. George Adair, and Nathan Patterson. At the same time three elders were elected, ordained and installed, viz., John Simpson, James Bigger and George W. Smith. When our church entered this important field, it found the Methodists already intrenched in Mauch Chunk. They generously opened the doors of their house of worship for the new ally, and between them and the Presbyterians there has always been maintained the most fraternal relations. Both organizations then found abundance of work among those already on the ground, and among the ever increasing numbers carried back upon the cars and boats which conveyed the coal to market, so adding to the toilers and to those who increased the capital and business of the region. Thus additional solitary places among the mountains would soon be made to blossom as

the rose, and upon them would be seen the beautiful feet of those who bring glad tidings of good things to come.

About a month after the organization of the Mauch Chunk Presbyterian church, Dr. Junkin returns. He is accompanied by a cherished Seminary friend whom he introduces to his recently made friends there. He is a man of slender frame, but commanding bearing, with an impressive eye, a thoughtful and benevolent mien. He had been in training to do an important work for that new community, and for others that soon were to be gathered in the region round about it, a work which, perhaps, no other man could do so well.

This man Dr. Junkin introduced to the Presbyterians of Mauch Chunk and proposed to them to accept his friend as a minister of the Lord Jesus Christ, to carry forward the work which had been inaugurated in their organization as a church.

He is presented to them as a man consecrated to the service of Christ, first by his godly parents in the covenant of baptism, and by his personal re-consecration when he voluntarily made the parental act his own. This was done early in life, but intelligently and heartily done, when he devoted himself to the gospel ministry. After years of preparation, aided by the most devoted and wisest men in the Presbyterian church, he had offered himself to the American Board of Missions to go to India, and now that he is providentially hindered from going to India, he is found offering himself to a department of ministerial work calling for still greater self-denial in some respects than would have been demanded of him if he had been sent to the Orient—viz., foundation work in our own land.



With such an introduction of such a man, no obstacle could be raised. Mr. Webster entered upon his work. At first only a part of his time could be given to the newly organized church; for there were already on the mountains, here and there scattered sheep away from the shepherd's care. These must be found; folds must be constructed and porters appointed for their protection, and for the nurture and increase of the flock. For this work no man in modern times had keener instincts, because none have more fully imbibed the Spirit of the Good Shepherd who laid down his life for the sheep.

The care so lovingly bestowed on the scattered sheep did not lead to the neglect of the partially folded flock. For, from the day that Dr. Junkin introduced Mr. Webster to the only church to which he sustained the relation of pastor to the day and hour of his release from earthly cares, that people was ever before his eyes and in his heart, from which daily petitions in their behalf arose to the Father of mercies.

At the first, Mr. Webster's pastoral charge was regarded as embracing Summit Hill, which is nine miles west of Mauch Chunk. Regular services were given to the people in this elevated part of his field. These were so productive of good fruits that in the year 1839 the members of the Mauch Chunk church residing in Summit Hill were organized as a church. One year earlier, that part of Mr. Webster's original field embracing the village of Beaver Meadow, had been accorded an organization. In the mean time Mr. Webster had, in April, 1837, received a formal call to the pastorate over the little flock to which he was introduced in 1835. It was for one

fourth of the time. The installation services took place in July, conducted by a committee of the Presbytery of Newton. Of the services on this occasion the newly installed pastor said: "Everything was appropriate and solemn, and we may well exclaim, 'Blessed be the Lord, for he hath showed me his marvelous loving kindness.'"

The labors of the young pastor were not only given with promptness to his home field, to Summit Hill, where 23 of the former members of the Mauch Chunk church had the gospel regularly preached to them, and the sacrament of the Lord's Supper administered twice a year, and at Beaver Meadow, where like services were rendered up to 1839, but in addition to these points, Tamaqua, in Schuylkill county, and Port Clinton, were served as frequently as possible; also Conyngham valley. This does not mean occasional sermons only, but general pastoral visitations, reaching every family and individual accessible, giving to all and every one kind and faithful personal instruction and appeals, ending with prayer.

The first division of labor, in addition to what, from the beginning, he sought to secure from the members of his session and members of his church, was brought about by the coming of the Rev. Daniel Gaston, a licentiate, who had been a student in Lafayette College and Princeton Theological Seminary. Mr. Webster had prepared the way for his taking hold of the work at Beaver Meadow, and he is there regularly inducted into the pastorate. Mr. Webster, as Rev. Dr. Benjamin J. Wallace testifies of him, "was passionately devoted to the Presbyterian church, holding our order and faith to be the very primitive form and mold of apostolic truth; he could conceive of nothing more noble and venerable than

Calvinism and Presbyterianism. Around the church he poured the wealth of his reverence, his imagination, and his affections," and yet, as it seemed to the writer, no man had a more Catholic spirit. But he wisely believed in preaching sound doctrine and carrying out our tried and approved order. Therefore we find the Presbytery of Newton ordaining and installing Mr. Gaston, and two years later, after having followed up Mr. Webster's work in Conyngham valley for a year, Mr. Gaston was installed pastor of the church there, which had been organized Dec. 19th, 1841, with 18 members.

The Conyngham church consisted of 18 members, most of whom had previously been regarded as members of the Beaver Meadow church, viz., Philip Winterstene, William T. Rhoads, Archibald Delsney, James Gilmore, Mary Winterstene, Amy Rhoads, Letitia McCarty, Jane Sterling, Martha Shelhammer, Mary Muncey, Keziah Brundage, Cornelia Godfrey, Martha Kan, Mary Sterling, Margaret Winterstene, Sarah Ann Miller, Jane Miller, Elijah Cramer.

Philip Winterstene was installed a ruling elder. The Rev. Daniel Gaston continued in charge of this church in connection with Beaver Meadow till 1844, in the mean time, viz., 1843, the Presbytery of Luzerne was constituted and these churches became constituent parts of the same. Mr. Gaston's work in them had been prospered to their enlargement. He afterwards built up a respectable church in the suburbs of Philadelphia, and has been honored in having the organization he effected bear his name. His earthly labors ended April 28th, 1865, and "his works do follow him," for he was a good man and a faithful minister.

The Rev. James G. Moore, born near Johnsburgh, N. Y., 1813, a graduate of Lafayette College and a Princeton Seminary student, was ordained by the Presbytery of Luzerne April 16th, 1845, and installed pastor of the Beaver Meadow church, which had, in its report of 1844, shown a large increase in its membership, the number of members reported being 68. Mr. Moore's field does not seem, as Mr. Gaston's did, to embrace Conyngham valley, but by the direction of Presbytery he took into his field some other of the places which shared the earnest attention and labors of Mr. Webster. He gave more time to Hazleton, the growing importance of which he duly appreciated, as he brought fully before his brethren the wants of the whole of the southern part of the Presbytery. His knowledge was personal, and his interest in all the destitute parts of his wide field was hearty and practical.

That part of Mr. Webster's original field known as Conyngham valley (entire) and more recently a part of Mr. Gaston's charge, was, after Mr. Gaston's relinquishment of it, occupied by Mr. Darwin Cook, a licentiate of the new Presbytery. Mr. Cook had been prepared for college under the direct supervision of the Rev. John Dorrance, at the Wilkes-Barre Academy, and it was through the ministry of Mr. Dorrance in Bradford county that he probably had been led to seek preparation for the gospel ministry. He graduated at Lafayette College and Princeton Theological Seminary with the same class (1845) of which Mr. Moore was a member. Mr. Cook was directed by Presbytery to give one Sabbath each month to missionary work in White Haven, a point to which the attention of both Mr. Webster and Mr.

Dorrance had been directed, and in which they had become mutually interested. In Feb., 1846, the Presbytery of Luzerne ordained Mr. Cook as an evangelist, and as such we find him doing earnest and faithful work, not only in Conyngham valley, but on the Lehigh at White Haven, and on the Susquehanna at Nanticoke, where the people invited him to give them half his time and promised one hundred dollars salary. Mr. Cook also labored in the Schuylkill valley from Tamaqua almost to Pottsville during his six years, after which he returned to his native county, Bradford, and became pastor of the Rome church in 1851, and in 1858 of the Wyalusing church, retiring as pastor *emeritus* 1885. He died at Stockton, Sept. 13th, 1888, much esteemed as a man and minister of sterling devotion and integrity. One of his sons became a minister, viz., the Rev. Milton Lewis Cook. The Rev. Philip B. Cook, M. D., was his brother.

Summit Hill church, after its organization, May, 1839, was regularly supplied by Mr. Webster till the spring of 1842, when William E. Schenck, a licentiate of the Presbytery of New Brunswick, was engaged for a season to do missionary work at Summit Hill, Tamaqua and Port Clinton. In the narrative to the Presbytery of Newton, April, 1843, Mr. Webster says, "The missionary collection" (in the Mauch Chunk church) "has been larger than in any previous year. With a portion of it we sustained for three months a preacher at Summit Hill and Port Clinton, and as a fruit, the former place is now supplied with preaching of the gospel every Sabbath, and is nearly as well able to sustain a pastor as we are ourselves."\* The item just quoted is significant. The

\*Miss Elizabeth Webster's History of Mauch Chunk Church.

little church to which Mr. Webster was introduced in Nov., 1835, and from which he went forth with the glad tidings of the gospel in almost every direction, is now, in 1842, surrounded by other churches, as Beaver Meadow, Summit Hill, Conyngham valley, and other established preaching places which were soon destined to become the homes of still more influential churches, such as Tamaqua, Hazleton, White Haven and Weatherly. To properly care for the work already developed, and promptly extend it, he saw, as perhaps no one else did, the urgent necessity for a new Presbytery, and the importance of having its territory embrace, as far as possible, the entire contiguous anthracite coal region of Pennsylvania. Although the Rev. John Dorrance, pastor at Wilkes-Barre, was not so much impelled by his immediate surroundings at that time to move in behalf of a new Presbytery, and was more restrained by his association with brethren from whom the proposed movement would in a measure separate him, he yet saw the wisdom of the proposal. The erection of the Presbytery was accomplished with his co-operation, and while his life continued he was always a recognized leader in its operations.

The first report from the Mauch Chunk church to the new Presbytery gives its membership as 99. Soon after the beginning of Mr. Webster's labors in Mauch Chunk, there were evidences of the Spirit's presence, and souls were brought to Christ, whom he constantly and lovingly held up in all his ministrations, whether in the pulpit, in the family, or in personal visitations.

In the spring of 1838, Mr. Webster and Miss Elizabeth Cross of Baltimore were married. This marriage resulted in such domestic felicity as might be expected by

such as knew them, and were acquainted with their honorable, intelligent Christian parentage and education, their own attainments, principles and habits, especially their Christ-like temper. The public testimony of one who knew them intimately, through their entire domestic career—a testimony confirmed by many others,—was one that might well be expected. He says of the husband in his relation to the home established by this marriage: “In a home of more than usual affection and felicity, Mr. Webster found rest amid his toils, and solace in his trials. A fonder, happier, or wiser husband and father the writer has rarely known.” It was, and continues to be, a model home with all its inmates alike its ornaments. The only survivor among the original ministers and their wives, who constituted the late Presbytery of Luzerne, Mr. Webster’s immediate successor says with regard to Mrs. Webster’s influence beyond her own household, “Mrs. Webster, of whom I would love to speak, but who would not be willing that I should say what I owe of gratitude and love,—of all my helpers she was the most faithful and wise; she saved me from many a mistake and helped me when no one else could have been of any assistance. Much of my success in my ministry at Mauch Chunk I owe to her.” Many other young ministers received aid from her helpful suggestions, while enjoying her hospitality.

As Mr. Webster was from time to time relieved of the ministerial care of the more distant parts of his field, he gave special attention to intermediate points, many of which he regularly visited and supplied on Sabbath afternoons and during the week, frequently walking to and from these places.

To new places, Mr. Webster's benevolent countenance, his genial bearing and reputation for disinterested Christian zeal, always secured for him a hearty welcome, the cordiality increasing with the growing familiarity. None questioned his motives, nor was it necessary for him to assert his love for the Master, or for the people.

The Mauch Chunk church has always had an intelligent, working session, although for some time it was small in numbers, e. g., from 1838 to 1842 it consisted of the pastor and Mr. George W. Smith. During this period, however, the sessional records "show a vast amount of work done thoroughly and faithfully." At that time elder Smith conducted Sabbath services in the absence of the pastor. April 13th, 1842, Mr. John Ruddle and Dr. John D. Thompson were elected elders.

In the history of this church, carefully written by a daughter of its first pastor, we find the following with reference to its session. She says: "We notice first, the extreme care of session in receiving members into the church. In the formative years, great wisdom and discretion were needed in admitting persons to the communion of the church. No doubt our church owes much to the decided action and careful deliberation of the men who constituted the session. There was no undue haste in this important matter, but there was most careful and thorough examination. When there was any doubt of the knowledge of spiritual things, the person was held back for a time and instructed by the pastor. When there was a shadow on the reputation, the person was refused admission until truly penitent, and all was cleared away. The session also watched over the members of the church with loving interest. The purity of the church



was very precious to them, and they guarded it with jealous care, that, if possible, not even one spot should mar the purity of the church of Christ. Carelessness in attendance upon public worship, disregard of the Lord's Day, speaking reproachfully of one's neighbors, tavern keeping, intemperance and profanity, were all brought before the session. If continued, a member of the session was appointed to visit and admonish the erring one. If the admonition was neglected, the offender was cited to appear before the session and answer the charge." It is in evidence that no judgment was rendered until after a careful, orderly and prayerful investigation had been made. A thorough sessional, as well as pastoral visitation was made frequently to every family of the congregation. In 1852 Elder Ruddle resigned, and in 1854 Dr. Thompson died, and from the latter date until 1856, the pastor and elder Smith constituted the session.

During Mr. Webster's ministry, there were several periods which caused him the deepest solicitude, times of apparent reaction after some seasons of more than usual spiritual awakening and ingathering. These quickened the pastor's diligence and prayerfulness. From the recent settlement of the village, its mixed population, and the variety of motives which brought the people together and gave bias to their sentiments and pursuits, it was not to be expected that perfect accord and the most efficient work could be secured at once in church activities; but Mr. Webster's wise and devoted ministry accomplished much in that direction. Many seasons of revival were enjoyed as the result of the pastor's labors, and his people's co-operation. Outside human help was seldom, if ever, invoked. As the church grew in numbers, it grew in stability, based on divine truth.

The Sabbath School was recognized as an important agency in upbuilding, and its operations were carefully directed by the responsible authorities of the church, who have maintained the teaching of the "form of sound words" which the Spirit has so honored, in the work which the Presbyterian and kindred churches have been the means of doing in the world for human salvation, and civil and religious liberty.

The history of the Sabbath School in Mauch Chunk, from which all the Sabbath Schools in Carbon county had their origin, is a matter of importance. While started by a Presbyterian, it antedates the organization of our church ten years.

In 1835, Mr. Joseph P. Engles,\* then in Mauch Chunk, was the means of inaugurating the work and securing the necessary supply of books and other things.

Of course, in the absence of any organized church, it was a union school. When the Methodist church came into existence, and had secured a house of worship, their co-operation ceased, leaving the Presbyterians and Episcopalians in union, who worked harmoniously under superintendents, Asa L. Foster, William H. Sayre, Nathan Patterson, and James W. Barnes. The school prospered under this management for several years. When the Episcopalians withdrew, that left only Presbyterians, the original active element. The first record of sessional supervision was made May 8th, 1839. The careful study of the catechism was provided for in the school. Other schools were early arranged for at all the regular preaching places occupied by Mr. Webster; and in maintaining them the members of his session were active and persevering.

\*Subsequently, 1839-1867, Publishing Agent of the Presbyterian Board of Publication.

At Mauch Chunk, the session was formally made responsible for the regulation of the school, Feb. 16th, 1840,\* and rules were then adopted for its management. Mr. Nathan Patterson was then superintendent, and continued in that office till 1844, when the same duties were assumed in Summit Hill, which then had become his residence. Elder Ruddle was made superintendent in 1845, Mr. Lewis Hoyt 1848, Mr. George W. Helme 1849, Mr. J. H. Siewers performed the duties of the office after Mr. Helme's removal from Mauch Chunk. Mr. Charles G. Rockwood was next appointed, and superintended the school till he left Mauch Chunk in 1857.

During Elder Rockwood's superintendency, the Sabbath School was moved into the lecture room of the new church, which gave it an impetus. The faithful superintendent says in his report in the spring of 1857, "Our school prospers and is, perhaps, larger than ever before. We have on the roll 290 scholars, and 31 teachers. The teachers keep up, with interest, a weekly meeting for study, which is well attended."

After Mr. Rockwood, Mr. A. G. Broadhead filled the office for a period of a quarter of a century, and when he retired received the thanks of the session for his long, efficient and acceptable service. Mr. Broadhead's term of service extended beyond the life of Luzerne Presbytery, and covered a troublous period in the history of our country, and several changes in the pastorate of the church, which indicates acceptable and wise management, meriting the thanks given to him by the session at the close of his service.

\*Rev. Dr. Ferrier's Historical Sermon.

Pastor Webster, during the greater part of his ministry, labored under the disadvantage of having a house of worship that was inadequate to the wants of the field. It was erected soon after the missionary work began in Mauch Chunk and the regions round about, when the town was small and the people generally poor, and during troublous times in the Presbyterian church in this country; when as yet our noble and beneficent Board of Church Erection had not been born: when the growth and stability of the little town was not yet certain: therefore this structure soon proved too small. It was, however, substantial, being built of stone, and to those whose hearts, within these stony walls, had so often been made to swell with gratitude to God and with love to each other, it was a good and attractive place, where they fondly lingered.

Yet, as early as 1847, the enterprising women of the congregation inaugurated measures for providing means for a more commodious sanctuary. These were not only successful in that direction, but also in calling into activity and deepening the zeal of several young ladies whose earnest helpfulness has continued and increased even down to old age. These ladies are pointed out as illustrious examples of faithful stewardship.

It was, however, nearly ten years before the completion of the new and commodious house of worship, which was built in a defile of the mountain, over a rushing stream whose unceasing music also praises God. The voice of the beloved pastor whose faithful instructions and whose tender and pathetic appeals had gone forth for a score of years from his very heart was never to be heard in the new house. But the echo and memory of its

utterances have not yet died away in the minds of those to whom they were originally addressed, the faithful men and women whom God has raised up to carry forward, through the agencies of the new sanctuary, the work of the devoted Webster, "who being dead, yet speaketh."

Mr. Webster, as a presbyter, or member of other ecclesiastical bodies, notwithstanding the disadvantage of his ever-increasing deafness, was always influential, because of his thorough acquaintance with the whole range of subjects to be considered, his good judgment, the directness and ability with which he approached the particular topic to be discussed, and his ever Christian and courteous spirit and address, spiced with his characteristic wit and humor. It need not be added that he was a popular member of ecclesiastical courts. There are some still living who remember an occasion in the Synod of New Jersey, when the question of dividing that Synod was under consideration. Some of the brethren recoiled from the long, perilous, and fatiguing journey necessary to reach meetings among the mountains in eastern Pennsylvania, and the large missionary aid needed in that part of the Synod, and they earnestly pleaded for division. Mr. Webster, without having heard a word that had been said in the discussion, arose in his place at the proper time, and, seeming to have been fully aware of the drift things were taking, characterized the spirit of the movement in one of the most facetious and trenchant speeches the writer ever heard. The Synod was not divided in his day.

In playful repartee with his brethren he was a master. But there was no bitterness in his witticisms—nothing calculated to give pain to those at whom they were so

pleasantly aimed. If Mr. Webster ever had any misunderstanding with any of his ministerial brethren, the writer never knew of it. They all loved him and he loved them. The Presbytery of which he was the respected father was indeed fraternal. The Rev. Dr. C. R. Lane, a prominent member, in writing to Mrs. Webster, long after her husband's death, asks, "Was there ever such a Presbytery" (in this respect) "as Luzerne?" It certainly was a delightful body of men.

Mr. Webster, as a preacher, was methodical, instructive, plain, and eminently practical in his presentation of the gospel. None who heard him questioned his love for the truths he uttered, or his judgment as to their importance to those whom he addressed. He was not a speculative or philosophizing preacher, but delivered his message as from God, without leaving the impression that he himself questioned it, and was reasoning himself into the cordial belief thereof. He evidently was not found in the pulpit for the purpose of personal display. He wanted to secure attention, in his own country, to that gospel which he would gladly have carried to India, regarding it as no less precious or necessary at home. He ceased not to commend it with the deepest solicitude, to the very hour of his departure, to those around him and those whom he could reach by messages of love.

The consciousness to which he was so unexpectedly and recently awakened,\* viz., that the time had come for his separation from one of the happiest of earthly homes, and one upon which no such dark cloud had before risen, did not in that trying hour wholly occupy his loving

\*Mr. Webster's illness was of such a character as to awaken no fear of a fatal result until a short time before the end came.

solicitude. It also embraced his congregation, especially members of it for whose salvation he was so anxious. These were in his heart and in his last prayers, and to some of them he dictated loving appeals from their dying pastor. From him the sting of death had been averted. When death approached to do his work he did not know him, and was not alarmed when made aware of his presence. His abiding affection for the loved on earth, and his interest in them, were in no measure lessened, but his realization of and delight in the yet unseen things above were greatly increased. Thus the Rev. Richard Webster ended his earthly ministry, June 19th, 1856, when a little less than forty-five years of age, with an established reputation, an acquired experience, and with increased facilities for prosecuting his pastoral work secured, but not yet used. His earthly sun set at noon-day. His last sermon, which was so impressive that some members of his congregation regarded it as prophetic, was with reference to Enoch's communion with God and his translation to glory.

Many pages might be inserted relative to the remarkable close of Mr. Webster's days on earth, but passing by others equally to be noted, the testimony of Elder Charles G. Rockwood, the intelligent and devoted Sabbath School superintendent, will only be given here. Mr. Rockwood, after giving a just and appreciative sketch of the character and worth of his late beloved pastor, says: "I was permitted to be with him for the last ten or eleven hours, and a greater privilege is seldom enjoyed in a lifetime. No written narrative of peaceful death-bed scenes ever gave me such a realizing sense of the value of a good hope in Christ and daily consecration

to God as a preparation for death. There was not a fear or a doubt. His mind was calm and composed, though active and fully awake to his nearness to eternity; yet all was peace, and joyful anticipations for himself and cheerful trust in God for his family and his church."

In addition to Mr. Webster's missionary and pastoral labors he had written considerable—mostly the result of patient and extensive research—with reference to the planting of our church and her institutions in this country.\* Although his work in this direction was not completed, he left much valuable information, a part of which was published about as he left it, under the supervision of his life-long friend, the Rev. Dr. Cortland Van Renselaer, also of precious memory. His ministry resulted in raising up successors in the sacred office. His family consisted of his wife, (who still lives, and does much for the furtherance of the work her husband inaugurated), with five sons and three daughters, the last born a short time after her father's death. The eldest son, John Cross, died in childhood. The second son, Charles Edward, was early inducted into the Eldership of his father's church. He subsequently performed the duties of the office in Pottsville church, and now is an elder of the South Bethlehem church. In all these places he is highly esteemed for his official faithfulness and as an honored business man.

Mr. Webster's third son is the Rev. William S. C. Webster, D. D., who was licensed by the Presbytery of Luzerne, after completing the full course of study in

\*He also published A Digest of the Deliverances of the General Assembly. Owing to the fact that the full text of these several deliverances were not printed in full in his Book it did not retain the regard to which it was entitled.



Princeton College and Seminary, and, subsequently, after spending some time in teaching, and as stated supply of Paris church, Kentucky, he was advanced by the Presbytery of Lehigh as minister of the Weatherly church, a part of his father's original field. He is now pastor of the Inslip church, Nassau Presbytery, N. Y. His record indicates his fidelity to his father's church, and his success in its service. The Rev. Richard B. Webster, the fourth son of the Mauch Chunk pastor, is now the successful and honored pastor of the Westminster church of Wilkes-Barre. He is also a graduate of the Princeton institutions. The fifth son, Henry Horace, possessed of a remarkably amiable and sprightly disposition, was not only loved ardently in his own family, but wherever he was known, especially in college at Princeton, where his Christian character, early attained and always maintained, together with his zeal, prudence, ability and tact, made him a power for good among the students, not only in the class room and the prayer meeting, but on the campus as well, as he heartily and vigorously participated in the manly sports of the field, and greatly enjoyed them.

After his graduation, in connection with his business engagements, he did good and acceptable evangelistic services in the Sabbath Schools and the Young Men's Christian Association in his native town, and afterwards in New York city, to which he was invited to take an important official position in Y. M. C. A. movement; but soon after he entered upon his work and had demonstrated his ability to meet its responsibilities, and had attracted the affection and secured the co-operation of his associates, he was called to lay down that work and

join his sainted father in services above. He died January 17, 1891. The character and work of Henry Horace Webster were soon after his death lovingly embalmed in a suitable memoir prepared by Jasper Van Vleck, an associate in Christian service, who was also called from earthly work soon afterward. This little book was published by "The Young Men's Era" Publishing Co., Chicago, Ill.

Mr. Webster's three daughters, who solace the mother in the absence of her beloved husband and sons, are active and efficient Christian workers. The youngest of them has recently prepared an excellent history of the Mauch Chunk church, to which the writer has been much indebted.

From the Mauch Chunk church, during Mr. Webster's ministry, the Rev. Edward Kennedy, Rev. James Scott and Rev. Joseph W. Porter, members of his church, entered upon a course of study for the gospel ministry which they regularly completed, and were, in due course of time, inducted into the sacred office, as ministers of the Presbyterian church.

Another member of the Mauch Chunk church during Mr. Webster's time, afterwards inducted into the ministry, viz., Mr. Peter Munnes, for four years the leader of the choir and superintendent of a branch Sunday School, was, after leaving Mauch Chunk, taken under the care of the Presbytery of Baltimore, licensed, and ordained in 1853.

Another remark is in place with reference to Mr. Webster's ministry. It is the loving regard which it elicited for his work from so many members of his church, as well as their love for him personally.

The writer, in the Providence of God, became pastor to a large number who had been of his flock. These persons from Mauch Chunk church were disposed to entertain the most considerate regard for, and extend the most generous treatment to, other ministers, whom they regarded as honestly engaged in the work which had filled Mr. Webster's heart and consumed his time and strength.

He elevated the ministry as few men have done, calling out the loving regard of his people which did not terminate with him personally, but reached all others engaged in like work with like zeal and spirit as to the Master and as to men. He seemed more anxious to honor the office than to be honored in it.

The Rev. J. Aspinwall Hodge, his immediate successor, in a recent communication says of Mr. Webster: "I was not blessed with a personal knowledge of him. The character of his work in Mauch Chunk I am now competent to estimate. While there I thought I fully appreciated it, but since I have been able to compare it with that of others, I am more and more filled with admiration; for it far surpasses in faithfulness and durability the work of any minister, perhaps, that I know."



VII.

THE REV. JOHN DORRANCE, D. D.,  
AND  
THE WILKES-BARRE PRESBYTERIAN  
CHURCH.

THIS distinguished member of the Presbytery of Luzerne did not, for the first time, come into vital relationship with this church when he became its pastor in 1833. He was born within its pale, breathed its atmosphere, and received its moral and intellectual training, until prepared to enter and receive the culture of institutions affording more ample facilities for extended intellectual attainments than were, as yet, enjoyed in the immediate vicinity of his pleasant home in the beautiful valley in which he was born. We have already noted above the institutions in which he studied, the direction of his pursuits, his return to his native valley, his licensure to preach the gospel, his subsequent departure to the south, his induction into the full work of the gospel ministry, his successful work in Mississippi, and Bradford county, Pa., but in addition to this, it is due to the man whose work and influence was second to none in the establishment and enlargement of the Presbytery of Luzerne, and to all who are and may hereafter be interested in the work for the advancement of Christ's kingdom accomplished by that Presbytery,

that we should give here a more extended biographical sketch of Dr. Dorrance. This we are enabled to do through the filial regard of his daughter, Mrs. G. M. Reynolds, who has furnished the writer ample material, and in such a way as to clearly indicate the reverence, affection and honor ardently cherished for her father.

When the Dorrance family came to Pennsylvania, it was, to all intents and purposes, a Connecticut family, but Mrs. Reynolds says of her father, "that his great grandfather and first American ancestor was the Rev. Samuel Dorrance, a Presbyterian minister who came from Ireland in 1723. He settled at Voluntown, Conn., and was the first Presbyterian minister settled in New England.\* He was a graduate of Glasgow University and, his gravestone says, was licensed to preach by the Presbytery of Dumbarton, Scotland. One of his sons was George Dorrance, who was commissioned a first lieutenant of the 24th Regiment of Connecticut Militia in 1775. He came to Wyoming Valley and was in the little company that marched against the English and Indians on the fatal 3rd of July, 1778, when the massacre took place. He ranked, in that battle, Lieut. Col., and commanded the left wing. He was wounded, captured, and the next day slain. One of his children, a small boy at that time, was Benjamin. He resided all his life on the property on which his father had settled, situated one and one half miles from Wilkes-Barre, at Kingston. There my father was born on the 28th of February, 1800. His father was a man of prominence in the community, being the first President of the Wyoming Bank, and was

\*Mather says that 4000 Presbyterians settled New England before 1640. See Hodge's History of the Presbyterian church, p. 60.

sent to the Legislature for eight consecutive years. My father was prepared for college at the Wilkes-Barre Academy, and at Chester, Connecticut. He graduated at Princeton college, 1823, and the Theological Seminary in 1826."

With regard to the mother of Mr. Dorrance, Mrs. Reynolds is certainly right in saying that "reference to her may not be uninteresting." "His mother was Nancy Buckingham, who was the sixth generation from Thomas Buckingham, the Puritan settler who came to America in 1637, with Davenport, Ponden, Eaton, Hopkins and others, who constituted what is known as the New Haven Colony, they being the founders of that town. Thomas, his son, was a Congregational minister, and one of the founders and fellows of Yale College. So my father was of ministerial descent on both sides."

In going south as a missionary, Dr. Dorrance, although in delicate health, left home on horseback, making the entire distance in that way from Wyoming Valley to Baton Rouge, Miss. While engaged in planting a southern church, the Lord gave him, what to a devoted minister is always the best earthly helper, a good wife, in the person of Miss Penelope Mercer, then residing on a neighboring plantation with a widowed sister. This beloved wife long cheered his home, where she always presided with grace and dignity; nor was she ever wanting in wise and helpful counsel in her husband's official work. She, however, felt that her most important work was to exercise Christian care over her household, especially guarding and polishing her "Cornelian jewels," eight of which had been bestowed on this loving household, all of them giving promise of ever increasing value;

but the Lord who gave, recalled six of the bright ones. Still his name was blessed by the parents, who recognized that he thereby indicated a change of duty from doing to enduring; and this in their sadness they sought grace to accept.

The church of Wilkes-Barre, from which Dr. Dorrance accepted a call, and over which he was installed in August, 1833, had, until a short time previous to this date, embraced the whole of the Wyoming Valley, Lackawanna also, and indeed all of Luzerne county north and east of Wilkes-Barre and Kingston, or the locality occupied by these places. It was the religious Jerusalem of all the above described region. Thither the tribes went up to worship.

The first Connecticut colony, in 1762, had for its minister the Rev. William Marsh, but of his personal sentiments and services we only know from his connection with the colony and from what we would naturally conjecture from his official position. This entire colony was soon scattered and many of its members murdered by the Indians, among them this minister.

The colony which came in 1769 met unexpected opposition from the white men, and was destined to pass through a baptism of blood; to be involved in strife as to the proprietary right to the soil, and in revolutionary struggles; to witness the massacre of its choicest members and defenders; to be scattered far and wide; and yet to be regathered, and in destitution and amidst contentions to begin anew preparations for life on the denuded soil of their former homes; and still in their toils to grow stronger and stronger. The '69 colony had originally for their minister the Rev. George Beckwith. He

remained but one year. Sometime after, the Rev. Jacob Johnson, a man of learning and piety, came to Wyoming Valley to minister to the colonists. He was a graduate of Yale College. He had spent some years of his earlier ministry as a missionary among the Mohawk Indians. So he was not a very young man, but one whose reputation was established, and he never ceased to be respected. Of the movements early made by this colony for its spiritual and intellectual wants, Dr. Dorrance says, in his anniversary sermon for 1853, "In laying out the land in the several townships, a tract sufficiently large was reserved for school purposes, and another for the support of a pastor. If the school fund had been properly managed, we should now be free from present taxation. The provision for a settled minister would have been sufficient also, but might have led to contentions as other denominations arose."

"As early as 1772, only two years after the first arrival of our fathers upon the banks of the Susquehanna, when, as yet, few of the pioneers had ventured to expose their families to the hardships and dangers of frontier life, they sought to obtain the settlement, as their pastor, of the Rev. Jacob Johnson."

"On the 11th of September, 1772, the proprietors in Town meeting voted to give to him, and his heirs forever, in case he settled with us, fifty acres of any land now undivided, in this Township, wherever he may choose." Mr. Anderson Dana and Asa Stephens were appointed to confer with Mr. Johnson and with a committee of other towns agreeable to the vote of the company of the settlers of the five towns. "In March, 1773, it was voted to purchase a lot in the town plot for



Mr. Johnson, provided he did settle with us." And subsequently, the island below town (i. e. Wilkes-Barre) then of considerable size and value for culture and as a fishery, was added.

"August 23rd, 1773, when the formal call was made, the salary was fixed at sixty pounds sterling (\$300), with the promise of raising it, as they were able, to 100 pounds. This, with a house built by the town, a lot and fifty acres of land, was a most liberal provision, more so when the times are considered than has since been made for any subsequent pastor. This, while it exhibits the solicitude of our ancestors for gospel privileges, also brings to view another trait of their character, viz., freedom from intolerance. The salary was ordered to be assessed on the tax list. This was the invariable precedent in Connecticut. They knew no other. But when a few who were not Congregationalists, perhaps Baptists, remonstrated against the measure, they at once rescinded their resolution, and raised the sum promised by subscription. This, at the time, was unprecedented. It was greatly in advance of the mother State in which the standing order was continued to a period within my recollection. Having the power and the law, they voluntarily waived their advantage, and took the additional expense and trouble upon themselves. This was Christianity."\*

It is possible there were covenant relations entered into and maintained during the six years previous to the massacre in 1778, or in other words, a congregational church organized, but there are no records to that effect. It is known, however, that Mr. Johnson preached the

\*Sermon of Dr. Dorrance.

gospel to the people, visited the sick, baptized the children, which implies that there were professing Christians among them, and it is known that there was at least one deacon. The minister was found using his influence to secure the most favorable terms for his people when the defenders of the fort were obliged to capitulate. But the promises solemnly made were disregarded by the Indians, who should have been restrained by their English officers. Among the massacred was the grandfather of Dr. John Dorrance, Lieut. Col. George Dorrance. The dangers which surrounded the colony were such that all were driven to the wilderness, among them the Rev. Jacob Johnson. Their recent homes were destroyed, and their cultivated fields became a wilderness.

Some of the refugees, like their fathers, found refuge among pious Hollanders on the Delaware river; others were succored by a noble hearted Scotchman, residing at Stroudsburg. When a remnant in their weakness returned to claim their rights and maintain their struggles, restore their homes and the life of their colony, the pastor was among the number. The house of worship which had been almost completed for public use had, like their own dwellings, been ruthlessly laid waste. It was a long, long time before the beleaguered inhabitants attempted to supply its place. For, when the danger of the revolutionary war and Indian aggressions passed away, the question between the claimants of proprietary right to the soil was again opened and proved a serious bar to prosperity and Christian advancement.

Mr. Johnson ceased from his ministerial work in 1795. He had been, during his whole ministry, devoted

to his work and his people. The fact that many years of his life had been spent in missionary labors among the Indians, indicates his vital interest in the gospel and the highest good of mankind. Before he was laid aside, he had taken active measures to secure in Wilkes-Barre a house of worship. As early as 1791, in the town meeting, a committee was appointed, consisting of Zebulon Butler, John Paul Schott, Timothy Pickering, Daniel Gore, and Nathan Waller, to select a site. They determined to locate it on the Public Square. The building, however, was not erected during Mr. Johnson's lifetime, and, indeed, not till a good while after his death. At last a part of the means for its completion was raised by lottery. These facts would suggest that the general apathy, if not opposition to vital religion, which prevailed throughout the country immediately after the revolutionary war, induced, perhaps, by French infidelity, may have reached the Wyoming Valley. But it is due to those engaged in providing a suitable sanctuary for their community, to note the fact that the committee, which had at a town meeting been duly appointed and the action attested by the clerk, Arnold Colt, provided for a house of fair proportions, forty by sixty feet. From time to time the matter was considered, subscriptions secured, and finally, but not till 1800, "it was voted that the moneys arising from the sale of the Ferry House and the use of the Ferry be appropriated toward building the meeting house." This church building was, of course, designed for the existing church which was Congregational, but it was spoken of then and subsequently as Presbyterian. Similar usage prevailed in Connecticut. The original subscriptions to this building and the names

of subscribers are still extant, and show but one name of a member of any other than the prevailing denomination, that of Mr. Samuel Rose. Hence, while this house of worship was not denied in after years to other denominations, it was not built as a union church, as has sometimes been claimed.

Even before the mortal remains of the Rev. Mr. Johnson rested in the tomb, which, in the early part of 1797, he had caused to be prepared for himself on an eminence overlooking the town, from the upper end of what is now Franklin street, there seems to have been interruption in the regularity of religious services. And, after the death of Mr. Johnson, which was on March 15th, 1797,\* the same irregularity seems to have continued for some years.

Just when the building of the church was so far completed as to be used by the congregation, does not seem to be a matter of record. Dr. Dorrance, who was born 1800, the year in which the construction was begun in earnest, tells us that he remembers it as an unplastered edifice. This building was subsequently furnished with a large bell, which from 1812 to 1845 regularly "toll'd the curfew or knell of parting day," reminding the people of the "land of steady habits."

The Rev. Jabez Chadwick, a missionary of the Connecticut Society, ministered to the people of the Wyoming Valley for some time, but how long does not appear. The first extant record of the congregation, however, seems to have been made during his term of service, and is described as the first covenant signed by the members of the congregation. It bears the date of

\*According to his prediction, it is said, as to the time of its occurrence.

July 30th and 31st, 1808. Before this time, it is reasonable to believe, that the congregation, or at least the spiritual part of it, regarded themselves as adhering to the statements of the Saybrook Platform, and among Congregationalists generally the terms of subscription are uniformly the same for ministers and private members of the church. Connecticut Congregationalists were not unqualified Independents.

The following is the list of subscribers to the first Covenant adopted by the church at Wilkes-Barre and Kingston, viz., Luke Swetland, Wm. Dickson, Hugh Connor, Nehemiah Ide, Daniel Hoyt, Stephen Hollister, John Gore, William Colwell, Darius Preston, Hannah Breese, Wealthy Smith, Elizabeth Sill, Martha Blackman, Polly Mulford, Susanna Fish, Naomi Scott, Mary Ide, Hannah Chapman, Eliezer Ross, Niece Hollister, Ruth Keeler, Jane Colwell, Sarah Hollenback, Hannah Bradley, Susanna Dana, Joanna Fish, Eunice Sprague.

“This covenant was signed in the presence of Jabez Chadwick and James Woodward, missionaries,” 1803, July 30th, at church meeting. Hugh Connor, Nehemiah Ide and Daniel Hoyt, were chosen Deacons.

“Elisha Blackman, Anna Ross, Margaret Connor, Elizabeth Jackson (wife of William Jackson) were accepted to be propounded to the church to-morrow. On the 31st these were admitted, together with Conrad Lines. The same day I baptized Lenora, child of Jabez Fish, Caroline Anne, Eliza Irene, and William Sterling, children of William Ross Sterling, and Phoebe Dalton on account of Sarah Hollenback, wife of Matthias Hollenback.”\* So attested the Rev. Jabez Chadwick.

\*Dr. Dorrance's Sermon, 1853.

The Rev. James W. Woodward, a missionary of the Connecticut Society, was present and participated in the organization, or re-organization, referred to above, but whether simply present for the occasion, or that he spent some time in missionary work in the valley, does not appear. But of the Rev. Mr. Porter, also from New England, there is more satisfactory tradition, and of his valuable labors in preaching the gospel in Wilkes-Barre and vicinity successfully, withstanding the existence of hurtful error and errorists. But the exact time of his labors does not seem to have been so definitely handed down. We now, however, with the advent of the Rev. Ard Hoyt to Wilkes-Barre and Kingston, 1806, take up and follow the official and authenticated record of the mother church in Wyoming Valley.

The brief record given above, as attested by the Rev. Messrs. Chadwick and Woodward, and handed to the Rev. Mr. Hoyt, at his ordination, is the introduction to the written history of the churches whose origin, association and progress we are considering.

The Rev. Ard Hoyt had, in early life, after acquiring his elementary education in his native Connecticut, also acquired a practical knowledge of mechanical pursuits. Afterwards, however, he was led to devote himself to preparing, in an orderly way, to preach the gospel. His purpose to enter the ministry was prompted by his just appreciation of spiritual and eternal things. This preparation completed and approved, he, in August, 1806, was ordained and installed pastor of the Wilkes-Barre and Kingston church, probably by a council consisting of the Connecticut missionaries who had previously organized the church, and others. The

Wilkes-Barre church was not connected with the Susquehanna Association, and the Luzerne Association had not been formed; but when it did come into existence in 1810, the Wilkes-Barre and Kingston church and its minister were members of the same.

Dr. Dorrance, who, as a child, knew Mr. Hoyt, the church and community, and had abundant opportunity, as a man and minister, to understand the character and value of his work, says of him in his first historical sermon: "Few men have exhibited a life so uniformly consistent with their profession. He literally set his face like a flint against sin. With him there were no compromises of duty. He was a fearless preacher of the doctrines of grace. It was supposed by some that he rather erred in presenting too strongly to the uninstructed those deep mysteries, hard to be understood, which the unlearned wrest to their own destruction; giving too strong meat to babes."

"Mr. Hoyt labored incessantly, extending his efforts as a missionary through various parts of the country. The effect of his labor was evident in the edification of the church. Its members were thoroughly instructed in every good word and work. There were few spurious conversions under his ministry." While, from the character of his work, it was not duly appreciated by those who were not spiritual, the members of his church stood nobly by their pastor. Although the church grew and was edified, his support was inadequate, and, in 1817, he accepted an appointment to do missionary work among the Indians, then in Tennessee, where he was faithful and successful in laying a good foundation for Christian work among the Cherokees. During his

pastorate at Wilkes-Barre, 85 additions were made to the church; there were 34 members in 1806. Two of Mr. Hoyt's sons became ministers in the South. From 1817 to 1821 there was no regular pastor over the Wilkes-Barre and Kingston church.

During the vacancy the field seems to have been visited by the Rev. Eliezer Barrows, and the Rev. Hutchins Taylor, whether as temporary supplies, or as evangelists, does not appear. The former of these ministers was for a time a student in Princeton Theological Seminary, and at the time of his visit a teacher or Professor in Hamilton College, N. Y. The labors of these ministers (in 1818) were greatly blessed, resulting in many conversions, especially in the Kingston part of the church.

In consequence of the revived interest west of the river, where the greater strength of the church had already existed as to numbers, the Luzerne Association sanctioned a separate organization, to consist of members residing in Kingston or west of the river, and those who had recently confessed Christ. Therefore from this time, 1818 or early in 1819, Kingston congregation is known as the Kingston Presbyterian church. As the first offshoot from Wilkes-Barre, we must deal with its history hereafter as a local organization, although for some time after this both churches were served by the same ministers. And we continue the History of Wilkes-Barre church after its giving up more than a score of brethren beloved, who go with the blessing of the mother, to increase their strength and usefulness in the exercise of their individual powers and self-dependence.

It has been doubtless found that they helped the



mother more by going out than they would have done by staying in the old nest, which it had been necessary from time to time to enlarge.

During the vacancy in the pastorate after Mr. Hoyt's departure, unsuccessful efforts were made for the settlement of each of the two ministers whose joint labors had been so productive of good, viz., Messrs. Barrows and Taylor. The former was the more popular preacher, and, withal, a man of superior ability; the latter a minister generally beloved because of his devotion to his work and Christlike spirit. Services with more or less regularity were maintained till the coming of the Rev. Cyrus Gildersleeve, whose pastorate began, June 15th, 1821, both churches uniting in the call, and he being installed at both places.

The Rev. Cyrus Gildersleeve was born in Orange, N. J., April 14th, 1768. His father, Ezra, came to Orange from Long Island, where the family first settled after coming to the country, as early as 1700, from Holland. He was graduated from Rutgers College, N. J., when twenty-one years old. He studied Theology privately and was licensed to preach by the Presbytery of New York. His first settlement was in the Midway Congregational church, Liberty county, Georgia, where he remained for nineteen years. On his return from Georgia, he was called to the first church of Bloomfield, where he was pastor for six years. From Bloomfield he was called to Wilkes-Barre, where he was pastor for eight years, and where his work was largely missionary.

His name and zeal come to view in the history of quite a number of churches which he was not permitted to see in his day possessed of organic life, but

which came afterward from seed he had sown, or, at least, frequently watered. These churches have emerged into life and usefulness at points comparatively remote from his home, and remote from each other. Nor does the missionary zeal of Mr. Gildersleeve in caring for regions beyond the immediate vicinity of his home churches seem to have hindered their proper cultivation and growth. His ability as a preacher, his intellectual attainments and devotion to his work, were fruitful both in Wilkes-Barre and Kingston. The second year of his pastorate, Wilkes-Barre church enjoyed a season of refreshing. Thirty were added to the church on profession of their faith. There was also at the same time a considerable accession to the Kingston church. Mr. Gildersleeve ceased to have charge of Kingston from 1826, and that church was supplied by the Rev. Joseph M. Ogden from Dec. 26 to June 28. He was born at Elizabethtown, N. J., was a graduate of Princeton College and Seminary, and ordained by the Presbytery of Elizabethtown. He was, subsequently, long the honored pastor of Chatham church, N. J., where he died Feb. 18, 1884. His Alma Mater had honored him in 1860 with the degree of Doctor of Divinity.

During the last year of Mr. Gildersleeve's pastorate at Kingston, a revival of great power was enjoyed in the Wilkes-Barre church. On this occasion he was greatly assisted by Mr. James Wood, then a licentiate from Princeton Theological Seminary, who subsequently occupied high places in the church and wielded powerful influence for good, as a minister and teacher.

While the revival of 1826 was more extended, and the number of professed conversions greater than in

1822, the fruits do not appear to have been as lasting, especially in the remoter communities affected, as in Hanover and Newport.

During the pastorate of Mr. Gildersleeve, the congregation at Wilkes-Barre became much more interested in missionary work and in sustaining by their contributions the organized operations which aimed to give the Bible a wider circulation and extend Sabbath School work among the destitute, through the agency of the American Bible Society and the American Sabbath School Union. Members of this church are found planting Sabbath Schools at various points, distant from home, but where the pastor preached from time to time. Mr. Gildersleeve's ministry lasted eight years, during which time 129 were added to the church, 95 of the number on confession of Christ. The church seems, under his ministry, to have grown in all directions.

Soon after Mr. Gildersleeve came to Wilkes-Barre and became a member of the Luzerne Association its name was changed to that of Susquehanna Presbytery, and it became a constituent part of the General Assembly of the Presbyterian church, and came under the immediate care of the Synod of New York and New Jersey.

It was under Mr. Gildersleeve's ministry that Dr. Joseph H. Jones, a graduate of Harvard, then residing with his parents and teaching at Wilkes-Barre Academy, resolved to enter upon a course of study for the ministry, which he prosecuted for a time under the direction of Mr. Gildersleeve, and was licensed by the Susquehanna Presbytery, before entering Princeton Seminary.

After relinquishing his pastoral charge, Mr. Gilder-

sleeve spent some time as a missionary in Hanover and Plymouth, and then returned to New Jersey, where he died soon after, leaving his work to follow him.

In the spring of 1829, there came to Wyoming Valley as a missionary a young man who had completed the course of study in Princeton Theological Seminary. He was sent by the Presbyterian Board of Domestic Missions. His destination had been chosen upon the recommendation of the Rev. Dr. Wm. M. Engles, of Philadelphia. The young man was a native of the Green Isle, the son of Catholic parents. His father had died while he was an infant, and he had come to America when yet a boy; but, possessed of energy, self-reliance and native ability, he soon found employment as proof reader, in the famous publishing house of The Harpers, New York City. This employment, upon which he entered, indicates that his early education had not been neglected, and indeed, his family was one that was able to appreciate the value of early culture, and to provide for it. While thus employed with the Harpers, an associate gave him a copy of the New Testament the reading of which led him to question his traditional faith and renounce Romanism. Then he was, for a time skeptical. While he yet cherished infidel sentiments, some young men of his acquaintance, students of the Rev. Dr. John M. Mason, induced him to hear Dr. Mason preach. The sermon made so deep an impression on his mind that he returned to his lodgings to resume the reading of his Testament, for instruction to enable him to lead a new life. By some means he was directed to the Rev. Dr. Spring for further personal instruction, which, in the course of time, resulted in a public

confession of his faith in the Lord Jesus Christ as his Saviour.

His exemplary Christian life attracted the attention of friends, and led to offers on their part to provide him the means of securing an education for the gospel ministry. This proposal, after due and prayerful consideration, was accepted, and Nicholas Murray entered upon a course of study for the ministry, which was prosecuted at Amherst Academy, Williams College and Princeton Theological Seminary. After preaching a few months to the church made vacant by the resignation of Mr. Gildersleeve, Mr. Murray was formally called to the pastorate of the Wilkes-Barre church, and at the same time to that of the Kingston church, which had also become vacant. Accepting this call, he was ordained and formally installed, Oct., 1829, over both congregations, which charge he retained till July, 1833, when he accepted a flattering call to the First church of Elizabethtown, N. J.

The Rev. Mr. Murray, in his first pastorate, found sufficient to enlist his vigorous energies and develop his superior talents. The character, wants and prospective importance of his field, the inspiring beauty of the scenery by which he was surrounded, together with the significance of his work, in itself considered, all conspired in their appeal for the best of effort on his part. Nor do they seem to have called in vain. Dr. Murray's brief pastorate in Wyoming Valley laid the foundations of his subsequent career of usefulness and influence in the church of his choice.

Under the ministry of Dr. Murray, many were added to the church at Wilkes-Barre. Seasons of

spiritual refreshing were enjoyed. The government of the local church was, at his suggestion, modified and made to conform to the Presbyterian constitution. Messrs. Henry C. Anhauser, William C. Gildersleeve (son of the late pastor), and Orestus Collins were elected and installed ruling elders. A more commodious and attractive house of worship was projected, and almost completed, when the young pastor was called to other duties more numerous and varied.

While the work of consolidation and enlargement was going forward, during the four years of Dr. Murray's ministry, in the centre of his field, the remoter parts of the extended theatre of operations covered by pastors Hoyt and Gildersleeve could not receive the attention that these brethren had bestowed on them, and therefore suffered some measure of decline; but the Chief Shepherd had in the meantime a man in training to follow the successful pastor of Wilkes-Barre and Kingston, whose birth, education, affiliations and spiritual endowments fitted him not only to conserve the advantages already gained, in the spiritual conquests made in the centers of vigorous operations, but to extend the circumference and maintain the conquest within and beyond the large area. Of him we have already written, but we are called to chronicle the fact that he is about to be called home, and become a notable exception to the proverb: "a prophet is not without honor, save in his own country and in his own house." That man was John Dorrance who, with Richard Webster, was soon to establish a new Presbytery, and make it a model.

The ninth of August, 1833, witnessed the installation of the Rev. John Dorrance as pastor of the church in

which he had been born 33 years before, and the dedication of a new house of worship, upon the same day.

The first generation of members of the church had passed off the stage of action, with but two exceptions; one of these, Mrs. Eliza Dyer, still in the church, and Mr. Elisha Blackman, who had adopted the theories of Emanuel Swedenborg.

In the person of the new pastor, however, and in the erection of a new and enlarged sanctuary, both the productions of the original church organism, and in the fact that those who now constituted the body corporate and were found acting for its preservation and enlargement were able to lay their hands on one of the sons of the church, to place him on their watch-tower and make him their overseer, evidence is afforded of the continued life, growth and vigor of the Wilkes-Barre church. It was, too, an expression of confidence in the new pastor and of honor bestowed upon him which could never be excelled. The sequel proves that all was wisely done and never regretted.

The settlement of Dr. Dorrance at Wilkes-Barre preceded the settlement of Mr. Webster at Mauch Chunk by two years, within the bounds of the Presbytery of Luzerne, as afterwards fixed. Occupying as they did the radiating points of the Presbytery, they entered their respective fields under widely different circumstances, for which their individual character and attainments adapted them respectively. They supplied what was needed in both cases.

The work to which Mr. Webster came, in 1835, was strictly initiative. None had been before him. No

foundation had been laid upon which he could build. His devotion to the Master, his love of souls, his clear conception of what the gospel means, with reference to God and with reference to man, as well as with reference to the security and prosperity of our country and her institutions, made him a home missionary and a wise foundation builder, such as the writer has never seen excelled between the Atlantic and Pacific Oceans.

Dr. Dorrance had come into another centre of light and growth, in the prospective Presbytery, as a pastor, two years before Mr. Webster (1833). He brought a good measure of experience with him. He found that the work to which he was called had already assumed fair proportions and extended compass, within which some material had been partially prepared, to go into the new and additional foundations which must be laid under his supervision, or by his personal labor. With his constitutional endowments for leadership; his thorough knowledge of the field, its wants and difficulties and materials for building; with like just conceptions of the importance of the work he was undertaking, and what success meant with reference to God and humanity, Dr. Dorrance entered his part of the field with some advantages over Mr. Webster; but wherein they presented personal peculiarities, these were always found to increase the aggregate force in their co-operation in any good work. Neither of them was ever known to manifest selfishness, or personal ambition. To what extent their example, in this respect, gave character to the Presbytery they projected, we cannot determine; but certain it is, that, as a Presbytery, Luzerne was remarkably free from the above indicated objectionable exhibitions, which were



conspicuous in both Webster and Dorrance by their absence.

When Dr. Dorrance assumed the pastoral charge of the Wilkes-Barre congregation, there were 126 members in that church. The organization of the Kingston Church was the first off-shoot from that original body, but no further division had been made up to this time, unless Northmoreland church be regarded as an off-spring of the Wilkes-Barre and Kingston churches, in 1821. But the new pastor is found extending his attention to points which recently had not been especially fostered, with a view of preparing them for separate organizations; also visiting and preaching to other communities that had before received no attention, all along the Susquehanna northward to Tunkhannock and down the same river to Newport and Hanover, and up the valley of the Lackawanna to points beyond that on which the young and vigorous city of Scranton now stands. This work involved many lonesome, toilsome rides. These, however, brought the zealous pastor to the scattered members of his own church and secured to him the opportunity and privilege of preaching the gospel in these sparsely settled places to many who, without this toil on his part, would never have heard the public proclamation of the glad tidings of grace. Thus foundation work was done, year after year, in these outposts.

The first organization within the limits of Dr. Dorrance's extended field was perhaps that of Falls Township, on the east side of the Susquehanna. The name of the church was subsequently changed to that of the Newton Presbyterian church. It was organized by a committee of the Susquehanna Presbytery, consisting of

the Rev. John Rhodes and Rev. Dr. Dorrance, October 29th, 1833. So far as can be learned none of the members came from the Wilkes-Barre church.

Again on December 29th, 1833, another organization was effected at Tunkhannock, which was the outgrowth of aggressive Christian effort made by Merrit Slocum, a young Presbyterian layman from Wilkes-Barre church, who had removed to Tunkhannock in 1831, where, by Sabbath school and other evangelistic work, which was followed by visits from Dr. Dorrance and missionary labors of the Rev. George Printz and Isaac Todd, he was the means of preparing the way for establishing a Presbyterian church, under the care of the Presbytery of Susquehanna. The organization at Tunkhannock took twenty-five members from Wilkes-Barre. After these new organizations were effected, considerable time elapsed before any more of the outposts of the Wilkes-Barre pastor became churches; but Sabbath schools were maintained, largely by the members of the old church, at those outstations, and from time to time planted at new points. These schools, or many of them, were the forerunners of Presbyterian or other evangelical churches, in whose history must be seen the labors of the pious members and pastor of the Wilkes-Barre church. These labors of love have been attended by results, as we now see them, which, doubtless, are vaster than the faith of the workers then painted them.

Dr. Dorrance believed in using special evangelistic efforts in the home church and in the outposts. The immediate cause of the organization at Falls and at Tunkhannock was special and protracted meetings, led by him, assisted by new ministers and licentiates. These proved to be seasons of ingathering.

In the Wilkes-Barre church, the year 1836 witnessed for it a season of great refreshing. During the year 1839, another followed, with greater visible results. In the services on this occasion the pastor was greatly aided in his work by the preaching of the Rev. Daniel Baker, whose labors were subsequently so richly blessed, especially in the South and Southwest, not only in "winning souls" to Christ, but also in building up the institutions of the church. His brother, John O. Baker, was for a long time a member, an elder, and a pillar in the Wilkes-Barre church, greatly beloved. Two of his sons went out from this church as ministers of marked ability and devotion. As the fruit of this revival, 50 confessed Christ and united with the church. In 1843, a like number enrolled themselves, as the avowed followers of Christ. Other seasons of quickening of Christian zeal were from time to time enjoyed during the twenty-seven years of Dr. Dorrance's pastorate. He states to his congregation, at the end of twenty years, that there had been received into the church 340; 217 on profession, and 123 by letter from other churches. At that time, the entire debt on the church building, which was dedicated on the day of his installation, had been paid, a new and spacious brick house of worship, costing some \$14,000, had been erected and paid for, with the exception of a small sum, about equal to that which was cancelled on the old building when the new enterprise was projected, and which caused no uneasiness. At this time the congregation was giving about \$250 annually to missions, in addition to special causes and local operations, which it was supposed (by the pastor in 1853) would amount to from \$8,000 to \$10,000, in the aggregate.

Much thoughtful interest was taken on the part of Dr. Dorrance, and his church, in the welfare, spiritual and material, of missionary points, and organizations throughout the Presbytery. His wise counsel to the younger ministers and feeble congregations was of inestimable value to them. It was always freely given ; but never in a patronizing spirit. His comprehensive grasp of the situation enabled him so to present his advice that it was felt in all cases to be good and profitable. Thus, in his quiet and unassuming way, he could easily control men and movements. With regard to the latter, especially when they were within the bounds of his own Presbytery, he was not dependent on others for his knowledge of their inception, progress, feasibility and importance, or the obstacles in the way of their accomplishment.

While the interest of Dr. Dorrance in the movements of the church of Christ was always primary, he was never found ignorant of or indifferent toward any movement pertaining to the good of humanity, intellectually, morally, or socially. During the later years of his life he was intensely interested in the questions which culminated in the war of the rebellion. He had imbibed the sentiments and spirit of his ancestors, whom he himself, in speaking of the influence of the fathers of the nation, characterizes as follows : \*

“ Trace them back through the Pilgrims to the days of the Commonwealth and old Cromwell, or, through the Scotch-Irish, to Knox ; and both to Geneva and the Scriptural doctrine and discipline which Calvin taught, there was inculcated the immediate responsibility of man

\*Anniversary sermon preached in 1853.

to God, His sovereignty and the barrenness of kingly or priestly power. There they saw 'a church without a Bishop and a State without a king.' The principles, not of Calvin, but of Calvin's Master, taught by that great man, are essentially those which lie at the foundation of all lasting good, of every real substantial reform. The constitutional liberty of the British empire is owing to the working of these principles, in England and Scotland. These wrought out our American independence. Where these are lacking, there is no solid and lasting freedom." \* \* \* \* "Just so far as the principles of our fathers have been preserved is our community in advance of other portions of the land."

Before the erection of the Presbytery of Luzerne, an additional church was organized for the valley of the Lackawanna; most of its members had been enrolled as communicants of the Wilkes-Barre church and its pastor had, with more or less regularity, ministered to them at various places in the valley; especially had Dr. Dorrance given attention to that part of his extended field. These labors of the pastor were supplemented by the ministrations of others whom he had introduced into this and remoter parts of his field; among whom we find the names of Rev. Thomas Owen, subsequently ordained by the Presbytery of Long Island. John Turbitt, also a student of Princeton Seminary, afterwards ordained by the Presbytery of Allegheny; Charles Alexander Evans, like Mr. Turbitt from Ireland and a student of Belfast College and Princeton Seminary; he received ordination at the hands of the new Presbytery, according to the action of the General Assembly constituting said Presbytery, and became pastor

of one of its churches; also Rev. Owen Brown whose subsequent ministry is not known to the writer.

In addition to these, who were mostly young men, the Rev. Thomas P. Hunt did much valuable service, not only in Lackawanna valley, but in almost every congregation and mission field of the Presbytery, much of it at his own charges. He became a member of the new Presbytery, and we shall have much to say of him.

In the fall of 1842, the Susquehanna Presbytery appointed a committee to visit the Lackawanna valley with power to constitute a new church organization. Of the committee appointed, the Rev. John Dorrance, Rev. Thomas P. Hunt, and Rev. Owen Brown met Feb. 25, 1842, in the then village of Harrison, previously called Slocum Hollow, and subsequently Scranton, and finally Scranton, under which name the village has become a city the fourth in order in the great state of Pennsylvania. They found the way clear, and organized the Lackawanna Presbyterian church, with territory embracing the entire valley south of Carbondale congregation, which had been organized as early as 1829 by the Presbytery of Susquehanna. Montrose Presbytery, in 1832, had been erected from a part of Luzerne.

This provision for giving local organization and church life to so large a part of the territory of the Wilkes-Barre church relieved its pastor of much personal labor. He, however, found abundant opportunity to call forth all his energies and exhaust his time and strength nearer home. Work had been done by the Rev. Cyrus Gildersleeve at Coalville, and his son, Mr. William C. Gildersleeve, and others had long maintained a Sabbath School in that place. Mr. Dorrance fostered

Christian efforts there, maintaining regular preaching. In 1844, a house of worship was completed. From that time onward the coal trade continued to increase, and with it the population of Coalville and vicinity.

The Wilkes-Barre Academy, from the beginning closely allied with the Presbyterian church, whose pastor was a member of the Board of Trustees continuously, was an agency of no small importance in promoting the best interests of the community. This institution always shared largely in Dr. Dorrance's labors. The people of the town were justly proud of it. In it many of its leading citizens were educated, as well as others who had gone out from it to occupy places of honor and responsibility; such men as Hendrick B. Wright, B. A. Bidlack, George W. Woodward, Luther Kidder and Ovid F. Johnson and others,—men eminent in the legal profession; also Dr. S. D. Gross, late of Jefferson Medical College, Philadelphia; Samuel Bowman, Bishop of Pennsylvania, in the Episcopal church; Zebulon Butler and John Dorrance, Bishops in the Presbyterian church; Prof. J. S. White and George Catlin, artist.

During the pastorate of Mr. Hoyt, there were two students under his charge for the ministry; one of them named Nelson, died; the other, a Mr. Chamberlain, became a missionary to the Cherokee Indians. These young men, however, had come from other congregations. Under the pastorate of Mr. Gildersleeve, the candidates for the ministry were, Joseph H. Jones, Zebulon Butler and John Dorrance; and during Dr. Murray's pastorate, John Waters, Edwin Rinehart, S. P. Helme and Prof. John S. Hart; when Dr. Dorrance was in charge of the Wilkes-Barre church, John W. Sterling, H. H. Welles,

Alexander Dilley, John Brown, Henry Rinker, John F. Baker, Charles J. Collins, William E. Baker, B. C. Dorrance, Evan Evans, and Theodore Byington, a foreign Missionary. Nearly all the above list were students in the old Academy, and several of them were accorded the first honors in the College from which they subsequently graduated. It is no doubt a matter of regret to many, that the distinguished Academy has ceased to send forth such men, or any men, for that matter. But the class of men furnished by such institutions has given our land the noble public school system, which, while it has some dangers, is of inestimable value to the country. The eye of the Christian patriot should be on it.

Our space does not allow us to speak of the teachers of the old Academy, many of whom became distinguished names, conspicuous in the list are Judge Joel, Rev. Dr. J. H. Jones and the Rev. John W. Sterling, D. D.

The Wilkes-Barre Female Institute, projected by Dr. Dorrance, nobly seconded by Judge Hollenback and the church, was undertaken in 1854. A suitable building and appliances, costing \$12,000 were secured in a delightful part of the city. Designed for the wants of young ladies outside of the immediate community as well as Wilkes-Barre, it was made a Presbyterian Institute, and the following was the first Board of Trustees, viz., George M. Hollenback, Alexander Gray, Harrison Wright, Ario Pardee, Samuel Wadhams, John Brown, John Urquhart, Henry M. Fuller, Elisha B. Harvey, William R. Glenn, John Faser, Andrew T. McClintock and Rev. John Dorrance, *ex officio*.

The Rev. Joseph E. Nassau was the first principal, succeeded by the Rev. C. J. Collins, and his successor



was Rev. W. S. Parsons who continued in charge of the institution till 1872. Good work was done in the school, but its patronage was principally from the immediate vicinity.

Dr. Dorrance was greatly interested in the enterprise, but being called to his reward in 1861, his valuable support was lost, nor does it appear that any one came forward to fill his place. The great improvement in the State schools, with the graded system in the towns, has made it much more difficult to maintain individual or church schools, unless they had already secured ample endowments.

Dr. Dorrance was a friend of progress, but would not relinquish that which he was assured was true and excellent, because proved to be so, for that which had failed to present a superior record. He has left the following testimony with regard to the mothers of the past generation, uttered 1858: "From all our observation has noticed, the mothers of the present generation are not likely to be eclipsed, in any of the substantial elements of female character and true womanly accomplishments, by any thing which modern systems have bestowed on their daughters."

The succession in the eldership in the Wilkes-Barre church does not antedate the pastorate of Dr. Dorrance. Under the ministry of Dr. Murray, the regular Presbyterian induction of that class of officials was inaugurated, and according to the law of the church at that time, they were made elders for life or good behavior. The three good men elected at the first were still in office and long continued to do good service, but, in the course of time, death terminated the career of some, and the removal or

resignation of others, made it necessary to fill their places. The growth of the church, too, made it desirable to increase the original number of elders from time to time.

Of the original elders, and of those who subsequently filled that office, and were thus intimately associated with the pastor in the session but had been removed by death or had removed from the bounds of the congregation, Dr. Dorrance says, some three years before his own departure: "The elders of the church, when my ministry commenced here, were O. Collins, W. C. Gildersleeve, H. C. Anhauser, of whom but one, the last named, has been taken to his reward. His integrity of character, simple-hearted piety, his gentle and reverend demeanor and accent, which told of 'Fader Land,' are still fresh in the mind of many among us. The other two still remain we hope for continued and greater usefulness. But while thus sparing of the original members of the session, Death has been active among those subsequently added. Asher Miner, distinguished for his suavity and propriety; Beryn C. Philips, the young, ardent and yet consistent brother, and John O. Baker, the godly man, the firm and intelligent rock in the house of God, meet with us no more on earth. Fell and Grier have united with other congregations." The former of these brethren, the writer knew intimately and favorably for many years after his removal from Wilkes-Barre, and the latter, Mr. John C. Grier, he met in a distant western city, and found him doing excellent Christian service where it was needed and where he was honored for his work and Christian spirit. Calvin Parsons, Nathaniel Rutter, A. T. McClintock, were also members of the session during

the ministry of Dr. Dorrance and the existence of the Presbytery of Luzerne; also or subsequently J. W. Hollenback, Douglass Smith, Dickson Lewers, and George Loveland. Surely the Wilkes-Barre church has been highly favored in having such men in charge of its spiritual interests, through its entire history.

The religious instruction of the young, from the early settlement of Wilkes-Barre, was regarded as a matter that should be carefully looked after, not only by parents, but by the church as well. Arrangements were made for the officers of the church to meet the young frequently, on week days, the first Tuesday of each month, in agreement with a recommendation of "the Assembly," for examinations in the Catechism and personal Christian duties. When Sabbath Schools, in the early part of the century, began to attract the attention of Christian people, the first elders of the Wilkes-Barre church were among the most forward in attention to the matter; especially Messrs. Collins and Gildersleeve.

The original schools were generally started on the union principle, and most frequently, within the territory covered by the Luzerne Presbytery, their inception and early management came from the Calvinistic element of society, and that class of friends to Sabbath Schools seem to have stood by the union principle until they found themselves alone in the management of the local institution, and then, but not till then as a general thing, the school was moved into the denominational church. The same animus may be recognized in the proportion of aid received from the same class by such union institutions as the American Tract Society, the American Bible Society, and the American Sabbath School Union.

Such a course has been and is regarded by most as indicative of a true catholic spirit, and by some as proving that Charles II. of England was right in calling Presbyterians "The Lord's silly people."

When the Sunday School of the Wilkes-Barre church became a denominational school, we find the same men and women in its management. The elders were generally the superintendents. Judge Collins and Mr. Gildersleeve rendered a life-long service in the cause in the parent church and in its various missions. Mr. J. M. Burtis succeeded Mr. Gildersleeve in the home school; then John O. Baker, Dickinson, J. C. Grier, Wurtz, Nathaniel Rutter, A. T. McClintock, W. S. Parsons. These names indicate, to such as know the persons who bear them, the fact that the Sabbath School cause in the Wilkes-Barre church was never, during the period covered by the history of the Luzerne Presbytery, entrusted to doubtful leaders. These leaders, too, were sustained by a noble band of teachers, among them the names of Mary Gardner (afterwards Mrs. W. C. Gildersleeve) and Susan Mitchell made a noble record of Sabbath School work, not only in the home church but also in various parts of the country.

The power of Dr. Dorrance never waned in his church, or in his Presbytery,\* but he evidently sustained many trials, and some heavy losses or disappointments, towards the close of his ministry. The loss of children and that of their mother followed each other in rapid succession; but these trials were borne by him as few men could have borne them. The development of the coal and other industries brought into the quiet and

\*The largest accession to his church in any one year was 75 in 1855.

peaceful valley a great increase of population, of diverse character which, with the increase of wealth and fashion, tended to magnify material prosperity and sensual pleasures, and to deaden piety where it was already feeble. These causes greatly increased the difficulty of reaching those who were ignorant of the gospel and of the glorious privilege of the children of God, and such a condition of things must have been very depressing to the faithful pastor. The deaths of so many of his children, terminating careers which gave peculiar promise of honor, usefulness and earthly happiness, were especially afflictive. The first called away was the first born, a lovely daughter, who had married Lieut. J. C. Beaumont, of the U. S. Navy. Then the eldest son, Benjamin C. Dorrance, who, after having graduated with honor in Princeton College, studied theology at Danville Seminary (hoping for benefit from the genial climate of Kentucky) and, having been regularly licensed by his home Presbytery, Luzerne, entered the work of the ministry in Minneapolis, Minn.

The Westminster Presbyterian Church of that city had been organized August 23, 1857, principally through the agency of the Rev. J. G. Rihildaffer, D. D., pastor in St. Paul, who was able to give the new organization but one day's service during the subsequent six months, when Benjamin Dorrance, under a commission from the Board of Domestic Missions, took charge of the new enterprise, Dec. 6, 1857. Of him while yet in the academy, one of his teachers writes in connection with a statement concerning Dr. Dorrance: "Benjamin was my pupil, diligent and blameless. I should judge that physically and mentally he was cast in much the same sort of a mould as

his father." Of Mr. Dorrance's brief ministry in Minneapolis, the history of Hennepin County says, "Mr. Dorrance was a pleasant and forcible preacher. By his public ministrations, as well as by his affectionate, cheerful and exemplary Christian deportment, he endeared himself to all. It was a sad day to the little church when their beloved minister, with the shadow of death on his face, bade them farewell, never to return." This public loss not only to the infant church in Minneapolis, but to the church at large, must have been vastly keener to the parents of the young minister. But, alas, these were not all the trials to which the honored pastor of the Wilkes-Barre Church was subjected. Three other promising sons, "the light of his eyes," faded from view, in the course of a few years. It is not wonderful therefore that in the midst of such trials, past and prospective, the tone of the anniversary or quarter century sermon of 1858 bears a tinge of sadness and deprecates increasing vanity and worldliness in others. Still he did not lose his cheerfulness, nor relax his labors. Evidently Dr. Dorrance's heart was not set upon worldly acquisitions, for with abounding opportunities and facilities to avail himself of them, he avoided pecuniary speculations. He regarded such ventures as likely to imperil his usefulness in the great work to which he had devoted his life. It is true, he was not stimulated by the pressure of want to increase his worldly gains. Through his whole ministry he had been enabled to make the burden of his support light upon the local or general church by sharing it about equally with his congregation, and doing so cheerfully. In this he possessed an advantage over his brethren generally, and yet his administration seems to have been

so wise that those who came after him did not suffer, as is sometimes the case, from his relations and generosity to the church he served. The co-operation of this church with the Boards of the general church was, through the intelligent and faithful instruction of the pastor, constant and cordial; moreover its giving increased with the increase of its members and their increase of wealth.

Dr. Dorrance was a true Presbyterian, but far removed from bigotry. He maintained the most fraternal relations with his brethren of other denominations. He has especially left us his testimony with regard to the honorable, fraternal and considerate Christian spirit of the Rev. Dr. May, the Episcopal rector in Wilkes-Barre, with whom, perhaps, intimate and brotherly relationship was longer maintained than with his other fellow workers in the pastoral office.

As a pastor in the local church, he was faithful, considerate and beloved of all his parishioners. The late Judge Collins, a member of the Wilkes-Barre session during his ministry, in an obituary published soon after his death, after stating facts that have already come before the reader says of him: "Those that knew the extent of his persistent labors can best appreciate their worth. As a pastor, few men have succeeded better in acquiring friends, and retaining them. In talents, Dr. Dorrance stood much above mediocrity. His sermons were logical and practical; always true to our standards and frequently of a high order. In pastoral duties he was judicious, and discreet. Prudence with him was a cardinal virtue. His piety was calm and uniform. In his intercourse with the session, he was always cordial and respectful, and during his whole ministry there was no single instance of a want

of harmony in the action of the session. In Presbytery, his counsel was sought and respected. In domestic relations, he was happy, but sorely afflicted by sickness in his family. The loss of a devoted wife, after a long and pining sickness, and of four pious children just as they were ripening for usefulness in the church, were sad and painful bereavements. In his last sickness, he gave a patient illustration of the sustaining power of the religion which he had professed and preached. In his sickness, surrounded by his friends, in the last extremity, calm and collected, he declared that he could trust wholly in the Saviour in whom he had believed, and that he felt in his own soul the sustaining power and consolation of that religion which he had preached to his people. He retained an unclouded intellect, and fully understood his condition until he was called by the Master to rest from his labors and sleep in Jesus."

The following is the estimate of one who was providentially brought into intimate relationship with Dr. Dorrance in the midst of his pastoral career, viz., the Rev. S. M. Osmond, D. D., who writes—"In the spring of 1850 I took charge of the Wilkes-Barre Academy. My recollections of many things in connection with my brief sojourn in the beautiful valley of Wyoming are, of course, somewhat faded with the lapse of 45 years, but the memory of Dr. Dorrance and his interesting, genial family and of their kindness to the youthful teacher and stranger, abides with me very vividly still.

"The Doctor was then in the prime of his vigorous life and eminent usefulness. I saw at a glance that he was no ordinary man. Closer acquaintance only deepened the impression of his solid and practical qualities, as a



man, and minister. He had a somewhat quiet, self-absorbed air. He was an inveterate reader of pretty much all sorts of books, not excepting the best novels of the day, so keeping his mind freshened, quickened, and enriched by contact with current literature. He evidently had a strong hold on the esteem and affection of his people, and I think of the community generally. His preaching was uniformly good, not brilliant, I should say, but earnest, instructive, altogether evangelical and far from commonplace; well adapted to his congregation, in which all classes of people, and grades of intellect and culture were represented.

“He was public spirited and deeply interested in the politics of the day; and especially identified with all proper movements for the progress of Wilkes-Barre. As President of the Board of Trustees, he gave close attention to the interests of the Academy, which was an institution of the town and not under any ecclesiastical control. He must have been in many respects an ideal pastor, and to his influence and efforts during his long and successful pastorate, the subsequent high character, strength and fruitfulness of the church to which he gave his life and labors, are doubtless to be attributed.”

The Hon. Steuben Jenkins\* who has the reputation of being better acquainted with the history of Wyoming Valley than any living man and whose ancestors were identified with the settlement from the first explorations of the valley with a view to its settlement, in a public address, at Forty Fort in 1888, said of Dr. Dorrance: “He was a man of much more than ordinary talents and character, all of which he devoted unstintedly to the

\* Now Deceased.

service of the Master, and the upbuilding of His Kingdom on earth. His manner was mild and attractive, inspiring confidence in every word and work. In the councils of the church, his moderation prevailed over the most violent and vehement appeals of his brethren. In times of excitement, when words and feelings ran high, his cool manner and good common sense suggestions were always accepted as safer and more to be relied upon than extreme measures. He had the unlimited confidence of all his associates, and his word was law among them. They always found his counsel to lead in the prudent and safe path. He became a tower of strength in his church throughout all the lines of its organization. He was grave without austerity; firm without obstinacy; mild without weakness, and in his intercourse with the world, blameless." This verdict of a highly intelligent public man Dr. Dorrance's co-presbyters unanimously sanction.

He ceased from his labors on earth during the first year of the war of the Rebellion, and before he knew its fearful magnitude his spirit passed into rest, with loved ones of his own household who had preceded him. His death occurred April 18, 1861. It was calm and peaceful to him, but universally mourned by all who knew him, especially by his church and Presbytery, to whom he has left a precious memory.

Of his large and interesting family there are only two survivors, viz: Mrs. G. M. Reynolds, to whom we are indebted for many valuable facts of her father's history, and her sister Augusta, wife of Alexander Farnham, Esq., of Wilkes-Barre.



## VIII.

### KINGSTON CHURCH AND ITS PASTORS.

THE reader has already been made familiar with the general facts in the history of this church up to the year 1833, when it ceased to be served by the pastor of the Wilkes-Barre Church. When Dr. Dorrance took charge of the latter congregation, the Rev. Alexander Heberton became pastor at Kingston. They were also classmates in the Theological Seminary. He was born in Philadelphia, 1803, and a graduate of the University of Pennsylvania. He was ordained by Newton Presbytery, and had served the Allen Township Presbyterian Church some six years. When Kingston Church was accorded a separate pastor, the Susquehanna river became the natural boundary or dividing line between it and the Wilkes-Barre Church, which made the former church mostly responsible of the greater part of the Wyoming Valley, and back to Lehman and up Bowman Creek where some of its members resided, while the latter had all the interests of the east side and the whole of the valley of the Lackawanna to look after. Both had ample fields, and set themselves diligently to their cultivation.

While Kingston Church had such an ample field, it had no house of worship of its own when Mr. Heberton took charge of it. Many of its Sabbath services were held in private houses, especially those of elder Daniel Hoyt and Mrs. Elijah Reynolds. At Forty Fort there

seems to have been a kind of union house of worship, and Mr. Jacob Shoemaker erected a small building for public worship on what is now a cemetery lot near Wyoming\*. All these places, with others, more remote, were occupied according to convenience. In such a wide field the services of the minister must have been scattered, and of necessity less frequent than is generally expected from a settled minister, but it is gratifying to know that neighborhood prayer meetings were maintained throughout the extended field, and the way was being prepared for Kingston to become a mother of churches.

Mr. Heberton did not retain charge of the Kingston church long, although it is understood that he was popular. He went from Kingston to Salem, N. J., but returned to the Susquehanna, at Berwick, in 1845, where he remained till 1850, and was in connection with the Presbytery of Luzerne. After filling other charges, he returned to the city of his birth, Philadelphia, where he was City missionary from 1868 to 1884, and where he died in 1895, at the advanced age of 92, after a long, useful and honored life, leaving ministerial successors in his sons.

His immediate successor at Kingston was the Rev. Charles Chapin Corss who also died a few days ago at the age of 93. Mr. Corss was born May 22, 1803, in Greenfield, Mass. His parents died when he was but eleven years old; he and eight brothers and sisters were left to the care of their grandparents. Early in life, however, Charles seems to have assumed the privilege of self-support, in a great measure, nor was he satisfied to simply secure the ordinary supply of his wants. He

\*Formerly Troy.

aspired to secure a liberal education, and his perseverance was rewarded by the diplomas of Amherst College and Princeton Theological Seminary. He was licensed to preach by the Hampshire Association of Mass., Feb., 1834. The following December he became stated supply of the Kingston church, which he served two years in connection with a more general missionary work in adjacent regions. During this time he was ordained by the Susquehanna Presbytery, of which he continued a member till the reunion of the Old and New School branches of the Presbyterian church. He was highly respected by his brethren, whom he greatly aided in all their enterprises, although for some thirty years he was pastor of the East Smithfield Congregational church. Mr. Corss was especially active and influential in establishing the "Susquehanna Collegiate Institute" at Towanda. As we have already stated, he wrote a history of his Presbytery. The Rev. C. N. Phelps, in an obituary notice of Mr. Corss, published in the *Presbyterian*, June 17th, 1895, tells us that he was of Huguenot descent; and after speaking of the various posts of usefulness he occupied, says of him, after a lifelong acquaintance with his public career: "He was the first minister of the gospel I ever knew; I think the first one to whom I ever listened. Probably no one ever lived, or ever will live hereafter, in Smithfield who will exert such an influence upon human character and human thought in Smithfield as he did. Both the times and the man were such as to make this possible. It was a stirring time in the intensely religious thought of the community, and there were thinkers in Smithfield in those days when he was in the prime of his manhood. A master of faultless

English, a mind given to mathematical formulas, and a soul always having the courage of its own clear-cut convictions, coupled with an active pastorate of thirty years, an unblemished reputation and a most kindly daily life, which never failed to win the hearts of men to whom his theology might have seemed forbidding,—what could follow but such a result as we have intimated? Men might not agree with him, but no man could follow him in his thoughts, Sabbath after Sabbath, and not be made to think earnestly; to think to the end of the problem.”

Mr. Corss married, while in charge of the Kingston church, Miss Anna Hoyt, who died in 1857, leaving five children, four of whom, survive their father and occupy prominent and influential positions in various communities. “In 1866, he married Miss Lucelia Phelps, of Smithfield, who died only a few weeks before him. At her funeral her husband paid a most worthy tribute to the many virtues of the departed, who had so kindly cared for his children and blessed him in his home life for so many years.”

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The Rev. Ebenezer Hazard Snowden, the next pastor of the Kingston church, who came to it in the year 1837, was then a man of about forty years. This was six years before the organization of the Presbytery of Luzerne, of which he was destined to become an important member. Born June 27, 1799, in what has long been regarded the Mecca of Presbyterianism in this country, Princeton, N. J. His father, a Presbyterian minister bearing the name of one of the fathers of Presbyterianism in America, Samuel Finley Snowden, was one of five

brothers, all of whom graduated at Princeton College. Dr. Samuel Finley was one of the honored presidents of this college, and Samuel Finley Snowden was the first pastor of the Princeton Presbyterian church. The grandfather of the subject of this sketch was a prominent citizen of Philadelphia, a patriot of the Revolution, His name was Isaac Snowden. The mother of Mr. Snowden was Susan Bayard Breese, daughter of Samuel Sidney Breese, of Shrewsburg, N. Y. She was a granddaughter, on her mother's side, of the Rev. James Anderson, the first pastor of the First Presbyterian church of New York city.

The Rev. Samuel Finley Snowden removed from Princeton, when Ebenezer was an infant, to New Hartford, N. Y., where he remained eleven years, after which he accepted a call to Sackett's Harbor, and remained there during his natural life; consequently we find Ebenezer, instead of being in Princeton, in Hamilton College, from which he was graduated at the age of nineteen, in the class of which Gerret Smith, the famous abolitionist, was an honored member.

Mr. Ebenezer H. Snowden devoted three years to the study of law, after leaving college, and was admitted to the bar at Utica, N. Y., and entered upon the practice of his profession in Nashville, Tenn., in the midst of influential relatives; but he was not happy, and almost immediately abandoned the law to enter on a course of study in Princeton Theological Seminary, in preparation for the gospel ministry.

Mr. Snowden was ordained as an evangelist by the New York Presbytery, Oct. 11, 1826, and went immediately to St. Augustine, Florida. After serving the

church there some time as stated supply, he was duly installed pastor, and occupied the field till 1836, in connection with the Presbytery of Florida or Georgia. The cause of Presbyterianism was by no means strong in that region. It must, therefore, have gladdened the heart of the pioneer of that cause to know, before his departure from this life, that the St. Augustine church was made the recipient of a quarter of a million dollars as a memorial fund from a Mr. Flagler, millionaire, to erect a magnificent church to cherish the memory of a beloved daughter, Mrs. Benedict, who died on board a yacht opposite that city, which she had been visiting in pursuit of health.

In 1836, Mr. Snowden returned north, to Brownville church, N. Y., where he became pastor. This relation seems to have been cut short by the troublesome questions which were then agitating the Presbyterian church, especially in New York. Being in attendance at the General Assembly, in 1837, the crucial time in the great controversy which had been pending in the church and which seems to have turned Mr. Snowden's attention to another field, he listened to overtures from the Kingston church, and was soon after installed as its pastor. His whole time, however, was not demanded; for one Sabbath in four was given to Nanticoke and other places, and during the week, in addition to pastoral work in his congregation, he did missionary work in many neighboring places, e. g., Plymouth, Lehman and points in the Lackawanna Valley.

Up to this time the Kingston church held its Sabbath services in the old Academy, as the centre of its operations. Mr. Snowden, however, raised and ad-



vocated the question of building a sanctuary, a home exclusively for stated worship and around which sacred associations only should cluster. In consequence of the widely scattered membership of the church,—not large in the aggregate,—together with the fact that up to this time demands for the productions of the farm were limited and money consequently scarce, the building of a house distinctively for worship had not been accomplished. It was therefore some time after Mr. Snowden's advent before the work of church building was inaugurated. Doubtless many precious memories and sacred associations bound the people to the old Academy; and their loving intercourse in social worship in each others houses tended to delay what seems to us a pressing duty, viz., that of building a house for God, whom they had now worshiped for more than a generation in private and secular buildings. With such an experience, it is not wonderful that the full significance of the Psalmist's longings and beautiful expressions with regard to the amiableness of the tabernacles of God should not have had their full force with these tried and scattered people. Then, too, by this time, a much greater diversity of religious sentiment had come into the valley. These divergent sentiments had been greatly restrained and modified by prevalent influences that came with the first settlers, so that a better type of dissent obtained and continued in the beautiful Wyoming Valley. This is seen in the way the Kingston community was then prepared for the establishment and wonderful prosperity of that noble institution, the Wyoming Seminary. It reaped untold advantages from the prevalence in that community of the Puritan idea of education. The denomination which projected this

successful institution had not been long in the field as the special pioneer of education, but it had not been a careless observer of the efforts of others, and doubtless noted the danger to which even Christian foundations are exposed in the absence of strict constitutional and ecclesiastical control of educational institutions which rise upon such foundations. Therefore when our Methodist brethren became the patrons of education, they applied their ecclesiastical methods with a rigor to which Congregationalists and Presbyterians were in the beginning strangers.

The Wyoming Seminary from the beginning enjoyed such control, and while it was thus more safely held to evangelical teachings, on the other hand it was made more pointedly the exponent of Methodism and, of course, more a rival of sister denominations. In plain English, it gave our brethren of the Methodist Episcopal faith a great advantage over their Presbyterian neighbors in Kingston, especially in the beginning of its career. This fact, in connection with the long delay in the building of a Presbyterian house of worship in Kingston, made the growth of the Kingston church slow for many years. Mr. Snowden saw his building enterprise completed in 1842, the year before the erection of the Luzerne Presbytery. The edifice was a comely one, seating about three hundred, and costing about \$2,500. It saved the life of the Kingston church and tended greatly to secure for it ultimate prosperity. Therefore, and for other reasons, Mr. Snowden's pastorate marked an era in the history of the Kingston Presbyterian church.

It enters the new Presbytery as an important factor in its new local home and habitation; and equally, if not

more significant, is the work it fostered and developed at various points in its extended original field, as it, from time to time, gave segments of its membership to constitute new organizations and multiplied centres of spiritual light and life. One of its early elders appears with efficiency in two new organizations in the bounds of the Presbytery of Luzerne, and was signally honored after he had served in the last and third church twenty-five years. In meriting and receiving this honor personally, he has honored the church which set him apart as an overseer in the house of God.

Mr. Snowden supplied Nanticoke for a part of each month, till 1843, when the Rev. Wm. Hunting became the stated supply of that part of Mr. Snowden's field. Mr. Snowden was released from his pastoral charge at Kingston, returned to the Presbytery of Susquehanna, and was pastor of the Warrenham church from 1849 to 1852, having been engaged in looking after some of the mission fields of Luzerne Presbytery from 1845 to the fall of 1849. Returning to his home in Kingston after resigning his charge in Susquehanna Presbytery, we find him engaged in supplying Plymouth, Larksville, and other places, diligently preaching the gospel until the infirmities of age incapacitated him for work, which was not until he was about ninety years old. In his varied labors, the attention which he gave to Plymouth during many years, beginning when he was pastor of the Kingston church, resulted in such vital effects to that place and congregation, that it seems to the writer we have reached the point from which we may properly introduce the history of the Plymouth church, and its relations to the Presbytery of Luzerne.

The original population of Plymouth was part and parcel of that which has engaged our attention in writing of Wilkes-Barre and Kingston. There were, however, some peculiarities developed in some of the influential colonists from Connecticut which evidently modified the subsequent history of that part of Wyoming Valley. There is also something due to the location of this settlement. Being at the extreme southern limit of the valley made it less eligible as a central and influential point, in early days leaving its inhabitants liable to be swayed, rather than enabling them to sway those beyond their immediate vicinage. How much its subsequent religious state was determined by the change of views on the part of the Rev. Noah Wadhams we cannot decide. It is said that he was an excellent, learned and pious man, a graduate of Princeton College, and the first of its graduates to enter the valley, though an host came later. Soon after the massacre, he left the Connecticut church and became a Methodist, but it seems that he only preached thereafter as a local minister of that denomination. He had come early to the valley, having been appointed minister to one of the colonies sent out by the Susquehanna company. At any rate, we find in Plymouth less of substantial agreement among the settlers than usual among the Connecticut colonists; a larger number of denominations represented and new isms readily finding admission and adherents. With an increase of the coal trade came an increase of population, and gradually evangelical churches were strengthened, among them the Presbyterian, which from the beginning had its representatives in Plymouth; these, so far as they were identified with local organizations, had their membership with the

Wilkes-Barre and Kingston church. When it was divided, and Kingston church organized, it seems that all the adherents of the original church at Plymouth did not fall in with the Kingston organization. Consequently we find, after two pastors took the place of one, that both had interests, to some extent, in Plymouth, and occasionally maintained services there. This state of things, while helpful to the general cause, perhaps served to delay distinct and separate effort to establish a local organization in Plymouth. In the absence of regular service there doubtless was a scattering and loss of material from which the Presbyterian church might have derived increase and strength, and so proved a more healthful agency in promoting the best sentiment, and in securing the greater prosperity, of that beautiful place. All this, however, has now been corrected.

The Rev. Wm. P. White, D. D., who for a time did excellent service in the Plymouth church, and brought it to a much higher plane of prosperity and usefulness as a church of Christ, prepared an excellent history of the organization in 1876, the centennial of our nation. While the writer is not expected to chronicle Dr. White's work in Plymouth, he takes pleasure in acknowledging his indebtedness to him for many historical facts relative to that church. His pastoral work at Plymouth was just after the demise of Luzerne Presbytery.

In the history of the Plymouth church, after noting the occasional services of the Rev. Messrs. Hoyt, Gildersleeve, Murray, Dorrance and Heberton at Plymouth, he says of the Rev. E. H. Snowden, D. D. : "I come now to speak of one whose labor for Presbyterianism in this place was more abundant than all others. His name is

intimately associated with the early struggles and conflicts to secure and maintain a church of our faith in Plymouth. Of his self-denial and faithfulness in the cause of the Master there are yet witnesses among us. The first minute relating to Plymouth which I find on the records of Presbytery is dated April 15, 1845. It was recommended 'that the Rev. E. H. Snowden be commissioned to supply Hanover and labor in Plymouth, Dallas, and Lehman townships, with aid from the Board of Home Missions.' This circuit or parts of it occupied the attention of Mr. Snowden till he was invited to Warrenham in 1849 to 1852. During this absence of Mr. S. from Luzerne county, it appears that Plymouth was allowed to drift again, so far as specific efforts were made to provide for it by the Presbytery." Dr. White finds in the minutes of the Presbytery, Sept. 19, 1854, the following: "Rev. E. H. Snowden, who was commissioned last May to labor at Hanover and Plymouth, made a statement of the condition and prosperity there, and applied for an increase of missionary aid," and he adds, "from this time, Mr. Snowden continued to preach regularly in Plymouth, for a time every two weeks, the alternate Sabbath being given to Northmoreland."

The upper room of the Academy building in Plymouth was, until 1855, the common room in which all denominations preached, furnishing cheap accommodation for religious services and making it easy to multiply the variety, but difficult for any one of them to maintain close continuity of services. However, during the year above mentioned, or the next year, the Methodists and the Christians built houses of worship, giving ampler room to those who had been sharing with them the accommo-

dations of the Academy, and opening the way for other varieties. However that may have been, we find that from this time onward Presbyterian services were maintained and increased. Still the denomination and its minister are not happy. They show an anxious desire to have a church and place of worship all their own, though the Presbyterian element had not been strong enough to secure one of the houses of worship already built. The first aggressive movement is toward a distinct Presbyterian organization. Quoting from Dr. White again, he says, with regard to an organization, notwithstanding the absence of numbers and strength: "Still they were soon encouraged to form an organization. I find the following petition presented to the Presbytery of Luzerne at its session in Tunkhannock, Sept. 17, 1856: 'We, whose names are hereto subscribed, being members of the Presbyterian church, or congregation, and attached to its doctrines and government, and feeling a strong desire to enjoy its ordinances and means of grace, would respectfully request the Presbytery of Luzerne to organize us into a Presbyterian church and congregation, to be called the First Presbyterian church and congregation of Plymouth.'"

Signed by members of the church: Louisa B. Eno, Margaret Hutchison, Thomas W. Posser, Jane Hutchison, Mary E. Lewis, Ann Hutchison, Ann D. Lewis, William McGuffee, Ann D. Rhys, Ellen McGuffee, William Stout, Hanna Stout, Elizabeth Stout, Charles Hutchinson, Agnes Hutchinson, Robert Hutchinson, Jane Hutchinson, Ellen Wright, Joseph Lind, Jane Lind, James Lind.

Members of the Congregation: Robert Love, Agnes Love, James Hutchinson, George F. Cook, Sarah Ann

Cook, Charles Bovier, Robert Bowie, Thomas Weir, Margaret Weir, Robert Hutchinson, Isabella McGuffie, Josiah Enos.

The above petition brought the following committee from Presbytery to Plymouth, October 5, 1856, viz: the Rev. E. H. Snowden, Dr. John Dorrance, and Elder Calvin Parsons; and the above named church members were formally constituted "The First Presbyterian Church of Plymouth." Charles Hutchinson and William Stout were elected elders. Mr. Hutchinson was ordained and installed, but Mr. Stout, not being present, was never inducted into the office of ruling elder. The prayer of ordination was offered by Mr. Snowden, and the charge given by Dr. Dorrance. The Rev. Zebulon Butler, from Port Gibson, Miss., had returned to his native valley to visit friends and added to the service, in which he was so deeply interested, some appropriate remarks.

Soon after a Board of Trustees, consisting of J. W. Eno, William Stout, Stewart Craig, Charles Hutchinson and Robert Love, were duly elected.

In these transactions we note movements towards reclaiming ground that had been alienated from those of the Reformed Faith, or had been left without proper cultivation by the descendants of the Puritans. They were, therefore, significant transactions. Although Mr. Snowden never was formally inducted into the pastoral office in Plymouth, he led the movements which re-established an institution which worked successfully in the line of the earlier religious movements in the primitive days of the colony. Dr. White says of the material organized into the Presbyterian church of Plymouth, "And now here came together, and are organized into a church,



streams from widely different quarters. There is the descendant of the old Puritan of New England, of the Huguenot of the South, and many sons and daughters of the firm, unbending Covenanters of bonnie Scotland." Though such streams do flow from different directions, they are always found to coalesce, because their faith had reached their hearts from a common source; and after twenty years, in reviewing the career of the new church, Dr. White says, in speaking of the congregation then active, "I know there are some among us who, looking back twenty years and remembering how they were then situated as a church, rejoice, and praise God for the privileges they now have, and are more ready to help others who are struggling as they were."

After the organization, the congregation continued to occupy the upper room of the Academy, and seem from that time to have maintained their own Sabbath school, the other stronger denominations having established denominational schools. Mr. Charles Hutchinson was the first superintendent, with Mrs. L. B. Eno, assistant. A weekly prayer meeting was held in private houses. The record of the first sessional meeting bears date May 1, 1856, at which Margaret Weir, Elizabeth Hancock, and William McGuffie, were received into full membership of the church. On the same day, the ordinance of baptism was administered to Mrs. Elizabeth Hancock, and Margaret Bowie, infant of Mr. and Mrs. Charles Hutchinson. This was the first administration of sealing ordinances.

The church grew slowly for the first four years, but after that exhibits new energy in the inauguration of measures to secure a sanctuary. A location was secured

and Presbyterian aid pledged April 19, 1857. Yet there seems to have been hesitation ; for after a year, or March 29, 1860, we find a congregational meeting advising against the proposed repairing of the Academy and in favor of immediate effort to build a church, and two hundred and twenty-five dollars subscribed at the meeting, which had unanimously decided to arise and build. Dr. White, however, says in his history, "Yet I find no further reference to the subject on the records for a number of years. I am told that efforts to secure subscriptions to any amount were not successful. The Academy room was then somewhat repaired and made more comfortable and the congregation continued for some years longer to worship where, for nearly half a century, the religious services of the town had been conducted." A larger element of staunch Scotch Presbyterianism had come into the town and every Sabbath morning its representatives could be relied upon to be in the place of divine worship. The congregation was not large, but it was regular. When Mr. Snowden was not present, a sermon was read. The Sabbath school met in the afternoon and was quite well attended, not being confined to the children of any one denomination. Many who were thus interested are now in the church. The seed that was sown has brought forth its fruit.

The session was strengthened from time to time. First, Mr. Stewart Craig was elected March 3, 1859; Mr. Andrew Weir, December, 1866, whom the writer knew to be a good and faithful man, and, for a time, a member of the sessions which he moderated.

Mr. Snowden's characteristic perseverance was finally encouraged by seeing the work of church building begun

in 1866, and ultimately rewarded by seeing it completed two years later. The edifice was a commodious one, for the first. It was erected for about four thousand dollars, five hundred of which was furnished by our helpful Board of Church Election. The greater part of the balance was given by the Plymouth people themselves. This home and local habitation provided, future usefulness was assured.

In view of past conditions and the divided labors of the minister, who was never a resident of Plymouth, there had been good work done. During the fifteen years of Mr. Snowden's ministry, a church had been gathered; there had been added to it 43 on profession, 21 by letter; a good and large Sabbath school maintained, and a suitable and comely sanctuary erected to the worship of God.

After all these years and varied toils, Mr. Snowden is no longer young. He had never been able to dwell among the people at Plymouth, and that some one else might do so, he gracefully retires from the field, but not from work. For, before that is done, another house is to be raised for the worship of the triune God,—more directly his personal work, and one with which his name is more closely connected, viz: "The Snowden Memorial Church" of Larksville. The veteran, in this case, is found breaking new ground and providing for gathering an entirely new church. This organization was effected May 27, 1870, therefore occurred about the time the Presbytery of Luzerne ceased to be, and its history belongs to another Presbytery, but Dr. Snowden continued for a long time to foster the enterprise, or until he was laid aside by the infirmities of age.

After Mr. Snowden relinquished the Plymouth church, it was for about a year without regular ministrations. The Rev. Thomas P. Hunt, as was usual with him in such cases, to a large extent supplied the lack of services from others, and always to the profit and pleasure of those who waited on his ministry.

We have followed up the history of the Plymouth church to the demise of our Presbytery. In the quotations made above from Dr. White's fuller history, the reader has no doubt gathered the spirit and purpose of the next minister, under whose pastorate the church enjoyed an era of unwonted prosperity in every department of church life. It is not, however, our province to write of or trench on the transactions of the new Presbytery under which the work, inaugurated and fostered by the Luzerne Presbytery, was continued with, perhaps, new impetus, under Dr. White's ministry.

Dr. Snowden was twice married. First, while with his first charge in Florida, to Miss Elizabeth Allison Smith, a daughter of the Collector of the Port in St. Augustine. There were seven children born to them, of whom four were alive at the death of their father, viz: three daughters and a son: Mary Salina, married to John W. Metcalf, of Irish Lane, Luzerne county, Pa.; James Glassel Snowden, of Castaline, Era county, Ohio; Mrs. J. de Sha Patton, of Cleveland, Tenn., and Mrs. James Monroe Williamson, of Oakland City. The first Mrs. Snowden died while her children were still young. After some years, Dr. Snowden married Miss Caroline Adams, at Newburg, N. Y., who was a relative of John Quincy Adams. She died January, 1892. A writer in the Wilkes-Barre Record, says of Dr. Snowden's evening of

life: "After advanced age incapacitated him for the performance of pastoral duties, he attended church regularly until the year of his death." He was evidently an old man ripening for another life, and yet, he said of him: "he survived his years in a condition of excellent preservation." While the recollections of the past were vivid, he does not seem to have lost his interest in things and persons around him. His last days were, it is understood, soothed by the tender care of a daughter, "who had remained at home with him and left nothing undone that would add to his comfort and happiness during the years which the infirmities of age rendered necessary."\*

\*Dr. Urquhart.





## IX.

### THE REV. THOMAS POAGE HUNT.

**A**LTHOUGH Mr. Hunt's name is not found in the list of ministers who were originally assigned to the Luzerne Presbytery ; although he never sustained the relation of pastor, formally, to any of its churches, he was one of the most significant factors in establishing and extending the work and prosperity of the Luzerne Presbytery. His important career, his aggressive and advanced work, which in some directions made him widely known not only in the Presbyterian Church, but to the Christian public generally, all this together with his many official labors in the Presbytery, which extended to so many of its churches, make it necessary that he should have a prominent place in its history, side by side with Webster, Dorrance and others, who saw the Presbytery in the day of its birth. Why his name was not in the list furnished the General Assembly does not appear in the record. He had been connected with the Presbytery of Susquehanna and an active member of the committee that organized the Lackawanna church a few months before the action of the Assembly in 1843. He may have been absent on one of his extensive temperance lecturing tours. He had already acquired the title of "The Apostle of Temperance." He, however, came into the original organization by certificate from his Presbytery, and was, from the beginning of its work, till called higher, a pillar of

strength among his brethren ; always able and ready to do delicate and needed work whenever there was a call for such service. He was in the best sense, a Pastor at Large, sustaining every minister whom he aided and edifying every church which he visited, for he was wise, prompt, discreet, and self-sacrificing. Very many of these services were labors of love, always most cheerfully rendered. His antecedents were not Puritan, were not Scotch or Scotch-Irish, nor Huguenot. The question, therefore, as to whence he came, and how he came, as a Presbyterian, is not without interest, nor without a legitimate place here, especially as, in answering these questions, we learn how Presbyterianism was introduced into the Old Dominion, from whence, having taken root, it spread itself elsewhere. Mr. Hunt not only came to us from Virginia. He was also a lineal descendant of one of the very first settlers. The clergyman of that name who accompanied Captain John Smith to the Jamestown Colony, was of course, an Episcopalian, since Episcopacy was the religion of the early Virginia settlers, established by law for the colony to the exclusion of all others, as was then understood. The following facts as to the introduction of Presbyterianism into the Mother of States, were originally published in the "Evangelical and Literary Magazine", edited by the Rev. John Holt Rice, D. D., Presiding Professor of the Union Theological Seminary in 1819. They were communicated to Dr. Rice by the Rev. James Hunt, grandfather of the subject of this sketch, and the son of one of the prime movers in planting the Presbyterian Church in Virginia. Dr. Rice vouches for the reliability of the Rev. James Hunt. The article from Dr. Rice's Magazine is also quoted by the

Rev. Parke P. Flourney, in his history of the Rockville and Bethesda Churches in Montgomery County, Maryland. These churches were originally one organization, which bore the name of Captain John Church and later Cabin John. The Rev. James Hunt was pastor of that church. Mr. Flourney's history of these churches, which were off-shoots from Captain John Church, was published in 1880, by the "Messenger Publishing Company, Baltimore, Md." The writer is indebted to this published sermon for the main facts with reference to the beginning of the Hanover Presbytery of which the Rev. Thomas P. Hunt is a production. And as we have traced the origin of some other elements which went to make up the Luzerne Presbytery, we will look back hastily to the Virginia contribution, which seems not less remarkable than the reviews which have already engaged our attention.

The first of Mr. Hunt's line, as has been intimated, came from England, and came an Episcopalian, the first minister in the Jamestown Colony. He came before Plymouth Rock was discovered and was a good, earnest and faithful preacher, whose memory is still cherished. Since the writer began to look up material for the history of Luzerne Presbytery, his attention has been called to newspaper articles mentioning an honor done by his contemporaries to "the good Rector (or Chaplain) Hunt", viz: the placing of a magnificent memorial window in an important church building.

Bancroft, in his history of the Jamestown Colony, says, in speaking of an effort on the part of the colonists to exclude Captain John Smith from the company: "As his only offence consisted in the possession of enviable



qualities, the attempt at his trial was abandoned, and, by 'the doctrine and exhortation' of the sincere Hunt, the man without whose aid the vices of the colony would have caused its immediate ruin was soon restored to his station.'\*

The Rev. Thomas P. Hunt left in manuscript an autobiography from which his daughter, Miss Susan C. Hunt, has furnished the author the leading facts. He says, "I was born in Charlotte County, Virginia, Dec. 3, 1794. I am descended from a long line of God-fearing and loving ancestors. So far as can be traced in this country, it commenced with the good Chaplain Hunt, who came to this country with Captain John Smith. He returned to England; but one of his sons returned to Virginia, bringing with him three sons. One of them remained there with his father, and I am descended from the Virginia settlers.

"My great grandfather, James Hunt, was one of the first three Presbyterians in Virginia."

The ministry of the Episcopal Church in the Virginia Colony, in the days of Mr. Hunt's great grandfather, seems not to have been up to the standard of "the good Chaplain Hunt," and at that time there was no other denomination tolerated. This ancestor of Mr. Hunt, finding the ministrations of the established church without profit to him, absented himself from them. This subjected him to a fine, when information of his absence from the parish church was laid by any one before the civil authorities. Such information being filed against him, he and three other gentlemen, who had also become convinced that the gospel was not then preached in its

\*See Volume I, page 125.

purity in the parish church, were fined for absence on the same day. These men had acted independently of each other. The absence of all at the same time from the regular services had been made the more noticeable because of their previous regularity and standing in the community. This action against them brought them together, and they naturally conferred with each other and ultimately co-operated in a religious movement. For, while they submitted to the penalty for non-attendance at the parish church, they still absented themselves from the legal services.

Feeling that they should not neglect a proper observance of the Sabbath, and that some form of religious worship should be observed, they arranged to meet in each others houses, and read together the Scriptures and such other religious books as they had among them. One of the families had a copy of Luther's commentary on Galatians. This volume deeply interested and instructed them in the great doctrine of justification by faith alone. There does not seem to have been any effort made to spread dissent, but those who stately met for such religious readings and inquiry became deeply interested concerning the great salvation, and many others became anxious to attend the readings. It also attracted the attention of the authorities, and the movers in the matter were formally cited to appear before the Governor and Council at Williamsburg. Before setting out for the place of trial and on the way thither, the question as to what they should declare themselves to be in religion greatly exercised them. They had practically turned away from the Parish church, or the church of the Colony. To what had they turned? They did not seem

able to say. They had some thought of calling themselves Lutherans, as they had been so deeply interested and benefitted by Luther's commentary on Galatians. But they had noted some things in Luther's writings with which they did not agree. One of the four men went alone to Williamsburg, and on the way thither he was obliged to ask shelter in an humble home from a heavy rain that was falling, which was accorded him, and while he waited for the storm to pass over, his attention was attracted to an old book on a dusty shelf. He took it down and read. What he read seemed to be his own sentiments. He found them embodied in a systematic form. His state of mind made the book extremely interesting, so that he scarcely noticed the termination of the storm. When, however, he found that he must resume his journey, he asked his entertainer if he would sell the book. The man said he would not, but if he really wanted it, he could have it, as it was of no use to him; "it was not worth selling."\* It was an old Scotch Presbyterian Confession of Faith, and our anxious traveler received it as a gift from heaven. When he joined his companions at Williamsburg, we are told, "they took a private room and there deliberately examined the book and found it contained exactly the system of doctrine which they believed, and though not so well understanding the Discipline, they did not so cordially approve that, yet they unanimously agreed to adopt it as their Confession of Faith." Thus they were prepared to define their position before the Governor and Council. They presented the old book, found on the way by one of their number, as setting it forth.

\*This man may have been one of the ancestors of the class of people our church is trying to elevate—"The White Mountaineers of the South."

Governor Gooch, who, it is understood, was educated a Presbyterian, but had, for some reason, conformed to the recognized communion, said at once that the party were Presbyterians, and that under English law they were tolerated; but the Council were not disposed to put so liberal a construction on the provisions of the law operating at home, and were very bitter toward the culprits. In the midst of the exciting discussion which ensued, a terrific storm burst forth. The sharp and vivid lightning, with its instantaneous and appalling thunder in quick succession, subdued the noise of debate and the rancorous feeling of the Council, so that when the storm subsided the non-conformists were dismissed with the charge "not to make disturbances in his Majesty's colony."

This question of toleration remained an open one for a long time. The Rev. Samuel Davies, who was the first Presbyterian brought into Virginia regularly to minister to the congregation which originated from the men who were on trial at Williamsburg, first discussed it with the Hon. Peyton Randolph as his opponent, who was at that time the King's Counsellor, or Attorney General. Mr. Davies' able argument before the Court is said to have made a deep impression, and was even the admiration of his opponents. Still the question was not settled. For afterwards, when Dr. Davies was in England as the agent of Princeton College, before his election to its presidency, he had an opportunity to bring the question personally before the King, as to whether the act of toleration prevailing in England extended to the Virginia Colony, and received a favorable assurance from his Majesty.\*

\*See Sprague's *Annals of the American Pulpit*, Vol. III, p. 140.

The four planters returned to their homes, confirmed rather than disturbed in their sentiments and practices. They continued to use diligently the means they had for their spiritual edification. Not fully satisfied, however, with these, they sought the aid of an authorized minister, which they seem to have been more encouraged to do by their interpretation of the Providences which had already conducted them. They subsequently obtained the presence and assistance of a Rev. Mr. Robinson, a Presbyterian minister of whom they had heard and to whom they had sent a delegation with instructions to urge him to visit Hanover and preach to them, if they found him a suitable man. Mr. Robinson, breaking away with difficulty from other engagements, spent some time among the awakened inhabitants of Hanover county, preaching to them the pure gospel, instructing them in proper methods of worship and general procedure, and checking tendencies which would lead astray and cause confusion and injury. The people seem to have been greatly cheered and aided, and when Mr. Robinson was about to leave them, urged him to accept remuneration for his services. This he declined, and when it was pressed upon him, he finally told the people that he would take their offering and use it to assist a worthy young man, then studying for the ministry, who needed help; and he promised to send the young minister to them when he had completed his course of study; all of which he did in due time. The young man proved to be Samuel Davies, the founder of the Hanover Presbytery, subsequently President of Princeton College, a prince among preachers, a power for good in the colonies, a harbinger of the coming Republic of America. The

foregoing sketch shows us how Presbyterianism obtained a foothold in Virginia.

The man who communicated these facts, which Dr. John Holt Rice published to the world and authenticated, was the grandfather of our Mr. Hunt who, to quote again from his autobiography, says: "My grandfather, the Rev. James Hunt, who died in 1793, was pastor of the Old Cabin John Church, Montgomery county, Maryland.\* My father was William Pitt Hunt, who graduated from Princeton, and was a tutor there. He early made a profession of religion and intended to exchange the practice of law for the preaching of the gospel; but getting over-heated in assisting to extinguish a fire in Fredericksburg, Va., he caught cold which settled upon his lungs and consumption soon laid him in the tomb. My father died when I was three years old. My morning of life was one of the greatest suffering and debility. A violent attack of whooping cough, with severe fever, followed by spinal disease, with acute nervous pain, then hip disease and white swelling, left me deformed, and a cripple. My constitution was most powerful or I could not have endured these afflictions. Severe as they were, and mortifying as the result once was, I no longer look upon them in any other light than that of the richest blessing. They kept me chained, as it were, to my mother's side. Her watchful eye was ever over me, her tender hand always on me, and her angel influence always around me. My bouyant spirit, my nervous strength, my indomitable will would have hurried me to destruction, had I not been hampered, trammelled,

\*Miss Susan C. Hunt informs the writer that she and her sister Mary visited the graves of their great grandfather and grandmother, Ruth Hunt, and read the inscription on their tomb stones in the "Burying Ground" attached to the Old Cabin John Church, in 1893.

restrained as I was. Even with all these restraints and obstacles, my waywardness and desire to mingle with the wild, and out dare the most daring, my love for folly, frolic and sin, often led me astray.

“It is some comfort to know that she lived to see that her labor of love was not in vain, and that she died in the full belief that I was endeavoring to live the life of faith, and would remember and strive to practice all she taught me.

“My mother was the daughter of Col. Joel Watkins of Charlotte, Va. But few women excelled her in vigor of intellect and industry in its cultivation. Her piety was remarkable. After the death of my father, she married the Rev. Dr. Moses Hoge, perhaps the most humble, brave, pious, eloquent, generous, laborious preacher of his age. Dr. Hoge was a self-made man. He never graduated at any college, but he died President of Hampden-Sidney College, and Professor of Theology in the Union Theological Institute of Virginia and North Carolina. Some people condemn second marriages, but eternity will not be too long for me to thank God for such a second father as I found in Dr. Hoge. Besides his instruction and example, his position and reputation made his home the retreat of the most distinguished Divines of the day. There were Elijahs, Elishas, Joshuas, Pauls, Peters and Timothys in those days. They preached Christ as I never have heard Him preached since.

“I was educated at Hampden-Sidney College, and graduated in 1813. I taught school for some time, and then studied theology in the seminary, or what was then the seminary of the Hanover Presbytery, afterward of the Synod of Virginia, and finally became the Union Theo-

logical Seminary of the Synods of Virginia and North Carolina. Dr. Hoge dying, Dr. John Holt Rice succeeded him. I was in the seminary under both these men. They were both pre-eminently great, in their own way.

“I once heard Mr. Lacey preach one of his powerful, tender sermons on the Sufferings of Christ. I remember that I was very thoughtless and trifling during the discourse. When the communion table was spread, a young and intimate friend of mine arose and took his seat with those who came to show forth the death of Jesus until He come. This act did more to impress my thoughtless heart than all the sermon.

“After I became a professor of religion, I had to determine on my future pursuit in life. One of my classmates, who was preparing for the ministry, died. Dr. J. H. Rice published an obituary of him in the *Evangelical Magazine*. In it was asked the question, ‘Who will take his place?’ That simple question made a deep and more determinate impression on me, as to my future calling, than all the many wise writings and powerful appeals I had consulted. I was licensed to preach by the Presbytery of Hanover, Synod of Virginia, at Charlottesville, Albemarle Co., 1824. After I was licensed I went to Petersburg to supply Mr. Rice’s pulpit while he took a respite from labor that was wearing him out.”

Mr. Hunt spent some time in Brunswick Co., Virginia, and while there was ordained to the full work of the ministry. From the beginning of his public ministry he showed an interest in the temperance cause, and he himself intimates that he was biased in that direction by the earnest instruction of his theological teacher, Dr. Rice, and while his influence as a preacher was great and



ever increasing, (for he always secured the fixed attention of those who heard him and always gave solid and evangelical instruction, resulting in benefitting multitudes,) yet his influence in preaching the gospel of temperance was still greater. He was among the first to call the attention of the church especially to the giant evil of intemperance. He advocated total abstinence, and the duty of the Christian church to oppose the traffic in intoxicating drinks. It was not, however, until there seemed to be a divine call to devote the main energies of his life to the cause of temperance, indicated by the suffrage of his brethren and the marked providence presenting itself in his way, that he ceased to occupy the pastorate.

From the southern part of Virginia, where his earlier labors were put forth, he was, without solicitation on his part, or previous knowledge of any movement in that direction, invited to the Presbyterian Church of Raleigh, N. C. Before this invitation had been received, Mr. Hunt had been led to consider his relation to what in the past was known as "the peculiar institution of the South". He himself inherited considerable property in slaves which, if conscience and the tremendous responsibilities that such possessions entail had not called for a canvass of the questions connected with slavery, might have afforded him the means of easy and comfortable subsistence. He dreaded the responsibilities of maintaining the relation of master to slaves, and as the result of these reflections, made arrangement for his negroes to be liberated and to be colonized to the young Republic of Liberia, in Africa. He then needed other means of subsistence for himself. He had been ordained to preach

the gospel, and possessed the "right to live of the gospel". Of this right, however, he seldom through life boasted, but the Lord cared for him and his. And all who knew Mr. Hunt were made heartily to believe that he loved rather to do good, to help his fellow men, and advance the cause of Christ than to accumulate money.

While at Raleigh, N. C., Mr. Hunt became famous as an advocate of temperance. In the public prints, his work was uniformly described "as the most brilliant and romantic on record. No Knight errant was ever braver or more chivalrous than this bold and gifted advocate of a cause that was running athwart all prejudices and customs of the community".

He was appointed agent and lecturer of the first State Temperance Society formed in North Carolina, which appointment at the cost of much sacrifice of personal and social comfort and ease, he accepted, and successfully stemmed the tide of prejudice from the world, and many in the church as well.

After a time he made Fayetteville his headquarters, and while working from that centre began the work of gathering the children into his cold water army. Having composed a very expressive poetical pledge, beginning, "I do not think I'll ever drink, &c.", and enrolled multitudes—the writer among the rest a few years later, and then a child in eastern Pennsylvania. The pledge then ran :

“We little children think  
That we will never drink  
Whiskey, brandy, gin or rum,  
Or anything that will make drunk come.”

The Sabbath School children of that day generally signed the declaration of their purpose wherever Mr. Hunt appeared among them ; and he, in those days, was almost ubiquitous. No arithmetic will ever determine the influence of that movement among the children, nor Mr. Hunt's influence in shaping popular sentiment on the drink question. Wherever he was heard he did not fail to carry every audience he addressed with him, by a public vote which he generally called for, and it was cordially given. He made the business of rum-selling "odious" wherever he lectured. Taking Mr. Hunt's whole career as a temperance lecturer and preacher of temperance, it is doubtful whether any other one man in this country has exerted a more potent influence on the temperance question.

The year 1832 seems to have been an eventful one in the life of Mr. Hunt. We find he was installed pastor of the Presbyterian church of Wilmington, N. C. The same year he is commissioned to the General Assembly, which met in Philadelphia, which was the standing place of meeting from 1800 to 1835. He also attended, by appointment, the first National Temperance Convention which met in the same city and about the same time. Mr. Hunt was booked for an address which he delivered, and which established his reputation, as a temperance advocate, north of Mason & Dixon's line. It is probable that this speech made him ultimately a member of the Presbytery of Luzerne, and prepared the way for much temperance work in the North. But this was not formally entered upon till some time after this date, as Mr. Hunt then had special engagements in the South, and not alone with his church in Wilmington.

Another important event of 1842 was a temperance wedding, which we will allow *him* to describe. He says: "In Oct., 1832, I attended the first wedding I was ever at in which no intoxicating liquors of any kind were used. It was the happiest and most pleasant wedding I ever saw. It was my own. Ann Meade Feild, daughter of Dr. Richard Feild, of Hobson's, Brunswick Co., Virginia, consented that the Rev. W. S. Plumer, then of Petersburg, Va., should unite us in the bonds of matrimony. He did so. I returned with my bride to Wilmington, visiting my old friends at Raleigh. The kindness of the people of Wilmington to my wife, and the strong attachments and friendships she formed there, endeared my people to me more and more."

This extract seems to show that Mr. Hunt's wife was one of the kind the Lord sends, and that the bonds of which he speaks were never galling. The friendships that Mrs. Hunt elicited were not all in Wilmington, nor all in the South, nor in her youth; nobody knew her but to love her pure and uplifting life,—her intelligence and uniform testimony to the power of the gospel to enhance the value of every domestic relationship in this world. It is not wonderful that the children of such a woman "rise up and call her blessed, her husband also, and he praiseth her."

During Mr. Hunt's early ministry, the Synod of North Carolina requested him to publish his little book, "Bible Baptist," which was received with great favor, and proved helpful to many who were anxious to know just what the Bible does teach on the subject of baptism. It called forth many reviews from all quarters. The book still lives, and has been adopted by our Board of Publica-

tion as one of its standard tracts. Mr. H. did not write much for the press, but enough to show his ability in that direction.

In 1834, he went North in the interest of Donaldson's Academy, near Fayetteville. As a result of this visit, which extended as far north as the city of New York, he received, soon after his return to Wilmington, from that city such an invitation to return thither as he did not feel at liberty to decline. He was wanted to enter upon the work of temperance lecturing and to devote all his time and energies to that cause.

After obtaining a release from his church in Wilmington, N. C., he removed to New York, in the course of a few weeks, where he resided till 1836, when he took up his abode in Philadelphia, from which city he answered the constant calls to lecture in widely scattered places. This period of Mr. Hunt's life was one of incessant toil. Of it he says, "I had not one day's rest for eleven years, and during that time my speaking averaged one and a half a day. If I could get a few hours sleep in the stage, steamboat, or cars, I felt refreshed and strong."

Between 1826 and 1850, he writes that "he had visited twenty states, and delivered upwards of ten thousand lectures and sermons."

In the course of his lectures, Mr. Hunt was called into the Wyoming Valley. He was charmed, and realized that there was a wonderful future for that part of Pennsylvania. He therefore bought a farm and moved his family thither in 1838. Thus he became significantly identified with the development of every beneficial enterprise, especially such as aimed to advance the moral,

intellectual and spiritual interests of that locality, and of our common country.

While he was in Luzerne and adjoining counties—a power second to none other in the temperance reform—his ministerial brethren, especially those of his own church, found in him a most valuable coadjutor in promoting church life and growth. Fully comprehending and prophesying the speedy increase of population and business in the general region in which he had settled, Mr. Hunt was fired with zeal for making the region Christian and temperate; no labor was regarded as too hard or too expensive when demanded in order to attain these ends. And many a community within the boundaries of the late Luzerne Presbytery became debtors to him to an amount not easily computed. As will appear in the sequel of this history, few of the organized congregations attained church life without his help, and the number was still fewer of those which were not stimulated in their infancy by his earnest, eloquent instructions and admonitions given, in season and out of season, cheerfully and without ostentation.

A patriot of no uncommon ardor, when the late unhappy war came, menacing the integrity of the most favored country the sun ever shone upon, he was found with the union army, standing for the stars and stripes. He followed them to the very place of his birth, where a rival flag had been and still was borne aloft by those who had been very near and dear to him, and with whom, in many things, he was in deepest sympathy. Nor is it bitterness now, but the loftiest patriotism that determines his attitude and enhances the value of his patriotic services, as he so faithfully and gallantly

ministers to the spiritual and physical wants of the defenders of the old flag and our common country. Although more than sixty years old, and crippled, no chaplain did better service or was more the idol of his regiment than Thomas P. Hunt. Nor were his bravery and devotion to the men of his regiment only observed in his army corps; they were noted by many others in and outside the army. One writer says: "His army experiences are thrilling, and I am told by those who knew him, that he was as brave as a lion in the discharge of his duty. He was seen in one of the most dreadful battles, when our army was forced to retreat, kneeling by a wounded soldier and ministering to him, despite the perils that were pressing upon him. He won the unbounded admiration of officers and soldiers alike."

The fruits of Mr. Hunt's early ministry in North Carolina are even yet pointed out in one case, not to speak of others. An established, self-sustaining church is declared by an honored citizen to be due to the Sabbath School which he started more than forty years ago. Eternity only can unfold the results of such an active, earnest life.

It is impossible properly to characterize Mr. Hunt's temperance work. The methods he employed were his own. Nor was it necessary for him to take out a patent for them, since nobody else could use them. They were effective and versatile. He seemed to be ready for any emergency that he encountered. He maintained perfect self-control. He could still the most turbulent audience, and never failed to turn the laugh on any one who contradicted or criticised him while speaking. A man, displeased at something he said, once called him "an old

dog." He responded, "Yes, I am an old dog. If you live long enough, *you* will be an old dog, but now you are only a puppy." He was a genius, with lofty principles, backed up by an energy seldom equaled.

His useful life terminated October, 1876, our national centennial year, and six years after the Luzerne Presbytery ceased to be. It had been dear to him, as to all its founders and friends. With characteristic fidelity, he had gone to Philadelphia to attend a meeting of the Synod to which he then belonged, though less at home in Philadelphia Synod than in the Synod of New Jersey. He and his brethren of the Luzerne Presbytery dearly loved the old irenic Synod of New Jersey, but they no doubt easily coalesced with the solid, faithful and aggressive Synod into which the re-union of 1870 had brought them, at the time their Presbytery was dropped from the roll.

Mr. Hunt was only able to be present at the opening of Synod. He, however attended, on the day following, the unveiling of the Witherspoon statue. He was generally an active member of ecclesiastical meetings, was always heard with interest and deference, sometimes with dread by such as were wanting in zeal in the cause of temperance which was so dear to him.

Notwithstanding Mr. Hunt's sickness, he preached a temperance sermon in the Tabor church, on Sabbath. It was his last. His public services which had been so numerous, so widely rendered, so effective, and so well received, ended in that Philadelphia church. None who ever heard him forgot him, or forgot all they heard him say. With those to whom Mr. Hunt preached that was scarcely possible. A wonderfully active, unique and



effective career ended with that last sermon, on the text found in I Tim. 4:4. After preaching, he returned to the house of his married daughter, Mrs. Edward B. Twaddell, whom he was visiting in Philadelphia. After this his health failed gradually. The hopes of his physician, founded on his patient's strong constitution and cheerful disposition, were not realized. On the 5th of December, 1876, he was not, for God had taken him. A little more than a year before, September 11, 1875, his cherished and beloved wife had preceded him to the better land. Not long separated, their mortal remains rest in the Wilkes-Barre cemetery. The Rev. Robert Adair and Drs. W. P. Breed and McCook conducted private services in Philadelphia, and in Wilkes-Barre a more formal funeral service was held in the First Presbyterian church, under the direction of the Rev. H. H. Swift, the pastor of the family. There were present and participating in the services, the Rev. C. R. Lane, who preached the sermon, Revs. H. H. Welles, F. B. Hodge, N. G. Parke, and S. C. Logan. Some of these brethren knew Mr. Hunt better than others, but all loved him and mourned his loss. Devout men carried his unconscious body to its burial, and lamented the termination of a life that has been so full of activity and usefulness to the very last.

The immediate family left at his departure consisted of four daughters, earnest, active, accomplished Christian ladies. The eldest, Miss Susan C. Hunt, has unsurpassed missionary zeal. She is especially interested in and helpful to Home missionaries in the great west, and has been very influential in interesting others in like agencies.

The writer has, in the course of a long Home missionary career, often been cheered by the timely co-operation afforded him in emergencies, in forwarding important missionary enterprises through her personal acts or agency. More than once failure would have been incurred in important undertakings but for her efficient aid at the critical time. Miss Susan and her sister Anna, the widow of Andrew J. Welles, who died many years ago, and Mrs. Caspar R. Gregory, the widow of the Rev. Caspar R. Gregory, the lamented pastor of the Memorial Presbyterian church of Wilkes-Barre, live in Wilkes-Barre. Mr. Hunt had purchased a home for his family in that city some four years before his death, and they continue to occupy that house, and are efficient members of the Memorial church.

Ruth Hall, the third daughter, married Mr. S. H. Hibler, of Wilkes-Barre, but died in 1866. Lucy Jane married Mr. Edward B. Twaddell; they live in West Philadelphia. Mary Elizabeth Watkins married Mr. George C. Rippard of Wilkes-Barre; they now live in Baltimore, Md.

Mr. and Mrs. A. J. Welles had two children, viz : Mrs. Caspar R. Gregory, and Albert, who resides in Scranton and is Professor of Chemistry in the High School in Scranton. Another grandson of Mr. Hunt is a medical student in Philadelphia. This young man bears the name of his grandfather, Thomas P. Hunt.



X.

LACKAWANNA VALLEY.

THE REV. NATHAN GRIER PARKE, D. D.

THIS organization, as we have already shown, was constituted by the Presbytery of Susquehanna more than a year before the erection of the Presbytery of Luzerne, and had for its field the entire valley of the Lackawanna, except what was covered by the Carbondale church. The settlements at that time were sparse, and the aggregate population small. The territory yielded but a meagre living to the inhabitants, but the resources of the valley are at this time known, and are attracting men and money for their development.

To meet this change, in the spring of 1844, the pastor of the Wilkes-Barre church, who still had a fatherly regard for the wants of that extended part of his field for which the Lackawanna church was organized, was looking about earnestly for a suitable man to take the pastoral charge of it, and had fixed his eye upon Mr. J. W. Sterling, a member of his own church who had taught in Wilkes-Barre Academy, and was now completing his theological course in Princeton. Mr. Sterling had made temporary engagements to act as tutor in the College of New Jersey, which he did not feel at liberty to abandon at once, but being interested in the field and disposed to take up the work proposed, he used his influence to have

it supplied until he could himself take hold of it. He induced a son of the manse, a Seminary classmate, to undertake the work which had been offered him, viz: Nathan Grier Parke, a suggestive name to such as are familiar with the history of the Presbyterian church in this country. Mr. Parke's home was in York county, Pa., near the Susquehanna and the Maryland line. His father, the Rev. Samuel Parke, was an able, influential minister and life-long pastor of the "Slate Ridge" Presbyterian church, which has become the mother of several churches. The Rev. Samuel Parke maintained an Academy also at Slate Ridge. This school made at least one State Governor and United States Senator, Samuel J. Kirkwood, of Iowa. The writer also found, while a citizen of Iowa, that the influence of another ministerial school in the bounds of the Susquehanna Presbytery, gave Iowa another Governor. This was the Hartford school, which was an efficient cause leading C. C. Carpenter to the exalted office which he occupied, but more by induction than by actual personal training. The parents of young Carpenter both died while he was a mere child, but they and his older brothers had been led, by the influences and instructions which had been brought to bear upon them by this institution of learning, to highly prize education. Young Cyrus had imbibed from this home atmosphere that which, as the writer knows, caused him to make heroic struggles to gain knowledge,—an effect certainly traceable to the noble work of the Rev. Lyman Richardson and his brothers at Hartford Academy.

Senator Kirkwood, who received the training in early life to which he directly attributed all his success in the world, said to the writer, when speaking of the im-

portance of environments, "It is a good thing for a boy to be brought up in the family of a Presbyterian elder, if he is able to stand it. It was good for me;" alleging that without the training to which he had been subjected, he never would have reached the honorable positions which he had occupied. He had then retired from public life. At the same time he related an incident which took place at Slate Ridge in his youth. In that community innovations were not readily received or adopted. It seems, however, some were more rigid than others. For in the matter of church music, there was a desire on the part of some, principally the young, to introduce new tunes, from time to time. On one occasion, one of the leaders in singing introduced a new tune, whereupon one of the elders, a Mr. Talbot, arose and trotted out of the house. Henceforth the young people called that tune "Talbot's Trot." Sometime afterwards, just as another new tune was beginning to attract attention, elder Kirkwood observed, through the window, that his horses had become entangled in their harness, and left the house more rapidly than elder Talbot had done. Therefore the second new tune was named "Kirkwood's Canter." It is from this community, where innovations were somewhat restrained by careful conservatism, that our young missionary, mounted upon a young horse, the gift of his father, turns his course to the upper waters of the Susquehanna, bearing with him the paternal blessing. While he leaves a Christian home, he carries with him its genial, sanctified atmosphere, which has been retained through the trying days of College and Seminary life. Youthful, hopeful, patient, he goes forth, not knowing all the Lord had in store for him, cheerfully following the cloud and

trusting the guide. While the young missionary looked forward with hope, he looked back with gratitude to his Christian home and his careful training. Especially has he ever been ready to arise and called her blessed who had so lovingly cared for him and trained him for his future career. So also with all her children. This mother, revered by her children, and indeed by all who knew her, was also a child of the manse. Her father, the Rev. Nathan Grier, D. D., one of the early graduates of the University of Pennsylvania, was pastor of the Brandywine Manor church. Of him, Dr. David McConaughy says in his sketch of his life, "Dr. Grier was not only eminently honored of God as a pastor in his congregation, and as a faithful and very acceptable preacher of the Gospel in the churches generally, but had an important instrumentality in directing and aiding young men in their studies preparatory to the gospel ministry." This was before the organization of Princeton Theological Seminary. His own sons became ministers. The younger of the two succeeded him as pastor at the Forks of the Brandywine. The father and the son both spent their entire ministerial lives in that one congregation. He had three daughters; two of these married ministers, namely, Mrs. White and Mrs. Parke. The other married a physician, Dr. Thompson. All of them were highly useful and greatly honored, especially by the piety and usefulness of their children. As we have already seen God's covenant honored in the families which have passed under our notice, so in this one and its extended branches yet to be noticed.

Mrs. Parke seems to have been an eminently wise and prudent mother, whose influence and prayers her

son, Nathan Grier, ever felt and remembered with the deepest gratitude. From the Academy at Slate Ridge he had been sent by his parents to Jefferson College, then under the presidency of Dr. Mathew Brown, whose memory is so revered by his students. His college life seems to have been tranquil and prosperous. So also the Princeton Seminary course, which was completed in the spring of 1844, he receiving the regular certificate of graduation. Mr. Parke had been licensed by the Presbytery of Donegal, April, 1843, at Columbia, Pa.

After a brief visit to the home of his youth, Mr. Parke was carried upon his faithful steed to the home of Dr. Dorrance, in Wilkes-Barre, where he arrived about the first day of June. The pastor was in attendance at the General Assembly, and the young missionary supplied his pulpit on the first Sabbath of June. The next Sabbath found Mr. Parke in Pittston, then a small and unimportant village, near the confluence of the Lackawanna with the Susquehanna, and therefore at the southern entrance of the Lackawanna Valley and northern termination of the Wyoming Valley, a strategic point, the advantages of which were but faintly foreshadowed at that time. It was, however, one point designed to be embraced in the operations of the little church which had been organized some 6 or 8 miles up the Lackawanna Valley, the name of which it received. This gives an idea of the extent of the field our young missionary was about entering. Assuming that the central point had been selected for its organization, namely Scranton, and that it was to be spread out nine miles in every direction, this fact assumed, Mr. Parke entered upon a three months' engagement to supply the place of another.

That engagement extended to more than a half a century, and the little church became a mother church, the centre and source of life and nourishment to other outlying communities. In tracing the history of what was originally the Lackawanna Church under the pastorate of one man, we have indeed a theme of no little magnitude.

We have already spoken of the organization of the Lackawanna Church by the Presbytery of Susquehanna, February, 1842, composed of the Presbyterians scattered over almost the entire Lackawanna Valley, of which one man had the pastoral oversight, until the Scranton Church was organized in 1848, when the field was divided.

The original population, or the greater part of it, was similar to that which occupied the Wyoming Valley. Afterwards a considerable element came into the Lackawanna Valley from Rhode Island, New York, New Jersey, and counties south in Pennsylvania, so that at the time Mr. Parke entered the Lackawanna Valley, the population had become more mixed; yet it was a population that seemed to have a general respect for sacred things. Mr. Parke says, upon the authority of Hon. Charles Miner, historian of the Wyoming Valley, "In Pittston the leading families were during the Revolutionary war, the Blanchards, Browns, Bennetts, Silbeys, Marcys, Benedicts, St. Johns, and Swoyers, not omitting the gallant Cooper." Many of those with whose names we became familiar in Wilkes-Barre and vicinity are found later in the Lackawanna Valley.

In an early day a number of Baptist families found their way to Pittston and vicinity, among them were the Giddings, Benedicts and Blanchards. The first church



organized in Pittston was a Baptist Church, as early as 1776. The people composing it were principally from Orange County, New York. The organization, however, soon scattered, or was abandoned, for the Baptists of Pittston afterwards are found associated with the church of Abington, the sub-strata of which consisted of emigrants from Rhode Island. In 1844 a Baptist minister, familiarly known as Elder Mott, resided in Hyde Park, now a part of the city of Scranton. He had appointments for the alternate weeks at Pittston, which was the only regular service held there. While there were but three members of the Presbyterian Church at that time in Pittston, Mr. Parke found a Sabbath School conducted by a truly competent business man, who has been up to this date an active, earnest and universally esteemed Christian man, of extensive influence, still a citizen of Pittston and pillar of the Presbyterian Church, not only in Pittston and vicinity, but in the church at large as well, viz., Theodore Strong, a younger brother of the late Chief Justice William Strong.

Several other Sabbath Schools had been previously started in different places in the Lackawanna Valley, e. g., the school at Providence was started by Isaac Hart, father of Professor John S. Hart. He resided, in 1820, near Providence, and was a school teacher and a Justice of the Peace. He subsequently removed to Pittston, and in 1825 established a Sabbath School there. . . . .  
“The first Sabbath School in Pittston township was established in the old log school house on the premises of Peter Winters, Esq., four and a half miles south of Pittston, by Miss Mary Bowman, who superintended the same, assisted by Messrs. John and Lord Butler.” Squire

Hart subsequently moved further down the Susquehanna, nearer Wilkes-Barre, on Laurel Run. While he resided at this place, Mary Gardner, afterwards Mrs. W. C. Gildersleeve, Susan Mitchell and Mary Bowman, with other ladies from Wilkes-Barre, became interested in John S. Hart, the son of Squire Hart, and encouraged him to prepare for college with a view to entering the ministry. To the Pittston Sabbath School, and the devoted Christian ladies who conducted it, Professor Hart often referred with gratitude in his mature life.\* The church and the cause of Christian education, as well as Prof. Hart, owe a debt of gratitude to these pious ladies.

Incidentally we have been led nearer to Wilkes-Barre, and there is no impropriety in looking in that direction again from the Lackawanna, for it was from thence the influence had come which had been preparing the way for the establishment of the new centre of life and power we are to describe. We have already seen that until the Lackawanna Church had been constituted, February, 1842, the pastors of the Wilkes-Barre Church generally regarded the Lackawanna Valley as a part of their pastoral charge. The Sabbath Schools we have referred to, and others, owed their origin to the labors, especially of pastors Hoyt, Gildersleeve, and Dorrance, labors which were abundant (in view of all things) in this new field we are entering, and which prepared the way for the new departure soon to be made by our young missionary.

It is proper that the efficient aid rendered to Dr. Dorrance in caring for his outposts, especially that which

\*Rev. N. G. Parke's Historical Sermon.

was so abundantly and freely rendered by the Rev. Thomas P. Hunt, in this and in other parts of the new Presbytery, should be noted, and from time to time young men, as Messrs. Thomas Owen and John Turbitt, had under Dr. Dorrance's supervision done more or less preaching during their probation in this general region. The Rev. Oren Brown may also have put in a part of his time in this section of the Presbytery, but as far as we can ascertain his time was mostly devoted to Falls and Northmoreland Churches. After the organization of the Lackawanna Church, Mr. Charles Evans was employed more definitely for a part of his time in this valley. Now, however, Mr. Parke's labors were designed to cover all the ground, as he informs us in a historical sermon, referring to the points occupied. He says, "I was expected to preach once in two weeks in Pittston, and as often in Scranton. Then I was expected to preach in Providence and Hyde Park, and Taylorville, and the Plains, and in Newton and Abington as often as I could find it convenient to do so." No contraction of this extended field was made till the spring of 1848. Upon this work we find him entering on the ninth of June, 1844, in the little Red School House in the little village of Pittston.

There was then set before him an open door which he cheerfully and hopefully entered, in the name of the Master. Not many greeted him at first, but he was cordially welcomed by a few choice spirits. Friendships were then formed which lasted through the long drawn out three months of Dr. Parke's ministry. To these friends very many more were added, and few, if any, estranged, by the amiable young minister, who never

became old, in feelings, yet, in the course of a few years did not appear quite so boyish as in 1844.

The Lackawanna Church was scarcely conscious of church life when Mr. Parke came into its bounds, through the agency of Dr. Dorrance acting for the Presbytery and for the church recently organized. Therefore he had not received a call from the people, backed up by a promise of support. Nor had the Board of Domestic Missions (such was the corporate name of the Board at that time) held out encouraging promises of support. One hundred dollars it had promised. The young minister having no entangling alliances, was not anxious about the question of support, and there was a sentiment in his field, although as yet animating few, that the Lord's servants should be provided for while doing His work. The first year, however, less than one hundred dollars in money was contributed on the field. Mr. Parke was never heard to complain, nor was he ever known to want. Among other good results of his long pastorate, a wholesome, generous sentiment was developed in his people with regard to the proper provision for maintaining the means of grace among themselves, and the duty of aiding in sending the gospel where its divine benefits were not so well known as to be appreciated.

Taking Pittston as the starting point, let us follow Mr. Parke, in 1844, around his circuit. The services, beginning at 10:30, a. m., have closed. We start up the Lackawanna three miles and a half, dine with Mr. Atherton, return half a mile and attend services at a school house in the vicinity of what is known as Taylorville, where another service is held at 3 p. m. Then follow the river some four or five miles further

towards its source, over densely shaded and rough roads to near the mouth of Roaring Brook where the forest is somewhat subdued; for efforts have been made there to mine coal and make iron, and quite a little village has sprung into life. This is "Slocum Hollow," where a few choice spirits are met. We are cordially received and entertained, and at the regular evening hour another service is held, with an intelligent little congregation, observing all the proprieties of an older community of Christians. We worship in a little union church building, which afterwards passed into the possession of the Methodist Episcopal brethren, but by just what process is not a matter of record. The night is pleasantly spent in the Hollow, among friends. On Monday, all necessary pastoral work is attended to before returning to the new found home of the young minister.

The next Sabbath, the work is begun at Slocum Hollow. After the first service and a hasty dinner, the minister mounts his horse and leaves the river, turning his face towards the mountain westward, and by a bridle path scales the Moosic range. Both the ascent and descent are abrupt, but the spirited, steady-footed steed quickly makes the passage, and at the end of about nine miles another service at 3:30 p. m. is held at the \*Newton Centre school house; and thence the mounted minister makes his way to Pittston, the place of beginning, and at 7:30 holds another service. The next week with Pittston and Slocum Hollow, Providence is perhaps taken in, and then Hyde Park, and Abington, some five miles northwest of Scranton, or rather Slocum Hollow, for Scranton had not yet been born.

\*This is the Fallstown church, afterwards changed to Newton.

At this time, no house of worship had been erected by any denomination, except the little union church at Scranton, and perhaps a Baptist church at Abington.

The Pennsylvania canal had reached Pittston a short time before, and the coal trade was stimulated. The Butler and Pennsylvania Coal Companies were already in operation, and other companies were soon formed. The population began to increase rapidly. Of the thirty members who were, in Feb., 1842, organized as the Lackawanna Presbyterian church, five of these seem to have resided in Pittston, viz., Mrs. Giddings, her sister Fanny McCalpin, James Helm, Sarah Blackman, and Sarah Austin. It was soon made evident to Mr. Parke that that point was to become to him his most important centre of operations, and measures were soon inaugurated for the erection of a Presbyterian church there. The work was carried to completion during the summer of 1846. A neat, comfortable brick building was erected in the northern part of the village, and dedicated free from debt, the cost being about \$2,000. Rev. Dr. David X. Junkin preached the dedication sermon. The Rev. T. L. Cuyler, then doing his first preaching at Kingston, was present at the service.

Mr. Parke was ordained by the Luzerne Presbytery July 7th, 1846, as an evangelist, and was formally installed pastor of the Lackawanna church in 1847. In 1848 the field was divided by the organization of the Harrison church. The name Harrison had been given to Slocum Hollow, but was soon after changed to Scranton.

This new organization was separated, *ipso facto*, from the Lackawanna church, and possessed all the functions

of a local church. Mr. Parke, of course, remained pastor of the rest of the field, but the new church invited him to continue as its stated supply through the remainder of the current year, which he did.

About this time, by the action of the Presbytery, the name of the Lackawanna church was changed to the First Presbyterian Church of Pittston, and was regularly incorporated.

Formal articles of incorporation were adopted by the Pittston church in 1848, in the summer of which year another house of worship was erected and dedicated in what was known as the Atherton neighborhood, in which the major part of the original Lackawanna church resided. The place is now known as Taylor. The church, however, which was for many years occupied as a regular preaching station by Mr. Parke, was for a time abandoned by the Presbyterians. It is now again occupied by them, and a new church organized. During the same year, 1848, the Newton Presbyterian church was erected, the work having been inaugurated by Mr. Parke while it was still a part of his field, and provision was made for its completion before he relinquished his care of the Newton church. Dr. Parke says in his Historical sermon that this church was erected in 1850; but, as to date, this is a mistake.

Thus stakes were being driven and preparation made for future successful work. Another arrangement of no little importance to the young pastor and his work had been proceeding quietly, by which the ties between Wilkes-Barre and Pittston were to be strengthened, and the Levitical succession honored, which was, on the 8th of June, 1847, proclaimed to the world and solemnly

sanctioned, viz., the marriage of the Rev. Nathan Grier Parke, in Wilkes-Barre, by his father, to Miss Ann Elizabeth Gildersleeve. Many still living in Lackawanna valley remembered her grandfather, the Rev. Cyrus Gildersleeve, the faithful Wilkes-Barre pastor of former years; and many there were who respected the sterling qualities of her father, Mr. W. C. Gildersleeve, a man in some respects, especially on the subject of the abolition of slavery, in advance of his generation; and they hailed the advent of the young minister's wife. When they knew her, they also hailed her presence for her own sake; nor did they ever change their just estimation of her excellence. And doubtless she made him whom they had longer known and loved still more worthy of their regard. Of the immediate parties in the transaction we are noting, the Hon. Alfred Hand says, twenty-five years after this important event, upon the occasion of the celebration of a quarter of a century of the life of the Scranton Presbyterian church, the offshoot from the church of Lackawanna:

“The Rev. N. G. Parke, who has the honor, not simply of laying the foundation walls, but of clearing away the scrub oak, and digging the foundation trench, is entitled to all honor for his faithfulness. We welcome him here with warm hearts to-night. ‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.’ In mountain paths, over rough roads, at far distant stations, in stormy and fair weather, he served his Master, and we are reaping the fruits of his labors. While Mr. Parke labored here, Elisha Atherton generously gave him a home at his house, and stood by him until he married a wife, and then Mr.



Atherton very reasonably concluded that Mr. Parke could stand without him, a conclusion which subsequent events have fully verified." It may be added that the wives of the pastors generally, of Luzerne Presbytery, have enabled their husbands to stand firmly where perhaps they would have stood feebly without them.

Dr. Parke was, at the time of his marriage, a settled pastor on a pledged salary of \$400 per year. His installation took place July 7th, 1847. A commodious parsonage was built on lots contributed by Miss Mira Giddings, which was completed in the spring of 1851, and was the first parsonage in the Presbytery. This located the pastor in the new centre of his field. In securing this advantage the congregation is understood to have been liberally aided. It was an expression of paternal regard, fraternal sentiment, and Christian zeal.

When the Pittston church was built, Mr. Strong's Sabbath School was moved into it. Not only was this school maintained in vigor and prosperity, but other schools were established at different points in the valley, where they are now organized churches with pastors.

In 1850, Pittston church had become self-sustaining. Scranton also was a self-sustaining church, and Newton and Abington had been taken from Mr. Parke's original field. Three houses of worship had been erected, and paid for, three ministers instead of one, were devoting all their time to the work.

At this time Mr. Parke had been relieved of many of his long rides. He had, during the years of his itineracy, greatly extended his acquaintance with the people. His preaching in his various stations had been well attended. The common people heard him gladly. He preached

the pure gospel plainly. As he told the writer, his plan was, not to include many thoughts in a sermon, but to make the leading and important theme of his discourse very plain, and impress it on the minds of his hearers. This he generally succeeded in doing. An intelligent lady told me not long ago, that she remembered some things in the first sermon she heard him deliver, forty-six years ago. Among these, he said some people had just religion enough to make them unhappy, but not enough to bring them into the enjoyment of the gospel. He generally wrote his sermons fully out, but used his manuscript with much freedom and fluency. He was a good, plain, forcible preacher. He did not aim at brilliancy; on the other hand, he was not dull. There was heart in his delivery. And while his bearing was not of the Chesterfieldian order, there was nothing particularly objectionable, except it might have been a habit of tossing his head quickly to adjust the hair on his forehead, which, in former days, was allowed to grow longer than at present.

Mr. Parke was eminently social in his disposition, and equable in his temper. The writer, during a long association with him as a neighboring pastor, never saw him perturbed. He was open to counsel, and respected the opinions of others; yet he was firm in his own convictions. He had passed through both college and seminary without acquiring the habit of using tobacco.

While Mr. Parke wrote no books, he has been, from early life, a frequent contributor to our church papers. In this correspondence we find the same general characteristics that we have found in his sermons—clearness, directness and force.

After the death of Mr. Richard Webster, the pastor of the Pittston church became the efficient stated clerk of the Presbytery, which office he long held. He was a good and faithful Presbyter. The growth of Pittston was rapid in the earlier years of '50, and the building increased towards the south, and over the river. The first house of worship was becoming too small, and was somewhat out of the center of the congregation. Another, with ampler dimensions, and to be located more favorably, was projected, which meant, with those who had the matter in hand, its erection according to the plans and specifications. This was accomplished in 1857; not, however, without a struggle, for during the years of preparation and work upon the new structure, there had been a season of depression in business. Some of the pioneers who had struggled to build the first sanctuary were still upon the ground, and with unabated zeal and devotion aided the work.

Growth and stability were thus secured at Pittston, and ultimately to the concurrent work of the churches in all the adjacent communities. Presbyterianism, properly understood, teaches that the true prosperity of any part of the family is the enlargement of the whole body, and thereby the more emphatic testimony to the value of the truth as it is in Jesus. We are not to follow to the end, or even to the present date, all the influence of the church we are dealing with, nor the life of its pastor, who has enjoyed the enviable privilege of such a prolonged pastorate of one ever prosperous church. We have only been able to note the beginnings of salutary and uplifting influences, as, in a few instances, they are observed to crystalize, attracting light and reflecting it in new directions with ever increasing intensity.

Washington and Jefferson College conferred on Mr. Parke the honorary degree of D. D. in 1884. He, with Dr. Milo, of Hickok, in 1867, had the honor of representing our General Assembly in the General Assemblies of the Free and the United Presbyterian Churches of Scotland, and Dr. Parke's own people took pleasure in meeting all the expenses of the mission.

He is still with us to see the fruits of his work ; Mrs. Parke also. If spared until June 8th, 1897, they will have been married fifty years. Three sons and one daughter occupy honorable positions in the church and in civil life. Three of the children of Dr. and Mrs. Parke have preceded them to the heavenly rest.

At the close of the fiftieth year of Dr. Parke's ministry, he resigned his pastoral charge and was made Pastor Emeritus of the church he had served so long, a position which he still holds. During the session of the adjourned meeting of the Lackawanna Presbytery in Pittston Presbyterian Church, June 4th, 1894, after the adoption of the papers for record of the Fiftieth Anniversary of the Rev. Dr. N. G. Parke's ministry, a committee consisting of Revs. W. Scott Stites, P. H. Brooks, F. B. Hodge, D. D., S. C. Logan, D. D., and S. M. Parke, Esq., was appointed to prepare the minutes of this meeting for publication, and publish them, together with the adopted report of the committee. This was done in a brief memorial, entitled, "Fifty Golden Years."



## XI.

### OTHER EARLY MINISTERS OF THE PRESBYTERY.

THE Rev. Charles A. Evans had come to this country in 1839 from Ballybay, Ireland. He had graduated from Belfast College the same year, and after studying Theology for some time privately, spent some two years in Princeton Theological Seminary. These facts would seem to indicate that he was one of that numerous class to which the Presbyterian Church in this country is so greatly indebted, the Scotch-Irish, but his name raises the question as to whether he was not a Welsh-Irishman.

He was licensed by the Newton Presbytery. He was commissioned to labor in the Lackawanna Valley, and in Fallstown, in 1841. Before the organization of the Presbytery of Luzerne, he was engaged in missionary work in its subsequent territory. He was, by the act which constituted the new Presbytery, transferred to it, and his ordination provided for, upon his accepting the call of the Northmoreland Church which was tendered him. Thus his ordination, which took place November 13th, 1843, was the first in the Presbytery of Luzerne. He was the first and the only pastor formally installed over the Northmoreland Church. It had been organized among the earliest of the regularly constituted churches in Luzerne County, viz., Dec. 9, 1821. A house of worship had been erected a year previous. The circum-

stances of the organization are not, so far as we know, a matter of record. There were, at the beginning, fifteen members. The names of the original elder and deacon are given as Daniel Locke and Leonard House; subsequent elders were Jehiel Fuller, Ebenezer Brown, and Isaac Harris.

The first minister, as far as we know, was the Rev. John Rhodes, who seems to have ministered in that community a long time and some of his descendants resided there long afterwards. The Rev. Mr. Corss tells us he came from a Congregational Association in New Jersey (but such associations were not numerous at that time in N. J.), and that he had been brought up among the Moravians. He seems to have been active and energetic. We find him taking part in the organization of several churches, and acting as their supply. He was an earnest worker. The Rev. Isaac Todd supplied Northmoreland for a time, also the Rev. Thomas Owen, and perhaps others, before the Rev. Charles A. Evans was installed pastor in 1848. At this time the church reported thirty-five members.

Mr. Evans continued pastor of Northmoreland till April, 1846. While a licentiate and after his ordination he had given a part of his time to the Lackawanna Church, which included the whole valley, except Carbondale, till Dr. Parke came, June, 1844. He is represented as a faithful and successful worker. He was released from his pastorate, April, 1846, in order that he might accept a charge in a Dutch Reformed Church at Durham, New York. He subsequently was pastor of a church of the same denomination at Moersville, N. Y., where his work was greatly blessed. He afterwards returned to the

Presbyterian Church and became stated supply of the churches of State Line City and Lebanon, Ind., from 1859 to 1862. He was Professor of Anatomy in Ohio Central College (U. P.) 1870-1873; after which he resided in South Bend, Ind.; from thence going forth in various directions in the performance of missionary work as he was able. His health for a long time being greatly impaired, he died in his 73d year, confiding fully in the Redeemer. He left a wife, whom he had married in 1844—her maiden name being Miss Sarah Marshall Harris, of Dutchess Co., N. Y.—and two children, all that remained of eight that had been born to them. They are Sarah, the wife of Dr. John C. Wallace, and the Rev. Charles A. Evans, pastor of Christ Presbyterian Church at Lebanon, Pa. Thus he lives in the children whom God had given him.

Mr. George W. Perkins, a licentiate of the Presbytery of Philadelphia, spent a year or two as a supply of the Northmoreland Church after graduating from Princeton Seminary, viz., from 1846 to 1848. He afterwards affiliated with the Moravians.

The Rev. Ashbel Green Harned was the second minister inducted into the pastoral office by the new Presbytery. This took place on the fourth day of May, 1844, he having been ordained at the same time. He was made the first pastor of the Summit Hill Church which, as we have seen, was originally a part of the Rev. Richard Webster's field, but had been formally organized as a church in 1839, and remained under the same ministration till the spring of 1842, after which it was supplied a few months by the Rev. Dr. Wm. E. Schenck, then a young man. He also supplied Tamaqua. He

was followed for a short time by the Rev. John H. Rittenhouse, a licentiate of Northumberland Presbytery. Summit Church, at this time, had forty-four members.

Mr. Harned was born in the city of Philadelphia, May 23, 1817. His parents gave him the name of one of the most honored representatives of Presbyterianism in that city, "Ashbel Green." This, in connection with the eminent Presbyterian teachers whom they selected to fit their son for college, would imply, in the absence of positive statements to that effect, that they designed him for the ministry of the Presbyterian Church. We find, too, that his own mind was early impressed by spiritual things, for at the age of seventeen he voluntarily took upon himself the covenant which parental faith had recognized in his behalf. At that time he became a member of the Second Presbyterian Church in his native city. He was graduated from the University of Pennsylvania in 1838. The next year he taught in the High School at Norristown, Pa. Entering Princeton Theological Seminary in 1839, yet still employing a part of his time in teaching at Norristown, he completed the entire course in four instead of three years, or 1843.

The next year, after being licensed by the Presbytery of Philadelphia, June 27th, 1843, he spent in supplying the Presbyterian Church at Frederick City, Md. After which, as we have already noted, he entered upon his first regular pastorate in the town of Summit Hill. This town was one of the coal producing villages, and was a fair representative of such places in Pennsylvania. The percentage of intelligent, thinking people in such places is rather above than below that of the average village. This at least was the case in the earlier days of Summit



Hill. Even among the miners proper were found many thoughtful, reading men, and the operators and managers were men of much intelligence and enterprise. And, in these days they were men who gave much encouragement to the work of a devoted minister of the gospel. The church work at Summit Hill had already been well begun by Mr. Webster, and there were many good and faithful Sabbath School teachers there when Mr. Harned took it up. We are told that he labored faithfully and successfully in this church until released, April 17th, 1856—about twelve years—the membership numbering at this time about 100. In the meantime many had been dismissed to other churches, new coal enterprises had taken whole colonies from this and older mining towns, consisting of operators and miners. This is the discouraging feature of such fields as Summit Hill.

Mr. Harned was a man of accurate and extensive learning, but very modest and retiring withal, perhaps somewhat wanting in that self-assertion, which often gives greater currency to men of less ability. He did not seem to have a very strong physical frame, although a person of comely appearance.

Mr. Harned, soon after he was settled at Summit Hill, married Miss Catherine Hugg Fatzinger, daughter of Mr. John Fatzinger. She was an amiable and intelligent lady, whose usefulness and enjoyment were very much hindered by protracted ill health. She was a great sufferer during many years.

After resigning at Summit Hill, Mr. Harned taught a Classical school in Mauch Chunk for several years. At the same time he became stated supply of the Presbyterian church of Slatington, and on June 29th, 1860, was

formally installed as pastor there, which position he held till October 4th, 1865. He acted as agent of the Pennsylvania Colonization Society during 1866 and 1867, after which he became Principal of the Luzerne Presbyterian Institute, at Wyoming, thus returning to the Presbytery of Luzerne, and supplying the churches of Northmoreland and Lehman in connection with his principalship, during the years 1868 and 1869. In April, 1870, he began to act as stated supply of the Newton church, and subsequently was installed pastor, Nov. 23rd, 1871. After being released from Newton, 1877, he was for some time a missionary at Grand Tunnel, Pa., and the stated supply of Waldo and Columbia churches. This was his last charge. Being laid aside by nervous prostration, which not only seriously affected his physical strength, but his mind as well, he returned to his native city for medical aid. Human help, however, seems to have been inadequate, except to soothe in some measure his sufferings and quiet his mind. Oct. 16, 1881, he ended his earthly career, aged sixty-five. The writer of his obituary says of him, "He closed in peace and hope a quiet, unobtrusive life, into which had come many cares and sorrows. He was truly a good man, of warm heart and gentle manners, and an excellent scholar." His wife had ceased from her earthly career five years before him. He left six children to mourn his departure, five daughters and one son.



## XII.

REV. JACOB DELVILLE MITCHELL, D. D.

THE Rev. Jacob Delville Mitchell was the third man ordained and installed by the Presbytery of Luzerne; and made pastor of the Kingston Presbyterian church Sept. 24th, 1845. The sermon of the occasion was preached by a former pastor, the Rev. Alexander Heberton. Mr. Mitchell, like Mr. Harned, was from Philadelphia, the son of an influential Presbyterian family who provided for his thorough and careful instruction in the best institutions. After leaving college he is understood to have engaged in secular pursuits for some time, but when it pleased God to reveal unto him His Son, Jesus Christ, he was led to devote himself to preparation for the gospel ministry. He entered Princeton Theological Seminary in 1842, and, as seen above, in 1845 we find him regularly inducted into the sacred office.

From the beginning of his ministry, Mr. Mitchell's sermons were regarded as superior, and were delivered with such an unction as to produce a profound impression, although they were written throughout, and delivered with the manuscript before him. His appearance showed him to be possessed of a fine physical development, and his utterances indicated the grasp of a strong and well stored mind. His preaching was with the emotion which showed the heart interest of the preacher in the truth communicated and in those to whom he addressed it, as

well as a due sense of his responsibility as a messenger of Divine truth, and as one who watched for souls; yet over his emotions, which were intense, he maintained perfect control.

These facts, if we mistake not, account for the fact that, notwithstanding Mr. Mitchell's appearance of great manly strength, his labors were soon interrupted by ill health, much to the regret of his people. For a time during his pastorate at Kingston, he was obliged to call to his aid for several months the Rev. Theodore L. Cuyler, at the very beginning of his long, useful and honored ministry, and Dr. Cuyler doubtless learned some lessons in Wyoming Valley which have made his fruitful ministry more so than it otherwise would have been. Kingston church ardently cherished his memory and early instructions, as from time to time it followed him in his work in the great cities where God blessed his prolonged, acceptable, wise and faithful ministry.

It was during the pastorate of Mr. Mitchell that the part of the Kingston congregation which gathered for religious services in the little chapel which had been built on the cemetery grounds, near the village of Troy, (subsequently called Wyoming,) came to the determination to ask Presbytery to constitute them a separate church. This was the first attempt to divide the Kingston congregation; but we learn of no opposition on the part of the mother church or the pastor. The committee that approached Presbytery with reference to the matter consisted of Messrs. Thomas X. Atherton, Peter Barber and Charles Fuller; Presbytery being in session at Berwick, April, 1847. The petition borne by this committee was signed by thirty names. It set forth the

fact that "the members of the Kingston church residing in the village of Wyoming and vicinity were desirous of securing for themselves and their families more frequent and constant enjoyment of the means of grace, and therefore they requested to be organized into a separate and distinct church." Presbytery, by a unanimous vote, granted the request of the petitioners and appointed Reverends John Dorrance, T. P. Hunt, N. G. Parke and Elder Charles D. Shoemaker to organize the church, if they found the way clear to do so. The committee met May 4th, 1847. In the absence of Mr. Dorrance the sermon was preached by the Rev. Jacob Belville, of Baltimore Presbytery. Mr. Hunt presided. The organization was effected and completed by the election and installation of the following members as ruling elders, viz., Henry Hice, R. E. Marvine, Charles Fuller, and S. C. Ensign, all of them having previously held the same office in other churches.

The organization of the Wyoming church of course greatly weakened the Kingston church and gave it a much more circumscribed field. Mr. Mitchell's health failing, he was obliged to resign his pastoral charge, but during the summer he so far recovered as to be able to supply the new church of Wyoming, which knew well his pulpit ability and eagerly sought his services. Mr. Mitchell continued to have charge of the new church till the spring of 1849. At that time an enterprise was undertaken which had deeply engaged the attention of certain members of the Presbytery of Luzerne and citizens of Wyoming. Prominent, if not principal, among the latter class, was Mr. Thomas F. Atherton. This movement had reached such a stage of advancement that it

called for wise, personal management. It was the opening of the Luzerne Presbyterial Institute at that place. To this work the Trustees elected the Rev. J. Delville Mitchell, and in accepting its principalship he relinquished his charge of the Wyoming church. Thus Dr. Mitchell became personally identified with the important work which the Luzerne Presbyterial Institute did in behalf of Christian education. While it did not accomplish all that its founders hoped from it, there are many of its students in various honorable and responsible positions, whose character and usefulness speak emphatically in testimony of the good work which the able and devoted teachers and founders performed during the period of its active operations. Of these agents in carrying forward the school, we will have more to say as we proceed.

Dr. Mitchell was not allowed to continue long with the infant institution, as his services as a preacher and pastor were wanted in developing the work which had been so auspiciously begun in the coming city of Scranton. The development of the Presbyterian church there, was to keep pace with the advance in business and the growth of civic institutions in that remarkable city, under the leadership of the men who had explored the wilderness where it was to be built, laid out the railroads, sunk the deep shafts that opened up the valuable minerals, the coal and the iron, erected the furnaces, and, as the people increased, built homes for themselves and others, and gave care to the municipal regulations of the rising metropolis. These men, many of them at least, loved the church of God and cared for the souls of men. Mr. Mitchell is called to identify his efforts with theirs in church work, and for the present we leave him till we come to speak of the Scranton church and its pastors again.



### XIII.

REV. B. F. BITTENDER, D. D.

AS we have seen, the Rev. Richard Webster extended his missionary labors to the Schuylkill Valley, at a number of points, notable among them, Tamaqua, on the Little Schuylkill river. This point had long been cared for by Mr. Webster and such young ministers as from time to time came to his assistance. Yet no organized church of our denomination is found there till July 11th, 1846, nor do we learn of a settled minister in Tamaqua till 1847, when Benjamin F. Bittenger is found on the ground. On the second of November of the same year he was ordained as an evangelist at that place. The probability is that he had been there some months before his ordination. Tamaqua early enjoyed railroad communication with Philadelphia, and was quite a centre of coal operations in that part of Schuylkill county. These operations were largely in the hands of Philadelphia capitalists. A number of these were Presbyterians who deeply interested themselves in the religious welfare of that general region. Messrs. Newkirk and Buck, especially, generously assisted in the planting of the Presbyterian church in Tamaqua. At their own expense, or nearly so, they erected a commodious and handsome church there, which is still standing and doing good service. But it must be confessed the cause languished not a little when this firm ceased to do business in Tamaqua.

What they had done, however, greatly aided in holding together the things that remained when they were no longer at hand to foster the cause.

Mr. Bittenger was born at Waynesboro, Penn., and while we have learned little of his earlier years and education, we find he had at least one brother who was a Presbyterian minister and who was educated in Columbian College, D. C. Benjamin F. was a faithful student in Princeton Theological Seminary, where he took the full course, and after graduation located in Tamaqua as his first charge. The church grew under his ministrations. Mr. Bittenger, however, was never formally installed at Tamaqua, and only continued to supply the church till 1850, after which he was a stated supply, in Winchester Presbytery, Va., of the Lewinsville church; subsequently pastor from 1852-1857; then pastor of the Seventh street church, Washington, D. C., from '57-'63, when he became pastor at Elliott City, Md., continuing till '67; then taking charge of the Westminster church, Washington, D. C., where he still holds the fort. In 1877 the Pennsylvania College conferred on him the degree of Doctor of Divinity. He has been from the beginning a rising man, useful and successful in his several fields. He has long been stated clerk of his Presbytery,\* and has published several useful books.

The Rev. Darwin Cook, of whom we have written above, and whose ordination in Feb., 1846, was the fifth by the Presbytery of Luzerne, had performed missionary work in the vicinity of Tamaqua, and had also, during the first years of his ministry, as his special field, the villages of Donaldson and Fremont, where houses of

\* Washington City Presbytery.



worship were erected. A church was organized at Donaldson. The work at these points was fostered by friends of our church in Philadelphia, who were also interested in coal operations in this region, but seems to have had no great measure of success. This, no doubt, was owing to interruptions and changes in the mining operations, and the fact that the original settlers, the permanent part of the population of Schuylkill county outside of the larger towns, were Germans and did not readily affiliate with the Presbyterian church. Therefore, the Donaldson church, while it continued on the roll of Presbytery till 1867, was only irregularly supplied and often vacant, and was finally dissolved; its property, consisting of two churches, was sold to the Lutherans.





XIV.

THE REV. WILLIAM RENWICK GLEN

AND

SCHUYLKILL VALLEY MISSIONS.

THE Rev. William Renwick Glen, was born in Scotland, January 12, 1812. He had acquired, after completing his rudimentary education, a practical knowledge of the trade of a machinist, and while prosecuting it at Matteawan, N. Y., for the support of his family, he so inspired the Presbyterian church in that place with confidence in him as an intelligent and upright man, devoted Christian and loyal Presbyterian, that it elected him a ruling elder. His acceptable and efficient performance of his duties as an elder led the Matteawan church to undertake to provide for his education in preparation for the office of the gospel ministry; and after he had mastered such preparatory study as fitted him to meet the requirements of the church, we find him entering Princeton Theological Seminary in 1845, to which place he had taken his family, then consisting of his wife and several children.

Mr. Glenn stood well among his fellow students and the professors, faithfully meeting all the requirements of the Institution, and graduating with his class in the spring of 1848. He soon afterwards entered upon mission work in Schuylkill Valley; Joseph Mitchell, Esq., and

other Presbyterian friends in Philadelphia providing for the support of the mission. His field included New Philadelphia, Middleport and other coaleries between Tamaqua and Port Carbon. A church was organized, soon after Mr. Glen entered upon his work, designed for the general field, named the Schuylkill Valley church, and a house of worship was erected at Middleport. December 10th, 1850, Mr. Glen was ordained as an evangelist and continued to have charge of the mission till 1852. In the earlier part of his term of service there was considerable encouragement, and doubtless much good was done. The mines did not prove profitable, perhaps owing to the peculiar irregularity of the coal strata, not so well understood at that time as now; operations were suspended and the people moved away from the several villages. The church, however, was long continued on the roll of Presbytery, and reported ten members in 1858. The name appears afterwards in the Minutes of the General Assembly, but no number of members is given.

We learned above that Dr. Bittenger left Tamaqua in 1850,\* and it seems probable that Mr. Glen gave a part of his time from 1850 to 1852 to that church, and during that last named year he became the regular pastor at Tamaqua. He was released in 1856 to take the pastoral charge at German Valley, New Jersey.

There was substantial growth in Tamaqua during Mr. Glen's ministry. He was an acceptable preacher and diligent pastor. The Rev. Richard Webster says of

\*After the Rev. B. F. Bittenger removed from Tamaqua in 1850 the Rev. Marten Lowrie Hofford succeeded him for two years, or 1851-1852. A graduate of Princeton College and a student in the seminary in that place and a licentiate of the Presbytery of Philadelphia North.

him, in writing to a young minister whom he was counselling to imitate Mr. Glen: "Where there is no fluency it is decidedly a duty to write the whole sermon in a fair, large hand and read it over, so as to be entirely familiar with it, and use it in the pulpit. This is the method of Dr. Green. Mr. Glen uses the same method and his style of preaching is generally and greatly admired."

Mr. Glen was pastor of the German Valley church from 1856 to 1868, when he was called to Bloomington, Ill., where he was formally installed in 1869 and continued till 1871, after which he supplied the church of Heyworth, Illinois, one year. His last pastoral charge was the Monticello church in the same state, beginning 1873. Becoming infirm, he resided in Frankfort, Indiana, from 1875 to 1880, when, on March 31st, he ceased from his earthly labors.

He was a good and useful minister, whom the writer knew well as a classmate and co-presbyter, but we have been long and widely separated, and the condition in which he left the loved ones of his family we are not able to state.



XV.

THE REV. JOHN JERMAIN PORTER  
AND THE  
KINGSTON CHURCH.

EVER since the Kingston church stood alone, it had been ministered to by men educated at Princeton Theological Seminary, with the exception of Mr. Gildersleeve who was from Rutger's Seminary. The Presbytery of Luzerne was, from the beginning, in very close correspondence with that institution, and was able generally to secure the men suited to the work needed in its various and diversified fields. Those who knew the professors of Princeton Seminary at that time, knew that very few unworthy men, or men not fully devoted to the Master and his service, could go through the course of study there without having been led to subject themselves to the most careful examination of their motives and qualifications for the work of the ministry. As a natural result, the students had been led to the most diligent improvement of their time and opportunities. Their work and their responsibility were therefore not lightly esteemed. The expectation of favorable results indulged by the good men who had projected the Presbytery, from the recruits it secured from time to time to their number, were seldom disappointed, as from year to year they laid their hands on one after another of the Princeton students.

We have seen that on the second of November, 1847, one had been thus set apart by the Presbytery; then again, on the ninth of the same month, another was ordained with prayer and the laying on of hands. This candidate had the specific call of one of its oldest churches, a mother church, which had recently given a large measure of her strength to a daughter that had assumed new church life and personality.

Yet Kingston church, with her diminished strength, calls to her pastorate the Rev. J. Jermain Porter, who was not a novice. He had been carefully and thoroughly trained, and was a man in whom there was "an excellent spirit," even the spirit of the Master himself. He was born in Ovid, N. Y., March 20, 1821, graduated from Union College 1843, and from Princeton Seminary 1847. The Kingston congregation received Mr. Porter very cordially, and, with their diminished strength, rallied nobly to his support. And, although he succeeded a minister of no ordinary pulpit ability, he was able to satisfy the people, and saw evidence of progress in the church during his ministry. He looked after neighboring communities. A new Sabbath School was started in Mill Hollow which, with some interruptions, has been continued ever since, and ultimately became the forerunner of the Bennett Presbyterian church. Mrs. Porter and her sister Miss Hall, were to the young pastor efficient helpers in his work.

Mr. Porter was not only an excellent preacher and pastor; he was also an efficient presbyter. Possessed of a missionary spirit, he deeply sympathized with the brethren who were doing pioneer work. On one occasion, while at Kingston, he and Mrs. Porter, accom-

panied by Mr. and Mrs. Wm. C. Gildersleeve, drove on a winter day eighteen miles to call upon a young missionary and his wife, to cheer them in their work. Mr. Gildersleeve, believing the young family would be aided by possessing a cow, left them the means with which to procure that necessary help to comfortable and economical living. This visit had much significance to the novices in missionary work.

While Mr. Porter remained only three years with his first charge, his ministry greatly benefitted the congregation at Kingston. He also secured from them that affectionate regard which, in their more prosperous days, led them to invite him to revisit them and preach the dedication sermon of their new and greatly superior house of worship, which was set apart for the service of God on the 30th day of January, 1876.

From Kingston Dr. J. J. Porter was called to supply the Westminster church, Buffalo, N. Y., July, 1850, where he remained seven years. In 1857, he became pastor of the Union church, St. Louis, Mo. In 1864 he left St. Louis to become pastor in Watertown, N. Y. His last pastoral charge was Phelps, from 1881 to 1891. Retiring, he resided at Watertown. Hamilton College, N. Y., had honored Mr. Porter with the degree of D. D., in 1867. He still lives, but is retired from the active work of the ministry after a long, honorable and successful career.



## XVI.

### THE REV. CORNELIUS RUSTER LANE, D. D.

**T**HE Rev. Cornelius Ruster Lane, D. D., was a member of the same class in the Theological Seminary as Dr. Porter and Dr. Bittenger who came into the Presbytery a little in advance of him. Mr. Lane was born June 27, 1820, at Pluckamin, N. J., of Christian parents, and so carefully and tenderly trained from infancy that he never lost that child-like simplicity which, when maintained, adds beauty and strength to any life, and reflects honor upon the Christian nurture which secures it. Mr. Lane lost his father in early life, but his excellent Christian mother, who had no other children, was never long separated from him during his lifetime.

He was graduated from Lafayette College, Pa., 1843, and engaged for a time in teaching, after which he entered Princeton Theological Seminary, 1844, in which he was a diligent and successful student, enjoying the esteem and confidence both of the faculty and his fellow students. He continued his studies beyond the usual three years' course. Having a fondness for mathematics, he acquired the habit of aiming to secure that which is equivalent to mathematical demonstration, in all the conclusions which satisfied him in his examination of any matter which was to him a subject of reflection or decision. His mind was trained for profound investigation. He loved study.



This was the man who, in the summer of 1848, was invited to take charge of Tunkhannock church, and its outposts through the county of Wyoming, still a comparatively new county, which had been recently carved out of Luzerne.

The church at Tunkhannock, as already noted, was organized in 1833, but had made little progress, simply holding its ground, and had not sallied out in aggressive work. Its pulpit supplies were frequently changed; most of them living off the field; the services were not frequent, and were sometimes interrupted.

Among those who ministered to the Tunkhannock church were Isaac Todd, from 1833 to '35. He supplied Northmoreland at the same time. The Rev. George Printz, then pastor at Wyalusing, had bestowed labor upon Tunkhannock before the church was organized. After Mr. Todd the Rev. James Cole spent some time in this field in 1837. Rev. Sylvester Dana, Rev. James G. Hand, and Rev. B. Wall were on the ground between 1837 and 1845. The Rev. John Whelen Sterling preached there during 1846. The time spent by each one and the date of service do not appear. Mr. Sterling spent about a year on the field, after which he went to Wisconsin where he was regularly ordained, Oct., 1846. In Wisconsin Dr. Sterling did a noble work as a minister and a Christian educator, in connection with our denominational college at Waukesha, and in the State University at Madison. His Alma Mater, Princeton College, bestowed on him the degree of Ph. D. and LL. D. He died at his post in the University of Wisconsin, March 8, 1885.

The Rev. Oren Brown supplied Tunkhannock, at

least a part of the time, between Dr. Sterling's time and the coming of Mr. Lane.

Although Mr. Lane, in College and the Seminary, had been one of the closest students, and a lover of the more abstract sciences, yet when he entered upon his ministry, he was ready to take up cheerfully and diligently, every part of ministerial and parochial work. To him it mattered not whether the duty was easy or difficult, he never slighted the easy work nor was he deterred by the difficult.

As an illustration of this, he once said to the writer, "I would prepare as carefully to preach if I was to address a congregation of Comanche Indians, as for the most refined city church." He began as a Home Missionary. He was ordained as an evangelist, Nov. 30, 1848, the tenth in order of ordination in the Presbytery. He generally preached three times every Sabbath, twice in Tunkhannock, once in Meshoppen, La Grange, or some other point; and to reach these outposts, he usually walked. Nor did he ever complain of the task. He loved the Master. He loved his work. He loved his fellow men. He never entertained an idea that he could do more for humanity by something aside from the gospel of Christ. He loved the Presbyterian church, the doctrine and polity by which it is characterized; yet no man had a more catholic spirit or co-operated more cordially with his fellow Christians of every name, not only in distinctively Christian work, but in any philanthropic and moral enterprise. With regard to the mission of the Presbyterian church, or the good it had, under God, accomplished in the world, Dr. Lane held that its influence for good has been as great beyond as within its own pale.

He received the Calvinistic system of doctrine cordially, as that which is revealed in the Scriptures and is in accord with sound philosophy. He thoroughly understood it, and the history of doctrine as it has been advocated or opposed in all ages. And from his study of history, he came to the conclusion that the agents who have been successful in the uplifting of humanity, the permanent advance in morality, in civil and religious liberty, have been animated by Calvinistic or cognate views or sentiments of doctrine and philosophy, although not always connected with a knowledge of the true and living God.

Although a profound and abstract thinker, Dr. L's sermons were simple and comprehensive statements of Scriptural truths sustained by reasons which, to minds trained to thinking, amounted almost to demonstration; but to others, perhaps, needed more of familiar illustration to keep the attention duly fixed. He, however, during his first term of service in Wyoming county, exerted such an influence, and left such an impression on the church and community, that when he was called away to another field, it was with great reluctance that the people saw him depart with his estimable wife and his good mother; and as soon as they discovered any reason to hope that he might be induced to return, they put forth such efforts to have him do so as proved successful. After two or three years he did return as pastor-elect of the Tunkhannock church. He was principal of the Luzerne Presbyterial Institute at Wyoming during its most prosperous period. Of this Institution we will have more to say.

During Mr. Lane's absence from Tunkhannock, the Rev. Augustus Theodore Dobson supplied the church

there, in connection with Northmoreland. Mr. Dobson was, at the time, a licentiate, and, like Mr. Lane, had graduated at Lafayette College and Princeton Theological Seminary. After leaving Tunkhannock he was ordained by the Presbytery of Long Island and installed pastor of the Moriches church from Oct. 30, 1853 to 1869. He was afterwards, from '69 to '81, pastor of the Third church of Chester, Pa.; then of the Darby church from '82 to '85. In all these churches he seems to have done good work.

During a part of 1852, Dr. Lane acted as agent of Lafayette College, and at the same time was stated supply of Warren church, Susquehanna Presbytery.

In 1853, he returned to his work at Tunkhannock and was formally installed pastor, which relation he sustained till 1871, or after the Presbytery of Luzerne ceased to exist. Soon after his return to Wyoming county, he accepted the office of County Superintendent of Schools, which position he filled so well that he was subsequently called to serve another term. By doing this work in the schools, he not only furnished valuable services to the cause of public education, but also thus enabled the mission he occupied to have preaching and pastoral services all the time. He also relieved our Board of Domestic Missions from assisting in sustaining a mission church and its out-posts.

The growth of the church at Tunkhannock was not rapid, but its gradual and steady progress was of such a character as to give it stability. A good Sabbath School had been maintained from the beginning, though the formal history of it has not been preserved, nor is it at all probable that it was, during its entire history, conducted as a Presbyterian school.

The evidence of growth and vigor appears in the gathering of the friends of the congregation on the 4th of July, 1867, to lay the corner stone of a new house of worship which had been projected, and, something like a year afterwards, in the coming together of another and larger congregation to dedicate the completed structure to the worship of Almighty God. The old sanctuary was not worn out, for it was destined to shelter another worshipping assembly. The Baptists bought and used it. It had become unsuitable for the Presbyterian congregation, which had erected it in 1834, at a cost of \$2,000. The new one had been built at five times that cost. This work was not done without the careful and prudent business ability of the pastor being called into requisition, and now it stands as a monument to his usefulness and success at Tunkhannock. Others appear in different parts of his wide field. For while there had been preaching from time to time since 1815 in the general neighborhood of Meshoppen, and somewhat regularly, more recently at the same place, by the Rev. J. W. Sterling and Rev. H. H. Welles, yet the work connected with the organization of a church of our denomination there, and in securing for the congregation a house of worship, was accomplished during Dr. Lane's ministry. The formal organization of a church took place in 1850. Seventeen members were enrolled, and Messrs. Edward Storm and Robert Clayton were the first elders. The house of worship was secured for the congregation at a cost of \$1,200. Subsequently it was furnished with a fine bell worth \$225. While these material things show the prosperity of the work of Dr. Lane, his best monument is the influence he exerted upon the hearts and lives of the people.

As a presbyter, he was promptly and uniformly at his post, fully comprehending the work to be done and having settled in his own mind what he regarded as the best methods for its accomplishment, he was prepared to be an intelligent leader in Presbyterian meetings. He was, however, the last man to assume leadership, and always cheerfully acquiesced in the will of the majority, for he respected the opinions of others.

The Rev. Dr. N. G. Parke, who knew him longer and more intimately than the writer, says of him in a memorial sermon, soon after Dr. Lane's work ended: "In the Presbytery of Luzerne there was no more cheerful worker than Dr. Lane, and no one more ready to help his brethren. He was rarely, if ever, absent from a stated meeting of Presbytery when able to be present, and his thorough knowledge of ecclesiastical law made his counsel in Presbytery very helpful. His voice in our ecclesiastical courts, and everywhere else, was always for peace. He was a man of peace. He had his own views, and he was not afraid to defend them, but he never did this in an aggressive way."

Dr. Parke says with reference to Dr. Lane's work as a pastor and teacher, "It is now a score of years since Dr. Lane left Tunkhannock, but the work he did here\* as an educator, a pastor, a preacher, a kind neighbor, a sympathizing friend and counsellor, a cheerful companion, an intelligent, upright citizen, a loving husband and father, remains, and will remain. A generation has indeed grown up here, who knew him not, but those who were his boys, who were at home in his study, and in his bible-class, and whom he taught to think, and who

\*This sermon was delivered at Tunkhannock.

felt the moulding power of his life, have not forgotten him. They are stronger, broader, wiser and better men because of the influence that has gone into their lives from his life."

In view of Dr. Lane's studious life, habits of profound thought, thoroughly trained mind, and his intense interest in all the important questions which agitated his generation, he did not use the press with the frequency and to the extent that might have been expected of so capable a writer. What he has published shows his ability in that direction.

His paper on "The Will", originally published in "The Reformed Quarterly Review", July, 1885, is a clear, strong treatise, and if not, in every particular, a demonstration, it is, nevertheless, the production of a "master of sentences" on that subject. He had evidently thoroughly canvassed the question, as treated in the whole range of literature. His pamphlet is worthy of careful study. He wrote other articles for the above named Review, and various other magazines.

Dr. Lane was still a member of the Presbytery of Luzerne, when, at the Reunion, it was merged into the Presbytery of Lackawanna and Lehigh. He was elected Professor of Mathematics in Wilson College in 1871, and removed to Chambersburg, Pa., much to the regret of his brethren with whom he had been so long and lovingly associated. No one had been held in higher esteem by all who knew him. He retired from his professorship in 1876, but continued to reside in Chambersburg, quietly doing such evangelistic work as his health and opportunities enabled him to undertake, in the meantime pursuing such studies as were most congenial to him.

Hanover College had conferred on him the degree of Ph. D. in 1875, and Franklin and Marshall College that of D. D. in 1887. These honors were deserved.

Mrs. Lane had entered into her heavenly home before her husband. The Doctor left two daughters to mourn his departure. His eldest daughter, Mary, married George Miles Welles, M. D., and resided with her husband in Wayne, Pa. Her sister Jane is unmarried, and resides in the homestead in Chambersburg, which her father had bequeathed to her. Three children died in infancy. Mrs. Lane's maiden name was Stroud.







## XVII.

### BERWICK AND PORT CARBON.

**B**ERWICK and Briar Creek churches were set off by the General Assembly to the Presbytery of Luzerne from that of Northumberland, but after a few years they were restored to their former Presbytery, and while their history will more properly belong to Northumberland Presbytery, yet during the time they were in association with Luzerne, important Presbyterial functions were exercised in connection with these congregations, especially Berwick, where at least two stated meetings of Presbytery were held while it was under the care of this body, one ordination administered, and ministers received with reference to the field embracing—it is supposed—both congregations.

At its first meeting, the Rev. Aaron H. Hand was received from a Presbytery in Michigan. Dr. Hand was born in Albany, N. Y., Dec. 3, 1811. He was graduated from Williams College 1835, and from Princeton Seminary, 1837. He was stated supply at Berwick some three years. He had previously held the same relation to the churches of Marietta and Roswell, in Georgia. After leaving Berwick, he was the honored and useful pastor of the Greenwich church, New Jersey, for nearly twenty years. During that time he was honored by Lafayette College with the degree of D. D. He died in Easton, Pa., March 3, 1880.

The church at Berwick was served by the Rev. Alexander Heberton as pastor from 1845 to '48. This brought him a second time in connection with a number of his former co-presbyters, then in the Presbytery of Luzerne, but formerly in Susquehanna. Of course the church had from Mr. Heberton a faithful and efficient ministry. After Mr. Heberton left to become pastor at Williamsport, Berwick, in 1848, secured the services of the

REV. JAMES FERGUSON KENNEDY,

a recent graduate of Princeton Theological Seminary, who, while he had preached for more than a year at Fayetteville and Waynesboro, Pa., was still a licentiate. He was born in Warren county, N. J., Sept. 27, 1824, and we find him a graduate of Lafayette College in 1839, or when sixteen years old. After leaving college he engaged in the study of medicine for a time, but his mind seems to have been turned to the ministry, for in 1844 we find him in Princeton Seminary, where he was a diligent and successful student, standing high in scholarship and general excellence of character. After preaching for some months in Berwick, he was ordained and installed by the Presbytery of Luzerne, Dec. 12, 1848. Mr. Kennedy's was the eleventh ordination.\* Thus he entered upon a promising career, as he was well furnished for and devoted to his work; but in 1850 he was obliged to relinquish it at Berwick on account of failing eye-sight. He did not, however, cease from preaching after leaving Berwick church. For the next four years he was stated supply at Fayetteville; at the

\*Mr. Lane's was the tenth.

same time teaching, as Principal at Chambersburg; continuing to teach till 1855, and during the last year of this term supplying Dickinson. Residing in Chambersburg, Mr. Kennedy has still been occupied in teaching the greater part of the time to the present, at the same time preaching a good deal as stated supply of contiguous churches. He was professor of Ancient Languages in Wilson College from 1869 to '76. He is now honorably retired, and has been entirely blind for many years. As we have seen, he has been a remarkably active and useful man. His merits were recognized by his Alma Mater in 1872 with the honorary degree of D. D.

Dr. J. F. Kennedy and Dr. C. R. Lane were classmates and intimate friends ever since college days, and long resided in the same city.

After the retirement of Dr. Kennedy from the pastorate of the Berwick church, it was supplied for a time by a licentiate, John Jephtha Morgan, during 1851 and '52. Mr. Morgan was a graduate of Lafayette College and had studied in Princeton Theological Seminary. He never in any regular manner became connected with the Presbytery of Luzerne. As we learn from the stated clerk, Rev. P. H. Brooks, of the Lackawanna Presbytery, (which became the custodian of the records of the Luzerne Presbytery), that when an informal application was presented to the latter Presbytery for permission on part of the Berwick congregation to apply to the General Assembly to be set off to the Presbytery of Northumberland, "The Presbytery declined to take any action and directed its stated clerk to write to Mr. Morgan, then supplying the church, that licentiates laboring in its bounds, were expected to put themselves under its care."

Mr. Morgan was ordained by the Presbytery of Long Island, Jan. 20, 1853, and was subsequently pastor of the Bridesburg church, Pa.; then of Hempstead church, L. I., and afterward a teacher or principal in the same place. He was re-ordained by an Episcopal Bishop, April 6, 1870, and was rector at Altoona, Pa., 1871 and '72, and afterwards a physician in Hempstead, N. Y. Berwick church in 1852, and Briar Creek in 1854, were transferred to Northumberland Presbytery by the General Assembly.

Port Carbon church in Schuylkill Co., Pa., was one of the organizations named in the original petition for a Presbytery, and was set over to Luzerne from the Second Presbytery of Philadelphia.

With regard to its history we gather the following facts from a sermon by the Rev. S. Augustus Davenport, July 2nd. 1876, who was at that time its pastor. He says that the first movement in the direction of church life was a meeting held August 27, 1832, in the house of Henry Porter, Esq., in reference to erecting a Presbyterian church. Lots had already been given, on Grand street, by Messrs. William Landon, Bright, Wallace & Co., with building materials that were on the ground. Another meeting was held August 3, 1833, at which there was no minister present, to take steps toward the organization of a church. What was done is not recorded, but we find that a house of worship was dedicated May 16, 1834. In the mean time, the Rev. Sylvester Haight had been engaged as stated supply for a part of his time, and \$400 had been pledged toward his support, and on April 2, '34, the church organization was officially constituted, but by whom does not appear.

The original members were Henry Porter and wife, William Bodyshall and wife, Elizabeth Whiting from Dr. Livingston's church, Philadelphia, Dr. J. J. Foster, wife and daughter, Ruth S. Foster, from Woodbury, N. J., Mrs. Clarissa Haight and three daughters, Jessie Turner, Hugh McCracken, and Jane Falls of Pottsville church.

Elisha Warne, Henry Porter and Dr. J. J. Foster were elected elders; Mr. Warne declining the office at that time.

As usual the Sabbath School antedates the church organization, having been started April 1st, 1831, with 105 members.

The Rev. Sylvester Haight seems to have been the first regular minister. He supplied the congregation one year. The next supply was the Rev. Mr. Sellers of the German Reformed church. The Port Carbon church appears not at first to have been taken under the care of any Presbytery.

The Rev. Robert McCartee, D. D., subsequently pastor in New York City, succeeded the Rev. Mr. Sellers upon a salary of \$800, and manse, continuing his charge till 1840, and we learn that about the close of his ministry the church was taken under the care of the Second Presbytery of Philadelphia. The church at that time had 60 members. Soon after Dr. McCartee left, an elderly Scotch minister by the name of Jardine supplied the church one year; a learned and able man, but the people complained that they could not understand him. He seems to have been a Highlander.

In 1842, and through a part of '43, a young man just from Princeton Seminary, Mr. Garrett Van Artsdalen,

ministered to the church, and during his time there was deep interest and a large ingathering. It was just after Mr. Van Artsdalen's time that the Port Carbon church was set over to the Presbytery of Luzerne, by the General Assembly, May, 1843.

The Rev. George Printz, just before his retirement from the active ministry, supplied Port Carbon some six months, after which he was engaged in teaching in his native city, Reading, and for twenty years he filled the office of Alderman with great dignity and wisdom. Thus, while unable to perform the duties of a pastorate, he was active and useful, and of him it is justly said: "He was an upright man, a consistent and devoted Christian, a faithful preacher, a greatly respected citizen and magistrate." He died April 6, 1881.

The next supply at Port Carbon was Mr. John A. Reiley, also a Princeton student and licentiate, who continued for more than a year, and although called to the pastorate, declined the invitation. He was subsequently pastor of several churches in N. J., and did good service. He died in East Feliciana, La., Sept. 25, 1878.

The next minister was the Rev. William Wilson Bonnell, who served as stated supply in Port Carbon from 1845 to 1846. Mr. Bonnell, a graduate of Washington College, Pa., a student in Princeton Seminary during part of the course, and for a time Assistant Secretary of the Board of Domestic Missions, was afterwards ordained by the German Reformed Classis, July 10, 1842. He began ministrations in Pottsville during his term at Port Carbon, which seems to have resulted in the organization of the Central Presbyterian church in that city; and in 1846 he became stated supply of the new church which the

Luzerne Presbytery had organized in Pottsville.\* Mr. Bonnell was an aggressive and efficient minister. After leaving the Presbytery in 1848, he became Principal of a Female Seminary in Frankford, but his ministry was terminated Dec. 1, 1849, by the call of the Master. He had spent about one year and six months at Port Carbon.

In 1848, Mr. Henry J. David, a student in Princeton Theological Seminary was introduced to the church at Port Carbon. He was a Prussian, by birth an Israelite, and possessed a pleasant address. He was regarded in the seminary as bright and sincere. His conversion to Christianity did not seem to be questioned. The church at Port Carbon was pleased with him and made out a call for his pastoral services. The Presbytery of Luzerne being satisfied with his examination, proceeded to ordain and install him as pastor, May 9, 1848, the ninth ordination by the Presbytery. A little more than a year afterward, the Presbytery was called upon to institute another examination, of a greatly less satisfactory character, which resulted in the suspension of Henry J. David from the functions of a gospel minister. The church at Port Carbon was again made vacant. Mr. David went West, and seems to have been lost sight of. This was, to the Presbytery and former friends of Mr. David, a sad and disappointing turn of affairs. It was, however, the only case of this kind the Presbytery of Luzerne ever had to deal with, at least among English speaking ministers.

There seems to have been a brief interval between the trial and suspension of Mr. David and the time his successor took hold of the work at Port Carbon. In the spring of 1849, a young man graduated from Princeton

\*The First Church in Pottsville was connected with the N. S. Assembly.

Seminary, who had come almost directly into that institution from the land which has furnished so much of the material of which the Presbyterian church in this country has been constructed, viz., the North of Ireland. He was a good specimen of its healthy climate and Presbyterian stability. He had been graduated from Belfast College, before leaving his native land. This young man, Thomas DeLacey Wardlaw, aged 23, was, by some instrumentality, directed to Port Carbon. He came fully equipped for the work upon which he proposed to enter. The church opened its pulpit to him, and after they had afforded him an ample opportunity to show his ability and meetness for the work they extended to him a formal call to become their pastor. He was ordained and installed January 29, 1850, having been stated supply for a considerable time. Under Mr. Wardlaw's ministry the church became self sustaining, and has continued so ever since. Mr. Wardlaw's ordination was the 13th in order.

Dr. Wardlaw resigned in 1852 and became pastor at Paris, Kentucky, where he continued four years, or until 1858. In the meantime he seems to have studied medicine. He was pastor at Clarksville from 1858 to 1867. In connection with his pastorate from 1865, he was a physician and principal of a Female Seminary in Shelbyville, from 1867 to 1879. He died in Shelbyville, Tenn., August 29, 1879. Stewart College, Tenn., had conferred on him (1871) the degree of D. D.

After the departure of Dr. Wardlaw from Port Carbon, the church was for a time supplied by the Rev. Ephraim Saunders, and others.

In 1858, the Rev. Andrew M. Lowry became stated



supply. He was born in Northumberland county, June 20, 1820, and was graduated from Washington College, Va. He was one of the young men who followed Dr. George Junkin to Virginia, when he left Lafayette College. He also was a graduate of Princeton Seminary, a Presbyterian to the manner born. After a probation of one year in the Port Carbon church, he was called by the church to become its settled pastor, and was ordained and installed by the Presbytery of Luzerne, Oct. 9, 1854. He was still pastor when the Presbytery ceased to be in 1875, and continued to hold his place under the care of the Presbytery of Lehigh, till he was obliged to relinquish it on account of failure of health in 1874. He has since resided in Watsonstown, Penn.

Mr. Lowry is a modest man and of retiring disposition, but possessed of good ability, mentally and morally. That he retained the confidence and esteem of the wide awake and somewhat restless community where his lot was cast, through so many years, indicates his worth.

The field at Port Carbon has never been an extensive one, and the liability to frequent changes, families constantly coming and going, has been a hindrance to the growth of the church there. It seems to have had an intelligent and efficient eldership; prominent among them was Jesse Turner, who long served as a member of the session. The Presbyterian church of Port Carbon has been a power for good in that place, and is under the charge of the Presbytery of Lehigh.



## XVIII.

### THE SCRANTON PRESBYTERIAN CHURCH AND ITS PASTORS.

SIX years ago we visited Slocum Hollow to look in upon a transaction which antedated the erection of the Presbytery of Luzerne. For that transaction, however, said Presbytery soon became a responsible party, and was vitally interested in the results of what had been done. This was the organizing of a Presbyterian church for the Lackawanna Valley, in which Slocum Hollow was even then regarded as an important point, although only having a population of two or three hundred people. The church, of course, was designed for such of that number as affiliated with it, recognizing its mission, and for those who, in the future, would be attracted thither by the unknown and undeveloped mineral wealth of the locality, and who might be won to co-operation with it in searching for, or in receiving and distributing, the more precious "hid treasure" which is to be found by every one persuaded to seek it.

Our visit now is not to Slocum Hollow or the dark hollow of the past, but to Harrison. The man who opened the way to the extensive business we now see projected, in what was only a short time before a dark and gloomy wilderness, was William Henry. He properly estimated the importance and possibilities of the place now realized by others. This gave that enterprising

pioneer in Slocum Hollow such influential standing in the rising community, that his suggestions and recommendations would be favorably regarded. Therefore, upon his motion, the place was given the name of Harrison, in honor of the Hero of Tippecanoe, the ninth President of the United States, in whose election Mr. Henry had been deeply interested. The Slocum family was an old one in this part of the valley. Its members having long been the active and aggressive business men of the community, their name, long a familiar one to the oldest inhabitants, seemed to cling to the place, so that the name Harrison was not universally adopted. The post office had not been re-established in what was designed to be called Harrison,\* and when afterward, in 1850, it was restored, the name Harrison seems to have already been pre-empted in the State. By that time new names had been familiarly associated with the new and more imposing business operations in progress, and it was sought to honor the name now most on the tongues of the people in connection with business. But because, probably, of the modesty of the men whom the people sought to honor, that name was somewhat disguised by a Latin termination. So under the name of Scranton the post office was opened. A year after, however, the direct and worthy name of Scranton was properly adopted and its propriety universally recognized. Hereafter in this narrative we will take the liberty of using it even when we speak of events which antedate its adoption, as now, we dwell on the progress made between 1842 and 1848, or at our second visit.

The partial success in the use of anthracite coal

\*In former years the P. O. was in the centre of the new business operations.

attained in 1842, in the manufacture of iron, proved a complete success in 1843. The patience, energy and perseverance of Messrs. Scrantons, Grant and Co., were rewarded. New iron mines were opened, railroads were built to convey ore to the furnaces and other roads improved, in order to make it easier to cart the iron to the still distant railroads and canals over which much of it must pass to reach a market. The original company had been enlarged by new members, and the capital stock increased from time to time. The company had also been reorganized for extended operations.

A number of its new stockholders have become active agents or officers in its management. In addition to the manufacture of iron from the ore, new and extensive plants have been provided for the manufacture of iron itself into the articles needed in the general market, from a nail to a railroad bar. Hundreds of tons have been made for the New York and Erie Railroad, with such expedition and so satisfactorily as to bring the great railroad company under obligations to the new and enterprising Scranton company for furnishing such an excellent article and for so promptly delivering it where it was wanted, thus saving the New York and Erie Company from heavy forfeiture, and enabling it to secure the State bonus of three million dollars which had been offered for compliance with certain conditions. These conditions the Erie company could not have met but for the aid thus afforded it by Messrs. Scranton, Platt & Co. from their furnace and rolling mill, built in the then wilderness, to which their heavy machinery had to be carted a long distance, and from which their manufactured iron was all to be hauled an equal, and some of

it a much longer distance. Such are some of the evidences that the business of Scranton was in 1848 established, and in the hands of able and worthy men. We have not indicated the painful labor and the many disappointments experienced in reaching this point, but it may be pertinently added just here, that the success of the intelligent, enterprising and heroic men who projected and accomplished the establishment of the business undertaken in Slocum Hollow, which built up the city of Scranton and made it the fourth city in the great commonwealth of Pennsylvania, depended on their moral character. They might have had the same business sagacity, the same measure of general intelligence and enterprise, and yet their scheme would certainly have failed but for their established integrity and reliability as men. This it was which, in addition to their intelligence and heroic enterprise, enlisted the capital of good and wise men, such men as Jno. I. Blair and James Blair, of New Jersey, Anson Phelps, William E. Dodge, and others in New York city. Thus results were secured which have proved good for themselves and all others.

The three Christian families which seem to have been found in Scranton when the Lackawanna church was organized there in 1842, have been greatly increased during the six years past. The mountain missionary had been constantly at his post, giving to Scranton its portion of his labors, and good results had followed. But the present and prospective growth and importance of Scranton demanded a church organization that centered in and would be controlled, as to its local policy and measures, by Scranton Presbyterians. Their own statement of the then situation, as given when the church reviewed twenty-

five years of its church life, is furnished in the sermon of the pastor, the Rev. Dr. S. C. Logan, preached on that occasion.

After speaking of the organization of the Lackawanna church in 1842, and the circumstances of which we have already treated, Dr. Logan said: "In June, 1844, the Rev. N. G. Parke, a young man from the Seminary, with a warm heart, and without experience, was called to the bishopric of the scattered church. So wide-spread was the membership, that neither the young pastor nor the people seemed to know definitely where the church belonged. We find the singular incident recorded of a meeting at Harrison, of which a Mr. Hutchinson was chairman, and one, J. C. Platt, secretary, as late as 1848, when a committee was appointed consisting of said Hutchinson and one Charles Fuller, to examine the charter and by all other available means obtain knowledge which might enable the people to decide whether Lackawanna church is here or at Pittston. When Mr. Parke began his labors, there were but four of the members of the congregation residing here, and all the time of this discussion the larger body resided at Lackawanna, about three miles down the valley, where by some means a site had been selected and a house of worship built, which was dedicated in 1848. In the meeting for inquiry, it was reported that the pastor had expressed his conviction that the church was here, which certainly was a reasonable conviction from the fact that it was organized here. This church, with its name changed, ultimately found its home at Pittston, where it has enjoyed the efficient ministrations of Mr. Parke ever since. After the building of this edifice, (supposed to be near Lacka-

wanna), Scranton was only occupied as a preaching station. The Presbyterians worshiped with other denominations, and sustained a union Sabbath School with them until, as the most reasonable solution of the questions arising from a doubtful location of the Lackawanna church, in the summer of 1848 it was determined to ask from the Presbytery of Luzerne, a separate organization."

The meetings for Presbyterian services were at this time, and for some time previously, held in what subsequently was known as the old Odd Fellows' Hall. Dr. Logan in his sermon proceeds to say: "In this Hall, July 10th, 1848, a meeting of Presbyterians, with their adherents, was gathered to hear the report of the committee appointed to learn the truth as to the *locus ubi* of the church of Lackawanna. A letter was read from the pastor at this meeting in which he states his conviction that the Harrison, Lackawanna and Pittston churches were all one, and that Harrison must be considered the head of the church, although it was called Lackawanna. At this meeting, after deliberation and consultation, as the record states, it was unanimously agreed that the interest of the church required a separate organization at this point. Accordingly, Mr. Charles Fuller was appointed a committee to secure from Presbytery such an organization, to be called the Church of Harrison. Another committee was authorized to rent the 'Odd Fellows Hall' at \$10 a year for worship." Dr. Logan, at this point, gives us some information as to the character and influence of some of the movers and active agents in the establishment, and in the subsequent fostering, of this proposed new organization. We prefer to give

information, without which our narrative would be defective, in his language, uttered originally in the presence of many living witnesses who fully comprehended its truth and pertinency. Speaking of that meeting which determined to secure a new organization, he says: "Joseph H. Scranton was secretary, and it would seem, was one of the chief actors." He was not one of the original partners in the business transactions which were becoming so extensive and promising when he afterwards came from Augusta, Georgia, in 1846;\* nor was he a brother of George W. and Selden T. Scranton, but cousin. He became pre-eminently the moving spirit in business operations when completely identified with them. The firm of the Scrantons and Platt had been formed in 1846, and on the 10th of June, 1853, was merged into the Lackawanna Iron and Coal Company. This business association had given a new impulse to the little community in 1848, and it had much to do with the material advancement and character of this city of singular growth and immense schemes of industry.

The firm of Scranton and Platt deserves an honorable mention in the history of the church organization, both for the material aid and the generous support it has given in the building of the church and the maintenance of its ordinances, and in the efficient identification and co-operation of its officers and employes with it from the beginning until now. This church should thank God for the two Scrantons gone, and for such men as William E. Dodge, S. T. Scranton, and a host among the living connected with this company, and for the noble women associated with them, who, by their efforts, have ever cheered and helped on its work.

\* He had, however, been identified at Scranton from 1843.



Nor, let it be understood, is mention made of this business association in depreciation of other companies and business associations of the city; for all these have given material help and encouragement in furtherance of the work of the church. This new firm had just begun to exercise its influence in laying the foundations of the business and social structure of the community, and its progress is evident from a single fact. On the 10th of July, 1848, the meeting instructed its committee to ask for an organization to be called the Harrison Presbyterian church, and on the following October the organization was effected; but in the record of it, it always appears as "The First Presbyterian church of Scranton," or "Scrantonia," and no recorded reason appears for such a change.

Further confirmation of Dr. Logan's testimony as to the friendly and helpful attitude of the greater and smaller business firms created and stimulated by the enterprise at Scranton, toward the work of the church generally and the Presbyterian church especially, is indicated by the utterance of the General Superintendent of the Delaware, Lackawanna and Western Railroad, which was completed in 1854. He (Mr. Brisben) said, "There is no class of men that do more for the protection of our property all along our lines than ministers of the Gospel. We cannot aid in their support by taking pews in their churches; we ought therefore to recognize our obligation to them by furnishing them passes over our lines of road." This his company did.

The work assigned Elder Charles Fuller in July resulted in the appointment, at the next stated meeting of Presbytery, of a committee to visit Scranton on the

14th of October, and organize the eighteen Presbyterian members as a local church. This number had signed the petition on which Presbytery acted, together with quite a number more who had not been dismissed from the churches to which they belonged. In this we note that which from the beginning has characterized the Scranton church, viz., its orderly proceedings; it respects law. There were also in the petition to Presbytery the names of some whom we find to have been already active and wisely helpful in preparing the way to give life and character to the church about to be, and which they afterward strengthened and adorned when the time came for which they had waited, and they could come into the organization in an orderly way.

The committee of Presbytery consisted of Drs. John Dorrance and N. Grier Parke, the two members who had been most vitally connected with the development of the Christian life of the Lackawanna valley, the latter especially with the growth of Christian sentiment in the rising city of Scranton.

Dr. Dorrance preached the sermon of the occasion, after which the credentials of seventeen of the eighteen petitioners were presented and approved. One seems not to have been present. The names were as follows, and constituted the charter members: Seldon T. Scranton, Mrs. Ellen C. Scranton, George W. Scranton, Mrs. Jane H. Scranton, Nathaniel B. Hutchinson, Mrs. Rebecca A. Hutchinson, Mrs. Mary Coursen, Mrs. Sarah Coursen, Miss Mary A. Coursen, Miss Catharine Miller, Miss Temperance Miller, Mrs. Mira Fellows, Peter Clarke, James Hutchinson, Charles Fuller, Richard Hollenback, Simon Ward. These were formally constituted the First

Presbyterian church of Scranton (so the record says), and secured the new church an hospitable home and habitation, though we are not informed just how the disparity between the name in the petition and in the records came about. But if common consent was not secured at the time, it has ever since been heartily accorded.

Charles Fuller, (whom we have already twice met, in receiving like honor; first at Kingston, 1836, subsequently at Wyoming in 1847;) George W. Scranton, and N. B. Hutchinson, were elected ruling elders by the new church, a wise use of its organic power in its first exercise of the same. Mr. Scranton, however, declined to assume the functions of the office tendered him by his brethren, although he was so capable. The other brethren were regularly inducted into the office of representatives and rulers in the church, and long and faithfully discharged its important duties.

Another commendable act on the part of the new organization was the formal continuance of the faithful services of the pastor of the Pittston church for the remainder of the current year, although so anxious to have constant ministrations, while Mr. Parke could, with his other permanent engagements, only afford them partial service. Consequently, after the organization, there were few changes in ministrations till May, 1849. Communion was observed, as they had been, from time to time.

Among those who had been active in measures which had led up to the organization, but were waiting for their letters, were Mr. and Mrs. W. H. Platt and Mrs. Catherine S. S. Platt, who, in the summer of 1849, were fully enrolled as members, having in the meantime

received their certificates. Mr. Platt was ordained as an elder in 1871, which was, after having been twice elected to that office.

The Rev. J. D. Mitchell, who had frequently supplied the pulpit at Scranton, after the expiration of Mr. Parke's engagement, was elected pastor in August, 1849, but he did not, at that time, feel it to be his duty to undertake the work there. The call was renewed in November of the same year, and on the 16th of December he began his ministry, and was regularly installed on April 17th, 1850. His ministry was brief, but brilliant. He was received with enthusiasm, and enjoyed the hearty co-operation of the entire church, and the confidence of the community, which was then prosperous and increasing. It was a pleasant field. The little church was already well organized and equipped for aggressive work. The number of efficient workers was rapidly increasing. The new element entering the church readily assimilated with the compact and earnest body to which it became attached. The years of co-operation in good works had prepared those thus associated for corporate and organic life. In lieu of numbers and wealth, there was devotion, intelligence and zeal. This, with rapid increase in numbers and temporal prosperity, was well calculated to stimulate the efforts of a minister who was already zealously affected, and to make him feel that his labors were appreciated. His salary, also, which was \$600, was promptly paid, and the pastor seems to have been satisfied with the amount.

The Scranton congregation occupied, for several years, the rented hall which it had secured before the organization of the church. In it the preaching services

of the Sabbath, and the Wednesday evening prayer meetings were held. This weekly prayer meeting antedated the church. It had been started by N. B. and James Hutchinson, Charles Fuller, Mr. and Mrs. W. H. Platt, a noble band, to which many have been, from time to time added. It was and is as "the two olive trees" of Zachariah's vision to the church. Yet while unction was not withheld while it occupied the rented hall, the pastor and congregation felt that they must have a suitable sanctuary. A movement had been made in that direction as early as 1846, and a subscription of \$640 was obtained towards a church building from adherents then in Scranton. Early in Dr. Mitchell's ministry, the matter was agitated vigorously and the pastor made personal solicitations at home and abroad for means to build a house of worship that would meet the demands, present and prospective, of the congregation. He was deeply interested in the work and went forth prayerfully in its performance. The writer remembers hearing him say that on a certain occasion he made the matter one of special prayer for success in his approach to parties whom he desired to interest in the enterprise.

With regard to the selection of a site and several other preliminary arrangements for the construction of the proposed sanctuary, the usual methodical and careful notations of proceedings in Scranton movements is wanting. They had taken place, however, and satisfactory results had been secured.

In all, seven thousand dollars were pledged, and eligible lots donated by the "Lackawanna Iron and Coal Company" before a beginning was made towards the

construction of the building. Then plans and specifications prepared by Joel Amsden were adopted. Whereupon the above named company agreed to take the subscriptions and relieve the congregation of the care and management of the construction, giving the congregation ten years to provide for the \$5,000 needed to pay the whole cost. This meant generosity, and business. The new church was dedicated Sept. 19, 1852, "with gladsome and solemn worship, under the direction of Mr. Mitchell." The Rev. Dr. Logan, in his memorial sermon at the end of twenty-five years of the church's life, informs us that, at the end of the ten years for which the mortgage was given to the Lackawanna Iron and Coal Company, that it was promptly paid and the Company itself subscribed one thousand dollars. The church was enabled to do this through the efficient and generous agency of Mr. Thomas Dickson, President of the Hudson Canal Co., and Mr. J. J. Albright, a Moravian who had joined the communion of Scranton Presbyterian church, and, like Mr. Dickson, became one of its most generous supporters.

Between the time of contracting the debt and the building of the church and the payment of the debt, which amounted to \$6,300, the congregation had expended \$4,000 in enlarging its church. This was demanded to accommodate the worshipers. It was done by erecting new sides to the building and making the auditorium 81 feet square. In all this work, the officers of the church gratefully acknowledged the aid afforded by the ladies of the congregation.

Much to the regret of the congregation, Dr. Mitchell was obliged to ask to be released from his pastoral office, on account of failure of health, October, 1853. His term

of service, though short, witnessed considerable advance in church life and growth. A large and beautiful house of worship had been secured. There was an increase in membership of sixty-seven, a great increase of church attendance, and in the Sabbath Schools in which, as well as through the preaching of the Word, much seed had been sown.

Of pastor Mitchell's work, Judge Hand said, many years after it had been performed, "The Rev. Mr. Mitchell, whose eloquence has not yet ceased to ring in the ears of many here, will be remembered for his cultivated taste and his genial good humor," and, by way of refreshing the memory of Dr. Mitchell he read to the meeting a letter from the former pastor in response to the church's invitation to be present on the occasion of the quarter century celebration, from which letter we learn what were Dr. Mitchell's feelings towards the Scranton church and the Master. After acknowledging the invitation, and expressing regret that he would be unable to be present, Dr. Mitchell said: "As one who in the early part of this quarter century was identified with the interests and struggles of the then infant church, I would gladly be with you in person to share in the rejoicing of that church, now grown mature in prosperity as she has grown to maturity in years. You and I, with a few others that remain, have vivid recollections of the time when your now prosperous church and congregation (like the infant village which has now grown into the city of Scranton) were very feeble, few in numbers, and limited in means. But Jehovah was with us in that day of small things, and under his blessing the little one has become a thousand. And it is meet, upon the coming anniversary

that the people whom God has so richly blessed should recount his mercies, and express their gratitude."

After a touching reference to beloved members of the congregation who had passed away during the twenty-five years, and a solemn appeal to such as had heard the gospel's calls and warnings through all that time and yet had not yielded their hearts to Christ, he closes with earnest and affectionate wishes for the continued prosperity of the church and the abiding presence of the Holy Spirit, and His still more abundant fruits in the hearts and lives of its members.

The whole letter—only a brief extract from which could here be given—shows what was the spirit and aim of the first pastor of the Scranton church, in his devoted ministrations to its people.

Rev. Dr. J. D. Mitchell still lives, and, since resigning his charge of the church at Scranton, has ministered in various places, as the condition of his health permitted. Soon after leaving Scranton he returned to Wyoming and had charge of the Presbyterial Institute in that place from 1853 to 1855, and was stated supply of Wyoming church during 1855 and 1856, after which he spent some time in Scranton without a formal charge.

In 1858, he became stated supply of the Binghamton Congregational church, N. Y., where he continued till 1868. He was an evangelist in Washington, D. C. during '63 and '64, doing good service in that trying time in the history of our country. Wise gospel efforts were then greatly needed in Washington. From '64 to '66, he acted as an evangelist at Binghamton, N. Y., and from '67 to '77 at Wellsboro, Pa., since which time



he has resided in Germantown, Philadelphia, and Danbury, Conn. He has been honorably retired for a number of years. Lafayette College conferred upon him the degree of D. D. in 1860.





XIX.

SCRANTON CHURCH

AND

THE REV. JOHN F. BAKER.

AFTER the retirement of Dr. Mitchell, Oct. 1853, the pulpit of the Scranton church was vacant till April, 1854. During this time the services were maintained by temporary supplies, and twelve persons were received into the membership of the church, all however by letter, and all except one from churches belonging to the Presbytery of Luzerne. Dr. George B. Boyd of Belvidere, N. J., was the exception.

The Rev. John F. Baker, born in Liberty County, Georgia, was the son of John O. and Frances Fabian Baker. His father was a worthy elder in the Wilkes-Barre church, and brother of the celebrated minister and evangelist, Rev. Daniel Baker. John F., with his brother, William E. Baker, was prepared for college in the Wilkes-Barre Academy, and both graduated from Princeton College and Theological Seminary, and were licensed to preach by the Presbytery of Luzerne. In all these institutions, and in their examinations before Presbytery, they took a high rank. Mr. J. F. Baker was licensed April 21st, 1852. He had graduated from the college at the age of eighteen, or less. He then spent three years in teaching and general study, entering the Theological

Seminary in the fall of 1849. He completed his course in 1852.

It is not wonderful that we find him entering upon his life work with impaired health, which greatly lessened his comfort and usefulness.

At the age of fourteen he had united with the Wilkes-Barre church, publicly assuming the vows, which his godly parents had long before taken in his behalf, to be the Lord's, and soon afterwards he gave himself to the ministry of reconciliation. Of him a friend, the Rev. Dr. S. M. Osmond, writes: "I knew something of John F. Baker while I was in Princeton College. He had then graduated and was in the Theological Seminary. I was intimate with his brother William, who was my classmate and a very dear friend. During the summer vacation both the brothers were at their home in Wilkes-Barre, and there I saw a good deal of John, as well as William. He was less talkative and demonstrative than his younger brother, but was intellectual and spiritual beyond what is ordinary, with a large infusion of the poetical element in his temperament. While he was in college, and afterwards, poems of his composition appeared, from time to time, in the Nassau Literary Magazine, which were of a high order of merit. I never heard him preach, but have no doubt his sermons were, like himself, refined, high toned and of singular mental ability, but whether or not he would usually preach to the level of his hearers, is another question. None could be with him, even to the limited extent that I was, without a deep impression of his purity, his separateness from all the grosser forms of thought and life. Of his ministerial life I have but scanty information."

Immediately after Mr. Baker was licensed, April 21st, 1852, by the Presbytery of Luzerne, he entered a purely missionary field, in Mr. Webster's part of the Presbytery. He was thus far favored in having the aid of one who fully understood Home Missionary work and deeply sympathized with young missionaries.

The centre of Mr. Baker's field was Beaver Meadow. From this point he worked eastward, to Weatherly and White Haven, and northward, to Hazleton. The only organized churches in the field at this time were Beaver Meadow and White Haven. The membership of the latter was small.

In this field Mr. Baker was greatly respected by all, and loved by such as knew him intimately, but the habits of his student life, together with his modesty, made him unobtrusive, so that he did not extend his acquaintance with the people as readily as many others. Nevertheless, his work was successful and appreciated by many.

The first Presbyterian house of worship erected at Hazleton was a substantial brick structure. This was done exclusively, or nearly so, by Mr. Ario Pardee, in 1853, and was but the beginning of his generous and noble contributions to the Presbyterian church. This was before the organization of the church was effected, and during Mr. Baker's ministry.

When Dr. Mitchell resigned the pastorate at Scranton, the Rev. John Fabian Baker was elected as his successor, and was ordained *sine titulo* at Port Carbon, May 8th, 1854. Mr. Baker entered on his work at Scranton with impaired health, yet the excellence of his sermons and character secured the admiration of many. The closer confinement in his new field than in his purely

missionary work, which was widely scattered and made it necessary that he should spend much time in the saddle, was not so favorable to his health, and it became necessary, after a ministry of eighteen months, that he should ask to be released on account of failing health.

After leaving Scranton, Mr. Baker went to Georgia, and supplied several churches for a time; some of them elected him pastor. From 1858 to 1861, he was pastor of the Hebron church, Virginia. In the latter year, the Rev. Henry R. Weed, D. D., pastor of the First Presbyterian church of Wheeling, W. Va., being in feeble health, desired the aid of a co-paster, and the Rev. John F. Baker, then of Augusta county, Va., accepted a call to that position, placed in his hands by the Presbytery of Lexington. It is recorded by the session of the Wheeling church, that he discharged the duties of his office in a satisfactory manner from the first of March, 1861, until the 1st of July following, when, at a congregational meeting called at his request, he tendered his resignation, from considerations connected with the political state of the country. The resignation was accepted and a resolution adopted, expressing confidence in Mr. Baker and testifying to his honorable motives in the course he had pursued.\*

His longest period of continued service seems to have been in supplying the church of Jerseyville, Illinois, from 1866 to 1871, with the exception of a term of years during which he supplied Hickory Plain and associated churches in Arkansas. These, with some other places occupied for shorter periods, made up his ministerial charges. The author of the sketch of Mr. B's life in the

\* Historical Sermon of the Rev. David A. Cunningham, D. D., 1878.

Necrological Report of the Princeton Alumni Association for 1886, says of him: "He was one of the most gifted men in the church, but ill health prevented him from filling the high positions for which he was otherwise qualified." He died at Austin, Ark., of brain trouble, May 9th, 1885, at the age of 57. Mr. Baker was married to Miss Fannie, daughter of the Rev. N. A. Platt, of Roswell, Georgia, Nov. 29, 1855. She died Jan. 28, 1857. He afterwards married Miss Phebe, daughter of Mr. Joseph Steele, of Lexington, Va.





XX.

SCRANTON CHURCH

AND

THE REV. MILO J. HICKOK, D. D.

THE Rev. John F. Baker closed his ministry Jan. 14, 1855, and on the 29th of March the Scranton congregation called the Rev. Milo J. Hickok, who soon appeared upon the ground ; but the definite settlement of the question of his acceptance of the call does not seem at once to have been reached. For on the 14th of June a re-election was made and the salary fixed at \$800 annually. His installation took place on the 8th of the following August.

The following statement with regard to Dr. Hickok's antecedents has been kindly furnished by his only daughter, Miss Julia E. Hickok, who resided with her mother in Marietta, Ohio, and is usefully and honorably engaged as a teacher in the High school of that city. She says: "My father was born at New Haven, Vermont, August 22, 1809, the third of eight children. His early life was spent upon a farm. He was graduated from Middlebury College in 1835, and from Union Theological Seminary in 1840. Between the time of leaving Middlebury and entering the seminary, he taught at Delaware College, Newark, Delaware. He was called to the Congregational Church of Harman, New West Marietta,

Ohio, as its first pastor, and remained there from May 4, 1842, until April 6, 1844. Then, accepting a call to Rochester, New York, he became pastor of the Washington Street (now Central Presbyterian) church of that city; a relation which he sustained for nine years. His marriage to Maria Thomas, of Marietta, Ohio, occurred in 1845."

He preached for a time in Montreal; and was in 1855 installed pastor of the First Presbyterian church of Scranton, Pa. This church, to which Dr. Hickok had come as its third pastor, had been organized only seven years; but it had a conscious organic life, and right aspirations, and he would prove himself, ere long, to be the right man to be merged into its organism, and to take the leading place in directing and stimulating its functional and aggregate activities.

He was a man of a vigorous and well cultivated mind, industrious and methodical in his work, which he loved, fully comprehending its importance and the legitimate motives prompting regard for it. He had a warm heart and genial manner—calm, rather than effusive. Moreover, he came in a favorable time and under circumstances that conspired to call forth his best energies and the exercise of his sound judgment in the forward movements which he was to lead. Of the importance of these his congregation was already fully aware, and ready to render cordial co-operation in every good "word and work."

An auspicious outlook is before the new pastor. Again and again are his already successful efforts stimulated by the evidence of his people's efforts to increase his comfort and efficiency. This had all been embraced in the scope of this church's purpose.



It appears, from the excellent Historical record of this church, published in connection with the Anniversary which completed its twenty-five years of church life, that, in the earlier years, after the coming of Dr. Hickok, as in the years of his predecessors, the church grew mostly by the enrollment of members who came with certificates from other churches, rather than by conversions. But during these years, and before we learn of the faithful work that had been going on in the pulpit, in pastoral visitation, in the Sabbath Schools, in the distribution of the Word of God, and Christian literature profusely and generally scattered, and from the beginning of these activities, increased private and public prayer had not ceased to go up in behalf of the sower, the seed and the soil, that there might be divine quickening and greater fruitfulness. Finally, in the year 1858, on the 5th and 6th days of May, (Saturday and Sunday) ninety-five persons stood up to confess Christ as their Saviour, and with them forty-one others came by certificate from sister churches. Twenty-seven received the ordinance of baptism. These were days of gladness in the First Presbyterian church of Scranton.

Every year afterwards, during Dr. Hickok's ministry showed an encouraging increase of membership, but it was not till 1867, the last year of his active pastorate, that we find anything approximating the ingathering of 1858. On the 19th of April, fifty-seven were received into the communion of the church. Twenty-seven others united by letter during the year, or that part of it covered by Dr. Hickok's ministrations, a number of them upon profession of their faith, at the pastor's last public service in connection with the Communion, on the 13th of

October, 1867. He had completed this last doubtless delightful service in which he and his people commemorated the dying love of Jesus, and, while announcing the closing hymn, he was stricken with paralysis. He was carried from the pulpit, and was never able again to perform the active duties of his pastorate. His intellectual faculties were not impaired. His daughter says of him that "during the last five years of his life, his general health was perfect and his mind seemed not at all impaired. But his speech was troublesome and his right side wholly useless. He did not, until the last year, give up the hope of again being able to preach; and to that end, wrote and studied constantly and with much pleasure. His cheerfulness and patience were wonderful. Let me quote from a tribute paid by our pastor.\* 'Sometimes he has thought that his life was of no service, though even then he did not repine at God's discipline. But could he have known how effectively he was impressing many of us by the grace with which he accepted the will of God, he surely would not have judged as he did.'"

During the spring and summer immediately before his disability came, he had represented our General Assembly as one of the delegates to the Free and United Churches of Scotland. The delight which he experienced in this honorable mission lingered with him, and afforded no little food for thought and renewed enjoyment during the subsequent months and years of restrained public activity, but he longed to preach the gospel again and go in and out among the people he so dearly loved, as he had done for thirteen years. The Hon. Alfred Hand,

\*The pastor of the family at Marietta, Ohio.

who knew Dr. Hickok during a large part of his ministry in Scranton, and who had been ordained and installed an elder of the church there, April 17th, 1867, thus speaks of his former pastor after his death :\* “ Among the sainted dead we are compelled to record the name of our former beloved pastor, Milo J. Hickok. His methodical sermons and powerful evening lectures will never be forgotten by us. Some of us feel that to him we owe under God’s blessing, more than to any other man. The church grew and was strengthened under his ministrations. His labors were faithful and complete in every department of church work. He loved you all with a depth of love which was not always understood. Those who knew him best know this. It was my privilege to be with him in the keen enjoyment of a portion of his journeying in Europe. I saw him when in pleasure he was recreating for the work he most loved. I know how his heart longed to labor with the flock God had given him, and at night, often wearied with the enjoyment of the day, I recall his presentiment of the calamity which so soon came upon him. I quote from a message written with his own hand after his affliction to one of his flock, in clear but trembling letters, as follows : ‘ A shadow perchance has drifted over both of us since we looked down the green valley of the Thames, and trod the smiling meadows of Runnymede, but I can testify that there is a sadness of the countenance by which the heart is made better. Grace can more than make up for all that is taken away. The dear Lord has developed within me a peace and satisfaction which I never knew in my prosperity.’ ”

When Dr. Hickok’s resignation was accepted, April,

\* At the Quarter Century Memorial Service.

1868, the Scranton congregation continued to support him during the remaining years of his life. His salary, which was at first \$800 per annum, had been increased from time to time until it had reached \$2,500. His people also had provided for the expenses of his visit to Europe. After his disability and before his resignation, the pulpit at Scranton had been acceptably supplied, principally by the Rev. W. C. Cattell, D. D., late president of Lafayette College, and till recently, Secretary of the Disabled Ministers' Fund, and the Rev. W. W. Attenbury, D. D. In Oct., 1868, just a year after Dr. Hickok was laid aside, he removed, with his family, to Marietta, Ohio, where he began his ministry, and where was the home of Mrs. Hickok. Although an invalid, we have seen that he was not idle or useless. When the call reached him to come up higher, it was without premonition. He died July 19th, 1873, leaving to earthly duties and cares a beloved wife, one son and a daughter, with whom we are already acquainted through her loving testimony concerning her honored father. The son is a business man at San Francisco, California. In these, as in the other children of the faithful ministers of the Luzerne Presbytery, we see the covenant goodness and faithfulness of the God whom they served. The strong ties of affection that bound Dr. Hickok to his people, made Scranton ultimately the place of his burial. His remains were removed thither about two years after his death by the ladies of the church, under the lead of Mrs. J. C. Platt, and a monument was erected to his memory. At the request of Mrs. H. his excellent library was given to Biddle University by his successor, the Rev. Dr. Logan.

During Dr. Hickok's ministry, there had been re-

ceived into the Scranton church, 445 members, of whom 222 were by profession of their faith in Christ. Fifty-two of this number he had baptised.





XXI.

THE SCRANTON PRESBYTERIAN CHURCH  
AND  
PASTORATE OF THE REV. S. C. LOGAN, D. D.

WHILE there was any reason to hope for the recovery of Dr. Hickok of course no effort was made to secure his successor, but, as we have seen, the church was constantly supplied, and its membership was increased during this period by the reception of eighteen members.

When Dr. Hickok resigned, the congregation at once took measures to secure a permanent pastor, and, as is apt to be the case with congregations anxious to advance their special work, they were disposed to seek an already busy man, rather than such as were only waiting in the market place to be called into the vineyard. Their invitation was directed to a minister then in charge of one of our church's most important and difficult enterprises, holding at the time, the secretaryship of the Assembly's Committee on Freedmen, viz., the Rev. S. C. Logan. The action of the Assembly in 1867 reveals the fact that, while some in our church desired that the work for the freedmen should be merged into that of the Board of Home Missions, the Assembly saw in clearer light the importance of maintaining its Committee, and while it deplored the want of proper co-operation on the part of too

many of our churches, it recognized encouraging progress, and commended the wisdom and fidelity of the Freedmen's Committee. In 1868 a similar testimony of the Assembly was still more emphatically given, and measures were taken to secure for the work on behalf of the Freedmen a more ample interest and furtherance throughout the church.

It was to the Rev. S. C. Logan, while secretary of the Assembly's Committee, that the Scranton church turned, with the request that he would fill her pulpit, August 15th, 1868; making a formal call for his pastoral services on the 22nd of the same month. He so far complied with the overture of the church, as to supply the vacancy, at least with Sabbath services, while he still superintended our church's work among the Freedmen, and he entered upon his new duties on the 21st of the following November. He was not regularly installed until September 3d, 1869. The church had voted him a salary of \$2,500 per year, with the use of the manse. This amount was subsequently raised to \$3,000.

The Rev. Samuel Crothers Logan was born in Hanover, Indiana, Dec. 21st, 1823, and graduated from the college located in his native town, in 1846. After teaching one year, he entered Princeton Theological Seminary, where he completed the regular course in 1850. He spent the next six months in Indiana, Kentucky and Michigan. He began mission work at Constantine, Michigan, Nov., 1850. He was ordained *sine titulo*, April 14, 1851, and became pastor of the Constantine church in 1853. He was there till 1857, when he accepted a call to the pastorate of the Fifth Presbyterian church of Cincinnati, Ohio, continuing in that relation

till 1859. The subsequent year, he was stated supply of the Seventh church in the same city. In 1860 he was invited to Valparaiso, Indiana, and was installed as pastor of the church there in 1863, remaining in that charge till he became secretary of the Freedman Committee in 1864. He had also been principal of the Valparaiso Collegiate Institute during the years of 1860-64. We have seen him introduced to Scranton and inducted into the pastorate there in 1869.

Dr. Logan's successful work elsewhere brought him to Scranton; and while we do not follow him long into his pastorate of the Scranton church, which continued till 1892, enough of that time comes under our review to give us a fair sample of his individual work, and of his cordial relations with the important church which he served. He was a worthy successor of the good men who had preceded him, possessing those elements of character and following those methods of administration which fitted him to carry forward, without friction, and with perhaps increased impetus, a church enterprise which had been characterized by a wise management and an enlightened zeal, seldom surpassed even in this last half of the nineteenth century.

We cannot better understand what had been accomplished in the church's advancement during the existence of the Luzerne Presbytery,—which is all that this History properly covers,—than by looking at its career from a standpoint in Dr. Logan's ministry in advance of his, and the church's, relations to the old Presbytery, viz., the time when, at the end of twenty-five years, and in connection with the Anniversary fittingly celebrated at that time, the pastor and the people bring



the past history of their church so vividly to view. The memorial services of this deeply interesting occasion were held on the Sabbath of Nov. 16th, 1873.

A vivid outline of the first twenty-five years of the church's history was presented in the sermon of Dr. Logan, preached on the Sabbath morning of the Anniversary. From this is seen—more from its recital of facts than its direct statements—the happy relations which from the beginning existed between the pastors and the church session, as well as between the session—composed of the pastor and elders—and the whole church. The choir, the Sabbath School, the various departments of the church, and the church itself, sustained toward each other an association as harmonious as it was mutually beneficial. So with the church proper and the congregation, the community, the great denomination with which the church stands connected, and all its organized schemes and agencies for prosecuting its benevolent work. Loyalty to our national government was also practically shown by the church and its Sabbath School, especially during the dark and trying period of civil war, through which the country was called to pass. To the poor and unfortunate of the young city in which the church was planted, not only was the gospel preached, but such substantial help for the needy as its spirit prompts was generously rendered. The progress made and the fruits gathered could only be partially realized from the facts cited.

The seventeen Christian men and women who, in 1848, had covenanted with the Lord, and with each other, to establish a Presbyterian church in the locality which had become so important, and to enter into its

fellowship and co-operate in its work for Christ and humanity, had, at the end of twenty-five years, become a communion of 491 members! Beginning without any church property, they had now a commodious, convenient and handsome house of worship, surmounted by an excellent bell, and a fine organ to aid them in the service of song. There was also a lecture room suited to Sabbath School purposes, and a spacious residence for the pastor.

In 1850 nine dollars apiece were given to the two Boards of Home and Foreign Missions. These amounts have grown, at the close of the quarter century, into an aggregate of \$11,515 to Home missions, and \$6,041 to Foreign Missions. There have been contributed, in the mean time, \$5,981 to the Board of Education; \$1,832 to Publication; \$5,135 to Church Election; \$7,052 to Ministerial Relief; \$2,153 to Freedmen; \$500 to Sustentation; and to Bible and Tract Societies, the Young Men's Christian Association, the Sunday School Union, and for religious work among the sailors, \$11,612,—a total, during these years, of \$51,821. Additional contributions, for special causes at home and abroad, more than double the amount just named. The Sunday School was also liberal in meeting the urgent wants of soldiers and their families during the civil war, in the early sixties; and, as has been seen, after Dr. Hickok was laid aside, the church provided for his support.

The Reunion of the Old and New School branches of the Presbyterian church, which was warmly espoused by the Scranton church, as, indeed, by the whole Presbytery of Luzerne, was made the occasion of a thank offering of \$31,000. A portion of this fund was used for

placing a superior organ in the church. Of \$18,000 given by Mr. J. H. Scranton, \$15,000 went to the cause of Missions and Christian education, the latter mostly to Lafayette College. The balance provided for equipping a second church in Scranton, which was soon called into activity.

The chairman of the Memorial meeting, held on the evening of the Anniversary Sabbath, was Mr. Joseph A. Scranton, eldest son and fitting representative on this occasion, of Joseph H. Scranton, who from the first had occupied so influential and honorable a position in connection with all the activities and benefactions of the church, and who for twelve years was superintendent of its Sabbath School. Two years previous he had rested from his earthly labors. The chairman's appropriate introduction to the addresses of the evening made the impressive scenes and events of the church's past to live again in the awakened memories of many of his auditors.

Mr. Joseph C. Platt, who at the time of the organization of the Scranton church was but three years old; who was the first child enrolled in the Sabbath school; and who had grown to surpassing stature, in more ways than one, under the tutelage of the church and the Sabbath School,—in a spirited and valuable address, recited the origin and history of the latter institution. He graphically sketched the characteristics and the work of some of its officers and teachers.

The Sabbath School started in a little red school house at "Slocum Hollow," standing amidst its umbrageous surroundings. It had at first only six scholars. Among its excellent and ample corps of teachers was Mr. Manners, the master builder of the Scranton Firm; and

there were others, like him, of the enterprising men who were busy with foundation work for what was to be an important inland city, yet who found time for still more necessary Christian efforts, to lay, in youthful minds and hearts, the only true foundations of character, and of good for this present world as well as for the world to come.

The Sunday School began as a union school, although in 1845, twelve of its seventeen teachers and officers were Presbyterians. Largely out of deference to esteemed co-workers of other denominations, this state of things continued even four years after the organization of the Presbyterian church. A school was then organized under the direct control of the church, but it was held at a different hour from the union school and in a different building. It began with sixteen officers and teachers and thirty-nine scholars. Joseph H. Scranton was its first superintendent. In 1854, two years after its strictly Presbyterian character was assumed, its first classes were taught in the church edifice, and from that time there was a marked acceleration of its growth.

Early in the progress of the Scranton Sabbath school work, systematic efforts were made by its teachers to develop the spirit of benevolence and patriotism in their pupils. There was careful training in the service of song by the best musical talent in the church. The first infant class was taught by Dr. W. A. Chittenden, and it was a peculiarity of the school that the primary department was generally conducted, not by ladies, but by mature men.

Missionary and benevolent societies were organized among the pupils, by which, at the time of the memorial

celebration, a foreign missionary was supported at Beirut, Syria, and a home missionary at Puget Sound, Washington. Three hundred dollars were raised by the school for the Christian commission during the civil war, through the encouragement and co-operation of the superintendent, Mr. Joseph H. Scranton.

Mr. J. C. Platt became superintendent in 1865, and efficiently filled that office until after the Presbytery ceased to exist.

Mission schools grew out of the church school, from time to time. In 1851 one was started at the Constantine mines, and another the same year at the Bellevue mines. A third was added at Pine Brook in 1853.

The choir of the Scranton church also received deserved and honorable mention at the memorial service. From the comprehensive report presented by Mr. Edward P. Kingsbury, for many years its efficient leader, we learn that from the organization of the church, the choir was composed of the most stable element of the congregation. Many of its members were among those who sustained the burdens of extensive business and other public duties, and of its number were elect ladies who looked well to the ways of their households, and had due part in all important social duties. During the twenty-five years the church had but two regular choristers and only four organists. This is significant of its irenic spirit and perennial life, as well as of harmonious relations between the choir, and both pastor and people.

Judge Alfred Hand, a member of the session, was one of the speakers of the memorial evening meeting, on whose rich banquet of interesting and suggestive reminiscences we must still for a while linger. His address

paid fitting tribute to some who had been prominently identified with the church, in whole or in part, through its past history—both of the living and the dead. Special mention was made of Elder Charles Fuller. He had been honored by other churches, with which we have already met him, and now at the age of seventy-six, his hold on the affection of his brethren had been strengthening with his years and multiplied services in the session, in the Sabbath School, the community, and the great business firm which he had so long and faithfully served. At the close of the address, the pastor, Dr. Logan, went down into the audience, and taking the venerable elder by the hand, led him forward, and in the presence of the vast assembly, said: "Let the elders who rule well be accounted worthy of double honor."—I Tim., 5:17. Whereupon the whole audience arose and saluted the venerable elder, who bowed in meekness and silent tears.

Another of the most useful and benevolent members of the Scranton church, toward whom the attention of the memorial meeting was turned, was a man well advanced in life, and whose early associations and Christian nurture had been among the Moravians. He came from Nazareth, Pa., but for many years had been a most important factor in the Presbyterian church of Scranton. His life commended his antecedents, and his efficient and generous co-operation at Scranton, was a cordial endorsement of his later affiliations. This was Joseph H. Albright, who excelled in benevolence, and was even thought by some to have erred in the extreme to which he went in that direction. But "there is that scattereth, and yet increaseth," if not always in material wealth, yet, doubtless, in that which enriches and enlarges the souls of its possessors.

The noble women of the church had conspicuous mention. They were commended as those who had been, from first to last, its most valuable and helpful members,—knowing best of all how to appreciate the work of Christ and the true glory of the Christian life.

It only remained to be said, that there were some excellent citizens of Scranton who had greatly aided the First Presbyterian church, yet were never enrolled in its membership. Prominent among these was James Archibald Senior, a man of sterling principle and practice. He was not, however, one who trusted in his personal morality. He recognized Jesus Christ as the only Saviour. Judge Hand says of him: "His faith was stronger in the ability of Christ to save than in his own experience of that faith." It had nevertheless, undoubtedly controlled his life, and prompted many worthy and generous deeds, which won for him the gratitude of the church and community. His pastor was satisfied, by revelations made before his death, that he was indeed an humble Christian.

Reference to the departed pastor, Dr. Hickok, deeply stirred the emotions of the audience, nor was it, perhaps, less so, when mention was made of George W. Scranton, an elder elect, Sabbath School teacher, Christian Congressman, and leading member of the great business firm of Scranton, mourned by all, when called away in 1861, leaving his place vacant in the halls of legislation, and in the prayer meeting, as well as in the city, with the up-building and character of which he had so much to do.

More recently, his associate and coadjutor, Joseph H. Scranton, had followed him to the better city not made with hands; greatly missed, but, through the grace

and faithfulness of a covenant keeping God, leaving worthy successors in his own household.\*

#### THE SESSION.

It was not till after the Luzerne Presbytery had ceased to be, that the General Assembly yielded to the pressure brought to bear upon it to provide for a change in the constitution of the church that would allow individual churches the privilege of electing ruling elders for a term of years, instead of for life, or good behavior; therefore all the elders and deacons in the churches of the Luzerne Presbytery were elected under the provision of the old constitution and were not voted out of office. We have already found a number who served in different churches through the entire career of the Presbytery. The first elder of the Scranton church, Mr. Charles Fuller, was in office when Luzerne Presbytery was merged into Lackawanna; and indeed continued an active elder until 1881, having been the honored Clerk of the Session in 1848.

Mr. N. B. Hutchinson, elected at the same time, removed from Scranton in 1860 and of course could no longer perform the duties of the office, where for many years he had been so useful, especially in the prayer meetings, which he and Mrs. Hutchinson, Mr. and Mrs. W. Platt, and James Hutchinson, brother of the elder, started and maintained, long before the organization of the church. Mr. Hutchinson had been ordained an elder in Belvidere, N. J., in 1845.

\* The writer of this History wishes to acknowledge his indebtedness to Mr. Alexander W. Dickson, clerk of the session of the Scranton church, for the unique history of that church, covering the first twenty-five years of its existence, including the published memorial addresses and proceedings at the end of that period.



It was several years before any one was chosen to fill the place in the session to which the Hon. George W. Scranton was elected at the organization of the church; but on July 10, 1853, Mr. James Harrington, who had been received a few months before from the Presbyterian church of Providence, Pa., was added to the session by election, and was installed by the Rev. J. D. Mitchell, D. D. He sustained the relation of ruling elder to the Scranton church till 1865, when he removed to the state of New York.

In the mean time, Samuel Sherred was ordained and installed May 31, 1857, Charles Mattes, George Fuller and E. A. Lawrence at the same time. R. M. Arnold was installed November 25, 1860. These brethren were all inducted into the office by Dr. Hickok. Afterwards, Judge Alfred Hand was ordained and installed, also Robert Blake and Edward Judson. U. M. Stowers was installed April 17, 1867, and inducted by Dr. Hickok. At the termination of his ministry there were in the session six active elders; the others had been honorably dismissed to churches in other communities.

Other removals occurred, some after the transfer of the Presbytery, and we learn that the session was in 1871 strengthened by the election, ordination and installation of C. H. Doud, William H. Platt, who had been twice elected before, and Alexander W. Dickson. Thus we find the First church of Scranton entering the new Presbytery well equipped for aggressive work.

Before taking leave of this favored church, we mention, as indicative of the spirit it had imbibed during its connection with its foster mother, the Presbytery of Luzerne, another characteristic transaction which deserves commemoration:

When rejoicing over the manifold blessings the great Head of the Church had afforded them through a quarter of a century, a thoughtful member of the body suggested the propriety and feasibility of raising and investing, at that favorable opportunity, a permanent fund of ten thousand dollars, the earnings of which should, for all coming time, be devoted to aiding the poor. Eight hundred dollars more than the proposed sum were promptly pledged.

The originator of this worthy scheme was Thomas Dickson, whom we have already met in company with other generous companions. He was subsequently associated with the overflow of the mother church in Scranton in giving autonomy to the Second church for which the First had been so generously providing, and which has had a like prosperous career with that of the parent organization from which it sprung.





## XXII.

### GERMAN PRESBYTERIAN CHURCHES IN SCRANTON AND THEIR PASTORS.

THESE, in the nature of the case, could not be the natural children of the First church; but they are its foster children, and as such have been cherished by the foster mother and her natural children. They have been the objects of deep and tender solicitude as to their spiritual health and growth.

But owing to the fact that their services were conducted in a language with which but few of the Presbyterians of the First church were acquainted, there could not be the close intercourse, in worship and opportunities for social influence, necessary to rapid affiliation and co-operation. Yet these churches have grown, and seem to have been loyal to the Presbytery, which is the more to be commended in view of the fact that the earlier membership had been trained in somewhat different usages from those which prevail among us. Their ministers, although well educated men, had been instructed in, and accustomed to, modes of administration and habits of thought in many respects dissimilar to ours. These German churches have done a good work for our denomination, and prepared the way for a much greater future work in which they and we alike will find lasting benefits, both in church and state.

The first of these German churches was constituted January 28, 1856,\* and formally taken under the care of the Presbytery of Luzerne, on the 25th of the following June. It consisted of 60 members.

The first minister was the Rev. Herman Veith, who was probably received from some German church. He was with the church from its organization, Jan., 1856, till March, 1858. He seems to have been dismissed to the Presbytery of Hudson and to have taken charge of the Jeffersonville German church. At the termination of Mr. Veith's ministry the church reports 156 members.

The next minister was the Rev. Thomas Gradman, whose name does not appear in the minutes of the General Assembly at the time. He was in Scranton about a year.

March 1, 1859, the Rev. Charles David Rosenthal, from the Presbytery of Passaic, and pastor of the German church of Patterson, N. J., entered upon the charge of the German church of Scranton, and was its regular pastor till October, 1864. Mr. Rosenthal was regular in his attendance at all the meetings of Presbytery and seemed cordially to adopt our system of doctrine and polity. When he left his charge in Scranton, the number of members reported was 249, with 210 in the Sabbath School.

In the fall of 1864, soon after Mr. Rosenthal ceased to be the pastor of the German church, the Rev. William C. Wunderlich became pastor. Mr. Rosenthal remained on the roll of Presbytery for several years, and was reported as stated supply at White's Corners, N. Y. Subsequently he became pastor of the Clarkestown

\*Perhaps by the Presbytery of Luzerne.

German church in the Presbytery of New York. This pastorate he retained till he was relieved by his death, which took place at Naunt, N. Y., May 4, 1874. The Clarkstown church was at that time under the care of the Presbytery of Hudson. This church was a small one, but it seems to have been loyal to the Boards of our church under Mr. Rosenthal's ministry.

The Rev. Wm. C. Wunderlich, who became pastor of the Scranton German church, does not appear on our roll before that time.

The reports from his church were at first meagre, but in the course of a few years they became quite encouraging, and at the time the Presbytery was merged in other Presbyteries the church reported a membership of 594, and a Sabbath School of 260 members, with contributions to nearly all our Boards. They raised for congregational purposes, for the year ending April, 1870, \$2,535, and received into the church that year, 53 on profession, and 35 by certificate, a total of 86.

The congregation had erected a house of worship on Hickory street, between Cedar and Pittston streets, at a cost of \$3500. The building was formally dedicated Nov. 6, 1859. Previous to this, the church, had occupied the Odd Fellows' Hall, the former meeting place of the First church.

Mr. Wunderlich in 1885 dedicated a new house of worship at far greater cost than that of the old building, and placed a chime of bells on it. He retained his position as pastor till 1888. Having made a visit to his native land and returned, he still resides in Scranton.

The Petersburg German Presbyterian church, so named from the part of the "larger Scranton" in which

it was located, was organized January, 1858. Its original members were: George N. and Peter Engel, Conrad Otto, John M. Thrier, John Feries, Jacob Saun, Charles Smidt, Fred Teufel, John Braumann, Henry Wengel, Henry Schulz, Joseph Faber, William Vetgel and Franz Zigler. The women's names are not given, but we cannot conceive of a Christian church within the limits of civilization without women. The Pennsylvania Coal Company gave this new enterprise a lot for the erection of a house of worship, which was completed at a cost of \$2,500, and dedicated to the worship of God, July 25, 1869. One month before this congregation had been formally taken under the care of the Presbytery of Luzerne it had a membership of 55. Thus it is seen that there was a place for the women and children. Moreover, we learn that it had a flourishing Sabbath School of 75 pupils, with Mr. Conrad Otto as its superintendent.

It was from the first under the pastoral care of the ministers of the First German church, viz: the Revs. Messrs. Gradman, Rosenthal, and Wunderlich, who divided their services with the newer organization. The Petersburg church was located on Centre street. Previous to the erection of the church building, it availed itself of the use of the school house in that part of the city. As there is no separate report of this church in the minutes of the General Assembly during the existence of the Luzerne Presbytery, its membership and other things must have been included in the report of the First German church.

Another German church was organized in Archbald in the early part of 1862, and reported (indefinitely), with the Rev. Bernhard Sickel as its pastor. This

enterprise, no doubt, was due to influences emanating from Scranton. In 1864 a more definite report is sent to Presbytery, which gives the membership of the church as 72, and shows the existence of a small Sabbath School, with \$615 raised toward self-support and miscellaneous matters; also small contributions raised for four of our boards. During this year the pastoral relation between Mr. Sickel and the Archbald church was dissolved and the congregation lost its house of worship by fire. In 1865 the church is reported vacant. In 1866 the Rev. J. E. Lang was ordained and installed pastor of the Archbald church, and continued in that relation till 1874. This church did not grow much at first. Like all mining congregations it was constantly liable to changes. Moreover, during its history, it not only lost its house of worship, but its first pastor, Mr. Sickel, fell under the censure of his Presbytery, which was obliged to divest him of his ministerial office in 1869. The people, with the aid of Christian friends outside, rebuilt their house of worship, securing a much more substantial and beautiful one.

In 1870, when it was taken charge of by the new Presbytery, it reported 147 members. The Presbytery of Luzerne had not many German churches, for while it would have regarded it cruel to withhold the gospel from those incapable of receiving it in any other than their native tongue, it was deemed best to secure, at the earliest possible time, unity of language, thought and worship, in order to the highest temporal and spiritual advantages of all interested parties.



XXIII.

BEAVER MEADOW AND WHITE HAVEN  
CHURCHES.

THE Rev. David Harbison, who was born, reared and educated in the north of Ireland, came into the bounds of the Luzerne Presbytery in the early part of 1848, bearing testimonials of licensure for the ministry in the Presbyterian church of his native land. His uncle, Thomas Harrison, Esq., a prominent and influential citizen residing near White Haven, on the Lehigh, although not at that time a member of the Presbyterian church, yet introduced his nephew to the congregation at White Haven, with which he worshiped, and which was then vacant. It was part of the Beaver Meadow field. The young man was an acceptable preacher, of prepossessing manners and good reputation, and was therefore at once taken hold of by the Presbytery and the then vacant mission field. He was instructed to give half his time to White Haven, where as yet no church had been organized. But, as we have seen in an earlier part of this history, the Rev. Darwin Cook had done missionary work in connection with Conyngham Valley soon after the organization of the Presbytery in 1843, giving the place one Sabbath a month. Subsequently, the Rev. James G. Moore was directed, in 1845, to give this field the same proportion of time, which he continued to do



till 1848, or until a short time before the coming of Mr. Harbison, who took up Mr. Moore's work in his whole field, but gave a larger part of his time to White Haven. Already the business at Beaver Meadow was beginning to decline, and changes were taking place which were carrying away the membership of the church there, and so weakening it. Notwithstanding, Mr. Harbison's ministry was understood to be very acceptable to that people.

Though there were but few Presbyterians in White Haven, a proposal to erect a house of worship was favorably entertained. I will here quote from a historical statement furnished by the present popular pastor of the White Haven church:\* "A subscription was made which warranted the commencement of the building in the summer of 1849. The corner stone was laid by the Rev. Richard Webster. In the winter the Sacrament of the Lord's Supper was administered by the Rev. John Dorrance, and the Presbytery appointed a committee to organize a church." Work being demanded at Hazleton, nearer Beaver Meadow, Mr. Harbison seems to have been relieved of the care of White Haven early in 1850; and on the 21st day of May of the same year, Mr. Harbison was inducted formally into the pastorate of the Beaver Meadow church, having been solemnly ordained to the full work of the ministry.

In the meantime, the Rev. Samuel A. Gayley was appointed stated supply of White Haven and the regions round about. Mr. Harbison was the only member of the Committee of Presbytery able to attend at the time appointed for the organization of the White Haven church, Dec. 6, 1850, and he had the satisfaction of

\*Rev. Ebenezer Flack.

enrolling and organizing twenty-three members into the First Presbyterian Church of White Haven. Of these, the present pastor informs us, three are still alive and honored members, viz., Mrs. A. F. Peters, Mrs. E. P. Morris and Mrs. Bradley Childs. Mr. Harbison ordained and installed Mr. William Davis ruling elder.

The missionary work at White Haven had passed into good hands when Mr. Gayley took hold of it. He, like Mr. Harbison, was born in Ireland, his birth occurring at Castleberg, Dec. 11, 1822. But, coming to this country early in life, he was educated here; first in his uncle's excellent classical school near Wilmington, Delaware, afterward in Lafayette College and Princeton Theological Seminary, graduating from the latter institution in 1850. He only remained a short time at White Haven, as in 1851 he received and accepted a call to Lockhaven, Pa. He was ordained by the Presbytery of Northumberland May 28th of the same year. He continued pastor of the Lockhaven church till 1862, when he became pastor of the Lower West Nottingham church in Maryland, a church of which Gilbert Tenent had been pastor, and, in later years, the Rev. Dr. George Burrowes and the Rev. A. A. Hodge, D. D. Here Dr. Samuel A. Gayley continued an honorable, useful and every way fortunate career till 1893. On his voluntary retirement from the church, he was made its pastor emeritus, and resides in Wayne, Pa.

During Dr. Gayley's term of service at White Haven, the Sabbath School was organized, and has, from the beginning to the present time, been well managed, and a source of great good to the church and the community.

In the summer of 1851, Mr. James Scott, just from Princeton Seminary, served the same field that had been vacated by Mr. Gayley. He also was from the North of Ireland, Armagh county, but was a graduate of the University of Glasgow, Scotland. He was subsequently ordained by the Second Presbytery of Philadelphia, and became pastor of the church at Homesburg, Pa., June 6th, 1854. He continued there until 1861, when he was released from that charge in order to his acceptance of a call to White Haven. He was a man of fine culture and of excellent Christian spirit.

In the summer of 1851, the house of worship which had been projected before the organization of the church was formally dedicated. The service was conducted by the Rev. Richard Webster, who from time to time, as in this instance, rejoiced to see the little churches, for which he had travailed in birth, comfortably sheltered and without any lingering encumbrance of debt. This building was beautifully situated for scenical effects, but, unfortunately, was too far from the centre of population.

The next minister was the Rev. John F. Baker, whose work has been already noticed. When Mr. Baker was called to the Scranton church in the spring of 1854, the Rev. Joseph Wray Porter, a licentiate of the Presbytery, was appointed stated supply, with a field somewhat modified; for, instead of Beaver Meadow and Hazleton, Weatherly, Clifton and Filmore were associated with White Haven.

Mr. Porter was born in Colerain, Ireland, but was educated in this country. He was, in fact, one of Mr. Webster's boys. He graduated from Lafayette College, and was a student from Princeton Seminary.

White Haven was his radiating point. Mr. Baker had resided in Beaver Meadow. Mr. Porter's other preaching places were unorganized, and the organization at the centre was by no means strong. The elder whom Mr. Harbison had ordained had removed from the place; therefore the young minister had little trained assistance, except from the Sabbath School workers. Nevertheless all who knew of Mr. Porter's work recognized his earnestness, zeal and fidelity.

Under his ministry at the new coal town of Filmore, the way was prepared for the more perfect establishment of a Presbyterian church. Mr. Porter was appointed by Presbytery, at the request of Mr. John Leisenring, a leading member of the Council Ridge Coal Company, to preach at Filmore, and, at the petition of the people of that place, a committee was appointed by the Presbytery, Sept., 1856, to organize a church there, but, owing to some hindrance, the committee, which consisted of the Rev. T. P. Hunt, Rev. John Armstrong, Rev. John Johnson and G. W. Smith, did not perform its duty till near the close of the year, and did not secure the election of elders. The following persons were enrolled, viz., John Leisenring, Mrs. John Leisenring, Mrs. Sallie P. Sharpe, Hugh Hyndman, Mrs. Hugh Hyndman, Mrs. Rebecca and Isabella Bayn, John Cuningham and Mrs. Cuningham, James Black, Thomas Ellis, Samuel Wiesley, Robert McConnahan, Miss Martha McClelland and Miss Mary McClelland. In this general field, Mr. Porter did a laborious and useful work. After leaving White Haven, August, 1857, he was ordained by the Second Presbytery of Philadelphia, March 19, 1860, and installed pastor over the churches of Charleston and

Pheonixville, having previously supplied them for a time. This charge he retained, with a good record, till 1876. He then became pastor of the Fifth Presbyterian Church of Trenton, N. J., with which he spent two years. From 1881-83, he served the Stanhope church, in the same state. His last charge was the Woodside church of Newark, N. J. He died at Newark, July 16, 1890. Mr. Porter married Miss Rebecca Stern, of Easton, Pa. She survived him, with one son and one daughter.

The Rev. David Harbison, after relinquishing the White Haven portion of his original field, continued to serve the Beaver Meadow church, Hazleton and other adjacent points. No church, up to this time, nor until several years later, was organized at Hazleton, although it had received attention from Mr. Webster himself. Messrs. Gaston and Moore had maintained regular services there, once in two weeks. The business of the place was increasing rapidly, especially under the vigorous and wise management of Ario Pardee and Company. Hazleton had, therefore, become the more important part of Mr. Harbison's field of operations. The services were conducted in the public school house.

Mr. Harbison continued to occupy his general field, acceptably to the several communities, till the spring of 1852, when he became pastor of the United churches of Donegal and Ligonier in the Presbytery of Blairsville; then Ebensburg and New Salem, of the same Presbytery, in the order named. In the year 1875, he returned to Lehigh Presbytery, and became pastor of the Bridge street church of Catasauqua, which position he still occupies. Mr. Harbison married during the earlier part of his residence in the interior of Pennsylvania.



XXIV.

NEWTON, WHITE HAVEN AND ECKLEY.  
THE REV. JONATHAN OSMOND.

ABOUT the time the Rev. David Harbison landed in this country, an invitation from the Presbytery of Luzerne, written by the Rev. Richard Webster, reached Jonathan Osmond to visit Beaver Meadow and spend two Sabbaths in the church there. Mr. Osmond was then in the middle of his senior year in Princeton Theological Seminary. He had not, at that time, applied to his Presbytery for license, therefore he felt that he could not, without great loss, be absent so long from his classes, nor did he like to go into the field till he was duly licensed. However, he consulted with Dr. Archibald Alexander, who thought his objections well founded. Therefore, he respectfully declined Mr. Webster's invitation, and, as we have seen, Mr. Harbison was introduced into the Beaver Meadow field and Mr. Osmond was informed that the Presbytery would offer him another missionary field when he was ready to enter upon it. After graduation in the spring of 1848, and having been regularly licensed by the Presbytery of New Castle, Mr. Osmond left his home near Oxford, Pa., on horseback, to visit the field designated by the Presbytery of Luzerne. It proved to be that part of Mr. Parke's field situated north of Pittston, and originally embraced what is now included in the townships of Newton, North and South Abington, Ransom in

Lackawanna county, and Falls in Wyoming. This ground was actually occupied, with nothing to hinder the occupancy of Scott, Benton and Greenfield in Lackawanna county. On this territory, the only organized church was Fallstown, which was afterwards changed by the Presbytery to Newton, because of the changes in township lines which ultimately located the home of the church in the centre of Newton township.

This was a country church embracing many families in the prime of life. A short time before, a young minister by the name of Stevens had been sent into this congregation, but was seen soon after making his way from the community. A member of the Presbytery wanted to know why he had abandoned the field, and was answered, "Oh, there are so many children." It was still true when Mr. O. reached the Newton congregation, that there were many children, but this, to his mind, only gave the more promise of a lively condition of things, and while it would call for no little effort on their behalf, he could not regard this, and similar providential indications pointing to the necessity for much work, as furnishing ground of excuse for turning away from a specially difficult field, though at first he was tempted to do so. While the church had long been organized, it had no completed house of worship, no Sabbath School, and had had only partial and somewhat irregular services. Dr. Parke had, for the past four years, supplied this part of his extensive parish as frequently as possible, but he could not be very often in the remoter parts of his field, or continue long when he visited them. However, the people at Newton had become acquainted with and greatly attached to the Mountain Missionary, and were not particularly

anxious for a change. They, however, treated the young minister kindly, for they were a good, honest people, and really desired the upbuilding of the spiritual house. Their hands had been set to work in building a house of worship.

One of the first members of the church with which the new minister became acquainted was, at the time of introduction, on the top of the rising structure destined to be the much needed sanctuary which Mr. Parke had stirred up the people to begin to build. Peter Dershimmer, the builder, was soon inducted into the eldership, which, from the organization of the church, had consisted of Peter Corselius and Peter Richards. Thus its first enlargement by the addition of a third Peter, making it eminently Petrine, brought in a new element, the German, added to the Holland or Jersey of the other two. They were all different, and all good men. Their children became significant factors in church work, and still are.

Before the completion of the Presbyterian house of worship on the beautiful site selected for it, facing the conspicuous mountain on the east, our Methodist brethren had begun a church edifice, just beside the old red school house which had long served for all sorts of public gatherings. In 1848 worship was held by all denominations in this new, but unfinished structure.

The attendance was good as to numbers, but in meeting with a people who for nearly a score of years had only worshiped in school houses or other secular buildings, the impression on the mind of the young minister in the delivery of his first sermon from the text "For to me to live is Christ," was not inspiring. There was something wanting. There seemed to be no such spiritual atmosphere as he had been accustomed to in the church



of his childhood, where all the families were gathered in their respective pews, and waited reverently the words of the pastor, the Rev. Ebenezer Dickey, D. D., and afterwards the eloquent utterances of his son, the Rev. John M. Dickey, D. D., the founder of Lincoln University, or the mild but touching words of the Rev. Robert P. Dubois, while a student and teacher for a long time in the Academy at New London,\*—all this, to say nothing of the atmosphere of Princeton's worshipping assemblies, suggested to the young preacher on "Brushy Ridge" a startling contrast.

New adjustments must be made, the conditions and wants of pioneer communities, especially of the younger members of such communities, must be considered, and the fact faced that these conditions are to them normal, while to the older people, it might be, that only after gradual, and, at the first, reluctant yielding of what had once been preferred, they had fallen into the free and easy habits of pioneer life. A new element in such society cannot revolutionize it at once, and whenever attempting to do so destroys its ability to revolutionize it at all. Here, as in all moral uplifting, the new element must lead, not drive. This is a lesson that must be learned by would-be reformers before progress in the right direction is ordinarily secured.

The community for which the Newton church was designed had, for many years after their first settlements, a laborious struggle in subduing the wilderness and providing themselves with homes. From necessity their first buildings were small and inconvenient. During the

\*A lineal successor of the school taught by the celebrated Dr. Francis Allison, among the first really Presbyterian schools in this country under strictly ecclesiastical control—that of the Synod of Philadelphia, 1774. See Dr. Charles Hodge's history of the Presbyterian church, p. 262.

time Mr. Parke looked after their spiritual wants, a new and better market opened up for the productions of their farms. This had stimulated greater industry and thrift, in which they had been led and encouraged by the greater enterprise and sobriety of some more recent settlers. In consequence of this state of things, very many of the farmers had become able to build themselves larger and better homes. But before they could, to any considerable extent, refurnish their homes, the call was made for building houses of worship. They regarded this call, and occupied their new homes without additional furniture.

In the summer of 1848, the neat new Presbyterian church was dedicated to God, free from debt. It was a glad day to both people and minister. Appropriate and impressive services were conducted by members of the Presbytery.

A Sabbath School was at once organized. The new minister had his Bible class. The school was from the beginning well attended and useful. The church was greatly aided in their building enterprise by Mr. George Cory, who was made superintendent of the Sabbath School. Although not a member of the Presbyterian church, he was regarded as a brother beloved. While he did business in the community, he continued his friendly assistance.

An important part of the field to which Mr. Osmond was assigned by the Presbytery was Abington, seven miles north-east of Newton, a village settled by intelligent people; the seat of Madison Academy, where there were a number of Presbyterians of whom one, the head of a family, was an elder in the Wilkes-Barre church. The

young minister was kindly welcomed by all the Presbyterians and very courteously treated by the ministers and members of the Baptist and Methodist congregations, who generously opened their churches for his services, many of them attending upon his ministry. In addition to these two important places, the missionary, during his stay at Newton, occupied eight school houses and a German Reformed church in different and more remote places in his general field, most of them once a month, on Sabbath afternoons; preaching three times on Sabbath and frequently on week evenings. This enabled him to reach twice as many as would have heard him had he confined himself to the central church.

Oct. 24, 1848, Mr. Osmond married Miss Margaret Francina, daughter of Robert Murdagh, a life long elder in the Oxford church, Chester Co., Pa. Elder Peter Richards furnished the minister and his wife a home in a part of his new house, where they lived comfortably two years. This marriage brought an efficient helper into the Newton congregation.

Mr. Osmond was ordained and installed pastor of the Newton church, May 4, 1849.

From the beginning of his ministry till the spring of 1850 there had been a gradual increase in the congregation, over the whole field, and a special work of grace, at Newton and in other parts, including Abington.

It was understood from the beginning that at least one person at Abington, Mr. Leonard Bachelder, a graduate of Amherst College, had been affiliated with the New School branch of the Presbyterian church, with which the Presbytery of Montrose was connected, but he had most cordially co-operated with the Luzerne missionary. In

April, 1850, however, the field was visited by the Rev. Burr Baldwin, who was at the time acting as the missionary of Montrose Presbytery, and, at a meeting which had been called by him at Abington, and which Mr. Osmond attended at his invitation, the organization of a New School Presbyterian church, then and there, was insisted upon by Mr. Baldwin. Although the attendance was very slim, and notwithstanding Mr. Osmond proposed that definite action should be postponed until the members of Presbyterian churches residing in the vicinity could be allowed an opportunity of voting on the matter and of intelligently deciding for themselves the question of Presbyterial jurisdiction,\*—still Mr. Baldwin proceeded with the accomplishment of his purpose, refusing even at that time, to put the matter to a vote of those present. Five persons agreed to enter the organization, and one of these, Israel Brundage, a young student in Madison Academy, was ordained and installed a ruling elder. This young man left the place in a few months, and subsequently became a useful minister in the New School branch of the Presbyterian church.

In the course of a few days, thirteen Presbyterians of Abington signed a petition for the organization of a Presbyterian church in that town to be connected with the Presbytery of Luzerne, according to their natural and geographical relations, and there were others who favored the movement.

A conference to settle the matter was soon afterwards arranged by the two Presbyteries. The Rev. Dr.

\*As was urged, at the above meeting, by Mr. Osmond, Luzerne Presbytery was entitled to the ground by the terms of the original division of territory, as stipulated when the Montrose Presbytery was constituted from a part of Susquehanna, and by many years of occupancy. See Chap. V, Susquehanna Presbytery.

Roland of Honesdale, the Rev. Dr. Riley, and the Hon. Judge Jessup, were understood to have been originally appointed as representatives of Montrose, and Drs. Dorrance, Mitchell and Parke, of Luzerne. The conference was held at Abington, but was not attended by the Montrose brethren first appointed. Those who did attend from that Presbytery assumed that they now had a church in Abington, and could not alienate it, but by its own vote; that the only thing for the Presbyterians who preferred connection with Luzerne Presbytery to do, was to come into that church and outvote the existing members. So questionable an expedient did not, of course, find favor, and nothing to change the existing state of things was agreed upon.

Even at the New School organization and in direct connection with it, those who had entered into it requested Mr. Osmond to go on with his labors in Abington and supply the newly organized church. This, under the circumstances, he did not feel that he could consistently do, nor did he regard it as his duty to continue his services with even the larger number who desired to remain in connection with the Luzerne Presbytery. He therefore asked his Presbytery to allow him to give up work in that part of his legitimate field, simply because the conditions into which our operations in Abington had been unhappily precipitated, by the divisive course pursued, had utterly destroyed the hope of usefulness; and a wide and destitute field still remained for him outside of Abington. Other brethren were for a time sent to fill our appointments, among them the Rev. Reuben P. Lowrie, of blessed memory, whose connection with Luzerne Presbytery we are yet to consider. The

Presbytery gradually came to the conclusion that it was better to relinquish its rights than contend with brethren whom it loved. Some of the Presbyterians who adhered to their former preferences made their home with churches outside of Abington, and others fell in with the new organization.

In the fall of 1849 the Newton church enjoyed a gracious outpouring of the Holy Spirit. The whole community was stirred; many souls were born into the kingdom, and the membership of the little church in which Mr. O. had found about 40 active members at the beginning of his work, was increased to double of its original number. Meetings were protracted for a considerable time, and the young pastor was, during their progress, greatly aided by brethren of the Presbytery, especially by his neighboring pastors—Parke, Porter and Lane. Mr. Hunt had, in the preceding year, frequently visited and assisted the minister at Newton. As a result of the revival, not only was the Presbyterian church strengthened, but its fruits caused the organization, or re-organization, of a Baptist church. In the second year of his pastorate the congregation built their minister a house, on land adjoining the church given by Elder Collum. It was not a costly building, but sufficiently spacious and comely for the general condition of things.

The next year after the erection of the parsonage a school house was built on the opposite side of the church, and Newton Hall Academy was started. This enterprise is thought to have originated in an effort made by Mrs. Osmond to which she herself attached little importance, to aid some young people in the study of grammar.

The pastor was made principal of the academy. The

earnings of the institution and the aid offered by our Board of Education were all used in employing the very best teacher that could be secured. During the six years of Mr. O's principalship his assistant was the Rev. W. C. Davis, a graduate of Lafayette College and Princeton Theological Seminary, who made teaching his life-work.

This Christian school did good work, not only for its pupils but also by raising the standard of instruction in the public schools of the community. It is to be regretted that it was not kept up longer. The pastor acted as principal, and spent a part of every school day in taking some part in its exercises and conducting some of his advanced classes, and he regards the work done in this institution as among the most profitable of his pastoral services.

Early in Mr. Osmond's pastorate Horace Collum, William C. Ayers and Lewis Litts were added to the session. The people of the Newton congregation were thoughtful of their minister's comfort, kindly supplementing their subscriptions by many tokens of their regard, which greatly aided in his support. The Donation Day in the Newton congregation was to them a great day, and it showed the largeness of their hearts when their means were considered.

One of the original elders, Peter Richards, who had been an earnest, efficient worker in the church, died September, 1850. This was a serious loss. The other original elder, Peter Cornelius, was a great sufferer from asthma, and was for many years unable to do any kind of work. The more recently elected elders were active and deeply interested in the prosperity of the church. There was, however, but little increase in the population, and,

while there was, in view of the existing condition of things, an encouraging increase of membership, and times of quickening were enjoyed, yet the church did not rapidly increase. It did indeed become more thoroughly Presbyterian, and therefore more entirely assimilated to the great body of which it was a part. Its improved spirit and influence are evinced by the growing usefulness of its younger members in the subsequent history of the church in which they were born, and in the activities of other local churches with which the lots of some of them were afterwards cast as officers and members.

Mr. Osmond resigned his pastorate in the summer of 1857, and, by the appointment of Presbytery, took charge of mission work at Eckley and White Haven.

The Rev. William E. Holmes, a member of the Mowkawk Presbytery, became stated supply of the Newton church. Previous to coming from the Synod of Albany, Mr. Holmes had been for a time pastor of a Congregational church, but just where it was located has not been learned. The academy was not opened for pupils during his ministry, which continued till 1859, when we find him reported as stated supply of Northmoreland and Mehoopany churches, with his home at Ransom, Pa. This relation he sustained till 1867, when his name no longer appears on the roll of the General Assembly.

After Mr. Holmes' term of service in the Newton church expired, we find it in charge of the Rev. Joseph Bruce Adams, who was born in Chester county, Pa., in 1801. He graduated from Jefferson College and Princeton Theological Seminary. For a time he was a missionary in the Huntington Presbytery, ordained as an Evangelist October 6th, 1830. Mr. Adams' ministry



was in the south, the central west and interior of Pennsylvania before coming to Newton church in 1859. The early part of his ministry as stated supply at Newton was attended with encouraging success, but during its latter part he experienced some hindrance in his work, owing to the excitement occasioned by the civil war.

In 1863 he retired from the Newton charge and resided in Easton, where he acted as an agent of the "U. S. Christian Commission" until his earthly labors were ended by his death, which occurred July 5, 1865. He left a widow and one son, who also studied for the ministry, but does not seem to have entered fully upon the work, although he had passed through an extended course of study. This son, Joseph Bruce Williams Adams, died July 4th, 1872, at Princeton, New Jersey. The father was a man of energy and possessed of a missionary spirit, as is evident from his career. He is understood to have been an acceptable preacher, and withal, patriotic.

The Rev. John H. Sargent next became the stated supply of the Newton church. He was born in Massachusetts February 28, 1828, graduated from Dartmouth College in 1852, and from Princeton Theological Seminary in 1856. He was licensed by the Presbytery of Philadelphia April 3rd, 1856, where his father, Winthrop Sargent, then lived and filled the office of "Superintendent of Colportage and Business Correspondent" of the Board of Publication, continuing in that position from 1854-70.

Mr. Sargent was ordained by the Presbytery of Erie, June 16th, 1861, as an evangelist. In the meantime he had done evangelistic work in Maryland and North

Carolina. After his ordination he spent some time as stated supply of the Perry church in Pennsylvania. While engaged with this church he secured the organization of the Oil City Presbyterian church, which has become large and important.

He became stated supply of the Newton church in 1864, and continued in charge of it till '69. During his ministry there he seems to have prospered, as the church reported its largest membership at that time. After leaving Newton he supplied Osceola church in Bradford county one year. In 1870 he took charge of the Phillipsburg church, which he continued to supply till 1878, and from which point he extended his work to other places, where he gathered other churches. From the last date till 1880, Mr. Sargent was unable to labor, but on recovering he took charge of the church of Peru, N. Y., which he continued to serve till 1888. Two years later he died of apoplexy at Fort Worth, Staten Island. Throughout his entire ministry, and indeed in his college course, he was greatly hindered by the want of vigorous health. By those who knew him intimately he is spoken of as "an earnest and devout Christian, and always untiring in his labors, although so much burdened by bodily weakness." He married, June 2nd, 1858, Miss Frances Eugenia Hall, of Schenectady, N. Y., who survived him. When the Presbytery of Luzerne ceased to be, the Rev. Ashbel Green Harned, of whom we have already written, was in charge of the Newton church. He afterwards was regularly installed its pastor.

When Mr. Osmond resigned his pastoral charge of Newton, his Presbytery appointed him, at the request of the White Haven and Eckley churches, their temporary

supply. He entered upon the duties of the position, November, 1857.

There were choice spirits in both these enrolled companies of Presbyterian believers. They were local churches, though at this time neither of them had a session, yet were they fully competent to provide for this necessity to orderly rule and representation.

Neither session nor pastor, which are both creatures of the enrolled body of believers, are absolutely essential to the existence of a church, but certainly are to its completeness. The more recent of the two churches of which we are speaking was the first to attain that completeness, although as yet without a local home or habitation.

The Eckley church, like the church of Scranton, was then enrolled by the name of an ex-president, Fillmore; but when the new town wanted a post office, it found, as the Scranton people had, that the name they would honor was already appropriated within the Commonwealth, and another must be selected for the place. The choice was that of a popular young man, a son of the late Judge Cox, the proprietor from whom the Council Ridge Coal Company had leased, for twenty-five years, the 1,500 acres of land upon which it had built the town and works. This ultimately changed the name of the church, which was located on the top of Buck Mountain, about seven miles from White Haven, on the Lehigh, at the head of slack water navigation.

The gentlemen composing the Council Ridge Coal Company, were high-toned Christian men, who conducted their extensive business with an evident regard for the highest good of all assisting them in their operations, as well as for their own individual gains. These gentlemen

were Richard Sharpe, an Episcopalian ; John Leisenring, Presbyterian ; Francis Weise, Lutheran ; Asa Foster, Episcopalian, and Mr. Belford, Presbyterian. Of course, in building a town to accommodate from 800 to 1,000 people, upon leased property, the buildings must be as inexpensive as possible, but they were well appointed for comfort and neatness. As soon as families came in, a convenient school house was erected and a school was opened by the company, without waiting for the operation of the school law. This school building was at once used for preaching services and a union Sabbath School, and while this Sabbath School continued, the president of the company, Mr. Sharpe, was the superintendent. Before a dollar was received from the sale of coal in the market, Mr. Leisenring, the architect of the town, had secured from our Presbytery, the services of the Rev. J. W. Porter, for a part of his time, and Mr. Sharpe also secured the services of the Rev. Mr. Russell of the Episcopal church, who supplied the other part of the time, and this arrangement was long continued in perfect harmony. The same ministers supplied their respective churches at White Haven, alternating as to time.

Soon after Mr. Osmond came to the field, Hugh Hyndman and Peter Cunningham were inducted into the office of ruling elders at Eckley, and they "ruled well." It was not until August 31st, 1859, that Mr. Joseph Bloom was ordained and installed at White Haven. That church had been without a session since 1853. Mr. Osmond accepted the invitation of these two churches to continue his labors, but not seeing the way clear to be installed at White Haven, as the people desired, remained till August of 1863 pastor in everything but the name.

The field was not extensive at either of the two central points, but was important, and with the cordial co-operation received, and the very generous treatment of his people extended to him and his family, it was an exceedingly pleasant charge ; all classes were in perfect harmony.

In addition to the regular Sabbath preaching at both churches, preaching was regularly maintained at Morrison, midway between White Haven and Eckley, at Jeddo and Ebervale, towards Hazleton, and occasionally at the Tannery, down the Lehigh.

The question with reference to providing houses of worship was early raised. The company generously proposed to erect a building at its own expense, but the Presbyterian element thought it best that each church organization should own its own place of worship. With this the company generously acquiesced and lent its aid in securing lots and warranty deeds for the same.

The Presbyterian church was a very neat and comfortable building, having a basement for Sabbath School and prayer meeting purposes.

The growth at Eckley was encouraging, seasons of spiritual refreshment were enjoyed, and the Sabbath school was well attended and interesting. Two young ladies from the Wyoming church, who were engaged at Eckley as teachers, viz., Miss Susan C. Hunt and Miss Hattie Ensign, rendered in the early days of the Sabbath School valuable assistance in its operations.

Increase of membership at White Haven was not rapid, yet additions were received from time to time. The church building was very inconvenient as to location. During Mr. Osmond's term of service more eligible lots were selected, but the erection of a new house of worship

was somewhat delayed by the fact that, in the summer of 1862 there was in the Lehigh river an unprecedented freshet which utterly carried away all the dams of the slack water canal, and for a time the business of the place was arrested. This, however, ultimately proved a great blessing by making it an important railroad town.

The Sabbath School in White Haven has not, like the church, been subject to frequent change of management. Mr. E. P. Morris has had the superintendency since before Mr. Osmond's time, and they have always had a good school.

Since 1863 Mr. Osmond has been engaged in Home Mission work in Iowa, North Dakota, and on the Pacific coast. In all these varied fields of labor the Master has given him some measure of success, some of which has been due to generous aid from friends in his former eastern charges. In none of his pastorates has he been the successor of a regularly installed predecessor. He now resides in Tacoma, Washington, as a retired minister, though still, as strength and opportunity permit, engaged in the service of the Master.

There were in Eckley and White Haven many German families who were entirely ignorant of our language, and for whose religious instruction no provision had been made by German speaking churches. To meet the wants of this class the services of Mr. Albert John Wintereck (born in Treves, Prussia, April 24, 1832, but educated in Lafayette College and Princeton Seminary) were obtained. He was to preach in the Presbyterian churches of the above named places and do general missionary work in these communities. He was ordained as an Evangelist June 18, 1862. He continued in the service

assigned him two years, reaching many of his own nationality with the gospel which he preached, but no church was organized. He was subsequently pastor of German churches in New Jersey and New York till 1877, when he seems to have passed over to the German Evangelical church.

Before leaving the Eckley and White Haven field Mr. Osmond had the satisfaction of seeing his place supplied by the Rev. James McMurtree Salmon, born Jan. 31st, 1825, in the adjoining county of Columbia, a graduate of Lafayette College and student of Princeton Seminary, and ordained by the Presbytery of Northumberland May 11th, 1859. He had supplied for a time the two Columbia county churches, Berwick and Briar Creek, which had been connected with the Presbytery of Luzerne, and from 1859 to the time he came to the churches of Eckley and White Haven (August, '63), he had been their regular pastor. He resided at White Haven in his new field, in which he remained as long as the Luzerne Presbytery continued. After these churches became a part of the Lehigh Presbytery Mr. Salmon was installed pastor at White Haven. He was well liked in both parts of his field.

It is due to him to state that before he entered upon his work Eckley had been somewhat weakened by the removal of influential members, and, subsequently, still more so by changes in business management; and at White Haven the interruption of business, caused by the great flood of 1862, had delayed the contemplated change of site for the church and the erection of a more commodious and better constructed house of worship. This, however, was accomplished in 1869, and was the begin-

ning of a new and more prosperous era for the Presbyterian church. Thus, much was accomplished, especially in the way of preparatory work. The change was seen at once in the increased attendance at the Sabbath school, and ultimately in the enlarged membership of the church, though not in a marked degree for several years.







XXV.

REV. HENRY HUNTER WELLES

AS

PASTOR OF THE KINGSTON CHURCH.

**M**R. WELLES, although born in Wyalusing, in Bradford county, was closely affiliated with the people of Wyoming valley. His mother was a Hollenback. We have already met him in the Wilkes-Barre Academy and church. Like Dr. Dorrance, he belonged to the general community on which his life labors were bestowed, and in which he is still vitally interested. His birth occurred September 15th, 1824. His college course, which was pursued at Princeton, he completed in 1844, before his twentieth year. On leaving college he seems to have had some idea of becoming a disciple of Blackstone, but the impulse did not last long, for in a little more than a year after his graduation, we saw him matriculated in Princeton Seminary and sitting at the feet of those incomparable teachers of sacred science, A. A. Alexander, Samuel Miller, Charles Hodge and J. Addison Alexander.

There, among his associates, he was loved and implicitly trusted, but, much to the regret of his numerous friends in Princeton and elsewhere, toward the close of his term of study in the seminary he was missed, and his place in class and conference was vacant. His health had failed, and for a time it was doubtful whether he would be

able to enter fully upon ministerial work. His heart, however, still prompted him in that direction, and we find him doing missionary work in Meshoppen and elsewhere. After the retirement of Mr. Porter he became stated supply of the Kingston church, having been licensed by the Susquehanna Presbytery, and subsequently ordained and installed as pastor of that church, June 12th, 1851, by the Presbytery of Luzerne.\* Mr. Welles was the seventh pastor installed at Kingston. The Rev. Messrs. Corss and Ogden were not fully inducted into the pastoral office there. The territorial limits of the Kingston congregation had, as we have seen, been greatly restricted. The population in the rural parts devoted to agriculture, during the existence of the Luzerne Presbytery, diminished rather than increased, in consequence of the introduction of new machinery in farming operations. There was but little to promote the growth of the village of Kingston for a long time except the excellent and flourishing Wyoming Seminary, and its prosperity tended rather to the prosperity of another than the Presbyterian church. Consequently, while Dr. Welles had a compact and reliable congregation, its growth was not rapid. In this field our pastor did faithful and good work and saw a reasonable enlargement. He enjoyed the love and confidence of his people and the cordial esteem of the community.

No member of the Presbytery was more esteemed than the pastor of the Kingston church. Recently the present pastor, Rev. Ferdinand Krug, in an anniversary sermon preached in the presence of Dr. Welles and the representatives of the congregation to which he so long ministered, said of his predecessor: "For twenty years

\*The fifth ordination of the Presbytery.

Mr. Welles continued to preach the Word, administer the sacraments, visit and comfort the mourning, and bury the dead. For twenty years he was the faithful spiritual guide of the people. He taught you, by precept and example, in all the work of the church. Upon many of you present this morning, his hand sprinkled the waters of baptism; and later, you received from his hands the emblems of a Saviour's broken body and shed blood of your first communion. Many of you he has joined in the dearest and closest earthly relationship. We thank God for what he has been to this church, and we love him for what he is to us to-day."

To this merited testimony, Dr. N. G. Parke, who has been intimately associated with Dr. Welles during his whole ministerial life, adds; "In the old Presbytery there was no brother more beloved, or that labored more conscientiously and faithfully than this Kingston pastor. He was a man of delicate health when he entered the ministry, and his health was not firm at any time during his pastorate; but his labors were abundant and successful. His home is still among the people for whom he labored so long, and he is still active in promoting the kingdom of Christ, although unable longer to perform the duties of a pastor."

The Rev. Dr. S. C. Logan, who has only known Dr. Welles during the latter period of his pastorate at Kingston and since, bears like testimony to this esteemed brother. Dr. Welles had tact, as well as faithfulness, in the performance of his pastoral work. The writer, who was with him a few days during a protracted meeting, well remembers his ability to give conversation such a turn as would naturally and easily bring up that subject

which the devoted pastor regards as the main subject to be dwelt upon in pastoral visits, viz., the relation of his parishioners to Christ and salvation, and their progress in the divine life, while present interests, privileges and pleasures are by no means to be ignored. On one of the occasions referred to, we had called on the family of the late Governor Hoyt. Mr. Hoyt was at home. At that time he was not a professor of religion, but an accomplished gentleman.

The subject of conversation was suggested by the admirable location of the beautiful home we had entered, the delightful prospect enjoyed from it in almost every direction toward which the eye could be turned. In the midst of our expressions of mutual satisfaction, Mr. Welles, turning to the owner of that beautiful home, in that beautiful valley, said, in a natural, easy way: "Heaven is more beautiful than this." Even had there been nothing more said, which, according to my recollection, was not the case, there was in the pastor's utterance food for thought and wholesome incentive to right action as well as right thinking afforded.

Dr. Welles, like many of his co-presbyters, was blessed with a good wife, who not only cheered his home, but greatly helped his work. She had accompanied her husband when he came to Kingston.

They had been married Oct. 12, 1849, in Farmington, Me. The arrangements for this marriage, if "made in heaven," as doubtless was the case, were somewhat on the circumlocution order. Mrs. Welles' brother, the Rev. Francis D. Ladd, had been sent into Pennsylvania on an important mission,—first to work at Silver Lake, in Susquehanna Co., afterwards to the pastorate of the

Penn Presbyterian church, Philadelphia, where his memory is precious. His successful work was not long continued, for he fell at his post ere his sun had reached its meridian.

While at work at Silver Lake, his sister, Miss Ellen S. Ladd, visited him, and there Mr. Welles found her; and we have seen what followed, making her, in the language of another, "his faithful and noble helpmate for nearly half a century." Of her, the same writer, after her unexpected death, which occurred recently, said: "To those who have known Mrs. Welles during her long residence in Wyoming Valley, no post mortem eulogy is necessary. Born of the best old Pilgrim stock, she honored her descent, traced in both the paternal and maternal lines from many well known old families, by a life-long attention to duty; leaving behind her a bereaved husband, three children and an adopted daughter, all well known among us, and all of whom have through life illustrated, by their daily walk, the high standard of Christian ethics taught and exemplified by her whose loss they now deplore." How blessed such a memory!

Dr. Welles is still, by example and precept, holding forth the Word of Life; and is a connecting link between the fathers we so greatly revere and their sons to whom we look with so much hope for the years to come.



## XXVI.

### THE REV. REUBEN POST LOWRIE.

**A**FTER the ordination of the Rev. H. H. Welles, June 12, 1851, it was not until March 22, 1854, that another occurred. This was the ordination of Mr. Lowrie. His connection with the Presbytery brought it into very close touch with the Foreign Missionary family, par excellence, of the Presbyterian church.

The Hon. Walter Lowrie, the father of the subject of this sketch, had, by his part in the establishment and management of our Board of Foreign Missions, done much to make it second only in our country to the great American Board of Foreign Missions, toward which Presbyterians had largely contributed, in men and money, for many years.

To take up this work and press it forward, Mr. Lowrie had relinquished earthly honors and emoluments. In doing so he was honored by his church, in her ready and hearty co-operation with his wise and successful management of the Presbyterian Board, and by the distinguished labors and sacrifices of his own sons, two of whom early went forth courageously to the front, in the battle against the darkness of heathen lands. One of them was driven back by sickness and bereavement, but only to enter another department of the same life-saving work, in which he has long and faithfully toiled.\*

\*The Rev. Dr. John C. Lowrie, Senior Secretary of the Presbyterian Board of Foreign Missions.

Another sleeps in his watery grave, which he reached by the violence of those whom he sought to serve.

Another son of the same devoted sire was found among us in the Presbytery of Luzerne, doing good service for the Master. He was then carrying with him a copy of the divine word which had fallen from the hands of his martyred brother, Walter M. Lowrie, off the coast of China. He had written on its fly leaf, under an impression of the perils he had encountered from the ocean, in order to tell the Chinese of the way of life: "There shall be no more sea." The desire to take that book back to China and fill the place of the fallen in expounding its heavenly messages, made Reuben Lowrie unwilling to remain where there were so many others to carry on the work of Christ in his native land. Therefore, soon after his ordination, he turned his face to the Orient, where, as a Missionary of the Cross, he labored faithfully and successfully, until he fell at his post, April 26th, 1860. His beloved wife, his son, Rev. James Walter Lowrie, and his daughter, and her husband, Dr. B. C. Atterbury, still represent the Lowrie family in missionary work in China. A short time ago, the writer enjoyed the opportunity of becoming acquainted with Mrs. Reuben Lowrie, and her son, the Rev. J. Walter Lowrie, in Tacoma, Washington, and found them possessed of the same qualities of mind and heart as those of the beloved brother whom he had assisted in ordaining in 1854.

The following discriminating sketch from the now oldest member of the late Luzerne Presbytery is gladly given here instead of anything I might say. The Rev. N. G. Parke, D. D., writes: "The Rev. Reuben Post Lowrie, the fifth son of the Hon. Walter Lowrie, was

given to the Chinese Mission in 1854. He died in Shanghai in 1860, but his widow and their son and daughter, still represent the missionary spirit of the family as efficient missionaries at Paoting fu, North China." This is quoted from Dr. F. F. Ellinwood's brief notice of Reuben P. Lowrie, which Dr. Parke supplements by saying: "It refers to one of the most devoted and promising young missionaries we have ever sent into the foreign field, whose early death brought sorrow to many who knew and loved him in Wyoming Valley.

"After graduating with honor in the University of New York City, and completing his studies in Princeton, New Jersey, he was chosen principal of the Institute at Wyoming that had just been established under the auspices of the old Presbytery of Luzerne. This position he occupied for two years. Wyoming is in the beautiful valley of the same name, some three miles south of Pittston and six north of Wilkes-Barre, on the west side of the Susquehanna. While Mr. Lowrie was in charge of this institution, it was my privilege to meet him often. Our house was one of his homes while he was in this region, and we learned to love and esteem him as a finished scholar and earnest Christian man. In the school it was wonderful how speedily he won the hearts of the students and all the patrons of the institution. He was always cheerful, unassuming, entertaining and devoted to his work. He possessed the happy faculty of making himself at home, and those whom he met at ease, in the humblest cottage as well as in the home of luxury. Of his purpose in life, he said little to anyone, but his brethren in the Presbytery and the trustees of the Institute, knew that it was in his mind and heart when the way was clear to go as a



missionary to China, where his brother, Walter M., perished. They hoped, however, that as he became acquainted with the demand there was in this home field for just such service as he was able to give, he would change his mind and consent to settle here. He was a very acceptable preacher and the young and growing church of Scranton, which was vacant, was exceedingly anxious to have him accept a call from it. The Rev. Dr. John Dorrance, Rev. T. P. Hunt and the Rev. J. D. Mitchell, (the retiring pastor), who had been chiefly instrumental in bringing him here, united with the Scranton people in urging him to accept their call. To my mind it appeared so clear that he should stay here, that I invited him to my study and talked the matter over with him seriously and earnestly. He heard me quietly, and then replied tenderly, but decidedly, in substance: 'What you have said of the great need of laborers in this part of the Lord's vineyard is true. I admit it all and appreciate the kind feelings of the Scranton people, but you have Christian ministers, elders and laymen in this valley. The millions of China virtually have none to tell them of the way of life through Christ. I am interested in the work here, but I must go to China.'

“ He believed that God had called him to go there, and he could not stay here. There was nothing more said. After a year spent in Spencer Academy, with the Choctaw Indians, and the way was clear for him to go to China, he came to Wilkes-Barre, and, in Dr. Dorrance's church, was ordained by the Presbytery of Luzerne as an evangelist.

“ His father, the Hon. Walter Lowrie, of whom Dr. Ellenwood had recently written so pleasantly and truth-

fully, was present, and made a touching and impressive address. He expressed no regret at the decision of his son to go to China. On the other hand, he gave thanks to the great Head of the church for calling him. He had already given two sons to this work and was more than willing to give another.\*

“It is now more than forty years since the ordination of this brother, and in my mind’s eye I can still see that venerable Christian father making this parting address to his dear boy who was leaving him to return no more.

“In the course of this memorable address, he spoke of a scene he had witnessed a few weeks before in New York. Two mothers had come on board the ship on which their daughters were about to sail for their fields of missionary labor in India. One of these mothers was simply inconsolable; the other bore up so bravely and was so cheerful that some one made free to ask her, how she could be so calm and apparently happy under the circumstances? With a sweet smile on her motherly face, she answered: ‘Why should I not be happy? I gave my child to the Lord before she was born, and now that God has called her to work for Him, what more could I ask for her?’

“How true it is that ‘God’s ways are not our ways; nor his thoughts, our thoughts.’ So far as we can see this dear brother was needed in China. His facility in acquiring language made it easy work for him to master the difficult language of the country to which he went. He was able to preach to the people there in their own language inside of a year after leaving America. By nature, culture and grace, and in every other way, so far as we

\*He said if he had a hundred sons, he would be glad to have them all missionaries.

could see, he was eminently fitted for the work into which he had put his whole heart. But He who called him to this work and fitted him for it, and in the morning of life called him from it, makes no mistakes. 'What He does we know not now, but shall know hereafter.' "

No doubt Reuben P. Lowrie's brief connection with the Luzerne Presbytery, and his going as its representative into one of the most difficult and distant missionary fields, has done much for the cause in the Presbytery which sent him forth and followed him with its prayers.





## XXVII.

### THE REV. JOHN ARMSTRONG, D. D.

IN September, 1854, the writer was visiting friends in Oxford, Pa., where he met his life-long friend, the Rev. John Armstrong, who had just returned from Missouri, where he had spent a year in missionary work. There were reasons why it did not seem to be his duty to return to Missouri. We invited him to take a seat in our carriage and accompany us to Hazleton, in our Presbytery, where the church was vacant.

He accepted the invitation, and reaching that place on our way, he was introduced to Mr. Ario Pardee, an ardent friend and patron of the Presbyterian church there, for which, as we have already seen, he had built a house of worship. Arrangements were at once made for Mr. Armstrong to take hold of the general field of which Hazleton had now become the centre. The other points were Beaver Meadow and Weatherly. He continued in charge of this field for ten years, laboring with great diligence and success, enjoying the confidence and esteem of all his people.

Mr. A. was the eldest son of Mr. Andrew Armstrong, born March 11, 1825, at the home of his parents, near Oxford, Pa. John was from early childhood a diligent student and faithful Sabbath School scholar. While quite young he made a public profession of religion and united with the Oxford Presbyterian church.

He soon determined to acquire a liberal education. To accomplish this he displayed great perseverance and heroism. After leaving the academy he went south to teach in order to earn money to meet college expenses. He walked from his home in Chester county, Pa., nearly all the way to the state of Georgia. After spending some time, with moderate success, he returned and entered the sophomore class in Lafayette College, where he spent one year, after which he accompanied the Rev. Dr. George Junkin to Washington College, Lexington, Va., and graduated under him from that institution; and, in 1853, he graduated from Princeton Theological Seminary.

With more or less regularity Hazleton had been visited and supplied with preaching by the Rev. Richard Webster, the Rev. Daniel Gaston, Rev. J. G. Moore and others, from 1836, and afterwards statedly by the Rev. David Harbison, the Rev. John Johnson and the Rev. John F. Baker, but there had not been the formal organization of a church till 1854, about the time Mr. Baker left the field. When Mr. Armstrong entered it he found an organized church and a good house of worship.

The first elders in the Hazleton church were Robert Russell and Henry A. Mears, who were good and efficient officers.

Under Mr. Armstrong's ministry both the congregation and Sabbath School rapidly increased. The church grew mainly by the reception of members on profession of faith.

The Beaver Meadow church, on the other hand, had become greatly weakened by the decline of business there, and the consequent removal of its members to other places until no elders were left, and, in 1859, the mem-

bers were transferred to Hazleton and Weatherly. At this latter place a remarkable work of grace was experienced in 1857, which resulted in many conversions and the organization of a church consisting of sixty-one members.

The first elders of this church were Samuel Harleman and Esquire Styles. This field had, in addition to the service given by the ministers who radiated from Beaver Meadow and Hazleton, a part of the Rev. Joseph W. Porter's time while he supplied White Haven and its associated fields; but at this time Mr. Armstrong had charge and continued to have till the fall of 1859, when the Rev. John Darrock was installed pastor of the Weatherly church. He was born in Argyleshire, Scotland, in 1829, but was graduated from Princeton College, N. J. He studied theology in the seminary of Columbia, S. C., and in Princeton Seminary. His ordination and installation as pastor of the Weatherly church took place November 15th, 1859. He was well equipped for his work.

This charge Mr. Darrock resigned in 1861, and went to Canada, where he became pastor at Lochiel; subsequently he returned to Scotland. The church at Weatherly was vacant for some time after Mr. Darrock left. Then it had stated supplies for two years. During a part of this time Mr. Armstrong looked after its interests again.

In the year 1866 there came the Rev. Daniel Deruelle, another graduate of Princeton College and Seminary. He was born August 10th, 1838, in Washington county, Pa., where true blue Presbyterians are reared. The Presbytery ordained him as an Evangelist April 26, 1866. Mr. Deruelle continued stated supply of the

Weatherly church as long as it constituted a part of the Luzerne Presbytery, and the church grew under his ministrations, having attained a membership of 102 at the time of the reunion. At the same time the Sabbath School numbered 180 members.

He was aggressive, extending his work to Beaver Meadow, Audenried and Jonesville. At Audenried a flourishing church was gathered, of which he was pastor for several years. He afterwards served several churches in New Jersey and New England as pastor, or stated supply; subsequently he returned to Pennsylvania and was stated supply at South Bethlehem and Redington. He seems to have been an active and successful minister of Christ.

After provision had been made for the Weatherly part of Mr. Armstrong's field his whole time was demanded at Hazleton, and that church had a very encouraging growth, although he was never willing to be installed as its pastor. He and the writer, then his nearest ministerial neighbor, had from the beginning of their ministry an ardent desire to work in the great West, especially with the purpose of doing something to advance Christian education. They were both waiting for the opportunity to turn their faces toward the setting sun, notwithstanding their work at that time was pleasant and their people all that could be desired in kindness and cordial co-operation. The understanding with each other was, that the first to go was to prepare the way for his neighbor to follow. The way was opened in 1863 for the writer to enter upon a purely missionary work in the interior of Iowa. The next summer, through his recommendation and that of his brother, then pastor of the

First Presbyterian church of Iowa City, an invitation was extended to Mr. Armstrong to take charge of the Muscatine church, on the west bank of the Mississippi, and under the care of the Presbytery of Cedar. The engagement was for one year, with a view to permanent settlement if the arrangement should be mutually agreeable. This proved to be the case, and his former co-presbyter had the pleasure of delivering the charge to the pastor at his installation before the year expired.

Mr. Armstrong, before leaving Hazleton, anxious for the continued prosperity and usefulness of that church, and the cause of religion in his native state, took pains to prepare the way to have the pulpit of the Hazleton church supplied one Sabbath in the near future by the popular, able and enterprising young president of Lafayette College, in the interests of that Christian Institution. He had previously invited the Rev. Dr. W. C. Cattell, the President of the College, to visit Hazleton. And in expectation of that visit set forth to his congregation, before leaving, the wants and worth of the college, and the importance of adequately sustaining it.

Mr. Ario Pardee was the man in Hazleton who possessed the ability to generously aid the institution, if in his judgment it was proper to do so. This enterprising, successful and generous business man was highly esteemed by the retiring minister, who had known him intimately for ten years, and was sure that Mr. Pardee must be thoroughly convinced of the reasonable prospects, the value and stability of an institution before patronizing it. This prompted what he had done, and the desire that the president of the college, who could set forth the matter still more intelligently, should have the



opportunity to do so. Mr. Pardee had through all these years shown his minister great respect. He was always in his place in his pew on the Sabbath, and was accustomed to say, that the kind of weather which would not hinder him from going to his office on a week day should not hinder him from going to church on the Sabbath; and as a further mark of his regard for his pastor, soon after the young minister was married, he had built a good and attractive parsonage for the church.

After Mr. Armstrong's departure, President Cattell appeared in Hazleton, and was cordially received. The Doctor did not know that Mr. Armstrong had been at work along his peculiar line, and the prudent, far-seeing business man did not divulge this fact, but received the new, independent, and doubtless more impassioned testimony of the interested advocate. Mr. Pardee said nothing at first, but on the next day wrote out a draft for President Cattell for \$25,000, to aid the institution concerning which he had only recently known anything.

This was, up to this time, the largest single gift the college had ever received. Yet it proved to be only a kind of first fruit, for it was followed ere long by about a half million from the same generous giver, whose name is now inseparably connected with Lafayette College.

Mr. Armstrong retained his pastorate at Muscatine ten years, in which God blessed his work.

About the time Mr. Armstrong resigned his church at Muscatine, the Synod of Iowa South resolved to establish within its bounds a Christian school of a high order, and elected Mr. Armstrong its financial agent. This movement of the Synod resulted in the founding of Parsons College at Fairfield, Iowa. As it began to

assume tangibility, the trustees of a fund devised by Mr. Lewis Parsons offered said fund to the Synod, on conditions which were subsequently met. The Synod had elected a Board of Trustees, the President of which has been, from the beginning, the Rev. Dr. Willis Green Craig, who has been a most efficient officer.

Dr. Armstrong, as the financial agent and member of the executive committee, devoted his whole time and much of his means to furthering this worthy enterprise. His services were so efficient that the trustees soon elected him President of the new college. Parsons College has prospered from the beginning. Many of its graduates have entered the gospel ministry, and are doing good service in the home and foreign field.

Dr. Armstrong, as the President, served the institution faithfully at his own charges four years. At the end of that time, he was released at the call of the Master. He calmly and hopefully passed away, August 13, 1879. Before his death he gave all necessary directions with reference to his business and his funeral, requesting his old co-presbyter to conduct the religious services of the occasion. His mortal remains were, by the urgent request of the trustees of the college, laid to rest in a shady corner of the beautiful college campus. To this his faithful wife had consented on condition that her resting-place should be there also; and thither, a few months ago, her inanimate form was borne. Mrs. Margaret (Rowland) Armstrong was born near Port Deposit, Md.; and in the neighborhood of her birth-place she passed to the better land, to join her beloved husband. She loved the institution which he had done so much<sup>2</sup> to establish, and provided liberally towards sustaining it after her demise.

Mr. Armstrong's most intimate friends, the writer and his brother, the Rev. S. M. Osmond, D. D., a college and seminary classmate of President Armstrong, were associated with him and others in the management of Parsons College in its earlier career.

As a preacher Dr. Armstrong had a strong, somewhat brusque style, often very forcible. His choice of words in which to clothe his thoughts was generally those in most common use; he was, therefore always understood. He was a diligent student all his life, and had a fondness for science rather than classical learning. Centre College, Ky., conferred upon him the degree of D. D. in 1879. His was an earnest, useful life. Its early termination was greatly deplored by all who knew his worth.

He was a true, warm-hearted man, and a devout Christian.

The Hazleton church was vacant for some time after Dr. Armstrong left for the West. The Rev. Ellis J. Newlin, D. D., from the Presbytery of Newark, N. J., finally became pastor, and was installed Nov. 2, 1865; but the exact condition of the church is not fully indicated in the minutes of the Assembly till 1868, when we find some growth had taken place. During Dr. Ellis J. Newlin's pastorate, a new, large and elegant sanctuary was erected, equalling, if not surpassing, any house of worship in that part of Pennsylvania. Here again there stands another monument to Mr. Pardee's liberal patronage of the Presbyterian church. "He loved our nation and hath built us a Synagogue." Notwithstanding Mr. Pardee's liberality to the Presbyterian church he did not dictate its internal management.

In 1871, Dr. Newlin resigned, and returned to the Presbytery of Newark. He does not seem after this to have taken charge of another church. He died Dec. 6, 1885, at Perth Amboy, N. J. When Luzerne was merged into the Presbytery of Lehigh, Hazleton was well equipped for aggressive work among all classes, especially in its Sabbath School, which had been ably maintained through the entire history of the church.





## XXVIII.

### THE MAUCH CHUNK CHURCH AND ITS LATER PASTORS.

THE Rev. John Aspinwall Hodge, D. D., second pastor of this church, is the eldest son of the late Dr. Hugh L. Hodge, long and very honorably connected with the medical department of the University of Pennsylvania. He was born in Philadelphia, August 12, 1831, was graduated from the University of Pennsylvania, 1851, and from Princeton Theological Seminary, 1856, entering upon his work at Mauch Chunk in the fall of the same year, not very long after the death of Mr. Webster. His ordination and installation took place April 22nd, 1857. He brought the prestige of a name honored throughout the land in two of the learned professions. He soon made an alliance—mainly matrimonial—with a family also honored in journalism and scientific invention. The alliance was Hodge and Morse—Philadelphia and New York. Doubtless all this helped to win, but this was not all. The young pastor brought intelligence of a high order, enthusiasm, and the pastoral spirit. He had at his side a sprightly, interested and intelligent ally in his excellent wife, and, with these superior advantages, he found at Mauch Chunk, a good foundation already laid deep and broad, a people who had learned to appreciate gospel privileges, and to co-operate with their pastor in commending that gospel which they loved to those who

had not yet learned its value. Then, too, he was privileged to occupy the more commodious and attractive sanctuary, which had been in the mind of the late pastor as a fact to be accomplished, but which Mr. Webster only enjoyed in anticipation, for ere it was opened for worship, he was worshipping "in the temple not made with hands."

In the judgment of Dr. J. A. Hodge's people, and in that of his successor, his work was successful. Miss Elizabeth Webster, in her history of the Mauch Chunk church, says of her pastor, speaking of his honored lineage: "Our Mr. Hodge has, by a long and faithful ministry, by unswerving devotion to the purity of our beloved church in doctrine and government, added new lustre to that honored name. Our written records, as well as those who loved him, attest to his faithfulness and care as pastor;" and quoting from Dr. Ferrier's historical sermon, she further says: "Under the ministry of Mr. Hodge, the church made good progress, the house of worship was completed, congregations increased in numbers, and, though there was no extensive revival, many, from time to time, were added to the church. During the eight years of his ministry, one hundred were added to the communion of the church." The next paragraph of the history from which we are quoting, shows the secret of the then fruitful ministry: "The session resolved to hold a prayer-meeting in the lecture room every Sabbath morning at 10 a. m., to beseech God to bless His word in the conversion of those who were out of Christ. The pastor also held a prayer-meeting for young men."

The session was enlarged, January, 1856, by the election of four new elders, viz: Charles G. Rockwood,

Nathan Fegley, Robert Porter and Joseph Forrest. This was before Mr. Webster's death. George W. Smith had, from the organization of the church, been a faithful member of the session, as we have seen. Mr. Hodge testifies to the efficiency and harmonious co-operation of all the members of the Mauch Chunk session.

They received the new pastor with great cordiality, although it is understood that one of the new members wished to be thoroughly satisfied that the young minister would teach a sound gospel, and, from a deep sense of duty, timidly visited him for that purpose, notwithstanding the fact that he was a Hodge, just from Princeton Seminary, and had been licensed by the Presbytery of Philadelphia. Mr. Hodge was delighted with the conscientious interest of the elder, and gladly invited his visitor to examine him fully, which, with some little embarrassment at first, he proceeded to do, in an examination of more thoroughness than that to which a candidate for licensure is usually subjected by his presbytery. The interview terminated to the satisfaction of both parties.

Much to the regret of the pastor and the congregation, Elder Rockwood, who, as the efficient Sabbath School superintendent, had, to the very last, stood so closely to the beloved Webster, removed from Mauch Chunk, in 1857. No increase of the session was immediately made, but, in March, 1861, two new members were elected, ordained and installed, amid the gathering storms and political convulsions which indicated the coming trials through which the nation was about to pass, effecting every community in our land.

These brethren had been chosen as strong, representative men. In many respects they were dissimilar.

They, however, both loved the church and enjoyed its confidence as well as that of the general community. They did good service in their respective spheres. They were the Hon. A. G. Broadhead and Fisher Hagard. They greatly helped the pastor, and their mutual efforts carried the church safely through the troublous times of the civil war.

Before Dr. Hodge's retirement, the session was again strengthened by the election and induction into the eldership, Feb. 1st, 1865, of Robert S. Cook, William Patterson and Charles E. Webster, son of the first pastor. Thus the second generation is coming to the front in at least two of this class. The elders had, early in Dr. Hodge's ministry, been divided into classes, each class having its specific work, and with an assigned number of families and individual members who were especially under its watchful care. This greatly increased the efficiency of the session, as a whole.

Dr. Hodge resigned April, 1865, with a good record. The new church building, in use but not finished when he came, had been completed and paid for. A house for the pastor had been erected by the congregation and was nearly ready for occupancy. The membership of the church had nearly doubled, and commendable liberality toward the Boards of the church was exhibited. The congregation reluctantly concurred with the request of the pastor to the Presbytery for a dissolution of the pastoral relation, passing and recording the following resolution :

RESOLVED, That by his urbanity and gentlemanly deportment, by his Christian zeal and faithfulness as a pastor, and his untiring devotion to the spiritual, as well



as the temporal interests of this church, Mr. Hodge has greatly endeared himself to his people, and will always be remembered by them with grateful affection.

Dr. Hodge's next charge was that of the First Presbyterian church of Hartford, Connecticut, in which he had an active and successful pastorate for twenty-six years. He still sustains the relation of Pastor Emeritus to that church. He is now filling an important position as Professor in Lincoln University, Oxford, Pa. He has always been a good presbyter as well as pastor. He has published several valuable books. His work on "What is Presbyterian Law?" has had a wide circulation and has been exceedingly useful. In 1873, Princeton College conferred on him the degree of Doctor of Divinity.

After Dr. Hodge's resignation in 1865 the Mauch Chunk church was acceptably supplied for nearly a year by the Rev. Charles Jewitt Collins, a son of Judge Collins, with whom we have become acquainted as one of the first elders of the Wilkes-Barre church. Mr. Collins might be regarded as a son of the Luzerne Presbytery. He was a graduate of Williams College, in which he was afterwards a tutor. He began his theological course in Union Seminary, New York City, but afterwards spent three years in Princeton Seminary. After leaving the seminary he became principal of the Female Institute at Wilkes-Barre. He was subsequently ordained by the Presbytery of Northumberland and installed pastor of the Danville Presbyterian church, which position he occupied from 1856 to 1865. It was, therefore, after this pastorate he supplied the church in Mauch Chunk. He seems to have devoted his time after this to teaching, and has occupied several important places in that employment.

He is now a resident of the city of New York. He was well furnished for his work and an acceptable preacher.

The third pastor of the Mauch Chunk church was the Rev. Jacob Belville, D. D., who was installed November 1, 1866. Unlike his predecessors, he brought to this field professional experience and reputation acquired elsewhere. He was born in Hartville, Pa., December 12, 1820, is a graduate of Princeton College in 1839, and of the Seminary in 1843. He was ordained and installed pastor of the churches of Taneytown and New Windsor, Md., November 22, 1844. He returned to Pennsylvania in 1848, and was, for a time, stated supply of the Phoenixville church. He became pastor of the Neshaminy church in 1849, and principal of the academy in the same place, in connection with his pastoral work, in 1851. He seems to have resigned his church in '57, and retained the academy till 1863. He was then pastor of the church at Holmesburg for two years, when he was unanimously called to Mauch Chunk. He entered on this new pastorate under very favorable circumstances. The results expected were realized. "Our church," writes Miss Webster, "was richly blessed, temporally and spiritually. A decided advance in every respect was made. The congregation, perfectly united and harmonious, was enlarged and able to undertake more aggressive work. The burden of debt which had rested on the church was removed."

Soon after Dr. Belville came, a family, which had in former years gone out of the Mauch Chunk church, returned to its original church home, and again nobly fostered the church work in Mauch Chunk, and thus stimulated and encouraged others in sustaining their church and preparing the way for extending its influence.

Of these friends and others, Dr. Belville writes: "I cannot forbear to speak of two persons who were eminent for their usefulness in the church during my pastorate—Mrs. Andrew Douglas and her brother, John Leisenring, who was received by certificate from Eckley at our first communion. There seemed to be nothing needed by the church or its pastor, that money would buy, that they were not ready at once to guarantee." Nor were they alone in this respect. Others followed in the same direction. Dr. Belville adds an illustration: "When, in 1870, an effort was made to pay off the debt, then having reached the sum of \$6,500.00, as part of the memorial fund of that year, Mr. Leisenring led with an offer of one-fourth, and Mr. Douglas, though not a member of the church but ardently devoted to its interests, followed with the eighth, Fisher Hagard, a similar sum, and before we left the house \$4,000.00 was subscribed. Mr. Leisenring was appointed chairman of a committee to secure the remainder, and before I returned that night they reported that the whole amount was subscribed."

During Dr. B.'s pastorate his health became so far impaired that he could not keep up the measure of pastoral service that he had long maintained. He had conducted three prayer-meetings every week besides other pastoral duties. Till the end of his time in Mauch Chunk he enjoyed the cordial regard and co-operation of his entire charge; and it was with great regret that his people consented to his removal to Pottsville, where an important work awaited him, for which, in view of all the circumstances, he was perhaps better qualified than any other man that might have entered that field.

His ministry in Mauch Chunk had been harmonious

and fruitful, so also were the twenty-one years of pastoral work which he subsequently performed at Pottsville. He now enjoys immunity from the active duties of the pastorate, but if his health would enable him to work he would still delight in preaching "the glorious gospel of the blessed God," which for half a century he has so ably proclaimed to his fellow men.

The Mauch Chunk church, although greatly changed in its constituency, maintains, under faithful ministers, its mission in another Presbytery, into which it was transferred with a membership of 202, and a Sabbath School of 600 members. Its annual contributions for the year in which the transference took place were, in the aggregate, \$4,221.00, in addition to the amount of the memorial fund raised of \$6,500.00. At the same time it was well furnished with all requisite appliances for prosecuting its work.





XXIX.

THE CHURCH OF SUMMIT HILL

AND

PASTORATE OF THE REV. JOHN WHITE.

**A**FTER the Rev. A. G. Harned resigned the pastorate of the Summit Hill church in 1856, it was without a regular pastor for some months. The Rev. John White took charge in the fall of 1857 and was regularly installed, May 19th, 1858. He came into this Presbytery from that of Susquehanna, having been stated supply of the 2nd church of Wyalusing. He was a man of very retiring habits, but by no means wanting in preparation for his work, or the most conscientious devotion to it. His sermons showed learning and depth of piety, and that they had been prepared with great care. His people were fed with a pure gospel. His pastoral diligence in his own parish was great. Therefore he was highly esteemed by his people, and upon them he spent his time and strength, not without evidence of success, although there was a falling off in the aggregate membership of the church during and shortly after the civil war. Every year, however, additions were reported, in 1867 a large addition, so that the previous loss was more than overtaken. The church also exhibited, through its entire career, loyalty to the general schemes of benevolence.

Mr. White did not, however, take a very active part

in the proceedings of Presbytery and Synod. He was extremely sensitive and not disposed to put himself forward. For this reason he was not properly known by the members of the Presbytery or the churches outside of his own. By these, however, he was so well known and respected, that his peculiarities of manner and administration were either not noticed or overlooked. He was among them a useful and edifying minister of the gospel. His nearest ministerial neighbor, Dr. J. A. Hodge, says of him: "He was a learned man, wholly devoted to his Master's work, much esteemed by his own people, and an excellent preacher and very faithful pastor. We understood each other and remained warm friends." He was pastor in Summit Hill about seventeen years. He resigned his charge in 1872, and subsequently made his home at Tamaqua, Pa., where he died April 21st, 1880, aged 75 years.

His daughter, Miss Mary G. White, of Audenried, Pa., has kindly furnished additional information concerning her father's life and labors, a condensation of which is made necessary by our limited space:

"He was born at Rutherglen, near Glasgow, Scotland, and pursued his classical and theological studies at the University of Glasgow. Not long after the completion of the latter course, he was ordained and came to the United States.

"His first charge was at Poundridge, in Westchester County, N. Y. Afterwards, he was called to the church of White Plains in the same county, at which time he married Miss Eliza Grace of New York City, a lady of great beauty and force of character, whose companionship cheered and supported him through his whole ministry.

“Three children were born to them. A daughter, Mary G., and two sons, the Rev. Dr. J. C. White of Pittsburg, Pa., and Dr. W. H. White, a prominent physician of Bloomfield, N. J. Mrs. White survived her husband twelve years, and died at Hazleton, Pa., in 1892.

“After leaving White Plains, Mr. W. held charges at Seneca and Oxbow, N. Y., and at Newburg, Spruce Creek and Martinsburg, Pa. He removed to Germantown, Pa., in 1848, for the purpose of educating his children, and while there acted for some time as an agent for the American Tract Society. After three years of this work, he took charge of the church in Churchhill, Md., and in 1855, of the Second church of Wyalusing, Pa. His subsequent pastorate at Summit Hill was brought to a close in 1872 on account of his failing health.

“He was a fervent and affectionate preacher of the gospel. This he made his main work and he never stinted time or effort in preparation. His early studies in logic and philosophy always afterward colored both his thought and style. He was an enthusiastic student of the classic authors, and gave help and stimulus to many of his younger friends in their classical studies. Twice in the course of his ministry he accepted opportunities of Academical teaching, once at Williamsport and once at Williamsburg, both in Pennsylvania.

“His life was one of continuous labor. His character was simple, sincere and independent. When his health, which had been exceptionally good so many years, at last broke down, he bore his sickness patiently. His retirement from the activity of the ministry he loved so well, he accepted with resignation. He died in the confidence of a certain faith.”



X X X.

## THE WYOMING CHURCH AND PRESBY- TERIAL INSTITUTE.

**W**HEN the Rev. J. D. Mitchell finally accepted the call of the Scranton church, the Wyoming church secured the services of the Rev. Paul Eugene Stevenson, as pastor. He was born in New Brunswick, N. J., Oct. 14th, 1809, was graduated from Union College, N. Y., and studied theology in Princeton Theological Seminary. He had spent his early ministry in Virginia, having been ordained by the Presbytery of Lexington, and was pastor at Staunton, Va., from 1838 to 1844; then four years at Williamsburg, N. Y., before being invited to Wyoming, Pa. Entering on his pastoral work in March, 1850, he became, in 1852, Principal of the Presbyterial Institute, as the successor of the Rev. Reuben Post Lowrie and Rev. C. R. Lane, who had followed Dr. Mitchell from '49 to '51, and Dr. Lane, from '51 to '52. The Wyoming church prospered greatly under Mr. Stevenson's ministry. He was a man of ability and well furnished for his work, to which he was thoroughly devoted. This church never, through the existence of Luzerne Presbytery, enrolled a greater number of members than during that period.

There was also awakened a desire for a more suitable house of worship, and aid was secured towards its erection. When the actual work of construction was undertaken, the Rev. U. S. Prime, of Brooklyn, father-in-law of Mr.



S., contributed \$600 toward the enterprise. While Mr. Stevenson had charge of the Institute, from '52 to '55, Mrs. Cornelia Prime Stevenson, wife of the Principal, assisted her husband in the Institute, where she exhibited rare qualities as a teacher, and secured the undying esteem of her pupils. She was sister of the Rev. Dr. S. I. and E. D. G. Prime, late of the New York Observer. This family brought to Wyoming help and stimulation. Their departure was greatly regretted. Mr. Stevenson was afterward engaged in important educational work in Bridgeton, Madison and Patterson, N. J. In the latter place he died March 17, 1870.

Mr. Stevenson's removal left the Wyoming church without a regular pastor, but the Rev. L. P. Hunt, who had been from the beginning a deeply interested patron, friend and guardian of both institutions, and who always maintained the services of the church during every hiatus, gave it necessary pastoral care and service, until he was relieved by the return of Dr. Mitchell, who entered upon a second term of service in the church in 1855. He had taken the supervision of the Institute before he had resumed the care of the church the second time, and when obliged to give up the church on account of failing health, Mr. Hunt again supplied it for six months.

In the spring of 1857, a young man, born in New York, March 10, 1833, William L. Moore, a graduate of Rutgers College, N. J., in 1854, and of the Seminary at Princeton in 1857, was called to the pastorate of the Wyoming church, and ordained and installed July 21st, '57. He, however, only continued in charge of the church till February, 1858. In the mean time a new, beautiful and commodious house of worship, near the

Institute, was dedicated. The sermon on the occasion was by the Rev. Dr. Nicholas Murray.

The Wyoming congregation had, in the early part of Mr. Stevenson's ministry, erected a comfortable house for their minister on lots donated by Mr. David Perkins and his daughter, Mrs. Mary Jane Carpenter. In 1858, for six months, the Rev. Frederick La Rue King, a Princeton man but a minister of the Dutch Reformed church, supplied the Wyoming pulpit.

The Rev. Henry Rinker became pastor and principal at Wyoming May, 1859. Mr. Rinker was one of Dr. Dorrance's young men, who entered the ministry from the Wilkes-Barre church. He had graduated from Princeton College in which he stood high for scholarship. He spent two years in the Seminary at Princeton, after which he taught two years in Mt. Holly, New Jersey, and was ordained by the Presbytery of Albany as an Evangelist, February 15, 1853. After a term of two years there in mission work he was engaged two years as teacher and stated supply at Windsor, N. Y., and from 1857 to '59 was stated supply at Burdett, N. Y.

Mr. Rinker only remained in Wyoming till 1861, when he accepted the principalship of the Collegiate Institute of Newton, N. J. From 1863 to 1865 he was chaplain in the U. S. army. After the war he resided in Stillwater, N. J., till 1875. He was pastor in Dickinson, Pa., 1875-81, where he seems to have had a good measure of success. He now resides in Carlisle, Pa.

After the resignation of Mr. Rinker at Wyoming the church was again supplied for a year and a half by the pastor of the Kingston church, the Rev. Dr. H. H. Welles.

In the fall of 1868 the Rev. A. B. King was called. He was born in Morristown, N. J., and bore the name of Albert Barnes, a former honored pastor in that city. He graduated from Princeton College, and studied theology in Union and Princeton theological seminaries. He was ordained by Monmouth Presbytery October 22, 1861, and served as pastor at Oceanic, N. J., for two years, then supplied the Dutch Reformed church at Gilboa, N. Y., in 1862-63. He became the pastor of the church and principal of the Institute at Wyoming in the fall of 1863. This pastorate continued ten years, or three years beyond the life of the Luzerne Presbytery. His principalship terminated in 1869, when, as we have before seen, the Rev. A. G. Harned took his place in the school. Mr. King's pastorate was the longest this church has ever had.

Wyoming church has always had a good session and able ministrations, and while the membership has never been large, it has been composed of excellent people and loyal Presbyterians. Reuben P. Lowrie was enrolled as a member of this church up to the time of his ordination.

Another who spent several years as a teacher in the Presbyterian Institute and was also ordained as an Evangelist September 17, 1864, had been a member of this church, viz., the Rev. James Potter Hughes. He was a graduate of Princeton College and Seminary. Mr. Hughes, however, has made teaching his life-work, and has uniformly been regarded as a successful instructor, having the ability to influence young people in the right direction. Many of them, under his cheerful and efficient management, have been prepared for college, for business and teaching. He has taught at Edge Hill, Princeton,

Cape May, N. J., and Logansport, Ind. From this latter place he was called to the principalship of the Bellefonte Academy in 1868, and for three years supplied Bald Eagle church in connection with school work ; but since then has confined his attention to the Academy and the care of his family of eight children, his wife having been called to her heavenly home. With all these duties, cares and trials, he still speaks of the goodness of God as sustaining him and enabling him to meet his daily duties and bear his trials.





## XXXI.

### THE CENTRAL PRESBYTERIAN CHURCH OF POTTSVILLE AND ITS PASTORS.

**A**FTER the ministry of the Rev. William Wilson Bonnell in Pottsville, covering the years from 1846 to 1848, during which time the Presbytery of Luzerne organized the Central church in that city, as the result in part of his work there, we do not find that the services were very constant or regular in the new church. Services, however, were rendered for longer or shorter periods by various ministers, among them we may name the Rev. J. D. Mitchell and Rev. E. D. Saunders, of Philadelphia, where he conducted a school for boys on property which he afterward gave to the Presbyterian church as the site of the splendidly equipped hospital which now occupies it.

During this long period of irregular ministrations the membership of the church could not be expected to grow, and doubtless material which might have been gathered under more favorable circumstances was scattered or lost. After the Rev. Samuel Fisher Colt was elected pastor the church only reported 24 members; this was in 1857.

Mr. Colt was born in Patterson, N. J. He graduated from Lafayette College and Princeton Seminary, and was ordained by the Presbytery of West Jersey June 17, 1841. He was three years stated supply at May's Landing, N. J., when he became pastor of the church of Wyalusing,

Pa. He labored successfully there till 1852, when he became principal of the Susquehanna Collegiate Institute at Towanda, Pa. This position he occupied till 1857, at the same time supplying the Wysox church. Early in 1858, as pastor-elect of the Central church of Pottsville, he came into the Presbytery of Luzerne. He was a man of talent, zealous and laborious in his Master's service. His success in Pottsville was good, in view of the condition of things when he entered the field, the disturbed condition of the country, and the fact that he spent more than a year as chaplain in the army during his pastorate there. The church had a membership of 120 when he left it in 1864 to act as secretary of the Eastern Committee on Freedmen, at the same time supplying the church of Troy in the Presbytery of Susquehanna. After a time he was induced to take charge once more of the school at Towanda, which, after four years, he again resigned in 1870. His last ministerial charges were Wysox and Lafort, as stated supply. Having during his ministry studied medicine, he, during the later years of his life, practised the healing art in connection with the supply of missionary churches.

His was a busy life, and not without special cares, sorrows and bereavements. He was twice married and had a large family, most of whom it is understood, with his second wife, survived him. Their loss in the death of the genial and kind husband and father must have been very great. The church, too, lost an earnest and faithful worker. His death occurred at Wysox, Pa., December 17, 1893.

For some months after Mr. Colt left Pottsville, the Second church was vacant. The next pastor was a

distinguished man in the Presbyterian church, the Rev. Dr. William S. Plummer, whose coming was a result of the terrible national agitation which had also determined the direction of the departure of the last pastor. The great conflict did not to any great extent affect the personnel of the Presbytery; but sectional agitations bore into its bounds important allies in prosecuting its work. The sentiments which moved them from their former moorings and activities were opposite, but those which animated them in their work in the Presbytery were concurrent, fixed and strong, for they were strong men. They were respectively, the Rev. Drs. A. A. Hodge and William S. Plummer. The latter from 1865 to 1867 was the second pastor of the Second church of Pottsville. He was born in Green Co., Pa., educated in Washington College, Va., and Princeton Theological Seminary, and was ordained by the Presbytery of Orange. Dr. Plummer did missionary work in southern Virginia and in North Carolina; then was pastor of the Presbyterian church of Petersburg, Va.; afterwards, successively, he sustained the same relation to the Presbyterian churches in Richmond, Va., Baltimore, Md., and Allegheny, Pa., from 1854 to 1862, filling also, during the same time, the chair of Didactic Theology in the Western Theological Seminary of the same city.

As an evangelical preacher, Dr. Plummer had few superiors. His services were in demand in conducting protracted meetings, and were greatly blessed. In Mr. Moody's most successful meeting in Philadelphia, he was greatly aided by Dr. Plummer, not only by his preaching, but especially by his public responses to questions addressed to him with reference to great

scriptural doctrines and vital questions of Christian experience. These answers, thus drawn out, were of inestimable value to inquiring souls. Dr. Plummer wrote much on practical religion, and was for many years an almost constant contributor to the *American Messenger*, the American Tract Society's popular publication. Even the brief ministry of such a man must have been exceedingly helpful to the Second church and the community at Pottsville.

In 1867 he accepted a professorship in the Columbia Theological Seminary, S. C., the duties of which were performed till 1880. On the 22nd of October of that year, he ceased from his earthly ministry, in Baltimore. Few men in the Presbyterian church in this country have received more of its honors. Before the separation of our southern brethren, he moderated the General Assembly, 1838; and again, in 1871, that of the Southern Assembly. He was a Director of our oldest theological seminary, and Professor of Systematic Theology in two Seminaries. The honorary degree of D. D. was conferred on him by Washington, Pa., Lafayette and Princeton Colleges; that of LL. D. by the University of Mississippi.

Very soon after Dr. Plummer left for the South, the Rev. Prentiss DeVeuve was called to the place made vacant by his departure. He was born in Staten Island, N. Y., July 28, 1833, was a graduate of the College and Seminary of Princeton, N. J., and ordained by the Presbytery of New Brunswick. His first pastorate was at Ewing, N. J., and after seven years he was removed to the Second church of Germantown. After spending two years with that church, he became a member of the Presbytery of Luzerne, and was installed pastor of the



Second church of Pottsville, where he was popular, and seems to have gained the entire confidence of his own people as well as those of the First church in that city. His pastorate, however, was short, though significant.

The Second church, as might have been expected, was smaller than the First, which was older, and belonged to the New School branch of the general church. But even at that time the question of reunion was engaging the attention of both branches, and what occurred under Dr. DeVeuve's ministry was in anticipation of such a consummation, and evidently prompted by the desire to accelerate the union of the divided church. The history of what took place in Pottsville with reference to this matter has been given to me recently by the Rev. Jacob Belville, D. D., and is so fully and frankly set forth by that brother's communication, that I prefer to allow him to present his statement in his own words. He was familiar with the facts of the case, and was soon after their occurrence brought face to face with the results of what proved to be an unsuccessful attempt to unite the whole Presbyterian element in Pottsville. His wise and pacific management no doubt did much to make those results less disastrous than they otherwise might have been.

Dr. Belville says: "After Dr. Plummer, Rev. Prentiss DeVeuve was called to the pastorate. The Rev. Isaac Riley, afterward of Buffalo, N. Y., was the pastor of the First church of Pottsville. It was not long until he was called to be co-pastor with his father-in-law, Dr. Parker, of New York City.

"Before leaving Pottsville he and Mr. DeVeuve, with leading men in each church, believing that the

interests of Presbyterianism, and the cause of Christ in Pottsville would be promoted by a union of the two churches, and that orthodoxy would be safe in either Old or New School connection, arranged a plan of union between the two churches which was adopted by both. It was agreed that the members of the two churches should all take their certificates to a new church to be organized by the Third Presbytery of Philadelphia, (N. S.) to which the First church then belonged; that they should be organized under the charter of the First church and should occupy the property of the First church; that Mr. DeVeuve, then pastor of the Second church, should be the pastor of the new church, and that Solomon Foster, and Hiram Parker, then elders of the First church, with Thomas Russell and Henry Strauch, then elders of the Second church, should constitute the session of the new church. The pastor was always to be chosen from the Old School branch, and the property of the Second church was to be sold, and the proceeds held as a nucleus of a fund for the erection of a larger new church building. All this having been arranged, and in accordance with it the certificates having been given, the Rev. Mr. DeVeuve appeared in Presbytery at Kingston in April, 1868, and informed us of the facts, and asked that Presbytery would acquiesce, by granting him dismissal to the Third Presbytery of Philadelphia, and striking the name of the Second church of Pottsville from the roll.

“This was done by a vote of the Presbytery almost if not entirely unanimous. It was done very cordially by those of us who were earnest in our desire for the reunion of the Old and New School, which was then in progress, while those who were not favorable to the reunion, if they

did not oppose, assented, though very reluctantly, to merging the two Pottsville churches, inasmuch as it seemed an accomplished fact. The Presbytery of Luzerne having taken this action, to which I have referred, the certificates were presented to the Third Presbytery of Philadelphia, with request for organization, under the plan of union agreed upon. Accordingly the new church, called the First church of Pottsville, was organized, and a committee of Presbytery was appointed to install the pastor at an early date. The members of the First church all gave up their pews. Then pews were selected by the alternate drawing from each church, and so the new church was housed in the building of the First, with the idea that it would soon be displaced by a new and commodious structure for which the nucleus of a fund had been already secured, in the sum of \$8,000, accruing from the sale of the old Second church property. The two churches, thus merged into one, worshiped together as such for several months. The two sessions of the new organization met frequently as the session of the new organization, but when the time came for the installation of the first pastor, Mr. De Veuve, after conference with him and with the elders and people, the committee appointed for the purpose decided that "the way was not clear," and the installation did not take place.

"Mr. De Veuve withdrew and the Rev. J. W. Schenck, then of the Dutch Reformed church, having united with the Presbytery of Philadelphia, Old School, was called, accepted and was installed; nevertheless a very considerable proportion of those who had belonged to the Second church, with two elders, having become dissatisfied with the new organization, withdrew from it, secured again the

property, which had been sold, and in the fall of 1868 applied to the Presbytery of Luzerne to be reorganized again as the Second church of Pottsville. This was contested till the fall of 1869, when it was granted on the ground that, inasmuch as the First church had belonged to another body, the action of the session of the Second church in giving certificates to all its members for the purpose of forming with it a new church in that body, was unconstitutional, and therefore null and void. One of the elders of the Second church, Thomas M. Russell, had, on the organization of the new First church, been appointed its treasurer, and as such had possession of the funds accruing from the sale of the Second church property. For this a suit was instituted by the trustees of the First church, which was decided in their favor in the Schuylkill county court, but was appealed.

“Very soon after the reunion of the Old and New School bodies was effected, and the two Pottsville churches came under the care of the Presbytery of Lehigh. Efforts were at once made for an amicable settlement of difficulties, as the result of which the funds in question were yielded by the First church to the Second. Hostile feelings gradually subsided, and the relations between the two churches are now as pleasant as could be expected in view of the residue of human nature always to be found in the body of the church militant.

“I became pastor of the First church on May 1st, 1873, and continued till October 1st, 1894. I can honestly say that during that period I did all that lay in my power to promote harmony and concert in good doing. In the mean time Pottsville has grown and promises, in the not distant future, much larger growth, and there

seems better reason for two Presbyterian churches than ever before."

The Rev. George W. Smiley, D. D., was the first pastor after the reorganization of the Second church of Pottsville. He was received from the Congregational body, and had been pastor of the Second Congregational church of Philadelphia. He came into the Luzerne Presbytery in March of the year during which it was connected with the Lehigh Presbytery, and continued pastor of the Second church of Pottsville till he was called to higher service, June 29th, 1883, in the 64th year of his age. In view of the condition of things when he entered on his work he seems to have had a successful ministry.





## CONYNGHAM VALLEY CHURCH.

THE part of this valley in which the Presbyterians had their principal place of worship, was in Sugar Loaf Township, at Seybertsville. The whole valley had been pre-empted by Mr. Webster, and occupied, as we have seen, by Rev. Daniel Gaston, the Rev. Darwin Cook, and others; but later and longer by the Rev. John Johnson.

Although never installed as pastor, as Mr. Gaston had been, Mr. Johnson's ministry was remarkable, in view of the fact that he had received no special training for it. A tailor by trade, and a member of the Rev. Dr. Gray's church in Easton, he had shown considerable zeal as a lay worker, and, in connection with some of the pious students at Lafayette College, had conducted religious services in the more destitute communities of the suburbs of Easton, and with such success as to call the attention of ministers and other Christians to his work.

On account of the difficulty of securing and sustaining a minister in Conyngham Valley, Mr. Johnson was invited to undertake evangelistic work there. The Presbytery of Luzerne was so well pleased with his services and success, that he was given a license to preach about 1850, and subsequently, without the usual examinations, he was ordained to the full work of the ministry, this being regarded an extraordinary case. We have seen him in the pulpit with Dr. Charles Hodge, assisting in

performing the highest ministerial functions, and doing his part with, perhaps, more freedom and unction than if he were able to realize the trying ordeals through which others had passed before reaching the position which he was occupying. He preached with ease and sometimes with much force. His pastorate proved to be one of the longest in the Presbytery, being about twenty years, through the whole of which he retained the affection of his people, and that of the Presbytery. He was fond of reading, especially sermons, and he had an excellent memory. A brick house of worship was erected at Seybertsville, and many members were received from time to time, but stated worship was not continued at Drums, in Butler Township, and no church was organized there; a part, however, of the Presbyterian element, found a church home at Seybertsville. Mr. Johnson helped to hold the ground for the Presbyterian church at Hazleton before the organization of a church in that town, and he seems to have been one of the instruments used in preparing the way for the organization of the Upper Lehigh church. In writing the history of Luzerne Presbytery, it is proper to say that the country churches, as the cities within its bounds grew, were greatly depleted by the drafts made from their membership by the business centres, and it became difficult for these country congregations to hold their own. This was true of Conyngham Valley, as of other places. Mr. Johnson, in 1871, left his charge in Luzerne for one in Northumberland Presbytery, which he held for ten years. He then returned to Easton, where he died May 1st, 1890, aged 78 years.



XXXIII.

THE CHURCH OF NANTICOKE

AND

THE REV. JACOB WEIDMAN.

THE Rev. Jacob Weidman came into the Presbytery in the summer of 1859. He had just graduated from Princeton Seminary. He had taken his degree of A. B. in Pennsylvania College, Gettysburg, before he was nineteen years old, having been born in Lebanon, Pa., Dec. 20, 1837; and now at his twenty-second year, he is found taking hold of his life-work with us. He had labored as stated supply for a short time at Tamaqua, before coming to Nanticoke. The field to which he was then introduced has already been before us.

We have seen that that part of the valley of the Susquehanna was originally settled by a different class of people from those who had taken possession of the land north of Hanover and Newport Townships, in Luzerne County, Pa. But Dr. Dorrance speaks of them as excellent people, many of them staunch Presbyterians. The first church organized on this ground, however, was German Reformed. While for a time it was prosperous, unfortunate occurrences marred its prospects, and the congregation and its house of worship fell into decay.

The pastors of Wilkes-Barre, especially Mr. Gildersleeve, gave some attention to this community, and after he



resigned his pastorate, he did special Missionary work for a time in Hanover and Newport townships, and with his successor, Dr. Nicholas Murray, organized the Presbyterians in the general community and without church connections, together with a number then dismissed from the Wilkes-Barre church, into "The church of Hanover and Newport." This organization was effected Nov. 27, 1829. John Schleppey, Anderson Dana and Henry Styes, were the first elders.

Mr. Gildersleeve did not continue long with the new organization, and after he retired services were very irregularly held. They were afforded, for the most part, by the Rev. Messrs. Rhodes, of Northmoreland, Corss and Snowden, of Kingston. After the Rev. T. P. Hunt came to Wyoming Valley, he was frequently on the ground, and then also Darwin Cook, with whom the people of Nanticoke were anxious to make a permanent engagement.

We find Presbytery sending a committee in April, 1860, to look into the condition of the field to which Mr. Weidman had been sent the previous year. This committee consisted of Rev. Dr. Dorrance, Mr. Hunt and Elder Collins. What they found, or what they did not find, led to the unanimous conclusion that it was necessary to reorganize the church. This they proceeded to do. The new body, included the members of the former church still on the ground, and five members from the Wilkes-Barre church, with three other persons on profession of their faith. John Fairchild was elected, ordained and installed elder. The name of the church was at this time changed to that of Nanticoke.

We see in these transactions that something had been

done already by the young Missionary. The next year the congregation took measures to provide a sanctuary.

It was completed in 1863, in troublous times. Thus stakes were being driven; preparation for effective and permanent work is secured, but, unhappily, we find, after all this, Nanticoke church is reported vacant for several years after Mr. Weidman's retirement in 1864. Hence, of course, the Nanticoke congregation does not report much progress for some time.

Mr. Weidman does not seem to have had a special charge for a time after leaving Nanticoke. In 1867 he became pastor of the church of Bristol, Pa., where he remained till 1873. He was then pastor of the Brainard church, Easton, Pa., till 1880. Afterwards he was stated supply of the South Bethlehem church for five years. He then resided for two years in Pottsville, Pa., laboring as an evangelist. He was, during the years 1887-88, in charge of the White Haven church. His last pastorate was at Clifton Heights, Pa. Mr. Weidman was regarded as a man of sound judgment, well informed and devoted to his work—a useful and honored minister of Christ.\*

The next regular minister at Nanticoke was the Rev. William James Day. He began his ministerial career July, 1865. His labors, however, were not confined to the field which had engaged the attention of Mr. Weidman, but included Ashley, nearer Wilkes-Barre. Mr. Day came directly from Princeton Theological Seminary, in which he had taken the full course. He was originally from Canada, born February 20th, 1840.

He entered upon his work with zeal, but, for some time, was not encouraged by a great increase in the

\*Mr. Weidman was for some time, 1866-7, assistant minister of Rev. Dr. Backus, pastor of the First Presbyterian church, of Baltimore, Md.

church at Nanticoke. He resided in Ashley, to which place it is natural to suppose the greater part of his pastoral labor would be given. Nanticoke, however, soon after the reunion was blessed with a revival which resulted in more than doubling its membership.

When Mr. Day came into the Presbytery in 1865, the Ashley or Coalville church had not been organized. The village being a suburb of Wilkes-Barre it was regarded as within the bounds of the Wilkes-Barre church. It had been a preaching place from 1834, and had a Sabbath School conducted by members of that church. W. C. Gildersleeve was its superintendent for many years; and, as we have already seen, there was a house of worship erected there as early as 1844. Thus there had been a preparatory work done on that part of Mr. Day's field, which had not been equalled at Nanticoke. The growth of population, too, had been of late much more rapid. The formal organization, however, did not take place till January, 1866, some six months after Mr. Day's work began. But Dr. Dorrance especially, Mr. Hunt and Mr. Weidman, had given much attention to this coal town, in view of its increasing population. The demand for a separate church had become imperative, in order properly to provide for Ashley and to relieve Wilkes-Barre, where the parent church was constantly needing and absorbing more and more care and labor.

At first the organization consisted of but 17 members, with Daniel Frederick, Robert H. Johnson and Robert Brown as elders. The Baltimore Coal Company had donated suitable lots for a new and larger house of worship, which was constructed at the cost of \$8,500, and dedicated February, 1869. The old church, too, was

remodeled and made useful for Sabbath School purposes. When the Luzerne Presbytery was merged into the Presbytery of Lackawanna, Ashville, or Coalville, church reported 85 members and 120 Sabbath School members. Mr. Day was formally installed pastor at Ashley in 1873. He was called from his prosperous work on the east side of the river to the Plymouth church, on the west side, in 1889.

Connected with the churches south of Wilkes-Barre we must notice the Shickshinny church, in Union township, on the west bank of the Susquehanna. The first settlers in this township were from Connecticut, and were among those who were driven from their homes by the battle of Wyoming. There were also settlers who came in soon afterwards, and who secured their claims from the proprietors of Pennsylvania, which fact may have resulted in destroying harmony and hindering the co-operation necessary to the establishing of the institutions of religion. However that may have been, there was no Presbyterian church organized at Shickshinny till 1864, or during Mr. Weidman's mission. The information as to its constitution and subsequent growth are not at hand. The name of the organization appears some times in the reports of the Presbytery, then again it is omitted for a time. Some time after Mr. Weidman left the general field, Solomon Clarke McElroy came to Shickshinny as stated supply of the church, in connection with teaching. He was a Canadian by birth, but had graduated from Union College, N. Y., and Princeton Seminary. Our Presbytery ordained him as an Evangelist in 1865. He continued till 1867.

The Rev. James S. Ferguson, who had been received

from the Methodist church and seems to have resided for some years in Shickshinny, ministered to our church or adherents there for a time; also at Harvey's Lake, where Messrs. George Hollenback and John Urquhart had built a comfortable house of worship and presented it to the Presbyterians.

After the reunion we find a sanctuary in 1871, costing between four and five thousand dollars. The same year a pastor is installed, which implies that the church had assumed an aggressive attitude, and these movements were evidently kept up under their chosen leader, the Rev. William Bradford Darrach, from 1871 to 1876. At the end of that time we see a church of 47 members and a Sabbath School of 110.





#### XXXIV.

### THE HARVEY'S LAKE OR THE LEHMAN CHURCH.

**T**HIS organization was constituted by the Presbytery December 23, 1860, with 15 members, and set in the report opposite the name of the Rev. James S. Ferguson as its first minister. Until after the demise of the Presbytery it was reported from year to year, as the Harvey's Lake church, and is supposed to have occupied the house of worship erected by Messrs. Hollenback and Urquhart. There seems, however, to have been no growth at the lake, and subsequently the place of worship most used was in Lehman township, where the Kingston church had long had some members, and looked after them. There another house of worship was erected, as more central for the general region.

Mr. Ferguson's term of service closed in 1863. His name, however, appears in the minutes of the General Assembly till 1870. Since that time we have been unable to trace him. At the time he left the church 20 members were reported, and one or two small contributions to our boards.

After Mr. Ferguson the Rev. Charles Edwin Van Allen, just from Princeton Seminary, supplied the church for a short time, but he never came into the Presbytery. The Rev. A. Harned, while in charge of the Presbyterian Institute, gave it some services during 1868 and 1869. In 1870 the church only reported 17 members.



XXV.

THE WILKES-BARRE CHURCH AND ITS  
LATER PASTORS.

WE left this mother church of the Presbytery in 1861. It was a time of general gloom in our land, and to the church and Presbytery a time of sore bereavement; but even then, when turning our faces from this church, we had the satisfaction of knowing that it was an institution firmly established, in the care of loyal, intelligent guardians who would see that the important place made vacant by the death of its beloved pastor would be suitably filled. And as we moved from this, the original centre, we met everywhere within the circle of its Presbyterian influence the evidences of its ecclesiastical vitality and fruitfulness. If we have been observant and thoughtful, we return to the mother church with increased admiration for her past work, and with larger expectations of precious fruits from her later agencies and operations.

The pulpit of the Wilkes-Barre church became vacant on the 18th of April, 1861, the date of Dr. Dorrance's death. It was filled in less than three months. The changes caused by the civil war had just brought again to the north the Rev. Dr. A. A. Hodge from Virginia; and the Wilkes-Barre church at once invited him to its vacant pulpit. Archibald Alexander Hodge had always breathed

a spiritual atmosphere; had early acquired the habit of close study, and enjoyed the benefit of teachers of ability, in addition to his superior home culture. He was born in Princeton, N. J., July, 1823, the eldest son of the Rev. Dr. Charles and Mrs. Sarah (Bache) Hodge. In addition to private instruction, he was graduated from the College in his native town, and was, for a time, a tutor in the same. After his subsequent graduation from the Theological Seminary he took a post graduate course. During this last course, he was a very close student, as the writer knows, having occupied an adjoining room in the Seminary.

This distinguished man has been so prominently before the church in other important relations and positions that it is scarcely necessary, in giving a history of Luzerne Presbytery, to dwell on his characteristics as a man, and a very eminent minister, teacher and writer in our church. He was the son and successor of one of the greatest theologians of the present century. His own intellectual ability and attainments are proved by his writings. His devotion to Christianity and its divine Author is shown by his entering on the foreign missionary work in India, and by his subsequent tireless labors as a preacher, pastor, theological professor, original thinker and defender of the faith. When, after the failure of his wife's health, he was compelled to return to his native land he established a reputation as a successful pastor in several states, in all these pastorates gaining the love and confidence of his people. He occupied the highest chair, that of Theology, in two of our most prominent seminaries, the Western and Princeton. His popular lectures on theological subjects greatly added to his fame and



extended his usefulness. He had more idiosyncrasies than his amiable and gifted father, but not less theological acumen, and a more forcible way of popularizing his teachings. His "Outlines of Theology" has been translated into various languages and is widely used both at home and abroad.

The removal of Dr. A. A. Hodge from Wilkes-Barre to fill a professorship in the Theological Seminary at Allegheny was greatly deplored by his congregation, which was capable of appreciating his rich and instructive sermons.

He was about three years connected with the Presbytery of Luzerne, leaving in 1864. After teaching didactic theology and at the same time serving two churches, viz., the First church at Pittsburg, 1865; then the North church of Alleghany, 1866 and '67, he was elected Associate Professor with his father in Princeton Seminary in 1877. After the death of Dr. Charles Hodge, June 1878, Dr. A. A. Hodge occupied the chair of Systematic Theology alone till his death, which took place Nov. 11, 1886, in the height of his usefulness, and was regarded as a public calamity.

He was married twice. His first wife was Miss Elizabeth Bent, of Winchester, Va., whom he married June 17, 1847, just before embarking for India. She was the mother of his two daughters. Mrs. Hodge died in Allegheny, Sept. 28, 1868. He afterward married Mrs. Margaret (McLaren) Wood, who, with the daughters above mentioned, survived the husband and father.

His Alma Mater gave him the degree of D. D. in 1862, and he received the degree of L.L. D. from Woorster University in 1876.

Soon after Dr. A. A. Hodge was called to Allegheny, the Rev. Samuel Bayard Dod became pastor of the Wilkes-Barre church in 1864. Mr. Dod was born in Princeton, N. J., Dec. 2, 1838, and was the son of the late Albert Baldwin Dod, D. D., who was Professor of Mathematics, and lecturer on Political Economy and Architecture in Princeton College. Dr. Dod was one of the most popular professors and accomplished scholars of our country, in his generation. His brilliant career terminated when he was only 48 years old. The writer well remembers the deep gloom and sorrow which were exhibited in Princeton, when, in 1845, the early and unexpected death of Prof. Dod was announced.

The new pastor, coming in 1864, brought with him very similar antecedents to those of the late pastor of the Wilkes-Barre church. He too bore the prestige of an honored name as well as the testimonials of the Princeton Institutions, the atmosphere of which he had so early and long breathed. He had enjoyed the advantages of foreign travel and study abroad. He had been ordained by the Presbytery of Hudson and installed pastor of the Monticello church, in June, 1862, which he resigned in order to accept the call of the Wilkes-Barre church, where he was installed in 1864.

Mr. Dod was a bright, active young man, a forcible speaker, a clear and logical reasoner, a fluent writer, and earnest and effective in his work as a pastor. But his work at Wilkes-Barre was cut short by the death of Mr. Edwin A. Stevens, of Hoboken, N. J., by whose will Mr. Dod was made one of the executors of his large estate, and the active and responsible agent in carrying out the wishes of Mr. Stevens in regard to the "Institute

of Technology" provided for by him. It was a position of trust given him by his sister's husband which he could not see the way clear to decline; but he could not take it and continue his work as the pastor of the First Presbyterian church of Wilkes-Barre, and asked the Presbytery to dissolve his pastoral relation. This was done in 1868. The planning for the building of the Institute and the arranging for the different departments of educational work that were to be conducted in it, devolved largely on Mr. Dod, and for this work he was eminently fitted, as results have shown.

The last pastor installed over the First Presbyterian church of Wilkes-Barre, is the younger brother of the Rev. Dr. A. A. Hodge, who had so recently filled the same position, and who was the eldest son of the renowned and beloved Princeton Theologian, to whose distinguished character and services we have already paid the tribute of reverence and praise which we could not but render with the necessary mention of his honored name. Coming as Francis Blanchard Hodge did, we scarcely need to speak of his antecedents. Of course he bore with him the sanction of all the Princeton Institutions, which he entered early and with which he lingered after graduating from the Seminary. He finally left that institution in 1863. His first pastoral charge was the old and important church of Oxford, Chester Co., Pa., where he was ordained, May 9th, 1863, by the Presbytery of New Castle.

Mr. Hodge's pastorate at Oxford continued till he was called to Wilkes-Barre in 1869. In Oxford he had succeeded his brother, Caspar Wistar Hodge, who was greatly loved by the Oxford people, as he deserved to be

for his faithful ministrations, ample attainments and loving care of his flock. The Rev. F. B. Hodge filled his brother's place well in Oxford, and held the hearts of the people. The church prospered under his ministry, and reluctantly yielded him to Wilkes-Barre, where he entered upon what has proved to be a long pastorate. His entrance upon the Wilkes-Barre charge was during the last year of the existence of the Luzerne Presbytery, and while it is not our province to follow him in his work, it is pleasant to record the testimony of two of his co-presbyters, Drs. Parke and Logan, who agree in saying that his success has by no means fallen behind that of any of his predecessors. True, he has had good foundations on which to build.

Not long after the re-union in 1870, the Memorial church was organized to worship in the edifice erected by Mr. Calvin Wadhams to the memory of his children, who had been taken to the upper fold.

The Church of the Covenant, composed of colored people, had also been organized, but a short time ago it was dissolved by the Presbytery of Lackawanna.

In 1888 Westminster church was organized, and 1889, Grant street. These churches have grown and prospered without checking the growth of the mother church, only showing her vitality and fruitfulness.

The Rev. Winfield Scott Parsons, a minister long enrolled as a member of the Presbytery of Luzerne, although not connected with any of its churches, deserves notice among his brethren. He was regularly educated for the ministry, graduating from Lafayette College and Princeton Seminary. He was ordained by the Presbytery of Buffalo City, and supplied Lockport church, N. Y.,

a short time. After that he seems to have devoted his life to educational work. He came into the Presbytery of Luzerne in 1856, and did good service in the educational institutions of Wilkes-Barre, where he still resides.





## XXXVI.

### PORT CLINTON CHURCH.

THE village and community of Port Clinton had received more or less attention from Mr. Webster, and even before the organization of the Presbytery, but the services were not maintained with much regularity. No church was organized till 1860. During the previous year Mr. F. F. Kolb had been licensed with a view to his occupying that place with other points contiguous, and, in connection with his first year of missionary labor, the church was organized by the Presbytery. It reported 16 members the next year. The elders were Joseph Cork and John S. Rick. At the meeting of Presbytery to which this report was made Mr. Kolb was reported as an ordained minister. He had been ordained at Scranton January 19, 1861, as an evangelist, but was reported at the regular meeting of Presbytery as stated supply of the Port Clinton and the Scots church at "New Mines," which had been organized with 22 members and three elders, viz., Archibald Wallace, ——— McDonald and Robert Neilson. The former of these infant churches was made up of professing christians previously belonging to different denominations. In the Port Clinton church there does not seem to have been any growth. The Scots church, the second year, reported 32 members. At and around Port Clinton the stable population was German, and our church found little material from which to

build. At New Mines the population was fluctuating, consequently while good was done during our occupancy of this field our work did not result in establishing churches, and after the first decade the effort was abandoned. Mr. Kolb says: "I spent several years in hard work in my old mission field, and I was knocked down one Sabbath afternoon by a Catholic Irishman as I was going from one preaching place to the other." He spent one year in supplying Mahanoy City, probably 1865. Then he was called to a church in Northumberland Presbytery, where he was a successful pastor for seven years, after which he was called back to take pastoral charge of the Shenandoah church in the Presbytery of Lehigh, of which church he is still pastor.

The Shenandoah church was gathered through the labors of the Rev. William Edgar Honeyman, in this new coal town, December, 1866. Mr. Honeyman was a native of New Jersey, born July 26, 1839. He was graduated from the College and Seminary at Princeton, and ordained by the Presbytery of Rockaway, August, 1865. He spent the next year as stated supply in Rockaway, when, in 1866, he entered on his missionary work in Shenandoah. He was so far successful that the way was prepared for the Presbytery of Luzerne to organize a church March 17th, 1868, consisting of Mrs. Wm. E. Honeyman, Mrs. Wm. Grant, Mrs. John Costier, James Hutton, Mr. and Mrs. Richard Romage, Miss Robenia Westwood, Mrs. John A. Lewis, Mrs. Honeyman, Miss Hannah Jones and Mrs. Adam Leckil. James Sutton was elected ruling elder and regularly inducted into office. A short time before the organization of the church a house of worship had been dedicated, January 30th, 1868.

This showed a commendable interest in spiritual things on the part of the new town. Mr. Honeyman says of his work in this place: "I went to Shenandoah in November, 1866, and began work in a school house. Only one Presbyterian was there, and in 1867 we began to build a church. An organization was formed with Mr. James Hutton as elder, and in February and March there was a revival that really gave us church life. I superintended the Sabbath School, with Mr. James Hutton assistant superintendent." This church has always maintained a flourishing Sabbath School.

The early erected house of worship was burned in 1874, and the records of the church up to that date were also consumed; but we learn from Mr. Albert Hoover, at present clerk of the session, that after Mr. Honeyman and Mr. Hutton, Mr. Robert A. Glover served as Sabbath School Superintendent, and the school is now under the care of the clerk of the session, and is flourishing. Although we may not follow the church minutely beyond the limit assigned to this history, it is perhaps proper to say that the loss this congregation sustained in the burning of its house of worship has been made up to it by the erection of a more substantial structure.

It seems a matter for regret that Mr. Honeyman should, for any reason, have had to leave Shenandoah, where he had succeeded in securing such ample appliances for a still more successful work. The foundations seem to have been well laid. The little church from the beginning has realized that it does not exist simply for itself, and it is therefore found possessed of a missionary spirit, regarding the divine command: "Go ye therefore, and teach all nations."



From Shenandoah Mr. Honeyman went to Oakland church in the Second Presbytery of Philadelphia. The successor of Mr. Honeyman was the Rev. John C. Clyde, a Lafayette College and Princeton Seminary man, who had been a Missionary in Iowa, where he was ordained by the Chariton Presbytery, in which he did good service for a time, but his most important work has been as a pastor in New Jersey. The Shenandoah church has had a steady growth up to this time, and has exerted a salutary influence in the community where it was planted.





## XXXVII.

### THE MAHANOEY CITY CHURCH.

THIS church was gathered during the last decade of the Presbytery, in the new coal town on the Mahanoy mountain, about ten miles south of Hazleton, and not far from Shenandoah. It is probable that the Rev. Wm. Thomson did at least a part of the pioneer work which resulted in gathering this congregation, while he ministered to the Tamaqua church. The organization is first reported to Presbytery in the spring of 1863, as an organized church of nineteen members. Of this number seventeen had been received on certificate and two on profession, making the original number of charter members, and was reported as supplied by Mr. Thompson.

The church building was erected and dedicated in the fall of 1862. The writer, in company with the late Dr. John Armstrong, then minister at Hazleton, was present at the dedication of this church. The sermon was preached by the Rev. Dr. DeWitt Talmage.

After the charge of the new church passed out of Mr. Thompson's hands in 1864, Mr. Kolb seems to have had charge of it, in connection with Port Clinton and the Scots' church, as appears from the report in 1865, when the membership is given at thirty-three.

In 1866 the Rev. William Henry Dinsmore took charge of this church as its regularly installed pastor. He was born in Green Co., Pa., May 31, 1833; graduated

from Princeton College in 1857, and from the Theological Seminary in 1860. He was ordained by the Presbytery of Philadelphia, Nov. 19, 1861. He served as stated supply and pastor of the Silvers' Spring, Pa., church from 1860-65, and became pastor at Mahanoy, 1866. During the first three years of this pastorate, the growth of the church was remarkable, considering the size of the place. In 1867 it reported fifty-seven additions, all but eight on profession of faith, and subsequently forty-eight, with but nine by certificate.

After this, almost every one in the congregation had been led to Christ. Removals afterward—especially the departure of the family of Elder George F. Wiggins to Philadelphia—was a serious loss to the congregation. Mr. Wiggins was one of the men who exerted a great and wholesome influence.

Mr. Dinsmore was released from his pastoral charge in 1869, and became pastor at Stroudsburg, where he continued till 1876, when he was called to Deerfield, N. J., where ended his earthly ministry, May 26, 1877.

The next pastor of the Mahanoy church was the Rev. Alexander Miller Woods. He was installed 1870, and therefore among the last, if not the very last, inducted into the pastorate by the Luzerne Presbytery; and it seems to have been no misfit; for, notwithstanding the constant change and fluctuation to which such towns are liable, he is still in his place. He also is a graduate of the Princeton Institutions. He came into Presbytery with much the same antecedents as Dr. Belville, and has been a good member of the new Presbytery.



### XXXVIII.

#### THE UPPER LEHIGH CHURCH.

**T**HE Eckley church with its out-stations, Clifton, Jeddo, and Ebervale, owed much, during the existence of the Luzerne Presbytery, to the Council Ridge Coal Company's assistance. But as the members of that honorable and efficient company removed to other homes and engaged in other enterprises, the church at Eckley was greatly weakened; yet it maintained its existence for some time after the Presbytery ceased to be.

We find the Presbyterian element of the company and the members of the Eckley church, in their new connections, establishing or helping other enterprises of our church. This is especially true of the managers of the old Council Ridge Company, as seen at the above named coal town, where among the proprietors the Presbyterian element was largely represented. Soon after movements towards the development of the coal interest were begun at this place, measures were taken to build up another Presbyterian church, while, at the same time, encouragement was also given in assisting other denominations in building up their interests. Judge Leisenring in particular, who had done so much to inaugurate and stimulate church work at Eckley, was no less interested in the religious wants of this new town, where his skill as its engineer has done so much to make its material arrangements minister to the comfort and esthetical enjoyment

of those who, in the employment of the coal company, must make the town their home and the home of their wives and children. This company, and many others in the general coal region of Pennsylvania—let it be said to their honor—have been interested in the moral and spiritual atmosphere of the theaters of their business operations.

Preaching of the gospel was provided for, as soon as possible. The services of the minister in Conyngham Valley, the Rev. John Johnson, were secured for a part of the time; and on June 21, 1869, a committee of the Presbytery of Luzerne organized a church in Upper Lehigh, with Mr. Parker Price its ruling elder. The report to the meeting of Presbytery, April, 1870, gives ten as the number of members. It was indeed a child of our Presbytery; but we have only to do with its birth; it must henceforth be identified with another foster mother, viz., the Lehigh Presbytery. We are glad to know the infant grew, and soon enjoyed all the functions of a well appointed church.





XXXIX.

THE CHURCH OF MEHOOPANY CREEK  
AND  
THE REV. EDWIN BRONSON.

THIS church first appears on the minutes of the General Assembly in 1856, having reported 19 members, 16 of whom were received by certificate and three on confession of faith.

The Rev. Edwin Bronson supplied the Mehoopany church till the year 1859, after which the Rev. Wm. E. Holmes had charge of the Mission for several years, in connection with Northmoreland. Mr. Bronson, however, resided at Mehoopany for some years, without charge. In 1862, he is reported as residing at Laporte in the bounds of the Presbytery of Susquehanna; the next year he was stated supply of the church of Laporte, to which he continued to minister till 1864. After this he does not seem to have had charge of any church; and in 1874 his name was placed on the list of honorably retired ministers. He died at Arnot, Pa., Nov. 3, 1893, aged ninety-three.



XL.

THE PLAINS PRESBYTERIAN CHURCH.

**T**HIS church, about midway between Pittston and Wilkes-Barre, on the east side of the Susquehanna, was the last organized by the Presbytery of Luzerne; nor is the writer able to determine whether it is the child or the grandchild of the Wilkes-Barre church. We learn, however, that the pastor of the older church officiated as chairman of the committee which constituted it in the name of the Presbytery, by the organization of twelve Presbyterians into the First Presbyterian church of Plains. The ruling elders were James Allen and James Steele.

The Rev. Alexander C. Smith, received from the Presbytery of New York, became the first pastor of the new church and he seems to have been encouraged in his work.\*

\*Whatever uncertainty there may have been about the maternity of the Plains church, there could be none as to that of another church constituted soon after the reunion of 1870, viz., the West Pittston church, organized by the Presbytery of Lackawanna in 1871. It seems proper to mention this organization in order properly to exhibit the fruitfulness of the First church of Pittston from which it sprung. Other evidence has before appeared attesting the same fact.



## XI.I.

### GNADENHUTTEN CHURCH.

**T**HIS is the name of a Mission established by the Moravians about the middle of the last century, some miles south of Mauch Chunk, Pa.

It was for a time successful; quite a village had been gathered, consisting of the missionaries and the Indians, many of whom had been converted to Christianity. But in 1755, with no warning of approaching danger, an assault was made on the peaceful village by the savage Indians. Seven of the missionaries were slain, the hamlet burned, and the Christian Indians widely scattered, never to return. This gave the place a kind of sacred memory, and it was long the desire of Presbyterians to maintain work on that hallowed ground. Our Presbytery in 1859 organized the church of Gnadenhutten, but their number was few, only nine members, and the population sparse and scattered, so, in the absence of a settled minister, who could not be provided, there was no prospect of growth; therefore, in 1862, Presbytery dissolved the church and dismissed its members to Mauch Chunk and Summit Hill churches.





## CONCLUSION.

IN 1870 the Luzerne Presbytery reported 32 churches, and this list does not embrace some of the churches which had appeared on its roll and which reappear afterward on the rolls of Lackawanna and Lehigh Presbyteries. Twenty-seven years before, this Presbytery was constituted by the General Assembly, with eleven churches, and two of these were set back to the Presbytery of Northumberland by the same body. It is also true that several additional churches, which had been overlooked, were subsequently added to the eleven.

The Assembly named eight ministers, one licentiate for the new Presbytery, with four candidates. The Presbytery reports, in 1870, twenty-nine ministers, one licentiate and two candidates. The church membership at the time of the organization was nine hundred and seventy-seven. In 1870 there were reported three thousand, three hundred and forty-six communicants, and four thousand, one hundred and fifty Sabbath School members.

The value of church property, at the beginning, consisting of churches, manses and school buildings belonging to the congregations entering into the new Presbytery, was in the neighborhood of from \$10,000 to \$15,000. And the annual contributions of its churches for 1843, \$488.00 though in this reported sum, congregational expenses were probably not included.

The annual contributions, as reported in 1870, were

\$60,690. The Presbytery has organized twenty-seven churches, and ordained to the ministry, twenty-nine. Fifteen were licensed to preach the gospel.

No case of doctrinal difference ever demanded Presbyterian attention during the twenty-seven years of its existence. No case of appeal from the action of the sessions comes to the mind of the writer; nor does he recollect of any protest against the action of this Presbytery ever being entered in the records of its proceedings.

Truly the brethren of Luzerne Presbytery dwelt together in love and unity, co-operating cordially with each other in every good work. The beloved wife of Richard Webster, whom his brethren regarded as the father of the Presbytery, is still with us, and Rev. Dr. N. G. Parke, honored by the service of more than half a century's pastorate of one church, and whose work in the Presbytery began before the termination of the first year of its existence, is here too, as deeply interested as ever in the prosecution of that work for which the Presbytery of Luzerne is no longer responsible. He doubtless can look backward with abounding gratitude, and forward, with assuring hope, for the success of that cause which now is largely entrusted to other hands, so far as human agency is concerned.







