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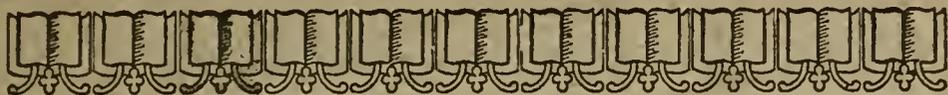


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New Alexandria
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CENTENNIAL

OF THE

New Alexandria Reformed Presbyterian Church

Pittsburgh Presbytery

OCTOBER 11, 1916

1816

1916



New Alexandria
1816

New Alexandria, Pa. - Churches: Reformed
Presbyterian.

Westonby:

Reformed Presbyterian Church, New Alexan-
dria, Pa

HISTORY

OF THE

Reformed Presbyterian Church of New Alexandria, Pa.

From Its Organization September 16, 1816, to
September 16, 1916.

By J. CALVIN ELDER-- 1816 to 1868
J. OLIVER BEATTY— 1868 to 1916

REV. D. C. MATTHEWS, Pastor.
Present Pastor.

"Lord thou hast been our dwelling place through all generations."

"A thousand years in Thy sight are but as yesterday."

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HISTORIANS



J. CALVIN ELDER



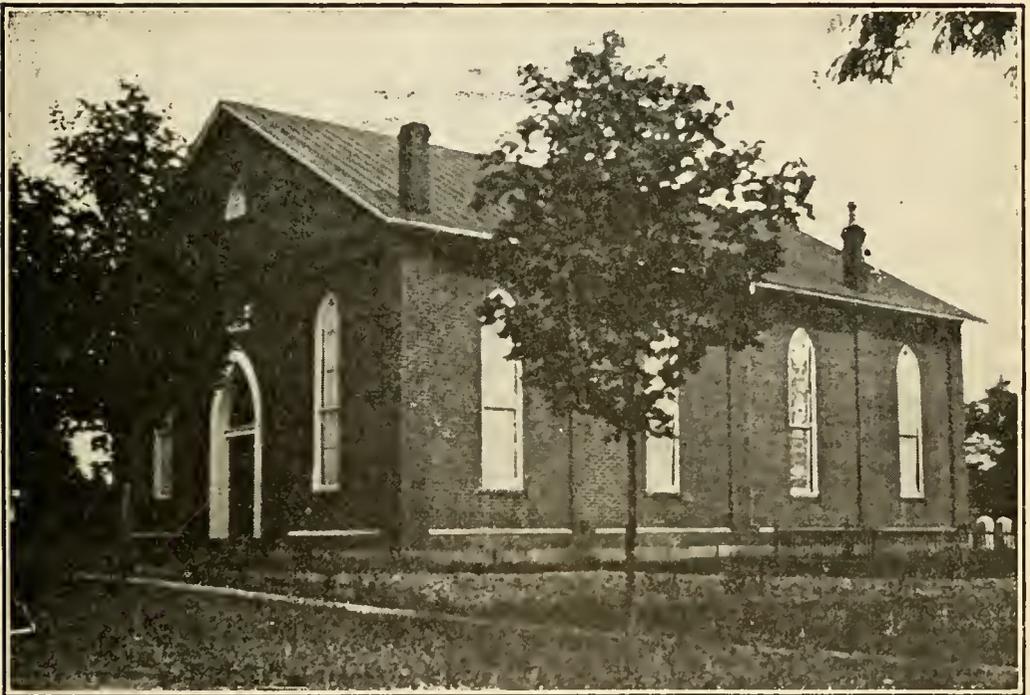
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Reformed Presbyterian Church, New Alexandria, Pa.,
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Names of Pastors, Elders and Deacons of congregation
for past 100 years.

PASTORS

Rev. John Black, D. D.
Pastoral Care,1800-1816
Rev. John Cannon1816-1835
Rev. James Milligan1839-1848
Rev. A. M. Milligan, D. D. 1848-1853
Rev. A. M. Milligan, D. D. 1856-1866
Rev. T. A. Sproull1868-1878
Rev. James L. Pinkerton .1881-1883
Rev. John W. Carlisle1884-1883
Rev. A. W. McClurkin ..1889-1891
Rev. G. M. Robb1892-1895
Rev. R. J. Gault1896-1911
Rev. S. M. Morrow1913-1914
Rev. D. C. Mathews1914-

ELDERS

John Temple 1816—1875
John McLure 1836—1876
James Shaw 1836—1881
Daniel Simpson 1882
Samuel Patterson 1842—1877
J. N. Cannon 1852—1886
Robert Beatty Sr. 1842—1852
John Beatty 1852—1882
Samuel A. Seele 1852—1860
John M. Elder 1874—1907
Robert Patterson 1874—1889
Robert Beatty Jr. 1874—1888
John C. Steele 1874—1884
R. J. Patterson 1882—1898
W. D. Shaw 1882—1909
D. O. Brown 1882—1909

PRESENT SESSION

John R. Steele 1892
James B. Patterson 1892
S. C. Patterson 1892
J. Calvin Elder 1907
S. M. Steele 1907
J. M. Brown 1907
Wm. McFarland 1907

DEACONS

Thomas Brown, early treasurer of the
congregation.
Robert A. Elder 1843—1850
James Nevins 1843—1852
John Beatty 1843—1852
James M. Elder 1852—1857
William Johnston 1852—1860
John M. Elder 1860—1874
John C. Steele 1860—1874
S. M. Steele 1874—1907
Samuel Patterson 1874—1879
Wm. Workman 1874—1911
John Porter 1907—1909

PRESENT DEACONS

William Jack 1907
James Ewert 1907
Wm. R. Beatty 1907

PRESENT TRUSTEES

A. M. McClure M. P. Shaw
J. E. Steele

INTRODUCTION

Wednesday, October 11, 1916, was the day set to hold the One Hundredth Anniversary of the organization of the Congregation. The exact date would have been September 16, but this being a busy time for the farmers and others it was deferred until October 11. The day was ideal, the sun rose clear and beautiful, the air cool and just enough crispness to make it pleasant. The woods and hills had changed to their usual coloring at this time of the year, a beautiful golden color. The roads were fine and no doubt improved in some places from what they were one hundred years ago. Friends began to arrive early in the day. The house was filled with members of the Congregation, who had worshipped here in former days or with their children and their friends.

At 10 o'clock the present pastor, Rev. D. C. Matthews opened the exercises, leading in devotional service. Rev. Samuel Edgar read the Scripture and Dr. D. B. Willson led in Prayer. A number of appropriate Psalms were sung, the morning session being devoted to hearing historical papers presented by the representatives of the different organizations of the Congregation, and those presented by the Historians of the Church themselves. Then came the noon hour and about three hundred persons were served with excellent dinner in the basement of the Presbyterian Church, which was generously offered by the brethren of the church and which is admirably adapted for that purpose, and just a word about the dinner. It was all that could be desired and it was quietly hinted that a greater portion of the chicken had gone into the ministry. About 125 took supper at the same place. The exercises were resumed in the church at 2 o'clock. Rev. C. W. Comin, of the United Presbyterian Church, read the Scripture and Rev. J. C. Slater, of Beaver Falls, led in Prayer. Rev. J. W. F. Carlisle, a former pastor then delivered the Anniversary Address. He spoke of his relation here as pastor and gave us a review of some things that happened while he was here and of a great number of changes that had taken place and of faces he missed on his return. A congratulatory letter was read from a former pastor, Rev. G. M. Robb, of Quinter, Kansas. Rev. S. G. Conner, of McDonald, also sent a Congratulatory letter. A letter of thanks was

received from the Centennial Committee of the American Bible Society of New York for the invitation from the Reformed Presbyterian Church, New Alexandria, extending congratulations, this being the Centennial year of the American Bible Society throughout the world. A letter of thanks was received from the Presbyterian Church Session, New Alexandria, for the invitation to be present during the exercises.

Rev. Samuel Edger was then called to the platform, who brought us the Missionary appeal from the field of Syria. Mrs. Methaney, late missionary of Syria, gave us a short talk. Mrs. R. J. Gault, wife of the late pastor gave us a few touching words in reference to former relations here. Then Dr. D. B. Willson came to the platform and made a short address. Dr. S. S. Gilson, a Presbyterian minister of Pittsburgh, gave us a short talk on "Early Recollections of Former Pastors" and of stirring scenes here during the Civil War. The ministers of the town, Rev. L. O. Dawds of the Methodist Church; Rev. C. W. Comin, of the United Presbyterian Church, and Rev. U. S. Greaves, of the Presbyterian Church, came to the platform and gave excellent fraternal addresses, after which the meeting closed with the benediction, to meet at 7:30 o'clock, at which time the Church was again filled to hear Rev. J. C. Slater's address on the "Old Blue Banner." A Prayer of Thanksgiving was then offered and Psalm 133 was sung, the benediction pronounced and the One Hundredth Anniversary of the New Alexandria Reformed Presbyterian church was over. And we commenced another century of the Church History.

The first communion set consisting of two silver gold-lined cups and pitcher of the same with wooden bottoms were on exhibition, being the set used first in 1816, and apparently none the worse for wear. There has been in all three sets, one from 1816, one from 1844 and the present set of individual cups used for the first time on October 15, 1916.

The church has gone through a complete renovation. The wood work outside all newly painted. The interior has been all renewed. The seats newly varnished, the wall never looked more beautiful. The ceiling a new coat of paint, the platform made larger, a new platform to the right for the choir, a new brass railing in front of the choir, and back of the pulpit is the crowning act of the decorator and must be seen to be appreciated, and all new art glass memorial windows in the church. The parsonage also came in for its share of improvement. A new heater, an addition to the south of two rooms, a bath rooms and garage. Two show cases were placed in the church in one of which was exhibited a large number of

pictures of persons who were connected with the church in former years; in the other some old-time relics among which was the sword for the last time used at the Battle of Bothwell Bridge by an ancestor of the Browns of this congregation and now in possession of the Brown Brothers of Pittsburgh, and being 238 years old. The pulpit was decorated with the American flag on one side and the old Blue Banner on the other. A beautiful wreath with the date 1816 and 1916 in letters of gold, hanging in front of the pulpit. The pulpit was banked with beautiful plants and flowers.

A marble slab at the rear of the church bears the names of those who have given money or willed it to the congregation in all more than \$4,700, and to the left in the rear of the church a marble slab was placed bearing the names of all of the pastor who have served the congregation during the century.

In the preparation of this history we have had somewhat of a difficult task owing to the length of time we have had to cover. One hundred years after it is over and gone and no record kept is quite a task to trace, but we would say to each and all that the work has been pleasant and we have come across much to cheer and much to amuse as well as much of a sad nature. Much we never would have known and much that is recorded that perhaps no one ever thought would be known, and while it is a wearisome task, it is not without its bright side, and although some mistakes may appear, we have tried to guard against anything that would not be true. History is now being written every day and kept on record for those who shall follow after us in a much better, easier and up-to-date way than we have found it.

In the preparation of this history we are especially indebted to some who helped secure dates of the early part of the history, among whom was Miss Martha Cannon, of Morning Sun, Iowa, a daughter of our first pastor, Rev. John Cannon, J. M. Brown and any others who in any way helped.

HISTORY OF CONGREGATION BY J. CALVIN ELDER FROM 1816 to 1866.

Covenanters in Scotland.

The Covenanter Church might properly trace its type of doctrine form of church government and ideals of Christian life and service from the Apostolic Church and Bible times, down through a faithful line of witnesses to the present hour, or we may take our start at the Reformation, when the fires of persecution raged, when right was on the scaffold and wrong was on the throne. The Covenanter Church, has been called the Mother of Churches, all other Presbyterian Church in Britain and America are but branches. We will now turn our minds back to Scotland where our forefathers dwelt, and the land of our ecclesiastical birth, to that storied land whose soil is drenched with martyr's blood and tears, and underneath her sod reposes the dust of a heroic multitude of faithful witnesses for Christ's Crown and Covenant, whose spirits are now among the Redeemed in Glory and wearing Martyr's Crowns. For the promise is "Be thou faithful until death and I will give you a crown of life."

O, wild traditional Scotland
Thy Briery burns and braes,
Are full of pleasant memories,
And tales of other days.
Thy story haunted waters,
In music gush along,
Thy mountain glens are tragedies,
Thy Heathery hills a song.

The Covenanters of Scotland were first called the Reformed Church, it was reformed from the corruptions of Popery, it was Presbyterian in its form of government, and thus we have the name Reformed Presbyterian. It was not reformed from the Presbyterian faith, but was the original Presbyterian Church of Scotland. The name Covenanter comes from the Covenants of Scotland, they were called Cameronians, from Richard Cameron, one of the most pious and most uncompromising reformers, who fell at Airmoss in 1680. It was he and his brother Michael, together with some twen-

ty others, who rode armed into the town of Sanquar and nailed to the market cross their Declaration of Independence of King Charles, known as the Sanquahr Declaration. For such a daring act of rebellion against a despotic government, a few weeks later he found a martyr's grave. The national Covenant was entered into in 1851 and renewed in Grey Friars church yard in 1638. A whole nation gathered there with throbbing and anxious hearts, all eager to sign the bond.

Down they come marching,
From mountain and glen,
Mast and mighty together they stood,
Weeping for joy, the strong, stern men,
And signed the Covenant with their blood.

The great parchment was spread upon a mossy stone, where some sixty thousand persons, signed it, many signing it with blood taken from their veins, and adding to their names, "till death." O, how earnest they were, when we remember how nobly many of them redeemed the pledges made that day, upon the scaffold and at the stake. This Covenant acknowledged the word of God as the supreme law. Jesus Christ as the head of the Church and also of the nation. It bid defiance to Popery and Prelacy. This was its religious aspect, but it had another, it was the Magna Carta of Scotland, a declarations of Rights which resounded through Christendom, it was the registered determination of a free people to resist tyranny, whether it appeared in the garb of a priest or the robes of a king. Nor can it be doubted that it was here as some one has said in this silent sanctuary of the dead that that roaring torrent had its rise which swept Charles from the throne of England and shook the pillars of despotism in the remotest corners of Europe, and it did not stop there. It was this fervid outbreak of independent thought amid the bleak hills of Scotland, which gave the mightiest impulse to those forces which resulted in securing the liberties of both Europe and America. It was the initial act of a revolution whose waves are sweeping over the earth today.

It was in this old Grey Friars church yard that many of the martyrs found their last earthly resting place. Here lies Alexander Henderson and Johnson of Woriston, who drew up the Covenant at this time, and also many other worthies. Here was buried Sir George McKenzie, that cold-blooded assassin, better known as Bloody McKenzie.

The auld Grey Friars, Oh the auld Grey Friars,
The restin' place of our brave forebears,

Oh mony ahet shower, O heart scaldin' tears,
Has watered the graves, O the auld Grey Friars.

With much solemnity the Solemn League and Covenant was subscribed in 1643 by Scotland, England and Ireland. It embraced the civil and religious interests of the three kingdoms. The great principles of this sacred bond were those of God's word.

Charles the Second ascended the throne in 1651 and shortly afterward he was banished to the Continent. The king at his Coronation had solemnly sworn to keep the national and solemn league and covenant and to defend the Church of Scotland. He also avowed highest honor to be a Covenanted King and to rule a Covenanted people. In 1660 he was restored to the throne. The desires of the already persecuted now seemed to be realized, but they were sadly disappointed, for he proved to be a traitor and a tyrant and he with Benedict Arnold and Judas Iscariot, were three of the worst traitors this world ever knew. His first step after his restoration was to proceed to overthrow those very principles which he had sworn to defend, by demolishing Presbyterianism, and re-establishing Papacy. The Covenants were pronounced unlawful oaths and their advocates guilty of treason—he had the Marquis of Argyle beheaded, he who had placed the crown upon his head. Then followed the execution of three other noble leaders, Samuel Rutherford, James Guthrie and Archibald Johnson, their heads were fastened to the Nether Bow Port in Edinburg, where they remained exposed to public view for twenty-seven years. He gave his troops and dragoons orders to exterminate all the advocates of the Covenants. Then followed what was known as the killing times, which lasted some twenty-eight years, or until the Revolution Settlement in 1688, during which time 18,000 of Scotland's noblest and best men and women gave up their lives in one way or another for the principles which they had entered into Covenant to defend. No historian or poet can describe the struggles of our forefathers during these years in the effort to maintain their testimony in the face of bitter persecution at the hands of the Prelatic Church and the civil government. Hundreds of ministers were driven from their flocks and homes, and fled to the moors and mountains for safety. This gave rise to those gatherings for worship, which were called Conventicals or Field Preaching. The people followed their pastors to these hiding places where preaching services were held, but they were hunted over the mountains like partridges by Claverhouse and his Dragoons; they were shot down like wild

animals; they met in bloody conflict at Bothwell Bridge, Drummlog and Airdsmoss; they carried that old blue banner, the flag of the Covenant, on which was inscribed in letters of gold "For Christ, Crown and Covenant." This was the flag they rallied around, shouting the battle cry of freedom to worship God. It is an interesting and well established fact that when the flag of our Nation was under consideration, that the Blue of the old Scottish Covenanter flag was adopted as an emblem of Liberty's battlefield, both in the old and new world.

Then let us bear aloft, our Zion's banner,
 Crimsoned o'er with martyr's blood.
 It has waved through laps of ages,
 Undestroyed by fire and flood.
 On the field of deadly conflict,
 It hath waved amid the strife,
 And our fathers to defend it,
 Periled fortune, home and life.

Thousands of these faithful followers of Christ were starved to death in the dungeons of Scotland and France, thousands were burned to death at the stakes of Smithfield and beheaded by the guillotine on the scaffold at Edinburg, many were banished and found homes in America. James Renwick was the last of this noble band of martyrs. William Prince of Orange, now stayed the effusion of blood and thus closed the many years of struggle and the long night of persecution was now ended.

Our fathers, how died they,
 They valiantly stood the rage of the foe-man.
 And sealed with their blood
 By faithfully contending
 The faith of their sires,
 Amid torture in prison,
 On scaffold, in fires,
 Our fathers, where sleep they,
 Go search the wild kairn,
 Where the birds of the hill
 Make their nest in the fern;
 Where the dark purple heather,
 And bonnie blue bell,
 Deck the mountains and moors,
 Where our forefathers fell.

The Old Blue Banner

This Banner was carried by the Covenanters of Scotland, during the days of persecution.



Hail Bonny Blue Banner we unfurl thee once more,
For Christ's Crown and covenant as in days of yore,
A struggle for freedom is raging among men,
May Jehovah give victory to his people again;
Satan's marshalling his legions still to retain
The Kingdom's of earth and their glory, in vain,
But the king of all glory is now drawing nigh,
With a name on his vesture, a name on his thigh.
And warriors are gathering gallant and brave
'To the standard of Him who is mighty to save.
Press on, then, Brave hosts; prepare ye the way,
Route the forces of evil, bring in the glad day.
When the old blue banner shall wave o'er a world that is free
And Prince, Messiah, shall reign from sea unto sea.

Early Settlement of Covenanters in America

How true it is that the blood of the martyrs was the seed of the church, and the more the people were persecuted the more the word of God was spread about. Thus the long years of persecution in Scotland drove and compelled many of the faithful contenders to seek homes in the new western world. A large number of Covenanters settled in Eastern Pennsylvania and Chester District, S. C., long before the Revolutionary war. These banished Covenanters were the germs of the Church in America, being denied their religious liberties in Scotland, they brought their principles with them, they were blood bought, they knew them and loved them, and were determined to hold them fast. They believed that their highest allegiance was not due to the state, but to Christ, and that it was the duty of every Christian to stand aloof from such a government and refused to incorporate with the political society which refuses or neglects to acknowledge the authority of Christ and His word in its fundamental law. Holding these views it is clear that Covenanters who had emigrated to this country, then in a state of colonial dependence on Great Britain, could no more unite with the government here than in their mother country. They moreover, could not unite with any of the branches of the Presbyterian Church, that did not stand on the Covenanted Reformation, which was undermined and broken down by the revolution settlement of 1688. They had no minister at this time and to attend the preaching of other ministers was to approve of their course and doctrines. And so important was the maintenance of their testimony against the unfaithfulness of other churches that attending their ministrations was accounted a censurable offense. They organized themselves into worshipping societies, from which they received much spiritual benefit, and which they highly enjoyed. In this way the truth and reformation principles were preserved. Their homes were Bethels, their children were instructed in the Psalms and Catechisms, the Sabbath day was looked forward to with delight and kept most holy. On the shelves in their homes were found the best of books, besides the Bible and Confession of Faith, were such books as Boston's Fourfold State, A Cloud of Witnesses, Pilgrim's Progress, Scots Worthies and others. The reading of these books to their children, together with other religious instructions, inspired them with a love for the principles of the Church, and gave them a readiness to defend them, thus these godly fathers and mothers labored with marked success to bring their children up in the nurture and admonition of the Lord.

From scenes like these old Scotio's grandeur sprung.
That made her to be loved at home, revered abroad.

In the fall of 1742, Rev. Alexander Craighead joined the languishing cause of the Covenanters in Eastern Pennsylvania; he had been a minister in the Presbyterian Church, but became dissatisfied; he possessed an ardent love for personal liberty. As has been stated the Covenanters came to America to escape religious persecution, but they with the colonists were denied their civil liberty by their mother country, and that spirit and love of liberty which had been fanned to a white heat in Scotland, had not died out. On Nov. 11, 1843, Rev. Craighead gathered all the Covenanters of Eastern Pennsylvania to Octorara, Lancaster County, Pa., and after various religious services, he with the congregation, renewed the Scottish Covenants. After denouncing King George as an unfit king, they swore with uplifted swords that they would submit to no king who would not submit to Christ. This aroused the suspicion of the Proprietary Government who charged them with disloyalty to the British Crown. This was the first public outbreak of American Independence. From Octorara Rev. Craghead removed to the Covenanter colony of South Carolina. Here he so thoroughly imbued them with the spirit of independence that on May 20, 1775, they, together with the Scotch-Irish Presbyterians met at Charlotte, Mecklenberg County, and drew up the historic Mecklenberg Declaration of Independence. As will be seen this was one year and sixteen days before the National Declaration of Independence, which was signed July 4, 1776 in Philadelphia.

The Octorara meeting was the original germ of American Independence, which was transplanted to Charlotte, then to Philadelphia. Thomas Jefferson says in his autobiography that when he was engaged in preparing the National Declaration that he and his colleagues searched every where for formulas and that the printed proceedings of Octorara were before him and he used freely the ideas in the Mecklenberg Declaration. Bancroft, the historian, says the Covenanters were the first to make a Declaration of Independence against Great Britain in America. At this time there was a large settlement of the sturdy Scotch-Irish race in Westmoreland County, which included the vicinity of New Alexandria, and a more liberty-loving and enterprising set of people never settled in any country. Among them were quite a number of Covenanter families and their decendants. The trial and hardships which these earlier frontier families and individuals were called upon to endure, were enough without the oppressing hand of Bri-

tain, which they so keenly felt and which they could endure no longer. They therefore, determined to strike for liberty, which they did to a man. On the 16th of May, 1775 they assembled at Hannastown, Westmoreland County, Pa., the seat of English law, and where it was first administered west of the Alleghenies, and drew up and adopted the historic Hannastown Declaration of Independence. This was four days before the signing of the Mecklenberg Declaration of Independence.

The colonies now having declared themselves independent of their mother country, she at once undertook to compel them to submit. But they arose in defense of their liberties. The Covenanters went heartily into the bloody conflict. Hundreds enlisted as privates, quite a number rose to the ranks of captains and colonels, and none hailed more gladly the triumph of the colonies in gaining their independence. It was their ardent patriotism and conviction that here, at least, a nation was to be founded free from the evils against which they had so long testified in the British Isles. They expected that the nation, struggling into birth, would acknowledge Jesus Christ as its Lord and King in its fundamental law. Furthermore, it was not to be expected that those who contended for their own freedom would take measures to perpetuate on soil hallowed by patriots' blood and tears, the crime of Negro Slavery. But they were sadly disappointed, for when the Constitution of the United States was formed in 1787, it contained no acknowledgement of the rights of God and it trampled under foot by express provision the rights of man. It decreed also that infidels and atheists and all unbelievers should be equally eligible with the fears of God even to the highest office in the gift of the people. The Covenanters at once refused to accept this as a proper basis for a National Government. It was therefore manifest that Covenanters could not belong to Christ and identify themselves with such a government. We believe in government and the Republican form of government, and to a man have been faithful to our country and to God in every national struggle. We are bound by our Covenant of 1871, to pray and to labor for the peace and welfare of our country and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of the nation, and the Holy Scriptures as its supreme law, and will continue to refuse to incorporate with the political body until this blessed reformation has been secured. As had been said the constitution trampled under foot the rights of man by permitting human slavery. The Covenanters took an early stand against this great crime. The wonder was that professed Christian members of the Church

were found claiming an ownership in their fellowmen, but it was perfectly marvelous that Covenanters should, in the land to which they had fled for the enjoyment of liberty subject their fellowmen to a state of personal bondage. But it was painfully true, slaves were owned by Covenanters not only in the state of South Carolina, but in New York. In the year 1800, Presbytery enacted that all Covenanters owning slaves must either emancipate them or be refused communion. All those who were guilty of this crime came forward and complied with the decree of the Presbytery and the Church then and there forever cleansed her hands of the sin of slavery.

The Covenanter Church was the first to take this stand against slavery, most of the other denominations permitted it for many years afterward.

Whitelaw Reed in an address delivered in London on the Scot in America, said that the anti-slavery movement, which led to the Civil War, began, not in New England, as many think, but that the real anti-slavery movement began in the South, largely among the Scottish Covenanters of South Carolina and East Tennessee. There by the year 1815, twenty or thirty years before there was any organized opposition to slavery elsewhere, the Covenanters, Methodists and Quakers had eighteen emancipation societies. Slavery had its strong hold in the South, but it existed and had its sympathizers in the North as well. It may be of interest to many to know that slavery even existed in Westmoreland county and were bought and sold at public auction. In 1780 there were two hundred and three slave-holders in this country, who owned among them six hundred and ninety-five slaves, three hundred and forty-two were males and three hundred and forty-nine were females. These were owned by the wealthiest and best people, among them were two ministers. In 1800 there were but one hundred and thirty-six, in 1820 there were only seven. Slaves were sold at public outcry on the court house square, where there was a public auction block and from it the negroes were knocked down to the highest bidder. The last slave sold in Greensburg was in 1819.

Our ministers were all faithful in denouncing the sin of slavery and the crime of the nation in unholding it. Some of them were even subject to mob violence. Rev. A. M. Milligan was rottened egged and burnt in effigy, not only in Greensburg, but at Elders Ridge, Indiana County, Pa., for his fearlessness in the pulpit, and on the platform in condemning the sin of slavery. But the slaves were finally given their God-given liberty. Abraham Lincoln was compelled to override the constitution and issue the Emancipation Proclamation which

set four million bondmen free. Abraham Lincoln said: "I know these Covenanters well. They have made two demands of this nation, submission to God and freedom for the slaves. One of their demands has been granted during my first administration, and perhaps during my second they will obtain the other." After the close of the Civil War the Constitution was so amended as to make human slavery forever impossible in the United States.

Slavery what has it done? Go ask the dead,
The slaughtered dead, on shell plowed hill and plane,
And crimsoned marsh, scorched neath a burning sky,
And, Ah beneath the deep and solemn mein.

And Oh, go ask the black, the iron gun,
That hurls volcanic thunder in its breath,
That hides with smoke the brightness of the sun,
And gathers manhood in the pall of death.

And, Oh, go ask yon dropping banner fair,
Which floated once in pride on every sea,
What makes the blood stains on her star-fold there;
What marks its fame, with fowlest tyranny?

Go ask the poor old slave, what wrought her woe,
Why fettered in a land so large and fair;
Why bends she silent to the Southern's blow,
Why tyrants from her arms her children tear?

And Oh, that lovely girl, she too, a slave;
While through her veins the Saxon blood runs free,
Holding the child that sin, not marriage gave,
Ask her what robbed her of her chastity?

That wife what breaks her heart,
Why weeps her eyes with daily tears,
Why waking all the night, for him who by her side
no more may lie,
Whose heart is cold and cheek in death is white?

What swept the maidens hopes away,
What robbed her of her noble fond and brave,
What put forever off, the bridal day,
And made her nuptial couch a lovers' grave?

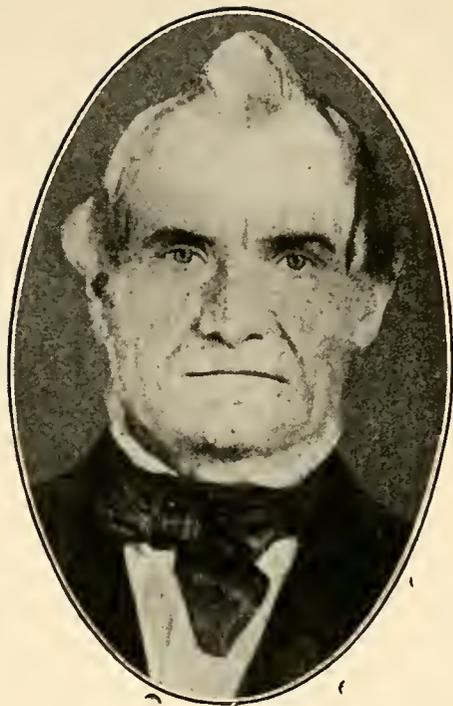
Oh, Slavery, the crimes of fiends are thine,

The blood of men, a nations' over throw,
The rack, the scourge, thy flaming victims twine,
Thy origin and final place below.

After the removal of Rev. Craighead to South Carolina, the Covenanters of Eastern Pennsylvania were again without a minister. On Aug. 5th, 1751, Rev. John Cuthbertson landed at New Castle, Dele., having been sent as missionary by the Reformed Church of Scotland. He labored almost forty years among the Covenanters of the East. twenty of them without as assistant. In the spring of 1773, Elder William Brown of Paxtang, Lancaster County, was appointed to go to Ireland to secure two assistants. He secured Rev. Matthew Lind and Alexander Dobbin, who returned with him on the same ship. This William Brown was the great great-grandship. There were quite a number of families of Brown's who belonged to the Paxtang congregation. They were descendants of Captain Matthew Brown, of Scotland who participated in the Battle of Bothwell Bridge in 1679. The sword carried by Capt. Brown is in the possession of William & Howard Brown of our Pittsburgh congregation, and they together with the Browns and others of New Alexandria congregation are lineal descendants of the above Captain Brown, and also of John Brown of Priestill, who was shot by Claverhouse. Therefore, there are many in our congregation in whose veins flows martyr's blood, and may they all prove worthy sons of that noble sire.

On March 10, 1774, the First Reformed Presbytery in America was constituted in Paxtang, by Revs. Cuthbertson, Lind and Dobbin. Rev. Cuthbertson was a wonderful man and he has been called the Covenanter Apostle. He traveled over several of the eastern states on horse back. He was the first Covenanter minister to cross the mountain which took place in 1779, or during the Revolutionary War at which time he visited all the scattered Covenanters of Western Pennsylvania. During his forty years of service he preached two thousand four hundred fifty days, baptised eighteen hundred and six children, married two hundred forty couples, and rode on horseback seventy thousand miles. He owned a plantation twelve miles on this side of Pittsburgh, on which a son and daughter lived.

Rev. Dobbin was pastor of Rock Creek congregation, now Gettysburg, where he owned three hundred acres of land which is now occupied by the Battlefield of Gettysburg and the Soldiers' National Cemetery. Revs. Cuthbertson, Lind and Dobbin labored among the Covenanters of the East until



THOMAS BROWN

Who was treasurer of the congregation when the first church was built in 1835.



THE BROWN SWORD

This Sword, said to have been in the Battle of Bothwell Bridge, June 23rd, 1679, and in the Seige of Londonderry, was last wielded in defense of Protestant Liberty by Matthew Brown, a Captain of the Eniskillen (Covenanter) Regiment under King William at the Battle of the Boyne, July 1st, 1690. The Sword has always been highly treasured for its historical association and handed down from father to son through seven generations.

The Browns of this Congregation are direct descendants of Captain Brown.

XVI, R. T., Co. F, No. 8.

These initials are on the hilt of the Sword.

Thy blade is dimmed with dying
martyr's breath,
'Tis tyrant blood that rusts thee, trusty
blade,

Bright hast thou flashed, thou faithful
sword,
When battle raged, blaspheming foe-
man fell
Beneath thy sweep—the battles of the
Lord,
The league, the covenant thy legends
tell.

When Clavers galloped down the
rugged glen,
The murderer's heart not innocence
could spare;
But thou was't there, beside our
valiant men,
An incarnation—victory to share.

And though thou now art hacked and
red with rust,
Yet from thy scabbard, wouldst thou
flash again,
As lightning wouldst thou dash unto
the dust
The tyrant who would show to thee
a chain!

Yet our posterity will keep thee
bright,
A symbol of the daring heart and hand
Which used thee well for liberty and
right,
And built Fame's altar in our native
land.

1782, at which time they, with many Covenanter families and most of the ministers of the associate church, united and organized the associate Reformed Church. This left the Reformed or Covenanter Church again without a minister, and also weakened them in numbers.

The Revolution settlement of Scottish church affairs in 1688 was made in the spirit of a compromise. For the sake of peace the "killing time" men agreed to arrangements which were sure to make trouble later. At such times few cared to stand stiffly for principle, the new church was Presbyterian, but not thoroughly so. The king was recognized as head of the Church. To the true blue or Covenanter this was a denial of the crown rights of Jesus. They declined to go into the re-established church, small and despised minority though they were, nicknamed society folk, for they organized themselves into worshipping societies and were without a minister for sixteen years. They stoutly denied having withdrawn from the Church and with more reason than they get credit for, and said that the bulk of Scotland had withdrawn.

In 1706 Rev. John McMillen joined the Covenanter Society of Scotland, and for thirty-seven years was their only minister.

The loose compromise with error noted above caused many to secede from this new Presbyterian Church, among them was Rev. Ebenezer Erskine, Rev. Moncrief and others, who in 1733 organized the secession or associate church. This new body differed from the Covenanter Church, in that it limited the mediatorial headship of Christ to the Church that as Mediator He does not govern the nations and nations are not bound to acknowledge Him or His religion. But they believed in the descending obligations of the Scottish Covenants and close communion. They grew rapidly, many of these seceder families emigrated to America and settled in the same regions with the Covenanters in Eastern Pennsylvania. In 1753 Rev. Galletly and Arnot constituted the first associate Presbytery in America. The Associate Church had but two ministers and a small remnant of followers left. After the union in 1782 which formed the Associate Reformed Church they re-organized themselves and grew rapidly. The newly organized Associate Reformed Church also grew very rapidly. It had organized congregations at an early date in Westmeroland County. In 1858 these two churches united and formed the present United Presbyterian Church. To this new organization the Associate Reformed Church contributed two hundred fifty-three ministers, three hundred sixty-seven congregations and thirty-one

thousand members. The Associate Church had two hundred thirty ministers, three hundred congregations and twenty-five thousand members. What was known as the old Seceder Church in New Alexandria, was an Associate Reformed Church. Rev. John Jamison preached here as early as 1792. This congregation was organized in 1805, with Rev. Mongo Dick as pastor.

The Covenanter Church was now greatly reduced in numbers on account of the defection which took place in 1792, which contributed to the organization of the Associate Reformed Church. But God graciously preserved the germs of Covenanterism and the few faithful ones rallied around the old flag and with the heroism of their martyred ancestry, they clung to their blood-bought principles and gathered themselves into praying societies. The Covenanter Church has a mission to fill and a grand object for which to live, or God would not have so tenderly and marvelously preserved her from total extinction, both in Scotland and America. The scattered Covenanters now called loudly for help from their mother country. In 1793 James McKinney came to their assistance, in 1797 Lycentiates John Black, S. B. Wylie and Alexandria McLeaud came to their assistance. In 1798 Rev. McKinney and Gibbson with ruling elders constituted the the Reformed Presbytery of America at Philadelphia which had been disorganized since 1782. The synod of the Reformed Presbyterian Church in America was constituted in Philadelphia May 24, 1809, since then we have been known as the Reformed Presbyterian Church. Previous to 1809 as the Reformed Church.

Early Settlement in Western Pennsylvania.

The enterprising spirit of the Scotch Covenanters led many of them to seek homes at an early day west of the mountains. That part of the country was designated by the peculiar name of the "back woods." It comprehended the territory west of the Alleghenies to an indefinite extent. This region where we dwell in safety and comfort, and enjoyed all the blessings of civilized life was a partially subdued wilderness in which the savage Red Man roamed. Little do we of the present generation know of the privations, hardships and trials which our fathers were called upon to endure. But they were an intelligent, resolute and determined set of men and the women who shared their sufferings and sacrifices were no less worthy. Covenanters were known to have settled west of the Alleghenies before the Revolutionary War. In 1769 Zachias Wilson

and family moved to the forks of the Yough. He was the great-grandfather of Prof. D. B. Wilson. Other families who settled there were Samuel Wylie, Benjamin Brown, John Drennen and others. This historic spot is the neck of land lying between the Monogahela River and where the Youghiogheny enter into it. It was known in the early days as the Forks O Yough. Many a Covenanter sermon was preached there in a sugar tree grove by the pioneer ministers of our church. Here it was where Rev. John Cuthbertson first preached after crossing the mountain in 1779, which was the first Covenanter sermon delivered in the back woods. Here it was that the Reformed Presbytery first met west of the mountains in the year 1800. It was at this Presbytery that Rev. John Black received a call from the scattered Covenanters of the back woods known as the Pittsburgh congregation. At this same place in the year 1802 the first Covenanter Communion west of the Allegheny mountains was held by Rev. John Black, assisted by Rev. S. B. Wylie. It was at this communion that the late Rev. James Milligan connected with the Church when but eighteen years old, having traveled on foot from the home of his brother, John, in Sewickley township, a distance of twenty miles. This was the first opportunity these pious fathers and mothers had of observing the Lord's Supper since coming from the Eastern counties. The eagerness with which the opportunity to enjoy this ordinance was embraced is illustrated in the case of one whom the news had not reached. He was engaged in plowing a field in Butler County, when another who had heard the tidings was on his way to this communion, passed by and called to the man who was plowing, "Are you not going to the communion?" The man at the plow answered, "Where is it?" The reply came, "At the forks of the Yough." The plow was left in the furrow, the horses unhitched and soon the two friends were on their way.

In the year 1806 another communion was held in the same place by Revs. Black and Wylie. John Temple, then but a youth of eighteen, and afterwards one of the first ruling elders of Greensburg and New Alexandria, united with the church at this time. Robert Sprowl, the grandfather of our former pastor, Rev. T. A. Sproull, also attended this communion, having traveled from his home in the vicinity of Freeport. At this communion so many young people presented themselves for admission to the church that it was necessary to parcel them out for examination to committees; each consisting of two elders, among them were Wm. Gormly; Samuel

Wylie, John Anderson, Zachias Wilson and others. Hospitality was used at these communion seasons without grudging. The large number of people who came from the Western Counties had to be entertained. Mr. Samuel Scott alone entertained sixty persons, and others large numbers. Many slept in barns. It was at this communion that Rev. S. B. Wylie preached his sermon on the "Two Sons of Oil," which was afterwards published. Another early place of preaching was in the Sewickley settlement, Westmoreland County on the farm of John Milligan, who settled there in 1780. He belonged to the Associate Reformed Church and was a brother of the late Rev. James Milligan of our church. Under two large sugar trees on his farm many a Covenanter sermon was preached. In the early days of preaching here there was an understanding between the settlers of that vicinity that on Sabbath morning if the hoot of the night owl was heard until late in the forenoon there were Indians in the neighborhood, and there would be no preaching that day. This was one of nature's signs of the presence of the savage Red Man.

As early as the year 1800 and even before, there were quite a number of Covenanter worshipping societies in different parts of this western country. Among them was Canonsburg. Here lived Joseph McFarland, James Roney and Robert George. In the Mifflin Society on the Monongahela was William McElwee, James Tenant and David Love. at Millers Run were the Crows, Millers and Glasgows. In the Pucity district were Samuel Milligan and John Anderson, an elder who was well known and a leader among the Covenanters at that time. In the vicinity of Greensburg was the Temple family, also Robert Brown, an elder well known and highly esteemed in the church; the Dunlap brothers, John, James and Thomas, also Robert Sprowl, the grandfather of our former pastor, Rev. T. A. Sprowl, who settled in the vicinity of Hannastown in 1794. Here he met and married Mary Dunlap of the Greensburg Society and sister of the brothers already mentioned. In 1800 Robert Sprowl with his young bride emigrated through the wilderness of Westmoreland County to the vicinity of what is now Freeport. He leading and she riding a cow which they brought with them. When they reached the end of their journey, he lifted his bride off the cow, kissed her and said, "Can you live here, Mary?" They both sat down on a log and cried. There he purchased a farm and called it the "Brookland Farm." It was from the name of this farm that our Brookland Church received its name. Robert Sprowl and family became members of the Thompsons Run Branch, over which Rev. John Cannon became pastor.

Many of the Covenanter families and individuals after their settlement in the back woods, were lost to our church on account of not living within the bounds of any society and having no regular preaching, they connected with other churches, especially the Associate Reformed and Presbyterian which had organized congregations here at an early date. Prominent among these was William Findley. He with his parents, who were Covenanters, were driven from Scotland on account of persecution. In 1769 they settled on a plantation near Unity Presbyterian Church, Westmoreland County, Pa., this being a Presbyterian settlement they connected with that church. William Findley was one of the most prominent men of his day in this county, and Western Pennsylvania. He was one of the two representatives from this county who assisted in forming the Constitution in 1787, and afterwards he served as an assemblyman, then as Congressman for fourteen years. After the Constitution was formed he wrote a book in its defence. There were many who thought that it granted the people too many liberties and who had no faith in the people governing themselves and that in a short time we would have a reign of monarchy. This book was a reply to and a refutation of S. B. Wylie's sermon on the "Two Sons of Oil," which we have already referred to and which was a presentation of the principles of the Covenanter Church. This sermon had disturbed the political waters of the county at that time. Another Covenanter who left the Church and afterwards became prominent was Samuel Porter. He was born in Scotland of pious parents and even censured once for occasional hearing. He came to America and settled in the vicinity of Congruity, this county. He was persuaded to join the Presbyterian Church. Afterwards he became a minister and in 1790 was installed pastor of the Congruity Presbyterian Church. It might be interesting to some to relate that about this time or in the year 1802 there was a great religious awakening or work of Grace which spread all over Western Pennsylvania. It was generally known as the Falling Work. The ministers of the Presbyterian Church generally participated in it and encouraged it. Rev. Porter at first encouraged it but afterwards discouraged it but it met with much opposition by the Seceder Church and the scattered covenanters. It was pronounced by some to be a gross delusion and a work of the devil. This revival was accompanied by remarkable bodily exercises, tremblings, faintings, fallings. Some would fall down suddenly and lie quiet; some moaning as if in deep distress; some would lose their strength for a time, and then become violently agitated; sometimes their feelings found

expression in passionate outcries. At times those affected would move from one part of the church to the other; the tumult at times would become so great that the minister would be obliged to stop in the middle of his discourse. Many were received into the church and gave all the evidences of a genuine work of grace in the heart, but many went back to their former ways. This was considered a mysterious movement; many able learned and pious divines have shrank from the task of explaining it. Some one had been announced to preach in a Presbyterian Church in Pittsburgh on that subject but did not appear. Rev. John Black was asked to take his place but he declined, but turning to Dr. J. R. Wilson he said, "Here is a man who will." Dr. Wilson consented and after spending 15 minutes in the rear of the church among the tombs he entered the pulpit and announced for his text, "The Scene on Horeb Where God Met Elijah." The Lord was not in the wind; the fire nor the earthquake, but in the still small voice and in a sermon of remarkable power he settled that question in the minds of all his hearers. In the vicinity of New Alexandria or better known in the early days as Dennistons Town, there was an early Covenanter settlement. Hugh Cannon settled near Derry Station in 1787, Saml. Patterson in 1797 settled two miles east of New Alexandria on a farm now owned by his grandson W. J. Patterson David Brown located on a tract of land on the White Thorn Run, three miles northeast of New Alexandria in the year 1800. The condition of the scattered Covenanter families and individuals at this time was indeed trying. Besides the privations of frontier life and perils to which they were continually exposed they were without the public preaching of the Gospel. Their longing desire was that they might have an under-shepherd, one who would visit them in their homes, who would cheer and encourage the living and speak words of comfort and hope to the dying. They made known their wants to the Eastern Reformed Presbytery. The result was that Presbytery appointed a commission to meet at the forks of the Yough on the 4th of Dec. 1800, for the purpose of moderating in a call. This commission consisted of Rev. McKinney, Moderator; Rev. S. B. Wylie, Clerk; and Samuel Hays, elder. This was the First Reformed Presbytery held west of the mountains. Samuel Wylie and John Anderson, elders, representing all the Covenanter Societies and individuals west of the mountains, met with them. After a sermon by the Moderator, the form of a blank call was produced and the electors being called upon in form unanimously gave their votes to Revs. John Black and S. B. Wylie, licentiate as col-

legate pastors. Rev. Wylie declined, Rev. Black accepted. On the 18th of Dec. 1800, Presbytery met in Pittsburgh at which time Rev. John Black was installed pastor over all the Covenanters of Western Pennsylvania, known as the Pittsburgh Congregation, which included New Alexandria and Greensburg. He was to receive the sum of Four Hundred silver dollars the first year of his labors. Rev. Black and family lived on a farm twelve miles east of Pittsburgh in the Thompson's Run Society. In later years he lived in Pittsburgh. The labors of Rev. Black were abundant and arduous. He would leave for a tour of Pastoral Work and be away for several weeks at a time. His journeys were on horse back. He was exposed to fatigue and danger of all kinds, but he was specially fitted for missionary work of this kind as he was of a robust constitution, never succumb to difficulties nor yielded to discouragements. Rev. Black was a great man, a fine scholar, an able and popular preacher. He lived to see quite a number of his preaching stations become organized congregations. Rev. John Black, D. D. was born in Ireland in 1768, came to America in 1797, was married to Elizabeth Watson of Pittsburgh in 1802. They had ten children, three sons became ministers of the Reformed Presbyterian Church, one a doctor and Samuel the gifted, learned and eloquent lawyer. At the division of the church in 1833 Rev. Black became identified with the new light brethren. He died at his residence in Pittsburgh in April, 1849, aged eighty-one years.

Besides the Cannon, Patterson and Brown families already referred to, who settled within the bounds of New Alexandria, was Robert Beatty and family, who came from Ireland in 1826; William Shaw and wife, and his son James and wife, who came from Ireland in 1832. There was also the James Johnston family, the Nevins family, the Purvis family, the Thomas Patterson family, the Elder family, the Dushane family, the Workman family, the Rev. James Milligan family, and others. These all connected with the church prior to 1840. Soon after this many other families connected with New Alexandria—Samuel Jack, the Dornon family, and the Paisley family came from Philadelphia. The New Alexandria congregation grew more rapidly than the Greensburg congregation. A number of the Greensburg families moved to the vicinity of New Alexandria, among them being the Andrew Steele family, who came from Ireland in 1824; Elder John Temple, the Samuel Temple family, Elder Daniel Simpson and family, Deacon John Denholm and family, the Lowry family, the McFarland family, the Lindsey family, the Patchel family, and others. Our fathers considered it a great privilege to have

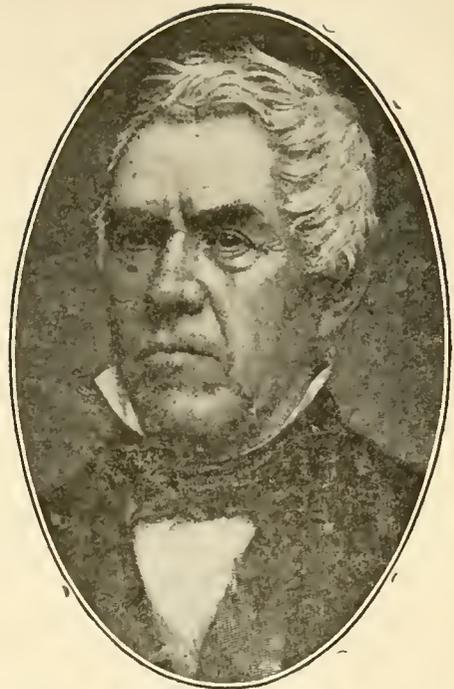
the public preaching of the Word. In those days the preaching consisted in an all-day service. The only means of travel was by foot or horse back. Some of us can now scarcely remain awake during a twenty-minute discourse, but it was quite common in the early days for members, after traveling long distances, to become drowsy. It was the custom then that when any one felt sleepy to stand up until the drowsiness wore away. It is related that on a certain occasion a man arose who had on a new pair of pants of a peculiar color which was attracting the attention of the people. The minister stopped and addressing the man said, "Ye may sot doune nu, they all hae seen your new breeches."

The Societies or Preaching Stations of New Alexandria, Greensburg, Thompson's Run and Puckety, having increased in numbers and desiring more regular preaching, were organized into a congregation in 1810, and was known as the Greensburg congregation. They extended a call to Licentiate John Cannon, which call he accepted, and on September 16, 1816, was ordained and installed their pastor. From the foregoing dates we see that there were three important events that took place in our congregation, more than one hundred years ago. First, the installation of Rev. John Black, over the Pittsburgh congregation, which included New Alexandria, in 1800, over which he had the pastorate charge for sixteen years; of the organization of four of his preaching stations into the Greensburg congregation in 1810, and of the installation of Rev. John Cannon over this congregation September 16, 1816.

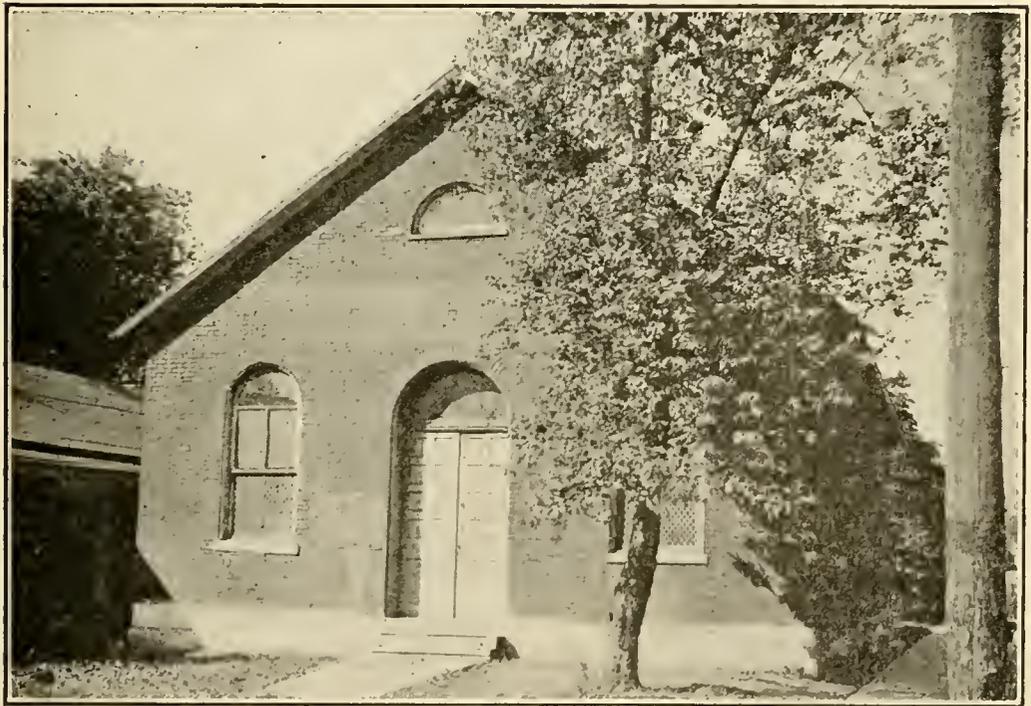
The first ruling Elders of Greensburg were Robert Brown, John Temple and Thomas Gamble. Later there was James Gamble and Daniel Simpson. The Deacons were John Denholm and Dr. William Hunter. The Covenanter Church of Greensburg was built in 1820. The lot for this church was given by Elder Robert Brown. This building is yet in a good state of presentation. This is a historic church. There is perhaps no covenanter church building standing in which so many of the great ministers of our church in the days long gone by preached at one time or another, setting forth our principles and denouncing the evils of the times with great power and eloquence. Here was one of the first anti-slavery Headquarters in the county and continued to be until the Civil War and in the days of Rev. A. M. Milligan a national reorm center. At a communion held in Greensburg, Rev. John Cannon had secured the assistance of Rev. Drs. Wylie, Alexander, McLeod and J. R. Wilson, who were on their way to attend a meeting of synod in Pittsburgh. That



REV. JOHN BLACK



REV. JAS. MILLIGAN



Greensburg Church, erected A. D. 1820.

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communion was long spoken of by the intelligent members of all denominations; also those of no denomination, as remarkable for the array of pulpit power, gospel truth and towering eloquence that was displayed on that occasion. The three doctors were in the zenith of their power and they were the three mighties of that day. On Sabbath each of them served a table and here the climax of the services was reached. Dr. Wylie came first, Dr. McLeod second and Dr. Wilson last. It so happened that but one man sat down at the last table. While the others were consulting in regard to the propriety of administering the communion to but one communicant, and before they could arrest him, Dr. Wilson was at the head of the table and commenced by saying, "The Lord Jesus from all eternity saw this man sitting alone at His table and such a service no one present ever heard. They were borne away on the wings of a mighty imagination to the presence of the Eternal One. They were surrounded by the glories of the Celestial City; they were in company with all the Redeemed. The King Himself was at the head of His table, served by an innumerable company of Angels and the communicants enjoyed visions of God and Heaven." The first Elders elected in New Alexandria were James Shaw and John McClure. In the year 1821 Rev. Cannon was invited to preach at Clarksburg, Indiana County, Pa. This being a promising field he gave up Thompson's Run and Puckety and took the pastoral charge of this congregation in the year 1822. The first Elders of Clarksburg were Robert Henry, Thomas Henry and Moses Thompson. Following these were Alexander Grey, James Oliver, David Gailey, Samuel Henry and Matthew Oliver. The Deacons were David Gailey and Andrew McQueary. The first Covenanter Church in Clarksburg was built in 1831. The second in 1871. The Elders of New Alexandria, Greensburg and Clarksburg would meet together when there was preaching at one of these places, and transact the business of the different branches. It was no uncommon thing for some of the Clarksburg elders to drive to Greensburg, a distance of twenty miles and to return home the same day. It was the case with many of the members of New Alexandria to attend preaching at Greensburg and Clarksburg.

Previous to the year 1810 Rev. John Black's places of preaching at New Alexandria were at the home of Samuel Patterson, east of town, and in an oak grove on the banks of the Loyalhanna Creek in the town. At this time there was no church building of any denomination in New Alexandria. The Associate Reformed Church had a preaching station here at this time, where Rev. John Jamison occasionally preached.

They, together with the Covenanter Society and a few Presbyterian families, who belonged to Old Salem and Congruity in 1810, built a church of logs. This was called the Union Meeting House. Here they worshipped day about, as neither of them had regular preaching. This church was built under the same oaks that Rev. Jamison and Rev. John Black had preached for many years. This is one of the most historic and sacred spots in New Alexandria. Those great oaks, which were there then, and which for long years before had witnessed the Red Man in his pursuit of game or with his murderous tomohawk and bloody scalping knife, seeking the life of some white man. After another hundred years these great oaks are still standing, silent, yet living witnesses of a by-gone age. Here was where our forefathers met to worship God on Sabbath day. How simple their manner of worship, without any form or ceremony, coming from a sincere heart amid the scenes of nature and going up to Nature's God. How the voice of joy and melody would ring through the surrounding forest as the Psalms were sung to Nature's accompaniment—the musical waters of the Loyalhanna. The minister stood beside some tree and told the people the way of life. Here the Sacrament of the Lord's Supper was observed, the communicants seating themselves on log benches around a rudely constructed table, observed Christ's dying command. Surely this resembled the house not made with hands, surely this was none other than the very gate of Heaven. In this old Union Meeting House the Pittsburgh Presbytery met in 1832, during the pastorate of Rev. John Cannon at which time Professor Thomas Sprowl was licensed to preach the gospel. The three congregation, after worshipping in this house for 25 years, had increased in numbers and desired more regular preaching and also houses of their own.

The Presbyterians were organized into a congregation in 1838, at which time their present house of worship was built, and Rev. Adam Torrence became their regular pastor. The old Union Church passed into the hands of the Seceders or later the United Presbyterians, and was used by them until a few years ago, when it was torn down, being almost 100 years old. As has been stated, this house was built in 1810. Rev. Black preached in it until 1816, when Rev. Cannon was installed. He preached in it until 1835, when our first church was built. This was one year before his death. Our first church was built of brick and stood at the west side of our present house of worship. The lot was purchased from Ephraim Robinson for \$40.00. This old church is remembered by some of us. It had two front doors and two isles leading up front,

and also an old-fashioned enclosed pulpit, so high that a small ministers head and shoulders could scarcely be seen. Our fathers and mothers made great sacrifices to erect this church, as money did not circulate freely in those days. This church stood for 35 years, or until 1870, when our present house of worship was built. What hallowed and sacred memories are associated with that old church! Our fathers and mothers were then in their prime, but they now rest from their labors. We, who remember that church were then but children and youth, but years have come and passed away, and golden locks have turned to grey, and the places that know us now shall soon know us no more.

Oh, the old Covenanter Church, where the tall cedar waves,
Its mantle of gloom, or my ancestors graves;
Where my father and mother were long ago laid,
Where the song bird sings in the pine tree shade;

When my time comes to say farewell to the earth,
I would like to return to the scenes of my birth.
Shake off the old husk, leave the world in the lurch;
For heaven must be nigh, the old Covenanter Church.

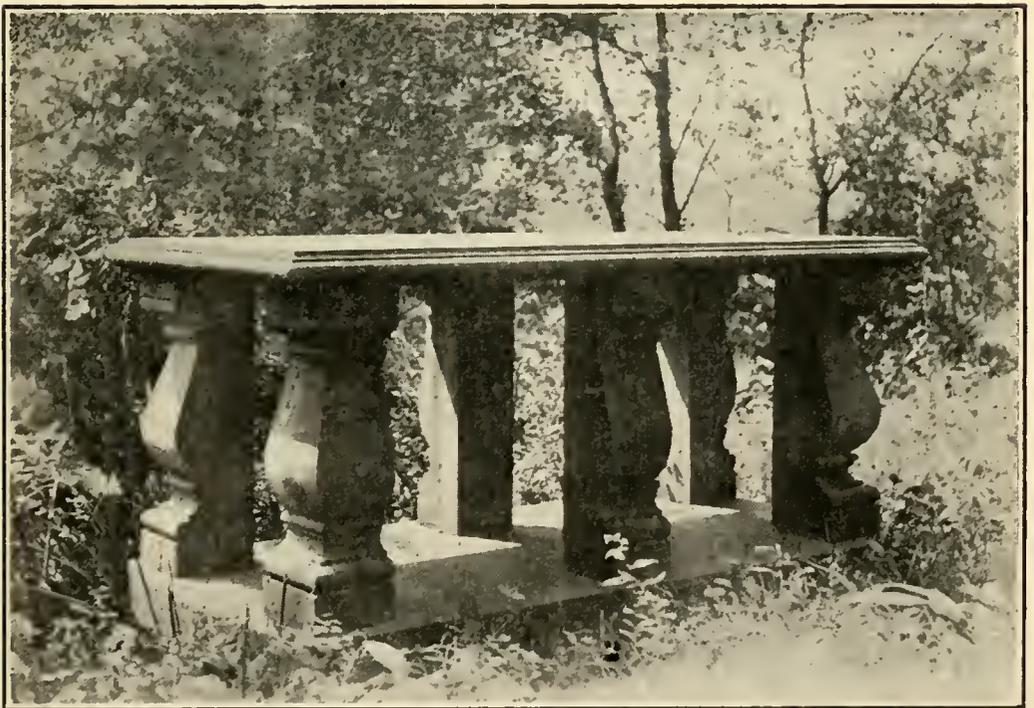
John Cannon was the son of Hugh and Mary Thompson Cannon. He was born in Dungiven, County Londery, Ireland. November 19, 1794. His parents were members of the Presbyterian Church. They emigrated to America in 1797 and settled near Derry Station, Westmoreland Count, Pa. They become dissatisfied with the use of Watses' Psalms in the worship of Gad, and connected with the Associate Reformed Church in New Alexandria, under Rev. John Jamison. After Rev. John Black took charge of the New Alexandria Society in 1800, Hugh Cannon and family occasionally attended his preaching, and shortly afterward connected with the Covenanter Church. Rev. John Cannon was licensed to preach in 1815, and on September 16, 1816, was installed pastor of the four congregations already mentioned. When Rev. Cannon took charge of the New Alexandria congregation there were but few members, but he was instrumental in building up a strong congregation and the seed sown by him in those early years is still bearing fruit, and while God in His providence has permitted four of his former congregations to become extinct, he has graciously spared us to witness our One Hundredth Anniversary, and may we as a congregation be still spared to testify for those great truths and principles which our fathers stood for until this beloved land of ours shall acknowledge its rightful

King and Lord. In 1818 Rev. Cannon married Amanda Brown, daughter of Elder Robert Brown of Greensburg. In 1828 he purchased from John Moore 200 acres of land in Salem Township for \$875.00 where he resided until his death. This farm is now owned by S. C. Patterson. Rev. Cannon had several children. Robert Brown Cannon became a minister; his daughter Amanda was married to our pioneer missionary to Syria, Rev. R. J. Dodds; Matilda married Rev. Josiah Dodds. Two of Rev. Cannon's children are still living, they are Miss Martha and J. R. Cannon, of Iowa. Rev. Cannon was chosen Moderator of the Synod in 1833, the year of the division. This showed the high esteem in which he was held by the church. The cause of this division was that there were many in the church who believed that it was entirely consistent with Reformation principles to exercise all the rights of citizens. Many who had held these views identified themselves with the government by voting, etc. Where Sessions were faithful such persons were subjected to discipline. The whole church was thrown into a state of excitement, the truth to which intelligent Covenanters had pledged themselves were too dear to be yielded without a struggle. True Covenanters began to see how much was at stake and began to prepare for the struggle, which was now unavoidable. This was fully begun at the meeting of Synod in 1832. The next Synod was to meet at Philadelphia in the Cherry Tree Street Church. As the time drew near the interest throughout the church became more and more intensified with reference to its settlement by Synod. Rev. John Cannon in company with Professor Thomas Sprowl, who was then a Licentiate, set out from Blairsville, on Monday morning preceding the time of meeting, traveling by stage coach on the Northern turn pike, and arrived at Philadelphia Wednesday evening at 10 o'clock. On alighting from the coach they were met by Elder Robert Brown, of Greensburg, father-in-law of Rev. Cannon, and the delegate representing his congregation. With a countenance and tone of voice that evidenced deep emotion, he said to them, "Our beloved Church is torn asunder." Elder Brown had been there long enough to know what was going to take place. A memorial prepared by the Elders of Greensburg, New Alexandria and Clarksburg congregations, was sent to the Synod. It contained a plain statement of the position of the Church in regard to the government, and earnestly urged Synod to hold firmly that position.

The committee to which the memorial was referred to highly commended and heartily approved the zeal and the



AMANDA BROWN
Wife of
Rev. John Cannon



Tombstone of Rev. John Cannon

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spirit of faithfulness manifested by the memorialists. Strenuous endeavors were employed to prevent a rupture, but all in vain. Those holding the new views left the Synod and organized a new church and were known as the New Lights.

Rev. John Cannon was a very acceptable preacher, a faithful and loving pastor; kindness, candor and firmness were prominent traits of his character. Such was the esteem in which he was held that his death spread a gloom over the entire neighborhood and church. He was a firm believer in the principles of the Covenanter Church. This accounted for the steadfastness of his members at the time of the division, as only a few made defection. His last public preaching was during a communion season in August 1836. He died at his home February 2, 1836, having preached for almost twenty years. He was buried in the Old Seceder Grave Yard, beside the Log Church in which he had preached for so many years. The place is marked by a horizontal stone slab, that bears the following inscription:

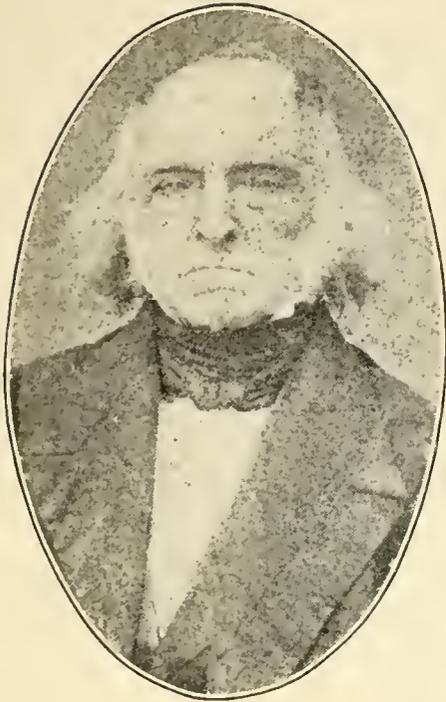
“Sacred to the memory of Rev. John Cannon, who was installed pastor of Greensburg and New Alexandria congregation on September 16, 1816, and who departed this life February 2, 1836. They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever.” The personal appearance of Mr. Cannon was very pleasing. He was of medium size with dark eyes, hair and complexion. His forehead was high and somewhat bald, but by a skillful arrangement of his hair his baldness was tastefully covered so as to give his countenance a youthful appearance.

After the death of Rev. Cannon the United Congregation of New Alexandria, Greensburg and Clarksburg extended a call to Dr. J. R. Wilson, which call he declined. The Theological Seminary, which was located in Philadelphia, had been suspended in 1827 on account of the resignation of S. B. Wylie, was re-organized in 1863, and was to be located in New Alexandria, with J. R. Wilson as professor, but this action was afterwards rescinded.

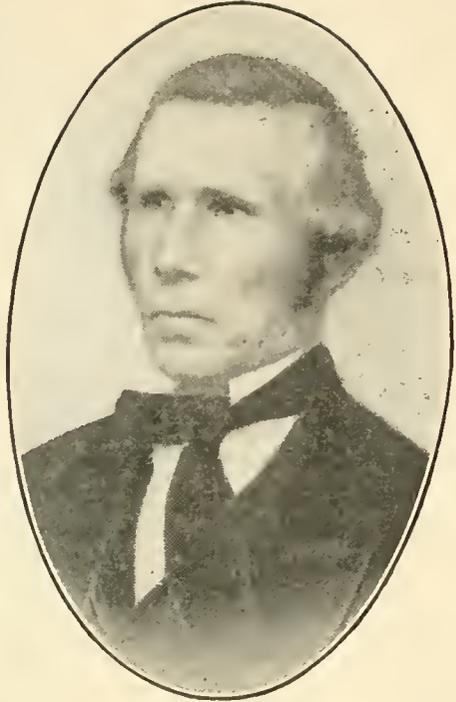
Following this a call was extended to Rev. James Milligan, and on November 23, 1839, was installed pastor. Rev. James Milligan was born in Scotland in 1785 and lived with his parents until his eighteenth birthday. He attended the Academy of Ayr. A sad accident occurred about this time. The students were called upon at times to do military duty. One of the students on his way from the mess room, when summoned for review, had failed to remove some flour from his

coat sleeve. For this offense the reviewing officer ordered him to be beaten with a paddle, which was so severe that he afterwards died. Young James, then and there, resolved that he would never bear arms for or be ruled by King George again and at once made preparations for coming to America. His brother, John, who has already been referred to, who lived in Sewickley, Westmoreland County, was visiting his parents in his native land about this time. On his return to America in 1802, his brother James accompanied him and lived with and worked for him on his farm for two years. While living with his brother he attended the preaching of John Black in the sugar tree grove on his brother's farm. He was then persuaded to join the Covenanter Church, chiefly because of their consistent opposition to slavery; and their insistence on a Christian administration of civil government. He afterwards studied for the ministry and was licensed to preach in 1811. In 1812 he was installed pastor of Coldenham, N. Y. After five years he resigned and was installed pastor of Reygate, Vt., in 1819. In 1839 he resigned after preaching there twenty-two years. From there he removed to the vicinity of New Alexandria where he purchased and lived on a farm adjoining the John M. Elder farm, and November 23, 1839, was installed pastor of New Alexandria, Greensburg and Clarksburg. In 1841 there was a division made. Greensburg and Clarksburg united and called Rev. S. O. Wylie, who was installed May 17, 1843 and November, 1844, he was called to Philadelphia. On May, 15, 1847, Rev. R. B. Cannon was installed pastor of these two congregations, and resigned April 4, 1854. Rev. James Milligan remained pastor of New Alexandria nine years, or until April 16, 1848, when he resigned and accepted a call to Old Bethel, Ill., over which he had charge for five years. He died at the home of his son, James, in South Field, Mich., January 2, 1862, aged seventy-seven years. He is buried in the Covenanter Church Grave Yard at New Alexandria. James Milligan was married to Mary Trumble of Vermont. His children were Rev. A. M. Milligan, Rev. J. C. K. Milligan, Rev. J. S. T. Milligan, and Margaret Ann, who married Prof. J. R. W. Slone. Jas. Milligan was an able minister, a fearless antislavery lecturer. He would not use sugar at meals, claiming that it was a product of the slave. It is related that on one occasion, when dining with a friend, that there was preserves on the table of which he used freely on his bread. His friend remarked: "Mr. Milligan, I think you are very inconsistent." "Why so?" he asked, to which his friend replied, "You say you don't eat sugar, but I see you are very fond of preserves." Mr. Milligan was the first to introduce the office

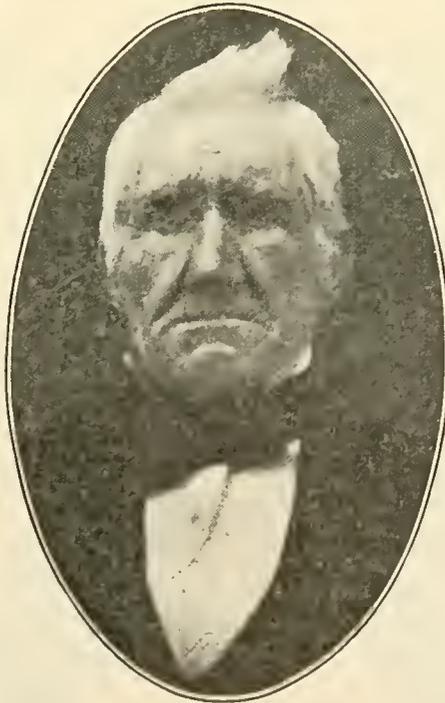
ELDERS



JOHN TEMPLE



JOHN McCLURE



JAMES SHAW
Clerk of Session

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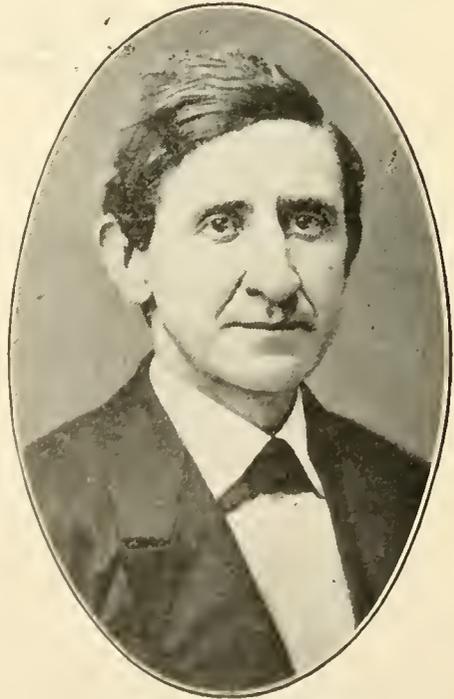
DEACONS



JAMES M. ELDER



SAMUEL PATTERSON



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of deacon and the practice of continuous singing in the Covenanter Church.

Our present session book dates back to 1841, during James Milligan's pastorate. The following is from the first minute prayer by the Moderator: Elders present, John Temple, John McClure and James Shaw. John Patterson, Margey Patterson, John Beatty, James Johnston, David Shaw and Margaret Milligan offered themselves as candidate for communion. In April, 1842 Robert Beattie, Sr., and Samuel Patterson, Sr., were elected as additional elders. On April 5th, 1843, the first board of deacons was elected. They were John Beatty, Robert A. Elder and James Nevins. The following were some of the cases of discipline that came before the Session in the early forties: Elder James Shaw was directed to visit James Stormit and urge him to attend public ordinance; a committee was appointed to wait on Mrs. Dunlap to see why she had not attended Society and Communion. Mr. Crawford Purvis appeared wishing to be restored to church privileges. On motion it was resolved that measures be immediately taken for his restoration. Resolved that Mr. Purvis be publicly rebuked and that the motion go into effect on Fast Day. John Beattie and wife were called to appear before Session for breaking over the good order of the Church in getting married without due proclamation. Mr. Beattie stated he was sorry his brethren were offended at him for the course he had taken in the matter, but was not sorry for anything that he had done in the whole affair, and if his brethren were offended at him he could not help it, but said he would not do so again. The frequency of discipline in those days was not because people were worse than they are now, but because discipline was more strictly enforced. This reminds us of the genealogist who was writing up the family history of a certain man and said to him: "I doubt if you will be pleased with it. Your great-great-grandfather was hanged for murder; your great-grandfather was imprisoned for robbery, your grandfather was tarred and feathered for beating his wife. That's not a very good record, is it?" "I should say it is," replied the other. "It shows the family is getting better with each generation. I'm an improvement on the whole bunch, never been in jail yet. Let me have those records, I am proud of them."

As has been stated a worshipping society or prayer meeting had been organized by the early Covenanter families of New Alexandria. By the year 1840 there were five of these societies within the bounds of the congregation. They were known as the Spance Run, Shaw, McClure, Brown and Town Societies. These were held in the absence of the pastor when

preaching at one of the other branches. This was before there was any organized Sabbath School. It was at these societies that our fathers and mothers, with their children, would assemble on the Sabbath Day to offer praise and thanks to God. The children would recite the Psalms and Catechisms, the older members would discuss a passage of Scripture. The leader would read a chapter in the Confession of Faith.

There was a forenoon and afternoon session. Thus were these old societies conducted, which for sacredness and a manifestation of the spirit's presence, there are scarcely any religious gatherings today that equal them, and the hallowed memories of these gatherings will last with those who attended them throughout eternity. These societies which had been held from the early days, were discontinued when Rev. T. A. Sprowl became pastor, as preaching was more regular.

It is a remarkable fact when we consider the present dearth in the ministry, that from the Shaw Society alone, seven young men entered the Theological Seminary, six of them becoming able and eminent ministers of the gospel. These young men were McCloud Milligan, John Milligan, James Milligan, Thomas Elder, Josiah Johnston, and James Elder, who died while a student. In more recent years D. O. Jack and John McClure entered the ministry.

After the resignation of the Rev. James Milligan, April 16, 1848, on November 23rd, of the same year, his son and successor, Rev. A. M. Milligan, was installed pastor of the New Alexandria congregation. In 1852 the congregation elected three elders, John Beatty, John N. Cannon and Samuel A. Steele; also two deacons, James M. Elder and William Johnston. On October 4, 1853, Rev. A. M. Milligan resigned and on December 8, 1853, was installed pastor of the Third Philadelphia congregation. Greensburg and Clarksburg being without a pastor at this time, on account of the resignation of Rev. R. B. Cannon, united with New Alexandria after a separation of twelve years and recalled Rev. A. M. Milligan who was installed pastor of these three branches on May 6, 1856. Rev. A. M. Milligan was a son of Rev. James and Mary Trumble Milligan; was born in Vermont, April 6, 1822. He was dedicated from birth for the work of the gospel ministry. In 1839 he removed with his parents to the vicinity of New Alexandria, and was licensed to preach April 14, 1847. Rev. A. M. Milligan was twice married, first on June 24, 1847, to Ellen Snodgrass, a daughter of Hon. John Snodgrass of near New Alexandria, and Aug. 24, 1871 to Miss Bell Stewart, of New Alexandria. His children were Anna, Ella,



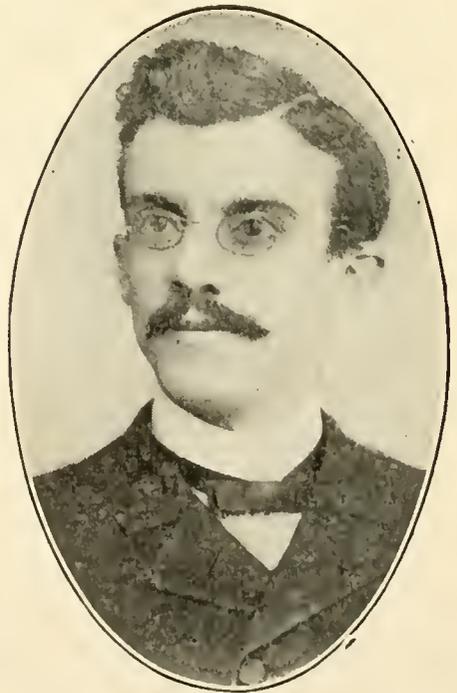
REV. A. M. MILLIGAN



REV. T. A. SPROULL



REV. J. L. PINKERTON



REV. J. W. F. CARLISLE

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Clara, Rachel, McLeod and Ossawatomie Brown, in honor of John Brown of Harper's Ferry.

Rev. A. M. Milligan's pastorate continued for 10 years and covered the dark days and stirring scenes of the Civil War. While pastor at New Alexandria he owned and lived on what was afterwards the Samuel Finney farm, west of town.

In 1858 our present library and books were purchased, \$200.00 having been bequeathed by James Elder for this purpose. On February 2, 1860, Robert Patterson, John M. Elder and J. C. Steele were elected Deacons. On January 20th, 1864, the congregation organized its first missionary society. It was known as the Freedman's Missionary Association. Its object was to minister to the physical, intellectual, moral and spiritual wants of the Freedman, who had been recently emancipated, and who were not only poor and needy, but many lacked the knowledge of the way of salvation. It had its constitution and by-laws. The pastor and people took great interest in it, nearly all belonging to it, both men and women. Such topics were discussed as "What is the Most Effective Means to be Used for the Nation's Reformation," "Should the Freedman be Allowed the Rights of Suffrage?" etc.

Money and clothing were sent to the missions that had been established by the Covenanter Church in Washington, D. C., and in Fernandina, Fla. The association continued until 1869, when it was followed by the organization of the present Ladies' Missionary Society in 1873. Mr. Milligan will be remembered by many as the great abolitionist and anti-slavery lecturer in this part of the country, whose personal magnetism and eloquence were irresistible. He was the busiest man in the county at this time. Besides preaching on Sabbath he travelled and lectured the rest of the week. After a stirring anti-slavery address all kinds of threats would be made by his enemies, and the Southern sympathizers would declare that they would never go to hear him again, but he had such a drawing power and his position was so far in advance of the times that the very next opportunity they had of hearing him they would all be present. When the news reached New Alexandria that Abraham Lincoln had been assassinated it threw a pall over the entire community. Many from the country left their work and came to town, where stores and shops were closed. It was suggested that the people would assemble in the Presbyterian Church, which they filled to overflowing. Mr. Milligan was asked to address the assembly,

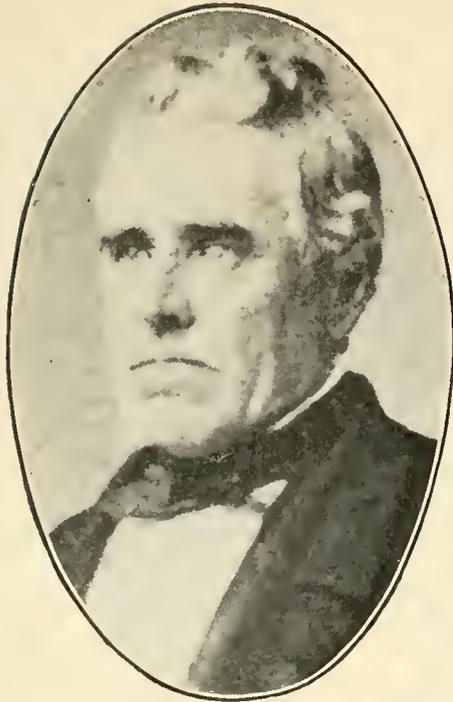
which he did and gave one of the greatest and most stirring addresses of his life.

Another interesting occasion in New Alexandria during the war was when the young men of the vicinity who were being sworn into service at Squire Joseph Cook's office. A great number of people had assembled. Among those who had volunteered were quite a number of Covenanter boys. Quite a confusion arose when they were required to take the prescribed oath of allegiance, which they could not consistently do. About this time Mr. Milligan appeared on the scene and taking in the situation, he elbowed his way into the office and taking the Squire's pen, he drew up a modified oath which they could swear to. The following is a list of the young men of our congregation who responded to their country's call: D. O. Brown, First Lieutenant; Robert Brown, John Brown, Robert R. Beattie, John Beattie, John Hays, Samuel Dornan, Joseph Dornan, R. J. Patterson, Samuel Jack, S. O. Lowry, James Lowry, George Lindsay, Thomas A. Sprowl, Robert Paisley, William Paisley, Isaac Newton DeShane, J. M. DeShane, Alexander Cannon, Andrew Steele, John Patchel, James Monroe, Matthew Denholm, William Workman, Corporal; J. Kenwick Johnston, Cameron Elder, Henry Temple, twenty-eight in all. Three of these are still living, namely: Matthew Denholm, R. R. Beattie and Alexander Cannon. The following is a modified form of oath prepared by the war department at the suggestion of Abraham Lincoln after a committee of our Synod had waited upon him. This committee was informed that previous to this our members were being accepted without an oath. The above oath does not include support of the Constitution and formal incorporation with the government. "I, A. B. do solemnly swear (or affirm) that I will bear true faith and allegiance to the United States of America; that I will serve them honestly and faithfully against all their enemies whatsoever and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to the Rules and Articles of war." Rev. Milligan wrote a consolatory letter to John Brown in 1859 while he was imprisoned in Charleston, West Virginia, which was kindly answered the day before he was hanged, in which he said: "No letter of a great number I have got to cheer me and encourage and advise has given more heart-warming satisfaction or better counsel than your own." After the war Mr. Milligan spent most of his time in traveling, preaching and lecturing in the interests of the nation's reformation. He was a leader in all reforms, especially the National Reform Move-

ment. This association had been formed at Xenia, Ohio, in 1863, whose object and aims were a recognition in the Constitution of Jesus Christ as the nation's King and Lord. On account of Mr. Milligan being so interested in this movement, he thoroughly infused the same spirit into his congregation, which was one of the first in our church to work along this line.

The congregation requested Mr. Milligan to write a few articles on the subject of National Reform and have them published in the Greensburg Herald; also a committee was appointed to attend and urge Synod to take some action with regard to this movement. Thus was Mr. Milligan's time spent while pastor of New Alexandria, Greensburg and Clarksburg congregations and in which he took great delight, although twenty years of his life was spent in battling with the slave power, in what he said was one of the most bitter centers of Southern sentiment in the Northern states. He was surnamed "Nigger Lover," "Abolition Preacher," etc. He was piloried in the newspapers and market houses in the most ridiculous pictures and caricatures. One of the represented him sitting beside a negro wench with his arm around her and in the act of kissing her. Waylaid and pursued by night when returning from a lecture for four miles and only escaped from five men in a wagon and three on horse back, by the speed of his own horse, while stones and clubs were thrown at him. He was burnt in effigy and exposed to infuriated mobs, who dared him at his peril to fulfil appointments to plead for the slave. Rev. A. M. Milligan resigned the pastorate of New Alexandria congregation April 10, 1866, and became pastor of the Eighth Street congregation, Pittsburgh, where he labored for twenty years or until his death, which occurred May 7, 1885. He is buried in the Belleview Cemetery, Allegheny, Pa. His successor at New Alexandria was the much-loved Rev. T. A. Sproull.

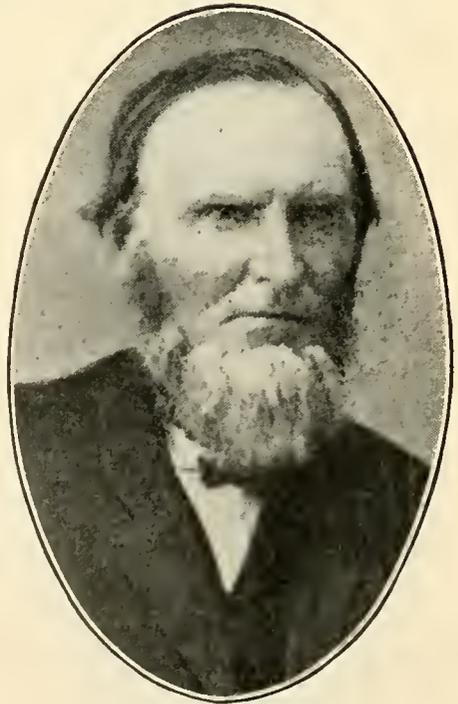
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SAMUEL PATTERSON



JOHN BEATTY
Clerk of Session



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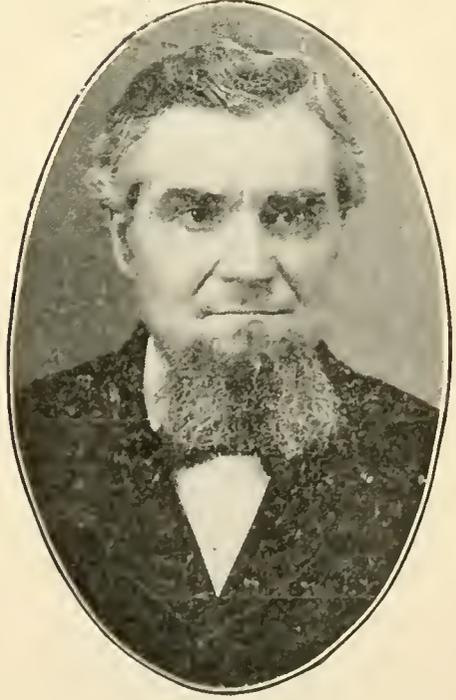
R. J. PATTERSON



W. D. SHAW



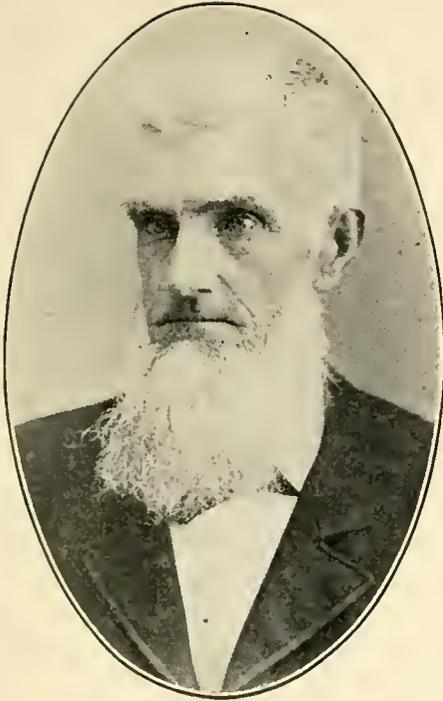
D. O. BROWN



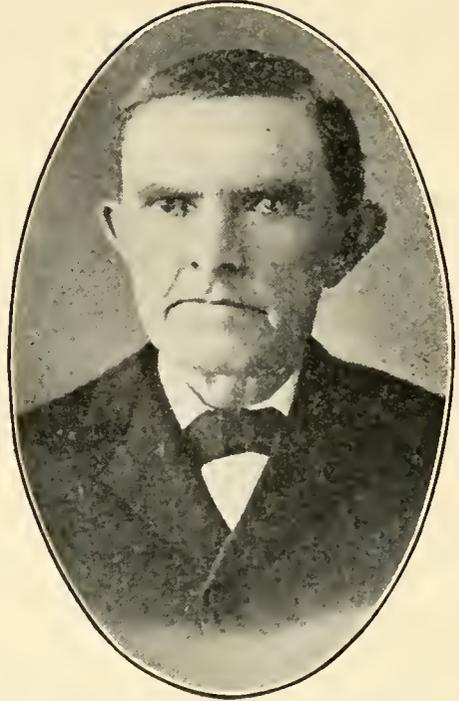
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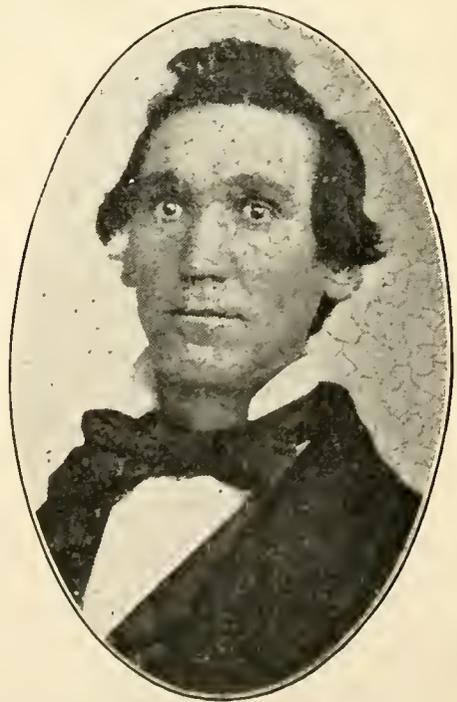
JOHN M. ELDER
Clerk of Session



ROBERT PATTERSON



JOHN C. STEELE



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HISTORY OF CONGREGATION FROM 1868 TO 1916, BY J. OLIVER BEATTY

After the resignation of Rev. A. M. Milligan the congregation being without a pastor, the pulpit was supplied with young men from the Reformed Presbyterian Seminary, of Allegheny, among whom was Rev. T. A. Sproull, to whom a call was extended on March 17, 1868, and accepted. The following account of the ordination and installation of Rev. T. A. Sproull is taken from the diary of Mrs. John M. Elder, who was present that day and the last time she attended church before her death: "One thing of great importance in our congregation was the ordination of Rev. T. A. Sproul. His father, mother and brother were present. Our dear old minister, Mr. Milligan, was there, too, severing as it seemed, the last link that bound him to us. The case was more than an ordinary one. The father of Mr. Sproul setting apart his own son to that great work, the preaching of the Gospel. Mr. Milligan delivering up his old congregation he had been with so long and known so well, into the hand of another, and him to fill the place he had so lately occupied. The scene was very interesting to those engaged in it and to all present. Our young minister felt very sensible the important position he was being placed in. He was ordained and installed on June 17, 1868. The elders at this time were John N. Cannon, John McClure, Samuel Patterson, James Shaw, John Temple and John Beatty. There was a membership of 131 and it would be interesting to give you the names of members, but space does not permit, but would say the list of those who are now living, who were members of the church at that time is small: Matilda Brown, James Denholm, Mary O'Brian, Robert R. Beatty, J. M. Brown, Bella Hart, Martha Patchel, Mary A. Shaw and Martha Cannon. It might be interesting to know that during his pastorate of 10 years 100 children were born into the church. Rev. Sproul was a man of plain, earnest speech, an impressive preacher and enjoyed the respect of all who knew him. Rev. Sproul married Miss Emma Stewart, daughter of Henry Stewart of Pittsburgh, and she is present with us today. It was in the early years of his ministry here that this church building was erected in 1870, and in 1871 the Covenants were renewed and signed in this church.

The first Sabbath School was organized in the church in the spring of 1874. On the 20th of April, 1874, an election of elders took place. J. M. Elder, Robert Beatty, Robert Patterson and J. C. Steele were elected elders, and S. M. Steele, William Worwman and Samuel Patterson were elected deacons. Rev. Sproul took an active part in everything pertaining to the welfare of the town and community. As the new church had encroached on our burial grounds, it having been the custom in early years to have the burial ground on the church lot, it was apparent to all that a new site should be chosen for a burial ground, and Rev. Sproul used his influence to secure the present location of the New Alexandria Union Cemetery. He remained with us until his last illness. His general health and voice gave way about a year and a half before his death. He went to Florida in search of health, the change brought no relief. He died in Gainesville, Fla., April 8, 1878. His body now rests in the New Alexandria Union Cemetery, there to await the resurrection of the just. A beautiful Memorial window was placed in the church to his memory. Then for over five years we were without a pastor, and on October 5, 1879, an election for pastor was held and the Rev. J. C. K. Milligan was chosen, but did not accept, after taking six months to consider. On May 3, 1880, a call was given to Mr. Laird, but was not accepted. On June 22, a call was extended to the Rev. I. M. Foster, but was not accepted. In June, 1881, a call on Rev. J. L. Pinkerton was accepted and we again beheld our teacher going in and out before us. But owing to failing health, he was compelled to resign in 1883. He is living in the State of Wisconsin, having retired from the active work of the ministry. In 1882, R. I. Patterson and W. D. Shaw were elected elders, and D. O. Brown coming from Baltimore, having been an elder there, was with the others installed in 1881. Elder James Shaw was removed by death, after a long and useful life, having been a member of Session for 47 years. On January 20, 1882, Elder John Beatty died, having been an elder for 30 years; clerk of Session for 27 years and a deacon for 10 years. John M. Elder was elected clerk of Session at the death of John Beatty and served 13 years. He was a member of Session for 33 years and a deacon for 15 years. John M. Cannon died in the year 1884 having served as elder for 33 years. On March 12, 1884, an election was held for a pastor, resulting in the choice of Rev. J. W. F. Carlisle, a student in the Allegheny Theological Seminary from Newburgh, New York. He was ordained and installed on June 20, 1884. He was pastor here until 1888, when he resigned to succeed his father as pastor of the First Newburgh Congregation of New

York, where he still labors. How well we all remember him, how sorry we all were to see him go out from us. What great pulpit powers he possessed, and he possessed a magnetism that drew people from far and near to hear him. It was during his pastorate here that our church reached its highest point in membership, and our present Session, considering he had done nothing worthy of death or of bonds, requested his presence here today to deliver the anniversary address, and we are highly favored to have him with us. On July 1, 1889 Robert Patterson, one of our highly esteemed elders came to his death in a strange and mysterious way. While mowing hay, having stepped off the machine, his foot caught in the line and in falling, jerked the team back, crushing him under the machine and when found some time later his body was lifeless. He was a member of Session for 15 years. Rev. A. W. McClurkin served the congregation as pastor for two years. He was installed on March 10, 1889, but owing to his adherence to what was known as the East End Platform, he was compelled to resign October 21, 1892, and is no longer in the ministry of our church.

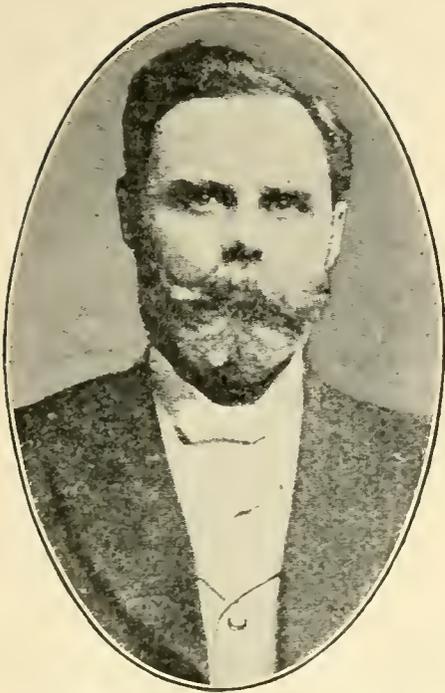
On April 2, 1891, a call was given to H. H. George, but was not accepted. On March 4, 1892, a call in favor of G. M. Robb was accepted, and after two and one-half years he resigned, owing to some trouble in the congregation and is now pastor at Quinter, Kansas. On October 21, 1892, J. B. Patterson, J. R. Steele and S. C. Patterson were elected to the office of elder. In 1895 a call was given J. R. Wylie, but was declined, and on April 2, 1896, a call on J. B. Gimore was not accepted, and on May 18, 1895, a unanimous call on Rev. R. J. Gault was accepted, and he remained faithful with us until a short time before his death, which occurred in August, 1911. He died at Walton, N. Y., and his body rests in the cemetery there to await the Resurrection morning and the commendation of the Master: "Well done, good and faithful servant." Rev. Gault was our pastor for 15 years. His work and labor of love among us is still fresh in our memories. How great and yet how humble and self-sacrificing! How he entered into our joys, as well as our sorrows; He was like a member of the family when sickness and death entered our homes. How sympathetic! What words of comfort! His name shall be held in everlasting remembrance. Loving hands have placed a Memorial window to his memory in the front of the church. It was during his pastorate that our present parsonage was built, costing about \$2,000, and occupied by him till his last illness. On October 21, 1907, J. C. Elder, S. M. Steele, J. M. Brown and William McFarland were elected elders, and W.

T. Jack, W. R. Beatty, James Ewart, and John G. Porter were elected deacons. In 1906, W. D. Shaw died, having been a member of Session for 17 years. On March 16, 1902, a call was given to J. B. Tweed, but was not accepted. October 14, 1912, a call on S. M. Morrow was accepted, but owing to failing health, he resigned after about a year of labor among us. He has since regained his health and is preaching as a supply at present in a New York Presbytery, but was not able to be with us today. On October 21, 1914, a call to the present pastor D. C. Matthews, of Old Bethel, Illinois, was accepted. He was installed on December 29, 1914. Our present Session is composed of John R. Steele, clerk; I. B. Patterson, J. M. Brown, S. C. Patterson, J. C. Elder Wm. McFarland and S. M. Steele, Deacons, W. T. Jack, W. R. Beatty, James Ewart and A. M. McClure, M. P. Shaw and I. E. Steele, trustees.

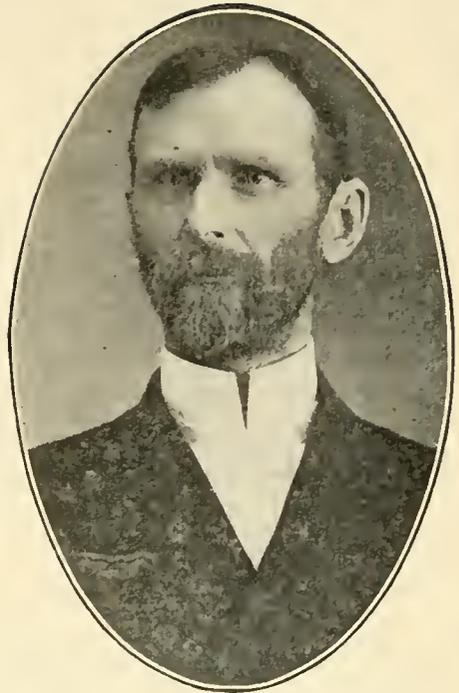
In olden times all churches here used the Psalms in Divine Worship, and it was the custom of the minister to preach with special reference to the communion on the preceding Sabbath. It was called the Preparation Sabbath. The aim was to show the needs of self-examination, to promote it, and also preparation for acceptable communion. The Friday previous was observed as a day of fasting, humiliation and prayer. There was preaching in the forenoon, an interval and preaching in the afternoon, meeting of Session and the rest of the day was spent about the same as the Sabbath Day. Then preaching on Saturday, two sermons; then the distribution of tokens, all members passing in front of the constituted Session and receiving their tokens of admission to the Lord's Table. The token was a piece of lead or other metal about the size of a quarter dollar on which were the letters "R. P. C." and dated back to the days of persecution* They were discontinued a few years ago. A small card was substituted on which the communicants place their names and the date and these are kept for a record. On Sabbath morning there was the explanation of a portion of Psalm. The sermon was especially suited to the occasion. After an interval of twenty minutes the services were resumed. A portion of a Psalm

TOKENS.—The following is a correct representation of the first tokens used by Mr. Cuthbertson. The token was made of lead, of the size of the following cuts, and with raised letters on both sides. On the one side were the letters R. P., which stands for Reformed Presbyterian, and L. S. (which most probably stands for Lord's Supper), and the date, 1752 on the other side.





REV. G. M. ROBB



REV. R. J. GAULT



REV. S. M. MORROW

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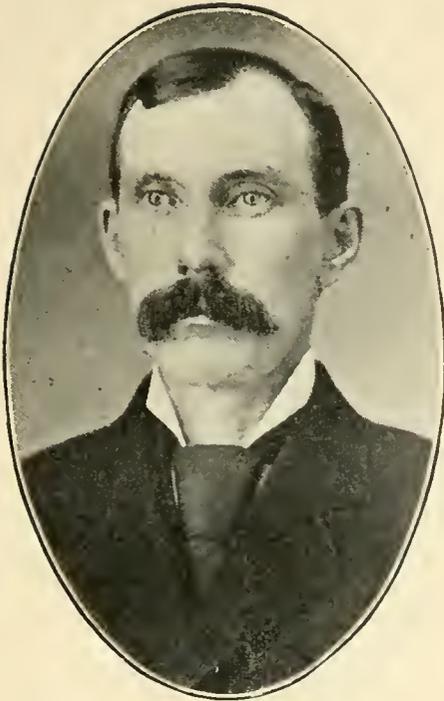
was sung, then the communion service was introduced by reading the Scripture authority followed by an address setting forth the terms of communion, the authority for the ordinance, the qualifications required of those that would worthily partake andr debarring the unworthy. Then an invitation was extended to go forward in the usual ordering part of Psalm 24. Coming in at the right and passing down to the left, an elder receiving the tokens at the foot of the table. Then all being seated, a prayer was offered and the elements passed. After which an address was given and the communicants passed from the table, singing part of the 45th Psalm, others taking their places until all the commuicants had been at the table, and it was no uncommon thing to get home late in the evening, as some had many miles to travel after church. And on Monday the Communion services closed with a stirring sermon. It was during the pastorate of Rev. A. W. McClurkin that the afternoon sermon was discontinued. It was later, in Rev. R. J. Gault's time, resumed as an evening service.

To all who are here today, we say, we start the new century without the hardship, the dangers, the privation and poverty of our fathers. Let your hope be in God; be of good cheer and though former pastors are gone, we have still an under-shepherd, earnest, able and faithful to break the Bread of Life, and though the fathers are gone, many of the children and others are left to take their places. We have great reason to be thankful to God that we have been spared, as an organization so long, and our prayer is that the congregation may be spared to witness for Christ for one hundred years more. This is the church of our fathers. Here they worshipped God, and their bodies sleep close by. As we join in this celebration, how glad we are to greet those from whom we have been separated for years! How the memories of the past come back! The faces and forms and characteristics of those that are gone before us; their deeds, their traits and their tribulations, we recall with gratitude. Let us in our day imitate the fidelity to duty and devotion to the church which animated our fathers that sleep with the generations that are gone, and may the day never come when we shall be so base as to thrust from us and trample under foot that precious heritage of truth and Christian privilege which they secured for us at so great a cost and transmitted o us with dying prayer and benedictions. May we ever esteem the heritage of truth as our most precious possession and recognize our obligation to transmit it unimpaired to those who shall follow after us.

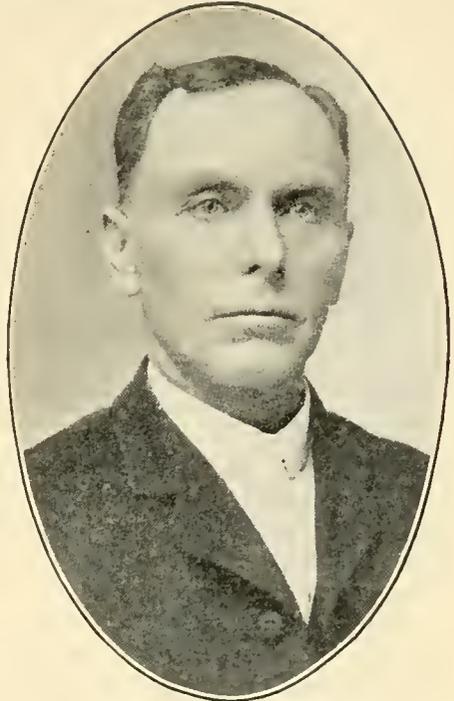
HISTORY OF THE LADIES' MISSIONARY SOCIETY BY MRS. E. S. SPROUL.

Pursuant to an announcement made by the pastor, Rev. T. A. Sproul on Sabbath, July 20, 1873, a number of the ladies of the Reformed Presbyterian Church of New Alexandria met in the church on Wednesday, July 23, for the purpose of organizing a Missionary Society. Dr. Thomas Sproul opened the meeting with prayer. The pastor was called to the chair, and also elected secretary. There were fourteen ladies present, Mrs. Samuel Patterson, Mrs. Samuel Dornan, Mrs. James Nealey, Mrs. Martha Stewart, Mrs. Jane Allsworth, Mrs. Matilda Hice, Mrs. J. H. Steele, Mrs. E. S. Sproul, Mrs. Anna McClure, Miss Martha Cannon, Miss Sarah Cannon, Miss Mary O'Brian, Miss Ella Lindsey, Miss Sarah Shannon. Seven of the above named members have been called home, two have moved out of the bounds of the congregation, leaving five names on the roll of our society, Mrs. S. M. Steele Mrs. A. H. Beatty, Mrs. E. S. Sproul, Miss Mary O'Brian and Mrs. Anna McClure. The object of the society was to cultivate a missionary spirit among its members, to raise funds and disburse them for the advancement of Christ's cause under the different boards of the Reformed Presbyterian Church. A constitution and by-laws were in part adopted. A committee was appointed to prepare and report at the next meeting any additional articles necessary to complete the constitution and by-laws. We are still using the same constitution and by-laws today, with but few changes. Our first officers were: Mrs. E. S. Sproul, President; Mrs. Samuel Patterson, Vice President; Mrs. M. Hice, Secretary; Miss Martha Cannon, Treasurer. The first death in our society was Miss Jane McKelvey, who died in early life, being a member of the congregation, under the care of the Rev. John Cannon. In 1884 the society pieced their first quilt, and sent it to Mrs. Dr. Metheny in Syria. In 1889 a suggestion was made to have a Corresponding Secretary. The constitution was amended accordingly. Miss Viola Elder, now Mrs. John W. Pollins, was elected to the office. Our first special work was the education of a boy in Syria. Up to this date we have contributed money to the following missions: Foreign, Home, Jewish, Chinese, Indian, amounting in all to over \$5,000 dollars. Since the or-

ELDERS
Present Session



J. B. PATTERSON



S. C. PATTERSON



JOHN R. STEELE
Clerk of Session

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ELDERS
Present Session



J. CALVIN ELDER



S. M. STEELE



J. M. BROWN



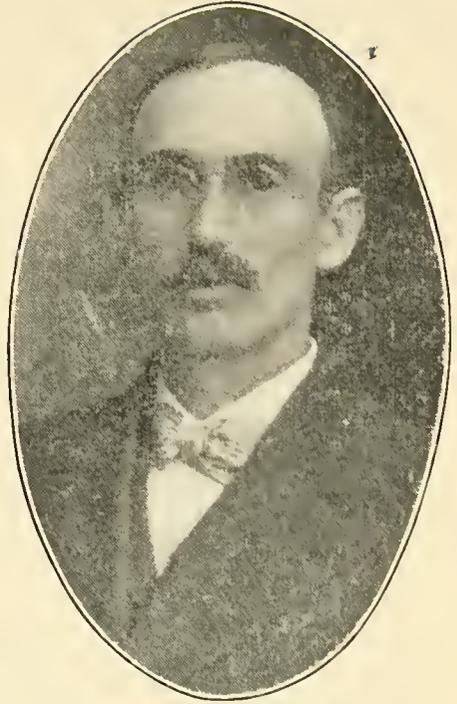
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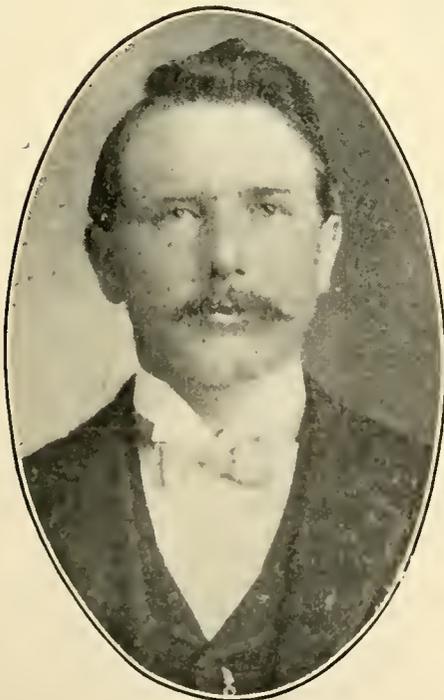
DEACONS



W. T. JACK



JAMES EWART



JOHN G. PORTER



WM. R. BEATTY

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ganization of the Woman's Presbyterial Society we have sent annually one Thankoffering to be used for special purposes. We have sent boxes to the Aged People's Home, boxes of clothing and articles for the Home Mission and barrels to Foreign Missions. We contributed \$25.00 to the Mission Building in Tarus, and sent money to J. S. T. Milligan for the re-building of his church. We have had special days of sewing for the making of quilts, sent to several of our missions, some sold and the money used for our mission work. We made sheets and pillow cases for the home. Sent clothing to Armenian sufferers and had many instructive and interesting articles read while the sewing was in progress. Also supported one aged member of our congregation for three years. We purchased a reclining chair for the use of any invalid members. The ladies furnished the money for the necessary repairs of the parsonage in 1913 and 1914. Miss Lizzie Brown, one of our members, was a teacher in the Southern Mission for five years. Miss Mary Elder and Miss Mary Stewart were our first life members. We have met regularly every month and our meetings have been pleasant and agreeable. We have nine honorary members who furnished us entertainment and refreshments at one of our meetings each year. We have been encouraged and enthused by missionaries and ministers of our own denomination and the Presbyterians who have addressed us at different times, as well as hearty encouragement given us by every one of those ministers who have been our pastors.

In closing our report of the 43 years work, we cannot but feel that our society has had its influences for good in our church. Our meeting together has been of benefit in promoting its social activities as well as its benevolence and have been harmonious and pleasant to us all, and while the amount of our gifts may not have been as large as some of the larger churches, yet in proportion to our members, they have been liberal and we have done what we could. We hope to go forward in coming years to better and more consecrated work if the Lord spares our lives, for we feel that He has been with us and heard our prayers, and given us a blessing on our work and we have His promise to be with us to the end. Have you and I today stood silent as with Christ apart in joy or prayer of life to see by faith His face.

To look, if but a moment, at its grace, and grow by brief companionship more true, more nerved to lead, to dare to do, for Him at any cost, we today found time in thought our hands to lay in His and thus compare His will with ours and wear the impress of His wish, be sure such contact will endure

throughout the day. Will help us walk erect through storm and flood, detect within the hidden life sins dress, its stains. Revive the thought of love of Him again. Steady the step which enever help us see the foot path meant for you and me.

HISTORY OF SABBATH SCHOOL BY S. M. STEELE.

At a meeting of the Session in March, 1874, the advisability of organizing a Sabbath School was considered and on April 12th, 1874, a fully organized Sabbath School with the following officers and teachers was reported: Superintendent, Rev. T. A. Sproul; Assistants, John Cannon, John C. Steele; H. W. Stewart, Secretary; R. A. Dornan, Treasurer. Teachers Anna M. Stewart later rMs. J. W. Sproul; Jennie Craig, Tirzah M. Cannon, later Mrs. J. A. Black; Mrs. T. A. Sproul, Martha Cannon, Kate R. Steele, now Mrs. J. C. Calhoun; J. M. Elder, J. R. Johnston, Samuel Dornan and S. M. Steele. In June of the same year, 1874, a library was purchased for the use of the Sabbath School. During the summer two more classes were organized with S. P. Beatty, and Miss S. J. Cannon, now Mrs. S. M. Steele as teachers. Being a country Sabbath School it was thought impossible to continue during the winter months and on December 7 it closed, to be resumed the first Sabbath of April, 1875. The teachers received their collection that year from their classes for the benefit of the Southern Mission. After tis winter recess the school resumed its work with the same officers and teachers.

During this year the Sabbath School seemed to take on quite a growth and at the close of term 20 teachers with 153 Sabbath School scholars were reported. The collection this year was sent to Freedman's Mission. The year 1876 opened with the same officers and teachers. The most progressive work during this year was the securing of Lesson Helps, as published by "The Christian Statesman," and holding of monthly meetings by teachers and officers for the purpose of studying the best way to prepare for their work. Topics such as "Prayer in Connection With Sabbath School Work," "Duty and Work of Sabbath School Workers," are recorded. This year we held our first Sabbath School picnic.

A Sabbath School convention was held in the Presbyterian Church in which all the Sabbath Schools of town united, also representative members from Sabbath Schools of Greensburg, Saltsburg and Latrobe, our Sabbath School being the originator. In 1877 it was thought the Sabbath School

had grown old and strong enough to endure the cold blasts of winter, no vacation was taken. This year Mrs. Wm. Hice and Miss Jennie Craig were appointed Home Missionaries, securing new scholars and arranging for clothing and feeding the needy.

After four years of uninterrupted pleasure and profit the year 1878 marks one of great changes. In April our beloved pastor and superintendent, Rev. T. A. Sproul, was called to his reward, while the school was left to mourn the loss of its organizer and most efficient leader. This year the United Presbyterians having organized a Sabbath School those of their number who attended our school went as workers into their own new organization.

Each successive year found faithful workers willing and ready to carry on the work until now the school is considered not only a benefit but a necessity to the congregation. Our Sabbath School is now a front line school, having in it five graduates of the teacher training class and also a class of eleven now in training by our pastor. In every line of Sabbath School work our school stands in its place as front line.

Anniversaries have been held since the year 1884. The Scripture, shorter Catechism and Psalms have been given special attention in the Junior and Intermediate classes and Bibles with other good books, have been the rewards given to pupils. With such books for our text books we find as a result one hundred and seventeen Sabbath School pupils have been received into full communion of the congregation. The amount of money given by classes for missions in 1874 was \$41.00, while the amount in 1915 was

In my allotted ten minutes I will try to give you the names of those who have been actively engaged in the work. We have had as Superintendents, Rev. T. A. Sproul, Rev. J. L. Pinkerton, Rev. J. W. F. Carlisle, Rev. A. W. McClurkin, Rev. G. M. Robb, Rev. R. J. Gault, Rev. S. M. Morrow, and Rev. D. C. Matthews. Assistant Superintendents: John N. Cannon, J. C. Steele, John Denholm, J. M. Elder, Robert Patterson, W. D. Shaw, J. B. Patterson, J. M. Brown, R. A. Dornon, S. M. Steele, J. C. Elder, A. M. McClure, Wm. McFarland, W. T. Jack, S. C. Patterson, Jas. Ewert, J. R. Steele, Wm. Porter, Andrew Brown, W. R. Beatty, J. O. Beatty, Elder Steele, Delmer McLure.

Secretaries—H. W. Stewart, R. A. Dornon, S. C. Patterson, J. R. Steele, Maggie Patterson, now Mrs. Moore; J. O. Beatty, J. G. Porter, S. C. Steele, Mary Beatty, Robert Porter, Margaret Porter, Anna M. Beatty, now Mrs. Gibson; Tirzah

Patterson, Laura McLure, Carlisle Beatty, Laura Duffield, Helen Ewert, now Mrs. Jas. McLure; Helen Elder, Martha Beatty, Florence Williams, now Mrs. Dalton; Clara Patterson, now Mrs. Burkhart; Anna O. Beatty, Margaret Beatty, John Patterson.

Treasurers—R. A. Dornon, J. C. Elder, W. R. Beatty, M. P. Shaw, Baird Patterson, Frank Beatty, John McLure, Robert Elder, Walter Porter, George McFarland, S. A. Steele, Robert McLure, Anna Beatty, R. Lloyd Brown.

Librarians—H. W. Stewart, R. A. Dornon, J. C. Elder, A. H. Beatty, J. R. Steele, Theodore Sproul, John A. Steele, S. C. Patterson, M. P. Shaw, Anna Patterson, later Mrs. Miller; Martha Beatty, John McLure, Clara Beatty, Margaret Porter, Carlisle Beatty, Geo. Patterson, James McLure, Clyde Trout, Margaret Beatty, Albert McFarland, Robert McLure, Florence Williams, now Mrs. Dalton; Anna O. Beatty, Amy Crawford, Laura Simmons, Lena Duffield.

Home Department Superintendents—S. C. Patterson, J. C. Elder, S. M. Steele, Mrs. J. O. Beatty, Mrs. Jas. Ewert,

Cradle Roll—Anna Porter, Tirzah Patterson, Mrs. Clawson.

Teachers—While some may be unintentionally omitted the following have served as teachers: Anna Stewart Sproul, Jennie Craig, Martha Cannon, Mrs. E. S. Sproul, Tirzah Cannon Black, Mrs. Kate Steele Calhoun, J. M. Elder, J. R. Johnston, S. P. Beatty, Samuel Dornon, S. M. Steele, J. C. Steele, Mrs. T. C. Steele, John Denholm, Bell Hart, Lizzie Moore, now Mrs. Matthews, Maggie O'Brian, Mrs. S. M. Steele, J. B. Patterson, Jas. Neely, Mrs. J. R. Patterson, Lizzie Brown, Mrs. Hice, Mrs. Lindsey, Ella Lindsey Beatty, Samuel Patterson, Jr., Mary Dornon Pollock, Ella O'Brian Beatty, Mariah Brown, Fannie Dushane, Mary Patterson, Maggie Denholm, Mary Shaw, Mrs. Jack, Mary O'Brian, J. M. Brown, Hallie Elder Patterson, Rachall Pollock Worth, Margaret Jamison, Mrs. Elizabeth McCleland, Mary Brown Donaldson, Mrs. G. M. Robb, Mrs. R. J. Gault, Anna Patterson Miller, Jas. Ewert, Wm. Porter, W. T. Jack, J. C. Elder, J. R. Steele, Mrs. J. R. Steele, Marguerite Steele, Mrs. W. F. Patterson, Tirzah Beatty Fennel, George McFarland, Mrs. D. C. Matthews, Mrs. J. E. Steele, Anna Porter.

Defeat we have not known,
 And our faith is,
 That where the vanguard rest today,
 The rear shall camp tomorrow.

HISTORY OF THE CHOIR, BY J .M. BROWN.

In the Centennial Celebration, the part assigned to me as the choir.

Fortunately I have had, since 1865, 43 years experience in singing in the church and I never yet started a tune but my heart got in some extra bumps.

The Music of the Church deserves special mention as it is by Divine appointment, we are commanded to "Sing unto the Lord all ye hosts," and again "Let the people Praise Thee, O God, let all the people praise Thee"—Psalms 67.3-5.

God has endowed us with the gift of song and he expects us to use our talents to His praise. True, some are better qualified to sing than others, yet all people can sing some.

I realize there is not enough of appreciation shown to those who week after week, year in and year out, give their time and talents to aid the worship of the Church, yet that need not keep you from singing unto the Lord.

In early times Psalm Books being scarce the custom was for the singing clerk to walk up in front of the pulpit (which stood about seven feet high with a half circle front) turn around, face the audience, read two lines then start the tune the people all joining in the singing to the end of the two lines then stop. The leader would then read two more lines, start the tune, the people all joining in the singing as before, and so on to the end of the Psalm. Everybody sang in those days, the leader would often chant the rythm of the tune he read in lining out, as it was called.

Previous to Mr. John Beatty leading I cannot say who lead in the singin. The next leader was Mr. Samuel A. Steele and his brother, John C. Steele. They led the singing alternately. They were splendid singers, especially Samuel, whose voice was fine and clear.

Mr. Samuel A. Steele died in January, 1860. On April 4th, Mr. John C. Steele asked the congregation to be excused from leading the singing.

D. O. Brown was appointed and with his sisters led the singing. At this time lining was discontinued.

October 1st, 1862, D. O. Brown, having joined the army, Session appointed John Beatty, J. C. Steele and J. M. Elder to confer with some of the young men to lead the singing.

The committee reported at next meeting as having secured the services of J. Hindman Steele and Robert E. Brown to lead the singing. R. E. Brown soon after joined the army. Mr. John Cannon and Mr. J. H. Steele in May, 1865, requested J. M. Brown to assist in leading the singing, which he did until October, 1871.

We had just held communion in the new church building, October 22, 1871, when the first choir was organized. At this time Mr. John Cannon insisted we should form a choir, J. Hindman Steele having discontinued leading some time early in 1870.

Eight persons met at the home of Mr. Samuel Dornon. They were Miss Sarah J. Cannon, Miss Mary Dornon, Miss Mary J. Steele, Miss Maria J. Brown, J. B. Patterson, R. A. Dornon, S. M. Steele and J. M. Brown. These eight formed the original choir October 23, 1871. The men took turns in leading the singing. For a while everything went well, but the Matrimonial Bee got busy and, as Paul said "They will marry." Time and again new recruits were put in the choir, but they would not stay "put," except two young men who remain to this day, and I suppose the reason is no one asked them.

Of the original choir, 45 years past to date, 1916, death has called one. Mrs. Mary Dornon Pollock, who died in January, 1916.

In 1908 the present choir under the direction of the Session was organized, but we find the same difficulty exists today. They will marry, for we see in the Nation an advertisement for 6 young ladies to sing in the New Alexandria choir.

In closing I could call on the son of a worthy sire, Mr. John R. Steele, to assist me in giving a practical illustration of how our fathers sang the Psalms, not that we would make light of them, for they played their part and played it well. It is now for those who are on the stage to do their part and leave the stage for others.

On the celebration of our Church Centennial seven of the original choir assembled on the stage 45 years after its organization and sang the 100th Psalm. There was not a hitch or flaw in the voice of any one.

The present choir members are:

J. R. Steele, 1st Leader	Dell McClure
J. C. Elder, 2nd Leader	Arthur McClure
S. M. Steele	Sam'l A. Steele
Marguerite Steele	Annie Porter
Margaret Beatty	Helen Elder
Laura McClure	

HISTORY OF YOUNG PEOPLES' SOCIETY BY MISS MARTHA BEATTY

Prior to 1894 there are no records of any Young People's Society. In April, 1894, a movement by members of the four churches in New Alexandria—Presbyterian, United Presbyterian, Methodist and Reformed Presbyterian—met in the Reformed Presbyterian church. They organized a Young People's Union Prayer Meeting. Mr. John Giffin was president. This union meeting was undenominational. We sang the Bible Songs. We met in the several churches. The meetings were well attended and it was a success. It continued until July, 1895, when the first break came. In May, 1895 Rev. J. W. F. Carlisle was invited to hold our communion at which time he addressed the Union Young People's Prayer Meeting. In his address he said, "I am in favor of every congregation having its own Young People's Christian Endeavor Society. Rev. F. L. Seanour took the "cue" and on July 7, 1895, organized the Presbyterian Christian Endeavor. Soon the other three congregations formed their own Young People's Societies. Our society was much revived in 1896, when Rev. R. J. Gault came among us and continued until the spring of 1911, at which time he was removed by sickness and death.

During the last few years of this society's life several missionary books were studied with Mr. Gault as teacher. We were without a Young People's Society then until January 5, 1913, when the pastor, Rev. S. M. Morrow called the young people together and the present society, the Young People's Covenanter Union was organized. Mr. Morrow had the young people meet once a month for study. We have studied "The Sketches of the Covenanters" by Dr. McFeeters; also "The Principles of the Covenanter Church." This was completed about the time our present pastor, Rev. D. C. Matthews, came among us. We then took up a Teachers' Training course or Normal Bible Study with Rev. Matthews as teacher.

These meetings are held every month at the homes of the members. Our finances have amounted to \$210.00. This was raised (as the saying is) by putting the hand in the pocket. We have never resorted to any other way of raising money. The money has been used for missionary purposes until this year, it has been used largely for Home Mission work.

the latest act being the donating to the congregation of an art window. I speak of this lest some of you might not see it as it is on the stairway that leads to the upper room where our Sabbath evening meetings are held. We have been blessed by not suffering any loss by death, yet we have lost many members in the fortunate way (by marriage.)

We organized with 12 members. Now we have 30. I hope the society will live and grow so that the one who writes for the next centennial will be able to write a much better history than this.

We have purchased a very nice Blue Banner, same as our forefathers used marching to victory.

SUMMARY OF FINANCES OF CONGREGATION BY W. T. JACK

Mr. W. T. Jack, treasurer of the congregation, spoke of the financial work of the congregation. The records of earlier years were not preserved, but such as are obtainable give a very incomplete account, but sufficed to say in the last two years the contributions have amounted to more than \$7,000 dollars, or \$3,500 a year or about \$32 a member.

Letter written in 1859 by Rev. A. M. Milligan to Capt. John Brown while he was in prison in Charleston, Virginia, a short time before he was hanged. Also the reply of Capt. John Brown.

New Alexandria, Westmoreland County, Pa.,
November 24, 1859.

Captain John Brown,

Dear Sir:—Permit a stranger to address you. I am a humble pastor of a congregation of people known as Scotch Covenanters—a people who refuse to incorporate with this government by holding its offices, or by using its elective franchise, on the ground that it fails to perform the duty required of government either to God or man. It neither acknowledges the authority of God nor protects the persons of its subjects, and we do not acknowledge it to be the moral ordinance of God for good to man, to be obeyed for conscience sake.

I do not address you from the expectation that you need any promptings to that fortitude which you have so nobly displayed, and which I doubt not is begotten in your soul by the Spirit of God through a good conscience and a good cause. I have no fears but that your familiarity with the Word of God and the way to the Throne, will fortify your heart against the foul aspersions cast upon your character and motives by purchased presses and parrot pulpits. He that fears God properly need fear no other. Still, I know that the bravest heart may be cheered in the midst of its sore trials by a kindly word from even a stranger, and while you “are surrounded by the bulls of Bashan,” it may be some consolation to you to know that there are some orthodox and earnest Christians who regard you as a martyr to civil liberty, and pray for a large outpouring of the martyr spirit upon you, and feel that in such a cause 'tis glorious to die.

Whatever prudence may whisper in regard to the best course, God requires us to “remember them that are in bonds as bound with them,” Heb. xiii, 3. “Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the

oppressor," Jer. xxii, 3. And the Apostle John declares that "we know that we have passed from death unto life, because we love the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him: 1 John iii, 14, 17. If these are the proper tests of Christianity, I think at least you have no reason to fear a comparison of character, in that respect, with your clerical traducers.

But, my dear sir, you will allow me to urge upon you a rigid inquiry into your motives, to know whether you have taken up the cross for Christ's sake as well as for the sake of his oppressed people. If you have made all the sacrifice for Christ's and his cause's sake, you have the promise of a hundredfold more in the present life, and in the world to come life everlasting. Your character will be a hundredfold more than redeemed, and a hundredfold better legacy will accrue to your family than you could otherwise have left them. I know that your mind is deeply exercised in behalf of the slave, but I would suggest to you another feature of the "irrepressible conflict" on which you may not have bestowed so much thought: God's controversy with this nation for dishonor done to his majesty. This nation, in its Constitution, makes no submission to the King of Kings—pays no regard to the requirements of His law—never mentions his name even in the inauguration oath of its chief magistrate.

God has said He will turn the wicked into hell and all the nations that forget God, Ps. ix, 17. To His Son, the Messiah, He says, "The nation and kingdom that will not serve Thee shall perish: yea, those nations shall be utterly wasted," Isa. lx., 12.

If you must die a witness for the "inalienable rights" of man, I desire that you would also set the seal of your blood to a noble testimony for the supreme authority and outraged majesty of God, and with your expiring breath call upon this guilty nation not only "let God's people go," but also to serve God with fear and kiss His Son, lest He be angry," Ps. ii, 11, 12.

You have been called before judges and it has been "given you what to say and how to speak;" and I pray that when you are called "to witness a good confession before many witnesses," there may be given you dying words that

will scathe and burn in the heart of this great and guilty nation, until their oppression of men and treason against God shall be clean purged out. Noble man! you are highly favored of God—you are raised to a high, commanding eminence, even though it be a scaffold, where every word you utter reaches the farthest corner of the land. Samsonlike, you will slay more Philistines in your death than you ever did or could in a long life; and I pray God that in your dying agony you may have the gratification of feeling the pillars of Dagon's temple crumbling in your grasp. Oh! feel that you are a great actor on a world-wide stage—that you have a most important part to play, and that while you are suffering for God He will take care of you. He sends none a warfare on their own charges. Fear not to die. Look on the scaffold not as a curse but as an honor, since it has been sanctified by Christ. It is no longer “cursed is every one that hangeth on a tree”—that curse was borne by Jesus—but “blessed are they which are persecuted for righteousness' sake, for their is the kingdom of heaven.”

I still entertain the lingering hope, that this nation will not add to its already full cup of crime the blood of your judicial murder; and I pray God “to hear the groaning of the prisoner, and to loose those that are appointed to death.” I wish to be understood as addressing your companions through you. Should this reach you will you gratify me by informing me of that fact? I greatly desire to know more of one in whom I feel so deep an interest.

That you may be safely carried through and “saved from death,” or what is better, “saved in death,” is the prayer of,

Yours for Christ and the slave,

A. M. MILLIGAN.

Charlestown, Jefferson County, Va.,

November 29, 1859.

My Dear Covenanter Friend:—Notwithstanding I now get daily more than three times the number of kind letters I can possibly answer, I cannot deny myself the satisfaction of saying a few words to a stranger, whose feelings and whose judgment so nearly coincide with my own. No letter of a great number I have got to cheer, encourage and advise, me, have given me more heart warming satisfaction or better counsel than your own. I hope to profit by it, and

I am greatly obliged for your visit to my prison. It really seemed to impart new strength to my soul, notwithstanding I was very cheerful before. I trust, dear brother, that God, in infinite grace and mercy for Christ's sake, will "neither leave me nor forsake me," till I have shown His power to this generation, and His strength to every one that is to come."

I would most gladly commune further as we journey on, but I am so near the close of mine that I must break off, however reluctant.

Farewell, my faithful brother in Christ Jesus; farewell.

;

Your friend,
JOHN BROWN.

T H E C O V E N A N T

Sworn and subscribed by the Synod of the Reformed Presbyterian Church at Pittsburgh, Pa., March 27, 1871.

We, Ministers, Elders, Deacons, and Members of the Reformed Presbyterian Church of North America, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the LORD OUR GOD:

I.

That coming into the presence of the Lord God with a deep conviction of His awful majesty and glory, of His omniscience, His purity, His justice and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children the Lord Jesus Christ as he is offered in the Gospel, to be our Saviour, the Holy Spirit to be our Enlightener, Sanctifier and Guide—and God, the Father, to be our everlasting portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship meeting and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all inquiry, and to live soberly, righteously and godily in this present world, commending and encouraging, by our example temperance, charity and godliness.

II.

That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in

substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for his own house, and by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly we abjure and condemn Infidelity, under all its various aspects; Atheism, or the denial of the divine existence; Pantheism, with its denial of the divine personality; Naturalism, with its denial of the divine Providential Government; Spiritualism, with its denial of the Bible redemption; Indifferentism, with its denial of man's responsibility; Formalism, with its denial of the power of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings, its dogma of the Immaculate Conception; its hostility to civil and religious liberty, to the progress of society in civilization and intelligence, and especially its denial, in common with Infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of church government in the Christian Church, we disown and reject all other forms of ecclesiastical polity, as without authority of Scripture, and, as damaging to purity, peace and unity in the household of faith.

We reject all systems of false religion and will worship and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the Church beautified with universal conformity to the law and will of her Divine Head and Lord.

III.

Persuaded that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of man; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things,

we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body until this blessed reformation has been secured.

IV.

That(believing the Church to be one, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.

V.

Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy

Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the Church may be provided with an earnest, self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed.

VI.

Committing ourselves with all our interests to the keeping of Him in whom we have believed; in faithfulness to our own vows, and to the Covenants of our fathers, and to our children whom we desire to lead in the right ways of the Lord; and in love to all mankind, especially the household of faith; in obedience to the commandment of the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances, appointed by Christ in his kingdom; and we will tenderly and charitably, but plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful in all ages, and, most of all, the blessed Master himself, with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the Omniscient God, with unfeigned purpose of paying our vow. All sinister and selfish ends and motives, we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. An dour prayer to God is and shall be, to strengthen us by His Holy Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify His name and honor His truth and cause with such success as will bring salvation to our own souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom with the Father and the Spirit, one God, be glory in the Church throughout all ages, world without end. Amen.

This Declaration of Independence Was Adopted by the Covenanters of Scotland, June 22, 1680, and was affixed to the market cross in Sanquhar by Richard Cameron and others, and for this daring act of rebellion against a despotic government a short time afterwards, he found a martyr's grave.

The Sanquhar Declaration of Independence

"The Declaration and Testimony of the true Presbyterian anti-pelatick, anti-erastian, persecuted party in Scotland, published at Sanquhar, June 22d, 1680.

It is not among the smallest of the Lord's mercies to this poor land, that there have always been some who have given their testimony against every course of defection (that many are guilty of), which is a token for good that he doth not as yet intend to cast us off altogether, but that he will leave a remnant in whom he will be glorious, if they, through his grace, keep themselves clean still, and walk in his way and method, as it has been walked in and owned by him in our predecessors of truly worthy memory, in their carrying on of our noble work of Reformation in the several steps thereof, from popery, prelacy and likewise erastian supremacy, so much usurped by him, (who it is true as far as we know) is descended from the race of our Kings, yet he hath so far deborded (departed) from what he ought to have been, by his perjury and usurpation in church matters, and tyranny in matters civil, as is known by the whole land, that we have just reason to account it one of the Lord's great controversies against us, that we have not disowned him and the men of his practices (whether inferior magistrates or any other), as enemies to our Lord and His Crown, and the true Protestant and Presbyterian interest in these lands, our Lord's espoused bride and church. Therefore, although we be for government and governors, such as the word of God and our covenants allow, yet we for ourselves, and all that will adhere to us, as the representatives of the true Presbyterian church, and Covenanted nation of Scotland, considering the great hazard of lying under such a sin any longer, do, by these presents, disown Charles Stuart, that has been reigning (or rather tyrannizing, as we may say) on the throne of Britain these years bygone, as having any

right, title to, or interest in the said crown of Scotland for government, as forfeited several years since, by his perjury and breach of covenant, both with God and his church, and usurpation of his crown and royal prerogatives therein, and many other breaches in matters ecclesiastic, and by his tyranny and breach of the very leges regnandi in matters civil. For which reason, we declare, that several years since he should have been denuded of being King, ruler, or magistrate, or of having any power to act, or to be obeyed as such. As also we, being under the standard of our Lord Jesus Christ, Captain of Salvation, do declare a war with such a tyrant and usurper, and all the men of his practices, as enemies to our Lord Jesus Christ, and his cause and covenants; and against all such as have strengthened him, sided with, or in any wise acknowledged him in his tyranny, civil or ecclesiastic, yea, against all such as shall strengthen, side with, or anywise acknowledge any other in the like usurpation and tyranny, far more against such as would betray or deliver up our free Reformed Mother Church unto the bondage of Anti-Christ the Pope of Rome. And by this we homologate that testimony given at Rutherglen, 20th May, 1679, and all the faithful testimonies of those who have gone before, also of those who have suffered of late. And we do disclaim that declaration published at Hamilton, June, 1679, chiefly because it takes in the King's interest, which we are several years since loosed from, because of the foresaid reasons, and others, which may after this (if the Lord will) be published. As also, we disown, and by this resent the reception of the Duke of York, that professed papist as repugnant to our principles and vows to the most high God, and as that which is the great, though not alone just reproach of our church and nation. We also by this protest against his succeeding to the crown; and whatever has been done, or any one essaying to do in this land (given to the Lord), in prejudice to our work of Reformation. And to conclude, we hope after this none will blame us for, or offend at our rewarding those that are against us as they have done to us, as the Lord gives opportunity. This is not to exclude any that have declined, if they be willing to give satisfaction according to the degree of their offense.

Given at Sanquhar, June 22, 1680."

Hannastown Declaration of Independence

Declaration of Independence Adopted by the Scotch-Irish Presbyterians and Covenanters at Hannastown, Westmoreland County, Penna., May 16, 1775.

Resolved unanimously, That the Parliament of Great Britain, by several late acts, have declared the inhabitants of Massachusetts Bay to be in rebellion; and the ministry, by endeavoring to enforce these acts, have attempted to reduce the said inhabitants to a more wretched state of slavery than ever before existed in any state or country. Not content with violating their constitutional and chartered privileges, they would strip them of the rights of humanity, exposing lives to the wanton and unpunishable sport of a licentious soldiery and depriving them of the very means of subsistence.

Resolved unanimously, That there is no reason to doubt but the same system of tyranny and oppression will, should it meet with success in Massachusetts Bay, be extended to every other part of America; it is, therefore, become the indispensable duty of every American, of every man who has any public virtue or love of his country, or any bowels for posterity, by every means which God has put in his power, to resist and oppose the execution of it; that for us, we will be ready to oppose it with our lives and fortunes, and the better to enable us to accomplish it, we will immediately form ourselves into a military body, to consist of companies to be made up out of the several townships under the following association, which is declared to be the Association of Westmoreland county.

Possessed with the most unshaken loyalty and fidelity to His Majesty King George the Third, whom we acknowledge to be our lawful and rightful King, and who we wish may long be the beloved sovereign of a free and happy people throughout the whole British Empire; we declare to the world that we do not mean by this association to deviate from the loyalty which we hold it to be our bounden duty to observe; but, animated with the love of liberty; it is no less our duty to maintain and defend our just rights (which with sorrow, we have seen of late wantonly violated in many instances by a wicked ministry and a corrupted Parliament)

and transmit them entire to our posterity, for which purpose we do agree and associate together.

1st. To arm and form ourselves into a regiment or regiments, and choose officers to command us.

2nd. We will with alacrity, endeavor to make ourselves masters of the manual exercise; and such evolutions as shall be necessary to enable us to act in a body with concert; and to that end we will meet at such times and places as shall be appointed, either for the companies or regiment, by the officers commanding each when chosen.

3rd. That should our country be invaded by a foreign enemy, or should troops be sent from Great Britain to enforce the late arbitrary acts of Parliament, we will cheerfully submit to a military discipline, and to the utmost of our power, resist and oppose them, or either of them, and will coincide with any plan that may be formed for the defense of America in general, or Pennsylvania in particular.

4th. That we do not desire any innovation, but only that things may be restored to, and go on in the same way as before the era of the Stamp Act, when Boston grew great and America was happy. As a proof of this disposition, we will quietly submit to the laws by which we have been accustomed to be governed before that period, and will, in our several or associated capacities, be ready when called on to assist the civil magistrates in carrying the same into execution.

5th. That when the British Parliament shall have repealed their late obnoxious statutes, and shall recede from their claim to tax us, and make laws for us in every instance, or when some general plan of union or reconcillation has been formed and accepted by America, this, our association, shall be dissolved; but till then it shall remain in full force; and to the observation of it we bind ourselves by everything dear and sacred amongst men. No licensed murder; no famine introduced by law.

Resolved, That on Wednesday the 24th instant, the township meet to accede to the said association and choose their officers.

Mecklinberg Declaration of Independence

This Declaration of Independence Was Adopted by the
Covenanters of Mecklenberg County, North Carolina,
May 20, 1775.

Resolution—First. That whosoever, directly or indirectly, abets or in any way, form or manner countenances the invasion of our rights as attempted by the parliament of Great Britain is an enemy of his country, to America and the rights of man.

Resolved—Second. That we citizens of Mecklenburg county do hereby dissolve the political bonds which have connected us with the mother country and absolve ourselves from an allegiance to the British crown, abjuring all political connection with a nation that has wantonly trampled upon our rights and liberties and inhumanely shed the innocent blood of Americans at Lexington.

Resolved—Third. That we do hereby declare ourselves a free and independent people, are, and of right ought to be, a sovereign and self-governing people, under the power of God and the general congress; to the maintenance of which independence we solemnly pledge each other our mutual co-operation, our fortunes and our most sacred honor.

Resolved—Fourth. That we hereby ordain and adopt, as rules of conduct, all and each of our former laws, and the crown of Great Britain cannot be considered hereafter as holding any rights, privileges or immunities among us.

Resolved—Fifth. That all officers, both civil and military, be entitled to exercise the same powers and authorities as heretofore; that every member of this delegation shall henceforth be a civil officer and exercise the powers of a justice of the peace, issue process and determine controversies according to law, preserve peace, union and harmony in the county and use every exertion to spread the love of liberty and of country until a more general and better organized system of government be established.

Resolved—Sixth. That a copy of these resolutions be transmitted by express to the president of the Continental congress assembled in Philadelphia, to be laid before that body.

Names of members of Greensburg, New Alexandria Congregation during Rev. John Cannon's pastorate.

Robert Alexander	Wm. Dunlap
Jane Alexander	Eleanor Dunlap
Natthaniel Alexander	Mary Dunlap
Mary Alexander	Anna Dunlap
Robert Beatty Sr.	Margaret Dunlap
Mrs. Robert Beatty	Jashia Dushane
Jane Beatty	Mrs. Dushane
Eliza Beatty	James Dickey
Nancy Beatty	John Denholm
Mariah Beatty	Mrs. Denholm
John Beatty	James Fletcher
Joniah Beatty Sr.	Thomas Gemmill
Mrs. Joniah Beatty	Mrs. Gemmill
Elder Robert Brown	James Gemmill
Mrs. Brown	Mrs. Gemmill
Martha Brown	John Gemmill
Labina Brown	Mrs. Nancy Guthrey
Wm. Brown	Sarah Graham
David Brown	James Humphery
Mrs. Brown	Elizabeth Humphery
Thomas Brown	Mrs. Hunter
Mrs. J. C. Brown	James Johnston Sr.
David Brown Jr.	Mrs. Johnston
Mrs. Brown	Jane Johnston
James Brown Sr.	Mary Johnston
Mrs. Brown	Henry KirkPatrick
Margaret Brown	Mrs. Margaret Lemon
Catherine Brown	Robert Lowry
Betsy Brown	Mrs. Lowry
Mrs. Samuel Boyd	Elizabeth Leslie
Hugh Cannon	John Laughry
Father of Pastor	Jane Laughry
Mrs. Cannon	Wm. Morrison
Mrs. Rev. John Cannon	Mrs. Elizabeth Morrison
R. B. Cannon	Robert McMahan
J. R. Cannon	Mrs. McMahan
Jemima Cannon	De Archibald McLosky
Amanda Cannon	John McLure
Martha Cannon	Mrs. McLure
Matilda Cannon	John McLosky
Anna Crawford	Mrs. McLosky
Alexander Cannon Sr.	David Milligan
Mrs. Sarah Cannon	Mrs. Milligan
Alexander Cannon Jr.	George McLeland
Mrs. Mariah Cannon	Jane McKelvey
James Duncan	Catherine McGahey
Mrs. Duncan	James Miller
Robert Duncan	Mrs. Miller
	Francis McKee

Catherine McKee	Mrs. Patterson
Robert McKnight	Catharine Patterson
Mrs. McKnight	Martha Patterson
Matthew McFarland	Nancy Patterson
Mrs. McFarland	Mary Patterson
Eliza Nicholas	Margaret Patterson
Wm. Nevins	Sarah Patterson
Mrs. Nevins	Rosanna Patterson
John Nevins	John Rainey
Miss Nevins	Mrs. Rainey
James Nevins	Martha Rainey
Mrs. Nevins	Sarah Rainey
George Patchell	Mary Rainey
Mrs. Patchell	Andrew Steele
George Patchell	Mrs. Rosanna Steele
Mrs. Patchell	James Simpson
Wm. Purves	Elder Daniel Simpson
Mrs. Purves	Mrs. Simpson
Jane Purves	William Shaw, Sr.
Sarah Purves	Mrs. Shaw
Isabell Purves	Elder James Shaw
James Purves	Mrs. Shaw
Joseph Purves	Letitia and Martha Shearer
Crawford Purves	James Thompson
Mrs. Purves	Mrs. Thompson
Samuel Patterson	William Thompson
Mrs. Patterson	John Wallace
Andrew Patterson	James Wallace
John Patterson	Jane White
Robert Patterson	Elder John Temple
Elder Samuel Patterson	Samuel Temple
Mrs. Patterson	Mrs. Temple
James Patterson, Sr.	

Names of those who belonged to New Alexandria Congregation from 1840 to Centennial year 1916.

Thomas Armour	Ralph Beatty
Mrs. Alsworth	Josiah Beatty
Thomas Allen	Mrs. Josiah Beatty
Mrs. Thomas Allen	S. P. Beatty
Elder John Beatty	R. R. Beatty
Mrs. John Beatty	Robert Beatty Sr.
Alex. H. Beatty	Mrs. Robert Beatty
Mrs. Alex Beatty	Isabell Beatty
J. Oliver Beatty	Josiah Beatty, Jr.
Mrs. J. O. Beatty	Eliza Beatty
Elder Robert Beatty	Jane Beatty
Mrs. Robert Beatty	Mrs. J. A. Beatty
R. C. Beatty	Mary Beatty
Lizzie Beatty	Frank Beatty
Martha Beatty	Clara Beatty
Anna Beatty	Carlisle Baetty
James Beatty	Tirzah Beatty
Wm. R. Beatty	Anna Beatty
Mrs. Wm. Beatty	Margaret Beatty
Lena Beatty	Thomas Brown

Mrs. Nancy Beatty Brown	James Denholm
Mrs. Sarah Patterson Brown	John Denholm
Martha Brown	George Denholm
Sarah Brown	McLeod Denholm
Margaret E. Brown	Thomas Denholm
Nancy Brown	Samuel Denholm
Mary Brown	Renvick Denholm
D. O. Brown	Samuel Dornan
Mrs. D. O. Brown	Mrs. Dornan
Mary Brown	Jane Dornan
David Brown Sr.	Mary Dornan
Mrs. David Brown	McLeod Dornan
Robert E. Brown	Robert A. Dornan
Matilda Brown	Mrs. Robert Dornan
Emeline Brown	Joshua Dushane
John Brown	Mrs. Dushane
James M. Brown	Fannie Dushane
Mariah Brown	Nancy Dushane
Lizzie Brown	Jane Dushane
Mary Brown	Mary Dushane
Andrew Brown	I. N. Dushane
James Brown Sr.	George Dermond
Mrs. James Brown	Mrs. Dermond
Wm. Brown	Luster Duffield
Howard Brown	Mrs. Duffield
Anna Brown	Mrs. Rebecca Duffield
Ida Brown	Lena Duffield
Loyd Brown	Laura Duffield
Mrs. Loyd Brown	Thomas Elder, Sr.
Daniel Bollinger	Mrs. Thomas Elder
Mrs. Bollinger	Harriet Eliza Elder
Anna Baker	James M. Elder
Mrs. Alexander Cannon Sr.	Robert A. Elder
James Cannon	Mrs. Robert A. Elder
Martha Cannon	Violet Elder
Elizabeth Cannon	Thomas M. Elder
Elder John N. Cannon	Mrs. Thomas Elder
Mrs. J. N. Cannon	John M. Elder
Sadie J. Cannon	Mrs. John Elder
Terzah M. Cannon	Tirzah M. Elder
Violet M. Cannon	Viola Elder
Mrs. Mariah Cannon	Hallie C. Elder
Martha Cannon	J. Calvin Elder
Alex Cannon	Mrs. Calvin Elder
W. N. Clawson	M. Helen Elder
Mrs. Clawson	John Knox Elder
Jane Cogan	Robert B. Elder
Sarah Connor	Mrs. Robert Elder
David Carnahan	James Ewart
Daniel Chow	Mrs. James Ewart
Mrs. Anna Chow	Helen Ewart
Thomas Cowie	Daniel Ewer
Mrs. Cowie	Mrs. Ewer
Archibald Cowie	Mrs. Bessie Fetters
John Denholm	George Fetters
Mrs. Denholm	William Fletcher
Mathew Denholm	Jane Fletcher
Margaret Denholm	Hannah Fulton

Ida Fink
 Mrs. Lizzie Felton
 Mary S. Gemmil
 Agnes Gemmil
 Anna E. Gemmil
 John Gibson
 Mrs. Gibson
 Mary Gibson
 Maggie Gibson
 McKnight Gibson
 Samuel Gibson
 Mrs. Samuel Gibson
 James B. Gibson
 Elizabeth Godfrey
 Mrs. Rev. R. J. Gault
 David Gaily
 Mrs. David Gaily
 William Hellman
 Mrs. Hellman
 Dr. William Hunter
 Mrs. Hunter
 Lizzie Hunter
 Bella Hart
 Mrs. M. Hice
 William Hice
 Mrs. William Hice
 Emma Hollman
 Emma Hartman
 Henry Hess
 Mrs. Hess
 Harry Hickman
 Josiah Johnston
 Mrs. Johnston
 Robert Johnston
 Mrs. Johnston
 Richard Johnston
 Mrs. Johnston
 John Johnston
 Elizabeth Johnston
 William Deacon Johnston
 J. Renwick Johnston
 Mrs. Johnston
 Ella Johnston
 Samuel Jack
 Mrs. Jack
 Dr. J. R. Jack
 D. O. Jack
 Anna Jack
 William Jack
 Mrs. William Jack
 Margaret Jamison
 Timothy Jennings
 Mrs. Jennings
 Robert Lowry
 Mrs. Lowry
 Martha Lowry
 Margaret Lowry
 Matilda Lowry
 Aggie Lowry
 Lizzie Lowry
 George Lindsay
 Mrs. Jane Lindsay
 Ella Lindsay
 Mary J. Lindsay
 Theressa Lindsay
 Oliver Lyons
 Mrs. Lyons
 Laura Lyons
 Emma Love
 Laura Love
 Mrs. Obadiah Love
 Mrs. Robert Love
 Frank Mellon
 Catherine McKee
 Anna Murphy
 Rev. A. M. Manson
 Mrs. Ella Milligan
 Mrs. Bella Milligan
 J. C. K. Milligan
 J. S. T. Milligan
 Margaret Milligan
 Boyd McCollaugh
 John McLure
 Mrs. McLure
 William McLure
 McLeod McLure
 Mrs. McLure
 John McLure
 Dell McLure
 Laura McLure
 James McLure
 Mrs. James McLure
 Robert McLure
 Arthur McLure
 Florence McLure
 Mathew McFarland
 Mrs. McFarland
 James McFarland
 Mrs. McFarland
 Robert McFarland
 George McFarland, Sr.
 John McFarland
 Knox McFarland
 William McFarland
 Mrs. William McFarland
 George McFarland, Jr.
 Albert McFarland
 Mrs. McKinstry
 Maud McKinstry
 William McConnell
 Mary McDowell
 David McKnight
 Mrs. McKnight
 Robert McKnight
 Jane McMillen
 James Miller

Mrs. Miller	Maggie Patterson
James Munroe	Elder Samuel C. Patterson
Mrs. Munroe	Mrs. Patterson
Bessie Munroe	Robert Patterson
Catherine Munroe	Clara Patterson
Osseola Munroe	George Patterson
Mrs. Rev. A. W. McClurkin	John Patterson
Brown Munroe	Glen Patterson
Mrs. Brown Munroe	Joseph Patterson
Thomas Mcayéal	W. Steele Patterson
Mrs. Mcayéal	Mrs. Steele Patterson
Samuel Mcayéal	James Patterson
Mrs. Elizabeth Mcayéal	Mrs. Susan Patterson
Jane McKelvey	Mary Patterson
Mrs. McClelland	Anna Patterson
Mrs. Rev. J. J. Clerkan	Andrew Patterson
James Moffat, Sr.	Martha Patterson
Mrs. Moffat	Margaret Patterson
James Moffat, Jr.	Elder R. J. Patterson
John Moffat	Mrs. Patterson
Mrs. Moffat	Elmer Patterson
Henrietta Moffat	Mary Patterson
Ellen Moffat	Anna Patterson
George Moffat	Tirzah Patterson
Mrs. Moffat	J. Baird Patterson
Mrs. Rev. D. C. Mathews	Mrs. Hallie Patterson
John Nevins	Mrs. Jennie Patterson
Mrs. Nevins	T. Spreull Patterson
James Nevins	Mrs. Sproull Patterson
Mrs. James Nevins	Mrs. Martha Patchell
Cameron Nevins	Lizzie Patchell
Hannah Nevins	Maggie J. Patterson
James Neely	Mrs. Jane Pollick
Mrs. Neely	W. C. Pollick
Miriam Nity	Rachel Pollick
Jeremiah O'Brian	Mrs. Mary Pollick
Mrs. O'Brian	Mrs. Peters
Mary O'Brian	Robert Porter, Sr.
Anna O'Brian	Robert Porter, Jr.
J. Ella O'Brian	Alice Porter,
Margaret O'Brian	Deacon John Porter, Jr.
Harriet O'Brian	Mrs. Porter
Robert Paisley	Maggie Porter
Mrs. Paisley	William Porter
William Paisley	Mrs. Porter
James Patterson, Sr.	Annie Porter
Mrs. Jane Thompson Patterson	Lizzie Porter
Mrs. Jane Barnett Patterson	Margaret Porter
Myrtilla Patterson	Walter Porter
Lavina Patterson	Robert Porter, Jr.
James B. Patterson	Mrs. Robert Porter
Rebecca Patterson	John Porter, Jr.
John Patterson	Mrs. John Porter
Mrs. John Patterson	Elizabeth Fugh
Deacon Samuel Patterson	Ada Rumbaugh
William J. Patterson	Minnie Reed
Elder Robert Patterson	Mrs. Rev. G. M. Robb
Mrs. Robert Patterson	Elder James Shaw

Mrs. Shaw	Mrs. McLeod Steele
Rebecca Shaw	Samuel C. Steele
Jane Shaw	Mrs. William Steel
Mary Shaw	Mamie Steel
Isabell Shaw	Eliza Steel
Rob. D. J. Shaw	Aggie Steel
Mrs. Shaw	Ella Steel
Elder William D. Shaw	Maggie Steel
Mrs. Shaw	Ciara Steel
James Shaw	Sarah Steel
Mack Shaw	Etta Steel
Mrs. Mack Shaw	Elder John R. Steele
Ewing Shaw	Mrs. J. R. Steele
Samuel Shaw	Margaret Steele
Mrs. Shaw	Samuel Steele
Steele Shaw	Henry Seanor
John Shaw	Mrs. Seanor
Mrs. John Shaw	Thomas A. Seanor
William Shaw	Henry Stewart
Mrs. Shaw	Mrs. Stewart
Hugh Simpson	William M. Stewart
Elder Daniel Simpson	Anna Stewart
Mrs. Simpson	H. Wilson Stewart
Anna Simpson	Mrs. Stewart
Nancy Simpson	Thomas Stewart
Jane Simpson	Mrs. Sarah V. Stewart
John Simpson	George Stewart
Mrs. Simpson	Lavina Stewart
Fannie Simpson	J. D. Sproull
Alice Simpson	Mrs. Sproull
Lottie Simpson	Maggie Sproull
Helen Sleigh	J. C. Sproull
Edward Sleigh	Jennie Sproull
Laura Simons	Thomas Sporuli
Andrew Steele, Sr.	J. C. Sporull
Mrs. Rosanna Steele	Wylie Sproull
Martha Steele	Rosanna Sproull
Elizabeth Steele	Susanna Sproull
Andrew Steele, Jr.	Theodore Sproull
Mrs. Steele	Mrs. Reb. J. A. Sproull
Elder John C. Steele	Sarah Shannon
Mrs. Elizabeth Steele	Andrew Stormit
Mrs. Margaret Steele	Mrs. Stormit
Cameron Steele	Nathaniel Stormit
John A. Steele	Elder John Temple
Anna Steele	Samuel Temple
Jennie Steele	Mrs. Temple
Emma Steele	Nancy Temple
J. Hindman Steele	Mary M. Temple
Mrs. Steele	Carrie Temple
Joseph Steele	John R. Taylor
Mrs. Steele	Isabell Turner
Elder Samuel A. Steele	Clyde Trout
Mrs. Jane Steele	John Trumble
Mrs. Elizabeth Steele	Mrs. Trumble
Catherine Steele	Charles Wilson, Sr.
Mary J. Steele	Mrs. Wilson
Elder McLeod Steele	John C. Wilson

Anna Wilson
 Charles Wilson, Sr.
 Mrs. Wilson
 Robert Wilson
 Tillie Wilson
 Maggie Wilson
 Dolly Wilson
 Lewis Wilson

..Mrs. Walton
 John Walton
 Mrs. Mary Walker
 William Workman, Sr.
 William Workman, Jr.
 Mrs. Workman
 Sarah Workman

Names of members at time of Centennial.

Mrs. J. A. Beattie
 Mary Beattie
 Frank N. Beattie
 J. Carlyle Beattie
 Ann O. Beattie
 Margaret E. Beattie
 A. H. Beatty
 Mrs. A. H. Beatty
 Josiah Beattie
 Mrs. Mary Beattie
 Martha C. Beattie
 R. C. Beattie
 J. O. Beatty
 Mrs. J. O. Beatty
 W. R. Beattie
 Mrs. W. R. Beattie
 Lena May Beattie
 Ralph Beatty
 J. M. Brown
 Andrew C. Brown
 Maria Brown
 R. Lloyd Brown
 Mrs. Lloyd Brown
 W. N. Clawson
 Mrs. W. N. Clawson
 S. L. Duffield
 Mrs. S. L. Duffield
 Laura Duffield
 Lena Duffield
 J. C. Elder
 Mrs. J. C. Elder
 Helen Elder
 Knox Elder
 Robert Elder
 Mrs. Sarah G. Elder
 James Ewart
 Mrs. James Ewart
 Florence Williams
 Mrs. Bessie Fetters
 George J. Fetters
 Belle Hart
 Mrs. Sara A. Love
 William J. McClure
 W. T. Jack
 Mrs. W. T. Jack
 Dr. J. R. Jack

T. Brown Munroe
 Mrs. T. B. Munroe
 Mrs. Martha Patchel
 Tirzah E. Patterson
 William McFarland
 Mrs. William McFarland
 John McFarland
 George W. McFarland
 Albert R. McFarland
 A. M. McClure
 Mrs. A. M. McClure
 John McClure
 Delmon W. McClure
 Robert McClure
 Arthur R. McClure
 Laura McClure
 Florence McClure
 James C. McClure
 Mrs. Helen E. McClure
 James Moffat
 Mrs. D. C. Mathews
 Mary J. O'Brian
 Margaret C. O'Brian
 J. B. Patterson
 T. Sproull Patterson
 Mrs. T. S. Patterson
 Elizabeth J. Pugh
 George D. Reese
 Laura May Simons
 S. C. Patterson
 Mrs. S. C. Patterson
 George R. Patterson
 John S. Patterson
 Glen L. Patterson
 Joseph Patterson
 W. Steele Patterson
 Mrs. W. S. Patterson
 W. J. Patterson
 Thomas Reese
 John Porter
 Margaret Porter
 Robert Porter
 Alice Porter
 Mrs. William Porter
 Anna B. Porter
 Margaret Porter

Walter T. Porter
Clara M. Steel
Sarah J. Steel
Samuel J. Shaw
Mrs. S. J. Shaw
W. Steele Shaw
James M. Shaw
M. P. Shaw
Mary A. Shaw
Mrs. E. S. Sproull
S. M. Steele

Mrs. S. M. Steele
J. E. Steele
Mrs. J. E. Steele
John R. Steele
Mrs. J. R. Steele
Marguerite E. Steele
Samuel A. Steele
Lottie Simpson
John C. Wilson
Mary Walker

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