

PRESBYTERIAN CHURCH  
GREENSBURG, PENNA.



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Greensburg (Pa.).  
Presbyterian Church.  
Proceedings of the  
centennial celebration of

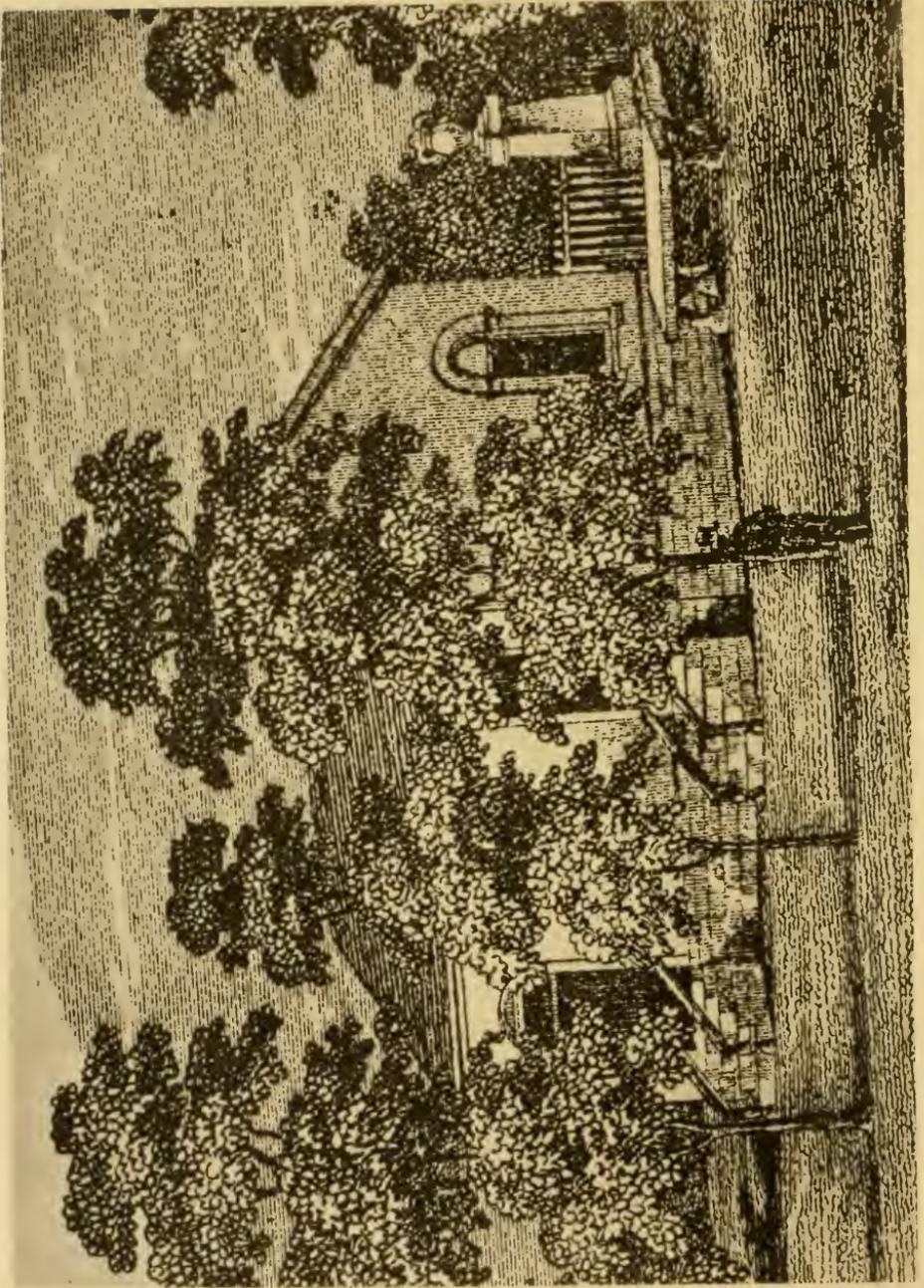












Greensburg Pa. First Presbyterian Church

1788.

1888.

PROCEEDINGS

OF THE



CENTENNIAL CELEBRATION

OF THE

PRESBYTERIAN CHURCH,

OF

GREENSBURG, PENN'A.,

HELD

April 14th, 15th, 16th, and 17th, 1888,

EMBRACING THE GENERAL HISTORY OF THE CHURCH; HISTORY OF  
THE SEVERAL PASTORATES; LETTERS FROM ABSENT FRIENDS,  
AND REMINISCENCES BY FRIENDS WHO WERE PRESENT.

GREENSBURG, PA.:  
ARGUS AND TRIBUNE AND HERALD, PRINTERS.  
1888.



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## PREFACE.

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At a meeting of the Session and Trustees of the Presbyterian Church of Greensburg, held at the parsonage, April 26, 1887, a committee, consisting of Rev. W. W. Moorhead, Col. James Armstrong, D. W. Shryock, Hon. J. R. McAfee, and John D. Miller, was appointed to arrange for a celebration of the church's Centennial.

The committee held its first meeting September 26, 1887, and organized by electing Rev. W. W. Moorhead, chairman, and D. W. Shryock, secretary. The following resolutions were then adopted :

*Resolved,* That inasmuch as this church was first mentioned in the proceedings of the Presbytery of Redstone, when application was made for supplies at a meeting of that body, held at the Mount Pleasant church on the 15th of April, 1788, we will, *Deo volente*, hold our April communion services next year on Sabbath, the 15th, and that we will, in due time, make arrangements for additional services and proceedings appropriate to the occasion, upon a week day preceding or following said Sabbath.

*Resolved,* That Rev. Dr. Moorhead is hereby appointed and requested to prepare a history of the Presbyterian church of Greensburg, from its organization up to that date, to be then read.

*Resolved,* That all who may be living who were pastors of this congregation, including those who were pastors of the New School branch, and the sons and grandsons (now in the ministry) of deceased pastors' be invited to be present on that occasion, and that they each be requested to prepare a brief history, having special reference to the incidents of the respective pastorates here, so far as the same may be in the knowledge and possession of each, the same to be read and permanently preserved.

In pursuance of the last resolution, the Chairman wrote to Rev. James I. Brownson, D. D., W. D. Moore, Esq., Rev. David Kennedy, and Rev. W. H. Gill, former pastors of the Old School branch, and to Rev. W. W. Taylor, of the New School branch ; also to Rev.

James P. Smith, son of Rev. Joseph Smith, D. D., and Rev. William Speer, D. D., grandson of Rev. William Speer, the first pastor. Favorable responses were received from all of these.

In arranging for the Centennial communion in accordance with the first resolution above, the Session having agreed to invite Rev. James I. Brownson, D. D., to preach the preparatory sermon on Saturday, Rev. James P. Smith the sermon on Sabbath morning, and Rev. W. H. Gill the sermon on Sabbath evening, the Centennial committee subsequently approved of this arrangement, and it was further decided to hold the other Centennial exercises on the Monday and Tuesday following.

At a meeting of the committee, held at the parsonage, January 23, 1888, the following action was taken :

Inasmuch as the Presbytery of Blairsville is to meet here on Tuesday, the 17th of April, it was

*Resolved*, That an invitation be extended to each minister in the Presbytery and to the elder who is to be a member of that meeting, to be present at the Centennial exercises.

The following form of invitation and program was adopted :

1788.

1888.

The Session and congregation cordially invite you to attend the exercises in connection with the celebration of the

#### ONE HUNDREDTH ANNIVERSARY

Of the organization of the Presbyterian church, Greensburg, Pennsylvania, April 14, 15, 16, and 17, 1888.

#### ORDER OF EXERCISES :

Saturday, April 14, at 2 o'clock P. M., preparatory sermon by Rev. James I. Brownson, D. D.

Sabbath, April 15, 9:30, Centennial Sabbath school service.

10:45 A. M., sermon by Rev. J. P. Smith.

7:30 P. M., sermon by Rev. W. H. Gill.

Monday, April 18, 2 o'clock P. M., general history of the church, by Rev. W. W. Moorhead, D. D. Historical sketches of the pastorates, by former pastors or their representatives, in the following order: Rev. W. Speer, D. D., a grandson of the first pastor; Rev. James I. Brownson, D. D., W. D. Moore, Esq., Rev. James P. Smith, son of Rev. Joseph Smith, D. D.; Rev. W. H. Gill.

Tuesday, April 17, 9 A. M., historical sketches, concluded by Rev. W. W. Moorhead, D. D.

From 10 A. M. to 12 M., reminiscences by members of the Blairsville Presbytery and other invited guests present.

William C. Peoples, Esq., a member of the congregation, was selected as stenographer and requested to report the proceedings, which he did.

The following persons were appointed a committee to decorate the church: Ladies—Miss Priscilla Jack, Miss Lizzie Armstrong, Mrs. Lizzie Cowan Hazlett, Mrs. Wilson Eicher, and Mrs. O. J. Palmer. Gentlemen—Alex. Conner, R. C. Mullen, William Hutchinson, Theodore Butterfield, and Cyrus N. Stark.

The choir of the church, whose names are given elsewhere, were invited to furnish the music, which they did, assisted by Mr. N. M. Fenneman, of the First Reformed church; Miss Emma Bear, of the Second Reformed church, and Miss Bessie Craig, of New Alexandria.

At the opening of the preparatory services on Saturday, the Sacrament of Baptism was administered by the pastor. Two adults, viz: Mrs. Harriet Lillian Kimball and Mr. Eugene F. Fishel, were baptized. This was followed by infant baptism, when the following parents presented the following named children for baptism: Dr. J. W. and Mrs. Sarah M. Harvey presented Mary Angie; Mrs. Eleanor M., wife of Alex. Eicher, Esq., presented Romaine McClelland; Dr. George and Mrs. Jennie Culbertson presented Alexander Edward; Albert R. and Mrs. Mary J. Young presented James Paul; John T. and Mrs. Lizzie K. Mull presented James Martin, and Frank I. and Mrs. Harriet Lillian Kimball presented Mary Caroline. The preparatory sermon was then preached by Rev. James I. Brownson, D. D. Text, Gal. iv., 28. Subject, "The Children of Promise."

On Sabbath morning a Centennial Sabbath school service was held. The schools were opened at 9:30 by their respective superintendents, Paul H. Gaither, Esq., and Mrs. J. R. McAfee. After some special opening exercises, the windows dividing the schools were raised, and the two rooms were thrown into one. Addresses were then delivered by Dr. Brownson, Rev. W. H. Gill, Rev. James P. Smith, and Dr. Speer. The exercises were then closed by singing the Long Meter Doxology.

The public services began at 10:45 A. M. The choir rendered a voluntary, "The Earth is the Lord's and the fullness thereof;" Offertory, "Gloria," Mozart's Twelfth Mass. The sermon was preached by Rev. James P. Smith. Text, John xiv., 12. Subject, "Greater Works." At the conclusion of the sermon, the names

of persons received since the last communion were announced, and were as follows :

RECEIVED ON CERTIFICATE.

Miss Sarah Jamison,	Mrs. S. A. McGeary,
Miss Jane Jamison,	Miss Mary J. McGeary,
Miss Amanda Jamison,	Mrs. Maria Walton,
Mr. John T. Mull,	Mr. William McAfee,
Mrs. Lizzie K. Mull,	Mrs. Bathilda McAfee.

ON PROFESSION OF FAITH.

J. Audley Black,	Aletha M. Reed,
R. Frank McCurdy,	Anna M. White,
Harry N. Yont,	Grace W. Butterfield,
William D. Hays,	Lizzie Gay,
Craig C. Meanor,	Mrs. Harriet Lillian Kimball,
John S. Lightcap,	Eugene F. Fishel,
Neta M. Scott,	Mrs. Anna Brown.

All the above, with two exceptions, were young unmarried persons.

The following, all young persons, received by the Session but not yet publicly received, then came forward and made a public confession of their faith in Christ :

Richard Coulter, Jr.,	Daisie L. Best,
Pauletta H. Guffey,	Bella R. Hays,
Joseph F. Guffey,	Clarence D. Patterson,
William Colledge,	M. Gertrude Bissell,
Mary Singer Moorhead,	Hettie N. Brown,
Clara E. Dalby,	James R. L. Brown,
Cora Butterfield,	Kate Millicent Brown,
Willamina Johnston,	Willie T. Naill,
Sadie F. Bray,	Edith O. Naill,
Sadie A. Davis,	Sarah W. Bassett,
May Henderson,	Maggie M. Cope,
Millie K. Wise,	Jennie G. Turney,
Fannie E. Parks,	Carrie M. Turney,
William W. Keenan, Jr.,	Nannie E. McFarland,
Frank M. Young,	Millie Eyster Brown.

After the reception of members, the Lord's Supper was introduced by Rev. E. H. Dickinson. The blessing was asked and the bread distributed by Rev. William Speer, D. D. The cup was dis-

tributed and thanks returned by Rev. James I. Brownson, D. D. Suitable remarks were interspersed by Drs. Speer and Brownson and by Rev. W. H. Gill. The benediction was pronounced by Rev. James P. Smith. All the elders were present and officiated, except Mr. Boyd, who was kept at home by serious illness. It is estimated that over six hundred persons communed on this occasion.

On Sabbath evening the choir gave as a voluntary, "Father, Oh, Hear Us." Offertory, "Father to Thee."—Millard. Soprano, Miss Lizzie Kilgore. The sermon was preached by Rev. W. H. Gill. Text, 1 Timothy, 1: 11; subject, "The Glorious Gospel."

The exercises began on Monday, at 2 P. M. Rev. D. W. Townsend read the 48th and 122d Psalms. Rev. George Hill, D. D., offered prayer, and the choir gave as a voluntary, "Oh, Come all ye Faithful,"—Adeste Fideles, from Rossini's Stabat Mater. The Rev. W. W. Moorhead then read a general history of the church, at the conclusion of which the choir gave, "Mighty Jehovah."

The pastor then introduced to the audience Dr. Speer, son of the first pastor, now in the ninety-second year of his age, who tendered to the people his congratulations on the growth and prosperity of the church.

The pastor also announced the fact of the presence of J. Buchanan Henry, Esq., son of the second pastor of the church. Mr. Henry, not being well, asked to be excused from making a speech.

The Rev. William Speer, D. D., then gave a history of the life and work of his grandfather, Rev. William Speer, with special reference to his pastorate in Greensburg which continued twenty-six years.

The exercises on Monday evening were opened with a voluntary by the choir, "Oh, Come Let us Sing."—Millard. Soprano, Miss Minnie Goode and Miss Lizzie Kilgore; bass, Henry Greerawalt. The Rev. J. D. Moorhead led in prayer. Dr. Brownson, W. D. Moore, Esq., Rev. James P. Smith, and Rev. W. H. Gill then delivered addresses. These were interspersed with the following voluntaries by the choir: 1st, "Oh, Where shall Wisdom be Found."—Millard. Soprano, Miss Lizzie Kilgore; tenor, John M. Young; bass, Henry Greenawalt. 2d, "Jesus, Lover of my Soul," solo, Miss Bessie Craig. 3d, "Lift up your Eyes on High."

On Tuesday morning at nine o'clock the exercises were opened with prayer by the Rev. T. R. Ewing, D. D. The Rev. W. W. Moorhead then read a history of his pastorate. Drs. Hill and Ewing

and Revs. Townsend, Kennedy, Senour, and Gill then gave some reminiscences. Letters were then read from the absent, and the Rev. E. G. McKinley closed the services with the benediction.

Thus came to an end what on all hands was deemed a very successful Centennial celebration. The interest was sustained from the beginning to the close. Large audiences were present, especially on Sabbath morning and evening and on Monday night. Probably not less than eight hundred people were present at each of these services. The sermons were all of a high order and were delivered in the best of spirit and taste. The Sacrament of Baptism on Saturday and the reception of members and the Sacrament of the Lord's Supper on Sabbath were sweetly solemn services.

The music by the choir manifested good taste in its selection, and the manner and spirit with which it was rendered were greatly admired.

The committee on decorations, assisted by those who came to their aid and generously furnished with plants and flowers by people of various creeds and denominations, did their work handsomely. To give anything like and adequate description of the decorations is simply impossible. Over the alcove where the choir sat were hung festoons of evergreen and a floral banner with the dates "1788" and "1888" formed in beautiful flowers, while along the railing and around the platform was a profusion of potted plants, many of them in bloom, and some large bouquets of cut flowers which almost concealed the pulpit and the singers.

The local press and a number of the Pittsburg dailies took great interest in the proceedings and manifested no little enterprise in the manner and promptness with which they gave these to the public. The weather was propitious.

All the persons asked to contribute anything to the occasion, almost without exception, were present and performed their parts admirably. Members of the other churches seemed to forget for the time but that they, too, were Presbyterians, and entered heartily into the services.

Thus under the smile of God, and amid the congratulations of members of Presbytery and other invited guests, and with the good will of the community in general, the church closed its first century and entered on its second.

A GENERAL HISTORY  
OF THE  
PRESBYTERIAN CHURCH OF GREENSBURG,  
BY ITS PRESENT PASTOR,  
REV. W. W. MOORHEAD, D. D.,  
FROM  
ITS ORIGIN TO THE PRESENT PASTORATE.

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ITS ORIGIN.

The Presbyterian church of Greensburg originated about the time the town had its beginning. In the published minutes of Redstone Presbytery there is a record of Greensburg having asked supplies at a meeting held in the Mount Pleasant (Middle) Church, April 15, 1788.

For want of a better or more definite date, we have fixed upon that as the time of the church's birth. Just when, if ever, it was formally organized, is not certainly known. Our fathers were not much given to form and ceremony. It would seem that most of the early churches were organized by Stated or Occasional Supplies and were subsequently reported to Presbytery.

WESTMORELAND COUNTY AND ITS EARLY SETTLERS.

Westmoreland county was organized in 1773. Its early settlers were largely Scotch-Irish, and, therefore, mostly Presbyterians. Being an aggressive people they were among the first to cross the Alleghany mountains and to settle in what afterward became Westmoreland county. As they always had a controlling influence in public affairs they were usually found in large numbers around the seats of political power and influence. Hence, when the courts were held at Hannastown, from 1773 to 1786, we find that most of the names prominent in the stirring events of that time and place were Scotch-

Irish. Doubtless the greater part of these were also Presbyterians, and from the time of its origin worshipped at Unity. We may be sure that they were something ; for those were not the times, and they were not the men to live without a creed, and, from their characters as well as from their names, we may conclude that theirs was "true blue."

#### ICHABOD WRITTEN OVER HANNASTOWN.

But the glory of Hannastown was short-lived. First, it was burned in 1782. Then in 1786 the Courts were removed ; and, soon after, the old State road was built, which left Hannastown to the north, and, therefore, "out in the cold." It is true the ancient town made a brave struggle for its life. But it had no "Board of Trade," and no daily newspaper to tell to the world its real or imaginary advantages, and so it finally yielded to the inevitable, and now on its prospective "corner lots" is grown some of the finest wheat raised in Westmoreland county, and the only thing of note that has occurred there in these last years was the centennial celebration of its burning.

#### GREENSBURG.

But what was Hannastown's loss was Greensburg's gain. It has been said that God made the country and man made the town. But there must have been something in the very country in which Greensburg was afterward built, to suggest a town, for here at a very early day, before it had received the courts, and before the State road was built, there was already a village of probably some four five or hundred inhabitants. The removal of the county seat to this place ; the building of the State road, and the tide of emigration to Western Pennsylvania, which set in about 1787, all these conspired to give Greensburg what, in modern parlance, would be called quite a "boom." Hempfield township, in which Greensburg is located, was settled largely by Germans. But the Germans were never fond of the towns. As a general thing they prefer to stay on the farm. But the same inducements of trade, politics, and law which had taken the Scotch-Irish to Hannastown, now brought them to Greensburg, and their numbers doubtless rapidly increased after it became the county seat. Some of these probably had their church connection at Unity. But Unity was eight miles distant, and Greensburg was becoming a place of considerable note, and many of its leading citizens were Presbyterians, and, we may well conclude, they would not be long in forming the nucleus of a church, and in providing for the means of grace at home.

#### NOT A PART OF UNITY CHURCH.

That these formed a congregation by themselves and were not a part of Unity at the time they first asked supplies seems probable from the following circumstance. For about three years prior to this Unity had been refused supplies, because they had not settled with Dr. Power, who had supplied their pulpit statedly for some time previous. In the meantime Greensburg had grown hungry for the preached word, and now asks supplies for herself. Had she been a part of Unity at

the time she could hardly have done this. At the same meeting of Presbytery, but on the day following the one on which the request from Greensburg was presented, this record was made in the minutes:

“Commissioners appeared from Unity congregation, and report that they have discharged the greater part of what was due from them to Mr. Power, and that they will use their utmost endeavors to have the whole discharged as soon as possible; the Presbytery do therefore agree to appoint them supplies.”

This action will probably account for the fact that there was no record made, whether or not the request of Greensburg was granted. Unity having again secured supplies, Greensburg was probably supplied in connection with it. From April 15th, 1788, till October, 1800, there is no record made of Greensburg. In the meantime Unity, in connection with Salem, had called the Rev. John McPherrin; and this union continued until June of the last named year, when Mr. McPherrin was released from Unity.

#### UNITY AND GREENSBURG.

In the records of Presbytery, dated October 23, 1800, we find the following minute:

“Special application was made by the Commissioners from Unity congregation for Mr. Black’s being permitted to officiate in said church and Greensburg as stated supply until our spring meeting, which was granted.”

At that spring meeting, April, 1801, Greensburg brought in a supplication for Mr. Black as stated supply, one half his time, until fall meeting of Presbytery. An application from Unity congregation for Mr. Black as stated supply, two-thirds of his time, until fall meeting of Presbytery, was also presented. As Mr. Black did not have quite that much time at his disposal, the Presbytery took the following action: “Mr. Black was appointed a stated supply between Unity and Greensburg, in such proportion as they and he shall agree, until next fall meeting of Presbytery.”

What Greensburg was doing between 1788 and 1800 this deponent saith not, because he does not know. From their action in 1788, and again in 1801, and from the recognition given them by the Presbytery in the latter instance, they were evidently a congregation by themselves, acting independently of Unity whenever it suited them better to do so. They may have been supplied in part at least by Mr. McPherrin, pastor of Unity and Salem; or they may have “supplied themselves,” as some of our congregations still persist in asking the privilege of doing.

The times were troublous. This was the period covered in part by the Whisky Insurrection in Western Pennsylvania, and the citizens of Greensburg, no doubt, took an active interest in all the exciting events of those exciting times. Scotch-Irish Presbyterians were never known to allow religion or anything else to interfere with their love of justice or hatred of oppression. However, the interests of religion could not

have been entirely overlooked, for in 1801 the church of Greensburg was ready to engage a minister for half his time, thus indicating both growth and interest during the preceding years. Although the recorded history of this period is meagre, yet we are not without a few historic links to prove the True Presbyterian Succession. Through the kindness of Mr. Augustus Drum Welty, of the Register and Recorder's office, I have had access to his copy of the History of Westmoreland County. From that I learn that Mrs Priscilla Coulter, grandmother of General Richard Coulter, was a resident of Greensburg in 1795. General Coulter has in his possession a certificate of her church membership, which reads as follows :

AN ANCIENT CERTIFICATE OF MEMBERSHIP.

“This is to certify, that ye Bearer hereof, Priscilla Coulter, a widow, resided in ye bounds of this Congregation a considerable time, behaved herself soberly & christianly, free from all grounds of church censure Known to us; was admitted to full communion & left us better than a year ago, when she was free from all publick scandal. Given at Round Hill in ye Forks of Youghigani this 25th day of Augt., 1793.

By JAMES FINLEY.

With consent of the Session.”

Thus it would appear that Mrs. Coulter came to Greensburg at least as early as 1792, and the fact that she received a letter from Round Hill in 1793, would seem to indicate that there was, at that time, a Presbyterian church in Greensburg. James Brady, Esq., was elected Sheriff of the county in 1795. At the time of his election he was a resident of Ligonier Valley, but moved to Greensburg on assuming the duties of his office, and, like so many sheriff's since his day, made his home in Greensburg ever afterward. He was also a Presbyterian, and, as we shall see further on, was the first elder of the church of whom we have any record. Mrs. General Coulter is his grand daughter, and Hon. Welty McCulloch, M. C., is a great-grandson.

Another Presbyterian who lived in Greensburg in the last century was John M. Snowden, Esq., uncle of the late John M. Laird, Esq. In 1798 he began the publication of the *Farmers' Register*, the first paper published in Westmoreland county, and the second published west of the Alleghany mountains. Whether he was a communicant in 1798 is not certainly known, but it is probable he was; since as early as 1807 he represented his Presbytery in the General Assembly, as an elder.

CLEAR SAILING.

From October 23, 1800, when the church, in connection with Unity, secured the Rev. John Black as a stated supply, the history is clear, though not always very full.

ITS MINISTERS.

The church has had one stated supply and eight pastors, besides the ministers who served what was once known as the “New School

branch." Of these latter I have requested Dr. Brownson to write, as his pastorate covered nearly the entire period of their combined ministries. Most of those who served what was once known as the "Old School Branch" are either here in person or in the person of their descendants. Some of these, by request, will give the history of their respective pastorates. I will speak of the dead and of the absent living who have no representatives present; of their character and ministry, as I have learned these from tradition and history. And, as it is sometimes well to see ourselves as others see us, I will also briefly sketch the character and work of those who are with us, and also of those who are represented by descendants.

#### SOURCES OF INFORMATION.

That it may be known that I have not drawn on my imagination for my facts, and that I may not be charged with having taken my address from a cyclopedia, I will here and now acknowledge my indebtedness to Dr. Elliott's life of McCurdy; Dr. Donaldson's History of the Churches in Blairsville Presbytery; the published minutes of the Presbytery of Redstone; the traditions of the fathers, and the lives and characters of the ministers themselves, as I have seen and known them.

#### REV. JOHN BLACK.

With the exception of some of the New School brethren, who probably served in that capacity, the Rev. John Black was the church's first and only stated supply. He was a native of South Carolina, and a graduate of Princeton College. Before coming to Westmoreland county he had been pastor of Upper Marsh Creek church, in Adams county, and had also served a Dutch Reformed church in the same county. He was stated supply of the churches of Unity and Greensburg from October 23, 1800, to April 22, 1802, when he declined to serve them further and requested of Presbytery that he might be furnished with regular testimonials, and exercise his ministry at discretion until the fall meeting of Presbytery. This request was granted. His health was evidently declining at this time and about four months afterwards, on the 16<sup>th</sup> of August, 1802, he was called home to his final rest and reward. The Rev. John Black, D. D., once pastor of the 5th Presbyterian church (N. S.), Pittsburg, was his grandson. He had been in the ministry about twenty-seven years before coming to Greensburg. The record of his ministry here still remaining is exceedingly brief. Doubtless it is fuller in Heaven. He represented his Presbytery in the General Assembly in 1801. Dr. Elliott made this record of him:

"He was a man of a high order of talent, an able disputant, and fond of metaphysical disquisitions. He published a discourse in favor of a New Testament Psalmody, and in reply to the Rev. Dr. Anderson, of the Associate church, which is said to have been written with much ability."

He lies in my mind as having been a high-toned gentleman, a spiritually-minded Christian, an able minister of the New Testament, and as a man well worthy to stand at the head of that line of ministers who have succeeded him in the church of Greensburg.

#### A VACANCY AND OCCASIONAL SUPPLIES.

From the spring of 1802 till the spring of 1803, the church was vacant. During this time the Revs. Samuel Porter, Francis Laird, and a Mr. Wright preached one day each, as occasional supplies appointed by Presbytery.

REV. WILLIAM SPEER AND HIS GRANDSON, REV. WILLIAM SPEER, D. D.

April 19th, 1803, the church presented a call to the Presbytery for the ministerial services of Rev. William Speer, for half his time, Unity uniting in the call for the other half. Mr. Speer has the distinction of being the first pastor of the church, and his pastorate that of being the longest the church ever enjoyed, covering a period of about twenty-six years. During his pastorate the first church building was erected, the first Sabbath school was organized, the Auxiliary Tract Society originated, and the temporal and spiritual foundations of the church were securely laid. Mr. Speer was a refined and cultured gentleman; a preacher of more than ordinary ability, and as an ecclesiastic had no superior. He probably represented his Presbytery more frequently in the General Assembly than any man that ever belonged to it. But I will not dilate upon his history. His grandson, the Rev. William Speer, D. D., of Washington, Pa., a born historian, and, by the grace of God, a minister and a missionary to China, and afterward Secretary of the Board of Education, is here to represent him. He loves to dwell upon the lives and deeds of the Fathers, and we gladly leave to him to tell the story of the life and labors of his worthy grandsire, the first pastor of the church of Greensburg.

#### RESIGNATION OF MR. SPEER AND OCCASIONAL SUPPLIES.

In the minutes of the Presbytery of Redstone, held in Greensburg, April 7th, 1829, we find the following:

“In consequence of ill health Mr. Speer asked leave to resign the pastoral charge of the congregations of Greensburg and Unity. With the consent of the Commissioners from said congregations, his request was granted and the congregations were declared vacant.”

During the vacancy which followed the following named ministers by appointment of Presbytery, preached as occasional supplies, viz: Revs. Robert Johnston, A. O. Patterson, Thomas Davis, James Graham, Alex. McCandless.

Dr. Alexander Brown, afterward President of Jefferson College, is said to have also supplied the church some time during this vacancy.

## REV. ROBERT HENRY.

At a meeting of Presbytery, at Unity, October 7, 1829, the death of Mr. Speer was recorded "with unfeigned regret," and in the minutes of the same meeting we find the following :

"Mr. Robert Henry, a licentiate under the care of the Second Presbytery of New York, presented a dismission and requested to be taken under the care of this Presbytery, which was granted."

At the same session calls were presented for Mr. Henry from Greensburg and Unity, each for half of his time, and each promising him two hundred and fifty dollars a year salary. Presbytery having satisfied itself of the good financial standing of these two congregations, proceeded to deliver the calls into Mr. Henry's hands. These he accepted, and, after passing through the required trials, in a manner satisfactory to Presbytery, he was ordained and installed over the churches of Greensburg and Unity at a meeting held at Greensburg, April 7th, 1830. This was Greensburg's first venture at calling a licentiate, but it must have proved satisfactory, for after the death of Mr. Henry they called another of the same. In Dr. Donaldson's history of the churches of Blairsville Presbytery, Mr. Henry is represented as having been a gentleman of good manners, with fine social qualities, as a good talker, and perfectly at home in the society of ladies. He delivered his sermons without the aid of a manuscript, and was a popular and impressive preacher. It has been said that he could not write legibly, but that may have been a slander. At least I have found my brethren in the ministry peculiarly tempted to exaggerate on that subject. While at Greensburg, Mr. Henry married a sister of the Hon. James Buchanan, who afterward became President of the United States. She is still remembered by members of the congregation as a beautiful and accomplished woman. She also had the spirit of the true minister's wife, for once when the promised salary fell short and her husband was in perplexity as to what he should do, she told him to accept what the people had to give and they would try and live on that. After the death of Mr. Henry she returned to her friends in Eastern Pennsylvania, but her widowed life was brief and she soon rejoined her husband in the land of immortal love and youth, and where the sacrifices made for love and duty are richly recompensed. The history of Mr. Henry and his young and beautiful wife, with their short life of love and work in Greensburg, seems like romance. They left one child, J. Buchanan Henry, Esq., of New York City. So far as I have been able to learn the pastorate of Mr. Henry was without special incident. He was a member of the General Assembly of 1834. He was much beloved by his congregations, and under such a pastor aided by such a wife, the people during their ministry doubtless received both strength and beauty from the sanctuary.

Mr. Henry died Nov. 1st. 1838. Mrs. Mary Foster while living used to relate this incident. A short time before his death she called to see her pastor. Addressing him she said : "Well, Mr. Henry, the conflict will soon be over." He said, "The conflict is already over,

not for worlds would I exchange my situation." His body lies in St. Clair cemetery by the side of that of their infant daughter, whence, with all who sleep in Jesus around him, it will one day rise to engage again in the worship and service of God.

During the vacancy which occurred after Mr. Henry's death the church only reported thirty members. This was after the members of the New School branch had withdrawn.

THE UNION BETWEEN UNITY AND GREENSBURG DISSOLVED AFTER ALMOST FORTY YEARS.

Blairsville Presbytery had been erected soon after Mr. Henry had been installed pastor over the churches of Unity and Greensburg, and at his death Unity went to Blairsville, where it properly belonged, while Greensburg, as was its privilege, remained in Redstone. Thus the union which had so long existed between these churches was finally dissolved. But we are good friends still, and on this glad centennial day we send the old church greeting, and wish her God speed as she presses on in advance to her second centennial.

REV. JAMES I. BROWNSON. D. D.

The vacancy of two and a half years which occurred after the death of Mr. Henry, was the longest in the entire history of the church from the time it received its first pastor. But there is sometimes a providence, as well as what men call luck, in leisure. About this time God had a young man in the Seminary at Allegheny whom he was preparing for the church at Greensburg.

Mt. Pleasant and Greensburg having united in a call for Mr. James I. Brownson, a licentiate, and he having accepted the same, he was ordained and installed at Mt. Pleasant, November 26th, and installed at Greensburg, November 27th. 1841, each church receiving half time, and each paying half the salary. God evidently called young Brownson to Greensburg, but when he left, his congregation could scarcely believe it was God who called him away. Heretofore their pastors had been called to Heaven when they left, and they could not understand why any man would leave Greensburg, unless he had a similar call. The times were troublous when the young minister entered on his ministry; but then it was that he displayed those traits of prudence and sanctified common sense, which, joined with a good order of talent, have made him, without the backing of a large city, or any special local advantages, one of the influential men of the Presbyterian church. But having in love and justice to Dr. Brownson said this much, and, having stated some facts which I know he is too modest to state himself; I will now leave him to tell his own story of his pastorate in the "Brave old burg of Greene."

During the vacancy which followed the resignation of Dr. Brownson Greensburg reported seventy members.

The Rev. David E. Campbell, who afterward became one of the martyr missionaries of India, preached for a time during this vacancy and would have been called had he not already determined on a missionary field.

## REV. WILLIAM D. MOORE.

Next in the succession came Rev. William D. Moore. He was installed for half time each over the churches of Greensburg and Mt. Pleasant, October 2, 1849. His salary was six hundred dollars, divided equally between the two churches. After two years Mr. Moore resigned the Mt. Pleasant part of the charge and gave all his time to Greensburg, this church paying him the same salary paid by both before. Thus the union which had existed between Greensburg and Mt. Pleasant for about ten years was finally dissolved, and from that time forward Greensburg has been "self-sustaining." Thus the pastorate of Mr. Moore marks a new epoch in the history of the church. Dr. Brownson had left a new church building and a reunited congregation, and thus the pastorate of Mr. Moore began under favorable circumstances. From looking over some old subscription papers I also find that he had the financial support, and, doubtless, the attendance on his ministry of most, if not all, the leading lawyers of Greensburg. His tastes were scholarly and led him naturally into scientific investigations, in which he had the sympathy and companionship of such scientists as Dr. Hacke, Edgar Cowan, Esq., and Alfred T. King, M. D. While here he joined the profession of teaching with that of preaching, and for a time conducted the Greensburg Academy in the basement of the new church. He resigned his charge June 14, 1853, and went to Mississippi, where, as a professor in a college, he paved the way from the pulpit to the bar, to which he has since gone, and where he has met with eminent success as one of Pittsburg's leading lawyers. While we regret that he left the ministry, yet we are proud of his attainments in the law. He is here to-day and will speak for himself. When Mr. Moore left the church it numbered ninety members.

## REV. DAVID KENNEDY.

Mr. Kennedy was installed April 9th, 1854. His pastorate was brief, as he resigned August 1st, 1855. He was dismissed to the Presbytery of New York, and is now pastor of the Presbyterian church of St. Mary's, Elk county, Pa. He wrote me that he would like to be here on this occasion, but that the meeting of his Presbytery about this time would prevent his coming. Mr. Kennedy was a bachelor and boarded at a hotel when pastor here. He was the only pastor of this church that ever came to it a bachelor and left in the same forlorn condition. As he had no wife to blame it on he has not told me his reasons for leaving. During his stay the church did not make much history, and with the little that it did make. I am not familiar. The church numbered eighty-three members when he left it.

## REV. JOSEPH SMITH, D. D., AND HIS SON, REV. JAMES P. SMITH.

Dr. Smith, author of "Old Redstone" and "History of Jefferson College," entered on his ministry January, 1856, though he was not installed as pastor until the 9th of the following April. The salary

promised was five hundred dollars. Dr. Smith was a gentleman of the Old School. He was courteous and kindly in manner and very faithful as a pastor. He is often quoted in the latter respect, and the present pastor often suffers from the contrast. He was well advanced in years when he came to Greensburg, and if his ministry here lacked somewhat the sprightliness of youth, yet it was rich in the experience and grace which had come from a life spent in the Master's service and in a close walk with God. During his pastorate a precious revival occurred, in which he was assisted by two students of the Seminary at Allegheny, viz: J. C. Bliss, now Dr. John C. Bliss, of New York City, and O. A. Hills, now Dr. Oscar A. Hills, of Wooster, Ohio.

At the united request of Dr. Smith and the church, the Synod of Pittsburg transferred the church and its pastor to the Presbytery of Blairsville, October, 1858. The change was doubtless made as a matter of convenience. Owing to the lines of travel it was more convenient to attend the meetings of Blairsville Presbytery than those of Redstone. The church had two hundred members when he resigned.

Dr. Smith is represented here to-day by his son, Rev. James P. Smith, of Fredericksburg, Virginia, of the Presbyterian church South. As pastor at Fredericksburg for nineteen years, as Stated Clerk of the Synod of Virginia, and as Chairman of the committee of arrangements of the Southern Church for the Union Centennial Services in Philadelphia this spring, he has shown himself a worthy son of an honored father, and worthy to be known as the great grandson of Rev. Joseph Smith and Rev. James Power, D. D., pioneer ministers of Western Pennsylvania. He will speak more fully of the life and work of his venerated father, especially as these were related to the church of Greensburg.

REV. W. H. GILL.

And now I come to speak of my immediate predecessor. Mr. Gill entered on his work in Greensburg with the ardor of youth and a hopefulness not yet chilled by disappointment. He was a wide-awake Sabbath school man, a popular preacher and an elocutionist of considerable note. He was something of a Puritan in his ideas of discipline, and believed that before a man professed a faith in Christ publicly he ought not only to be a Christian in the charity of the session, but that he ought to be able to prove himself one. Hence, additions to the church during his pastorate were not as numerous as they might otherwise have been. Nor did Mr. Gill believe in keeping on the church roll names that ought to be on a tombstone; and, hence, he pruned that document unmercifully. Whatever other sins he may have been guilty of, he was never much in danger of being punished for numbering the people. Owing to these characteristics he was a good man to follow. Having married Miss Kate Russell, a member of the church, he was never fully released from this congregation. Indeed, so attached was he to the church that he would never have left it at all if he had not been allowed to take part of the congregation with him.

He doubtless often sits and sings, "Blest be the tie that binds"—to Greensburg. But he is here to-day and will speak for himself, if the rest of us ever give him a chance.

#### ITS RULING ELDERS.

And now we turn from the history of the pastors who preached, to the history of those who practiced; or, perhaps to speak more correctly, from the history of the teaching to that of the ruling elders. It is hoped that each ex-pastor, or his representative, will have something to say of the elders who ruled at the time covered by his particular history, and, therefore, what I say here will be rather general. I have come to the conclusion that the eldership is not a good place to gain an earthly immortality. A candidate for Coroner will have more said about him in one campaign than a Presbyterian elder will have said about him in a lifetime as far as his eldership is concerned. If a man wants to know how soon he will be forgotten after he is once out of sight let him write a local church history. The words, "A new king arose which knew not Joseph," have now to me more meaning than they ever had before. Some of us doubtless used to write about the wreck of time. I am just beginning to understand what that meant. However, a few of the names and some of the deeds of the Elders have been saved from the wreck, and these, with the scattered incidents of their lives still remaining, we will endeavor to preserve.

#### HON. JAMES BRADY.

The first elder of the church of whom we have any record was Hon. James Brady. He first appeared in Presbytery as an elder in 1802. The church was vacant at the time and asked supplies at that meeting, probably through him. In 1807 he and his pastor were elected delegates to the General Assembly. He frequently represented the church in the meetings of Presbytery, and from the number of committees on which he served in that body he must have been an active and useful member. He kept a store for many years on the old "Brady corner," where the Farmers' National Bank is now. He was one of Greensburg's most active and honored citizens. He died in 1839, and must have served the church as an elder nearly, if not quite, forty years. His daughter, Jane Brady, was married to Jacob Welty by the Rev. William Speer, April 16, 1818, just seventy years ago to-day. I found a notice of this while looking over some old files of the Greensburg Register, kindly lent me by the Barclay brothers, John and Joe, sons of Thomas J. Barclay, long one of Greensburg's most trusted and successful business men. John Welty, Mrs. Col. Armstrong, and Mrs. Ann McCausland are children of the above named couple.

John M. Snowden, Esq., already referred to, was an elder and an editor in the early part of this century.

Paul Morrow was one of the early elders. He was a delegate to the General Assembly in 1822. He had a bank in the old Barclay

building, and was also, for a time, connected with the *Greensburg Gazette*.

John Black, a son of Rev. John Black, the church's first stated minister of whom we have any account, was also an elder, and one of the editors of the *Greensburg Gazette*.

John Armstrong, Sr, Esq., father of Col. James Armstrong, and John Armstrong, Jr., Esq., was for many years an efficient elder. He was a lawyer, and for a time edited the *Greensburg Intelligencer*.

Wm, Ramsey, Randal McLaughlin, Robert Graham, John Nichols, Dr. Samuel P. Brown, father of Will and Miss Lizzie Brown, and grandfather of Mrs. C. C. Dewalt, the Misses Hetty and Milly and Sam. P. Brown, Jr., and Jas. R. L. Brown; Henry Welty, Jr., husband of Mrs. Mary Welty, still with us; Isaac Miller, husband of Mrs. Margaret Miller still living, and Smith Agnew, were all elders of prominence in their day, of whom the older pastors here will doubtless speak more particularly.

#### CHURCH BUILDINGS AND OTHER PROPERTY.

The first church building erected in Greensburg was the log one built by the Reformed and Lutheran people, which stood on the corner of Main and Third streets where the house now occupied by Jacob Hacke and his sisters stands. It was subsequently removed to the back of the lot across the street and was used as a stable. After the lot was bought by Judge Coulter, the logs were made into the frame of Gen. Coulter's stable, which stood just across the alley from its old site, and which went up in smoke a few years ago, when the stable was burned. Until 1816 the Presbyterians worshipped principally in the Court House, and in the summer seasons held their communions in the grove on Bunker Hill. The first Presbyterian church building is said to have been erected in 1816. In the *Greensburg Register* of September 27, 1817, we find the following notice:

“There will be a meeting on Monday, the 13th of October next, at 10 A. M., for the purpose of disposing of the pews in the church according to such arrangements as may be made.”

This notice was repeated in several issues of the paper.

#### THE FIRST CHURCH LOT.

The lot on which the first Presbyterian church building was erected is now included in the St. Clair Cemetery. It was donated by Judge William Jack, an Episcopalian. To whom and for what purpose it was given, the following extract from the deed, executed March, 1803, will show:

“To have and to hold the said described lot to the Burgesses and inhabitants, to and for the use of them and their descendants forever, to erect thereon as soon as convenient, a house for the public worship of the Almighty God, the administration of the sacra-

ments of the Christian religion and preaching from the sacred scriptures of truth, not less than sixty feet square to be set apart as a site in the southwesterly part of the same lot for the said house of worship and ground adjoining, and the residue of the said lot for a place of burial of the dead."

To the making of this gift Judge Jack was moved, as he says, by a desire "to promote the welfare of the borough of Greensburg."

#### BUILDING OF THE FIRST CHURCH.

As the "City Fathers" did not seem disposed to build a church on the lot thus donated for that purpose, the Presbyterians, with the consent of the rest of the inhabitants, built thereon, as we have seen, in 1816. I have not the dimensions of this first church, but doubtless some of those who remember it will speak of it more in detail. What is said to be a likeness of it is given in this volume. The congregation occupied this house till about the time the second one was finished, when they abandoned it. It was afterward occupied for brief periods by Zion's Lutheran congregation, the Methodists and the Colored people. It was finally taken possession of by the St. Clair Cemetery Company, and by them it was sold to Daniel Reamer, Esq., who removed it, and part of the bricks of which it was composed may still be found in the large brick building on East Otterman street, sometimes known as Reamer's Hall. The following local clipped from the *Greensburg Democrat* of February 16, 1857, given me by Miss Hetty Brown, daughter of Dr. Robert Brown, is of interest :

#### DESTRUCTION OF TOMBSTONES.

"An accident happened at the St. Clair Cemetery, in this place, on Wednesday morning last, by which a number of tombstones were destroyed. The old Presbyterian church on the grounds had been purchased by Mr. Daniel Reamer, who had men employed to remove the material. On the morning of that day, before the men had gone to work, the eastern gable fell outward, crushing several monuments and tombstones. Among those injured, was the large and beautiful monument of the late Major J. B. Alexander, apparently a mass of ruins. The tomb of the Rev. Robert Henry was entirely destroyed. The headstones of Dr. Postlethwaite and family were broken off. The damage will not exceed six hundred dollars."

Mr. Henry having no relatives here to repair the damage done the stone which marked his grave, Mrs. Mary Foster replaced it with a new one, for which she was afterward reimbursed and held in grateful remembrance by his son, J. Buchanan Henry, Esq.

#### BUILDING OF THE SECOND CHURCH.

Of this I will allow Dr. Brownson to write. Any minister who has been pastor of a congregation when a church was being built knows all about it, and ought to be allowed to tell the story of the building himself.

The lot on which it was built and on which the present church stands, was purchased June 28th, 1847, by Margaret Coulter, Rebecca Coulter, Ann Brady, Mary Foster, and Sarah Miller, mother of Samuel and Isaac Miller, and was delivered to the trustees of the church by the same in 1853. It was ninety-one feet front and ninety-six and a half feet deep, and cost three hundred dollars.

#### THE PARSONAGE LOT AND FUND FOR A PARSONAGE.

The parsonage lot on which the parsonage now stands was purchased by Gen. Coulter Sept. 13th, 1858. It is ninety feet front and ninety-six and a half feet deep. The price paid for it was \$352. The money came from the estate of Mrs. Priscilla Lyon, of Uniontown. The following heirs to her estate, viz.: Margaret Coulter, Rebecca Noble, Margaret C. Beatty, (now the widow of Daniel Welty), J. A. Coulter and Richard Coulter, made an assignment of their interest, amounting in all to \$531.27, to the Presbyterian church of Greensburg, on condition that the money should be appropriated to the purchasing of a lot, and, together with such other funds as might be accumulated, to the building of a parsonage for the use of the pastor.

A bequest of \$300 dollars from Miss Margaret Coulter was also received, on which Gen. Coulter paid the taxes, on condition that it also should go to the parsonage fund. \$500 was also received from the estate of Dr. John Morrison, which his executor, Thos. J. Barclay, paid without deducting the taxes, on condition that the bequest should make a part of the permanent funds of the church.

These sums, together with the accrued interest, after deducting the amount paid for the parsonage lot, amounted in all to between eleven and twelve hundred dollars at the time the parsonage was built.

#### EARLY TRUSTEES.

The names of the very early trustees of the church are lost, and even of those of a later date up to the time the church was incorporated, not many are on record. Hugh Y. Brady, Esq., son of Hon. James Brady, probably goes back the farthest of any who served the church in this capacity of which we have now any record. He served a long time, and must have taken quite an interest in the affairs of the church. Dr. John Morrison served as treasurer perhaps longer than any other, and did the church good service in that capacity for a great many years. Joseph Montgomery, Jas. Nichols, Esq., and Thomas L. Drum, were also trustees before 1849.

#### THE CHURCH INCORPORATED.

The church was incorporated in 1849. I will quote the preamble to the rules and articles of incorporation, and will also give the names of the charter members:

“The undersigned, citizens of the State of Pennsylvania, being desirous to establish a corporation for religious purposes, and being associated as a congregation for the purpose of worshipping Almighty

God ; do hereby agree and desire that they shall be incorporated for such purposes and enjoy the powers and immunities of a body corporate and politick in law : R. Coulter, Smith Agnew, Jacob Welty, John Armstrong, Elizabeth Eicher, Isaac Miller, Harriet Jack, John Morrison, Rebecca Coulter, Jane Gramam, Marv Foster, John McClelland, Jr., R. Greer, Thomas Guthrie, James Welty, Daniel Welty, Henry Welty, H. Y. Brady, H. D. Foster, Robert Story, Edgar Cowan, Susan Marchand, Isabella McClelland, David Fullwood. John McWilliams, Sarah Miller, Alex. McKinney, Margaret Coulter, Alfred T. King, Ann Brady, J. M. Moritz, S. B. Ramsey, Robert Kennedy, Margaret McLaughlin, Jno. Armstrong, Jr., Israel Uncapher, Margaret Buzzard, A. Lowry, Simon Drum."

#### FIRST TRUSTEES UNDER THE CHARTER.

The first trustees elected under this charter were elected at a congregational meeting held December 17, 1849, of which Randal McLaughlin was chairman and Jacob Welty was secretary. They are as follows :

1850—Dr. John Morrison, Jno. Armstrong, Jr., Esq., John McClelland, Robert Story, John W. Turney.

#### SUBSEQUENT TRUSTEES.

1851-2—Dr. John Morrison, John McClelland, John W. Turney, Jno. Armstrong, Jr., Esq., George W. Clarke.

1853—Dr. John Morrison, Jno. Armstrong, Jr., Esq., John McClelland, John W. Turney, Richard Coulter, Esq.

1854—Jno. Armstrong, Jr., Esq., Samuel B. Ramsey, John W. Turney, John M. Mace, John McClelland, Jr.

1855—H. Y. Brady, R. Coulter, Esq., John M. Laird, Esq., John McClelland, Jr., Daniel Welty ; D. W. Shryock elected March 22, in place of Mr. McClelland, who had died.

1856-7-8—H. Y. Brady, R. Coulter, Esq., Daniel Welty (resigned February 5, 1858), D. W. Shryock ; W. H. Markle, Esq., father of Mrs. Welty McCulloch, elected February 17, in place of Daniel Welty resigned.

1859—John M. Laird, Esq., H. Y. Brady, Esq., Jno. Armstrong, Jr., Esq., George W. Turney, Richard Coulter, Esq.

1860-1-2-3—There is no record of any trustees. Some of those most interested in the church's temporal affairs were in the army most of this time, and so exciting were the times that the finances of the church probably received but little attention.

1864-5-6—Gen. Richard Coulter, J. M. Laird, Esq., Jno. Armstrong, George Turney, R. B. Patterson.

1867—John M. Laird, Esq., Gen. Richard Coulter, James R. McAfee, Esq., R. B. Patterson, James A. Logan, Esq.

1868-9—Gen. Richard Coulter, James A. Logan, Esq., John M. Laird, Esq., J. R. McAfee, Esq., Dr. John Morrison.

1870—H. P. Laird, Esq., Alexander Culbertson, D. W. Shryock, Harrison Zellers, S. Ralston Patterson.

1871—H. P. Laird, Esq., Will Brown, Morrison Underwood, Harry Zellers, Ralston Patterson.

#### SOME BUSINESS MATTERS.

Among the principal items of expenses, aside from the pastor's salary, in the olden time were sexton's salary, twenty dollars a year usually, and bills for coal and candles, and sperm oil after the lamps were put in in 1836.

#### PATTY MORGAN.

A woman of color served the church as sexton for many a long year. Whether she was a success in the business or not, history does not relate, but when she gave a receipt for her quarter's salary she always made her mark. As she is said to have been a tidy woman she probably did not leave the same when she dusted the church. One James Chart also took care of the church for a time. It is said that about the midst of the service he would pass around the house and snuff the candles with great dignity and solemnity. In later times nothing better than the examination of a thermometer in the midst of the service has given the sexton an opportunity to let his light shine before the congregation. Ann Rogers, a very worthy woman, took care of the old church along in the "forties." Messrs. Hubbard and Johnston, two gentlemen of color, took care of the second church building in its earlier years. Mrs. Fleming acted as sexton in the time of Mr. Gill's pastorate.

#### SALE OF PEWS IN THE SECOND CHURCH.

When the second church building was completed the congregation sold the pews to help pay for it. The sale took place February 9, 1849. The pastor's salary was raised by subscription. The financiering about this time does not seem to have been an unqualified success. The congregation would doubtless have agreed that it is easier to deal with a surplus than with a deficit. However, the ordinary congregation knows no more about a surplus than the average politician knows about the tariff. Under these circumstances the congregation determined on a new departure. On March 8, 1855, Richard Coulter, Esq., and Daniel Welty were appointed a committee of the trustees to appraise the church pews for the purpose of putting an assessment thereon. This committee reported at a meeting of the board held the following day, and an assessment of ten per cent. of

the valuation of the pews was made for the purpose of raising the pastor's salary. At first the pews which had been sold and conveyed were exempted from this assessment, but at a meeting held soon after, this action was reconsidered and all the pews were made subject to assessment. Just before Mr. Gill became pastor the assessment was increased five per cent. In less than a year after Mr. Gill was installed a meeting of the congregation was called for the purpose of taking into consideration the propriety of increasing the pastor's salary. On motion of H. P. Laird Esq., seconded by D. W. Shryock, it was unanimously resolved to raise the pastor's salary to twelve hundred dollars.

In 1852 the pulpit in the main audience room was removed to the basement and a new one put in its place, and this one was superceded by another, and other improvements made during Mr. Gill's pastorate, of which he will doubtless speak in detail.

#### LEADERS OF THE SINGING BEFORE THE PRESENT PASTORATE.

The church had no choir until near the time that the first church building was abandoned. The leader or leaders of the singing, for there were sometimes two, sat in a seat just in front of the high pulpit, in front of which was a stationery book-rest, which consisted of one long board raised to a convenient height, behind which the singers stood when they rose to lead the worship.

William Ramsey, an elder, and James Nichols, Esq., were among those who performed this service in early days. The singing was hearty after it had once got fairly started, but the first or second attempt was not always sure of being "a go."

#### THE FIRST CHOIR.

Prof. Lucian Cort, who taught a singing school, helped to train the first choir, and sang with them some, both in the old and second church buildings. James B. Welty, grandson of Hon. James Brady, was one of the principal leaders in the early days. Among the other singers from the time of the organization of the choir till my pastorate began, were Bell McLaughlin, Lizzie Fullwood (Mrs. Sheriff Kilgore, mother of Mrs. A. M. Sloan and Lizzie Kilgore, two of the principal soprano singers in my pastorate), Ann Welty (Mrs. McCausland), Harriet Moritz (Mrs. Byers Kuhns), Bell Kuhns (Mrs. T. J. Barclay), Eliza Kuhns (Mrs. Ed. J. Keenan), Sarah McLaughlin (Mrs. Judge Steck), Martha McLaughlin, Maggie McLaughlin, Fannie McLaughlin, Miss Sade Fullwood (Mrs. James M. Laird), Miss Agnes Montgomery, Miss Mary Lowry, Miss Bell Fullwood, Miss Emily Drum, Miss Harriet Clarke, Miss Martha Moorhead (Mrs. Keener).

#### MEN SINGERS.

Among the men singers were William Muffley, James Beatty, Mike Fishel, Dr. Boice (Leader), Charlie Conymire, Mr. Long (ticket agent), Mr. Francis (Leader), Superintendent of gas works, D.

W. Shryock (Leader), Frank Smith, Dr. M. B. Gaut. The above are not given in the order of their service, as it was impossible for me to do so exactly.

ORGANISTS.

After the organ was introduced in the second church, Miss Lizzie Foster, now Mrs. Col. Long, frequently came in and played for the choir, and Miss Kate Russell, now Mrs. Gill, was the organist for quite a while.

THE SABBATH SCHOOL.

The first Sabbath School was organized in 1816. The preamble and constitution then adopted, together with the names of its original members and supporters are here given :

*October, 1816—Sunday School.*

“Christianity is at once a system of faith and of practice. It requires not only an unreluctant assent of the whole mind to the truth of its doctrines and the efficacy of its provisions for the salvation of the souls of men ; but also an unhesitating obedience to the precepts it prescribes, and a cheerful discharge of the duties it enjoins. She who would demonstrate the soundness of her faith, must be careful that it produces the fruit of good works ; for “this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.” The duties of Christian professors are various and are affected by the different situations which they may occupy in life. Every rank, age, and sex have those which more particularly belong to themselves. Whether it be founded on some dictate of Nature, or have grown out of the modifications of civil society, it would appear that the formation of the young mind, and its induction into the paths of knowledge and of piety, belonged more exclusively to the female sex. The practice both in England and America has accorded with this position. In both, of late years, institutions for the support of the indigent, and the instruction of the ignorant, have been extensively established and liberally supported, and generally under female auspices. Among these institutions, that of the Sunday School appears to have met, in a peculiar manner, with the smile of Divine Approbation. Through their instrumentality, many thousands, both in this country and across the Atlantick, who have previously been immured in the mists of ignorance and wandering in the mazes of error, have been enabled to read and to understand “the records of eternal truth”—have been reclaimed from ignorance to knowledge, and from the loathsomeness of vice to the beauty of holiness. That effects, such as these, have flowed from the establishment of Sunday Schools, has now become matter of record. That such are again likely to flow, if they be founded with proper views, and conducted on proper principles, seems to admit of but little doubt. That such effects are desirable, even the skeptick, it is believed, could hardly prevail on himself to

controvert. Impressed with the truth of these sentiments, and anxious to become agents in bringing benefits so great within the reach of the poor and the ignorant among ourselves, those whose names are undersigned, residents in the borough of Greensburg and its vicinity, have agreed to unite their efforts for the establishment and support of a Sunday School on the following conditions :

I. The society shall be called "The Female Sunday School Association of Greensburg."

II. There shall be no other condition of admittance into the association than those of having attained to the age of eighteen years, and of subscribing to these Articles.

III. As soon as a sufficient number of subscribers shall have been obtained (and less than sixteen shall not be deemed sufficient), they shall be convened at some convenient place for the purpose of choosing from among themselves, five members for the purpose of conducting the affairs of the institution, who shall be called "Directresses;" and one member as Treasurer.

IV. It shall be the duty of the Directresses to provide for the accommodation of the school; to preserve its discipline; to procure such assistant teachers as may be necessary, and to regulate the order of their attendance, and to establish such system of rewards and encouragements as they shall from time to time deem expedient, and generally to superintend the affairs of the association and the business of the school. That they may be the better enabled to do this, they shall have power to lay on their subscribers contributions to any amount not exceeding three dollars a year, and to call for payment of the same at such times and in such portions, as, in their opinion, the interests of the institution may require. They shall also have power to establish such By-Laws as may appear to them to be necessary. For the more orderly conducting of business, it shall be their duty to choose one of their number to preside at their meetings, and another to keep a record of their proceedings.

V. It shall be the duty of the Treasurer to receive and safely keep all monies accruing to the association, either from contributions, donations, or otherwise, and the same to pay out under order of the Board of Directressess; to keep an accurate account of all monies by her, as Treasurer, either received or expended, which account shall at all times be open to the inspection of the Directresses, or any of them, and to lay before the society, at each of their stated meetings, a statement of the funds.

VI. Such ladies or gentlemen as may offer their services as assistant teachers in the school, shall have their names entered on the record as "Friends to the institution," and the thanks of the society shall be transmitted to them by the President.

VII. The subscribers agree to convene once in every six months to receive a report of the progress of the school, and of the state of the funds. They also agree that that they will respectively use their influence to procure the attendance of the children on the school.

VIII. The Directress and Treasurer shall hold their appointment for one year from the time of their election.

IX. At all elections, after the first, no member shall be allowed to vote, who shall not have paid up the whole of the requisitions of the preceding year.

THE NAMES OF THE MEMBERS OF THE FEMALE SUNDAY SCHOOL ASSOCIATION OF GREENSBURG.

H. C. D. Findlay, Sophia Cassilly, Jane T. Foster, Jane Gibson, Anna Brown, R. Morrison. Statira Young, Sidney Alexander, Isabella Graham, Mary Grant, Ann Drum, Frances Felt, Catharine Marchand, Mrs. Macklin, Mrs. Deniston, Mrs. E. Horbach, Jane Guthrie, Lydia Morrow, Jane Fleming, Ann Armstrong, Margaret McDowell, S. A. Reed, Peggy Coulter, Sarah T. Biddle, Mary McKinney, Rachel Brady, Nancy Williams, Mrs. Crider, Mrs. Hardgrave, Mrs. Beaver, Mrs. Hurwick, Mrs. Whiten, Jane Graham, Elizabeth Postlethwaite, Susanna Kern, Eliza Reed, Elizabeth Kuhns, Sophia Biddle, Elizabeth Flee-ger, Mrs. E. Singer, Sarah Clark, Lois Armstrong, Mrs. Morfet.

DIRECTRESSES.

The first Directresses were : Mrs. A. Drum, Mrs. A. Armstrong, Mrs. Sarah A. Reed, Miss S. T. Biddle, and Miss P. Coulter.

In 1817 Mrs. Ann Drum was Secretary.

In 1818 Mrs. Henrietta Findlay was Secretary and Mrs. Sophia Cassilly was Treasurer.

The first annual meeting was held at the house of Mrs. Morrow, Dec. 8, 1817. The object of the meeting was to elect Directresses. Frequent notices of the association's meetings, and calls on the members to pay their dues appear in the Greensburg *Register* of about that date.

A BRIEF NOTICE OF THE FIRST DIRECTRESSES.

Mrs. Ann Drum was the mother of Gen. Dick Drum, and of Miss Emily Drum, the latter one of the school's best and most devoted teachers.

Mrs. A. Armstrong was the wife of George Armstrong, Esq., one of the early lawyers of Greensburg.

Mrs. Sarah A. Reed was the wife of Judge Reed. She had formerly been married to an officer of the war of 1812.

Miss S. T. Biddle was a school teacher.

Miss P. Coulter was the sister of Judge Richard and Eli Coulter, and aunt of Alexander and Gen. Richard Coulter.

A Miss Debarthold, a school teacher, was a Directress at a later date.

The school was not a denominational one, and yet it was largely supported by Presbyterians, and was mainly under their control.

## MISS MARGARET COULTER.

Miss Margaret, or as she is better known, Miss Peggy Coulter, was the originator of the school. For nearly fifty years she was its leading spirit, and when she died she made a bequest of a hundred dollars in its favor. Her classes were mostly composed of young men or boys, and most of the older men still living who are natives of Greensburg, were at one time under her instruction. One of these, now a prominent lawyer, says of her: "She was an elegant teacher. She had a wonderful stock of knowledge which she could use in teaching, and whenever she met those who had once belonged to her class, no matter what their age or position, they were still her Sabbath school scholars." She has been represented to me as having been a very handsome woman, and she was certainly a very remarkable one.

## EARLY DATE OF THE SCHOOL.

The Sabbath School of Greensburg dates back among the early Sabbath Schools of the country, and has the distinction of having been originated by a woman, and of being carried on for many years by women. The preamble to its constitution and the constitution itself are something of curiosities in our day, and it is interesting to see with what earnestness and gravity those who framed these set about what was then the new work of the Sabbath School.

We live in an age when most things seem to be taken for granted, and had we lived in the time of our fathers we would probably have omitted a large part of the "Declaration" of Independence and just gone on with the Independence itself.

## OFFICERS OF THE SCHOOL PRIOR TO THE PRESENT PASTORATE.

Besides the Directresses already mentioned, the officers of the school, as far as known, have been as follows:

## SUPERINTENDENTS.

John Black, son of the first stated supply, and an elder; Smith Agnew, an elder; Samuel P. Brown, M. D., an elder; John Armstrong, Sr., Esq., an elder; William Ramsey, an elder; John McClelland, Daniel Welty, Thomas L. Drum, D. W. Shryock, an elder, and Will Brown.

## ASSISTANT SUPERINTENDENTS.

Robert B. Patterson, Esq., a young lawyer; M. B. Gaut, then Principal of the public schools, now a physician at Clifton Springs; S. Ralston Patterson, now a member of the Methodist church.

## SECRETARIES.

Jas. M. Laird, editor of the *Argus*, son of John M. Laird, Esq.; Jas. B. Welty, son of Jacob; John A. Marchand, Esq., John Stewart, Wm. Totten, Jas. A. Logan, Esq., afterward Judge, and now Assistant

Solicitor P. R. R.; Van Laird, editor of the *Argus*—son of John M. Laird, Esq.

## TEACHERS.

Joseph Russell, editor, father of Mrs. Rev. W. H. Gill; James Findlay, son of Gov. Findlay, and brother-in-law of Gov. Francis R. Shunk; William Black, editor, and son of John; Eliza Black, sister of William; Mr. Farnsworth; Mrs. Eliza King, aunt of Mrs. Susan Marchand; John Ramsey, editor of Greensburg *Gazette*. His people were Methodists. Joseph Montgomery, uncle of Alexander and Misses Agnes and Emily; Elizabeth Montgomery, W. W. Woodend, teacher in the Academy, afterward Dr. Woodend, pastor at Saltsburg; John Lloyd, classmate of Woodend, - Missionary to China; Edward Geary, brother of Gov. Geary, afterward Dr. Edward Geary, of Oregon; John Nichols, elder, grandfather of Will Brown, and great grandfather of Sam T. Brown, Sr., and Millie Eyster Brown; James Nichols, Esq., son of John; Dr. Postlethwaite, Matilda Postlethwaite (Mrs. W. W. Woodend), Sidney Postlethwaite (Mrs. Dr. King), Ann Postlethwaite, Robert Armstrong, Philip Kuhns, Mrs. Mary Welty (wife of Henry Welty, Jr., the elder), Miss Mary Moritz, John Craig, Randall McLaughlin, elder, Miss Martha McLaughlin, daughter of Randall; Mrs. Rebecca Hacke, daughter of Randal McLaughlin, and daughter-in-law of Dr. N. P. Hacke; Mr. Corbin, a school teacher, and brother-in-law of Gen. Grant; Joseph Taylor, Mrs. Rebecca Coulter, mother of Gen. Coulter; Miss Isabella McClelland, sister of John, superintendent; Miss Seabrook, sister of one of the surveyors of the P. R. R. One of her scholars says, "She was one of the best teachers that ever was." William Domer, surveyor P. R. R.; John Armstrong, Jr., Esq., son of superintendent; Miss Emily Drum, daughter of Mrs. Ann Drum; Mrs. Mary Foster, aunt of Henry D. Foster, a wonderful Bible scholar, and a remarkable woman; Miss Maria Smith (daughter of the pastor), J. R. McAfee, Esq., lawyer, and editor of *Tribune and Herald*; Mrs. Louisa McAfee, wife of J. R. McAfee, Esq.; Miss Lizzie Welty, daughter of Daniel—died young; Miss Rebecca Smith, daughter of the pastor, and an earnest Sabbath School worker; Mrs. Sarah Steck, wife of sheriff Dan Steck; Miss Kate Laird, daughter of John M. Laird, Esq.; Miss Cook, Miss Kate Russell (wife of Rev. W. H. Gill), Miss Harriet Clark, Miss Agnes Montgomery, Miss Hetty Welty (Mrs. Van Laird), James P. Smith, Mrs. James B. Welty, Mrs. William Story, Miss Maggie Story, Miss Jane McQuaide, Miss Emma Welty (daughter of Henry and Hannah Brady Welty, and wife of Gen. Coulter), Miss Kate Marchand (Mrs. Alfred Meason), Miss Sparks Brown (Mrs. J. R. Patterson), Mrs. Laura Mace, Miss Sarah Shryock (Mrs. Henry F. Cope), Miss Louisa McAfee (dead), daughter of J. R. McAfee, Esq., and wife of John G. Kirker; Rev. W. H. Gill, Miss Lizzie Marchand (Mrs. Judge Logan), Miss McGinnis (Mrs. Goheen, a Missionary), Miss Belle Armstrong.

Doubtless the names of some faithful Sabbath School workers have been omitted, but the above are all of which I have any record.

During Mr. Gill's pastorate the number in the school reached one hundred and sixty. The records of the school during his pastorate are pretty full. Those of the earlier pastorates are very meagre. The history of the school during my pastorate will be given elsewhere.

#### AUXILIARY TRACT SOCIETY.

This society was organized in 1827. The first article of its constitution gives the name and object of the society. It is as follows:

"Art. I. This society shall be called the 'Auxiliary Tract Society of Greensburg;' the object of which shall be to promote the interests of *evangelical religion* and sound morality in this vicinity by the circulation of religious tracts, and to aid the American Tract Society, located in New York in 1825, in extending its operations into destitute parts of the United States and of other countries."

#### OFFICERS OF THE SOCIETY.

At the first annual meeting held the third day of March, 1828, the following officers were chosen: Miss Margaret Coulter, President; Lydia M. Biddle, Secretary and Treasurer; Mrs. Morrow, Mrs. Coulter, Mrs. E. Singer, Mrs. Alexander, Directors.

What became of this society, history does not relate. But from this little scrap of history left us we learn how the women of the olden time planned and organized and put forth efforts for the advancement of the kingdom of Christ, both at home and abroad. They were ready to fall in promptly with the great religious movements inaugurated in the early part of the present century. Thus in 1816, the year in which the first Sunday School Union of the country was formed, the Greensburg Sunday School was organized, and in 1827, two years after the American Tract Society came into being, an auxiliary was formed in Greensburg. Of the contributions to objects of benevolence, the records in my possession are but fragmentary, but, besides the schemes adopted by the General Assembly, and to which the church contributed, the Colonization Society seems to have been one which frequently shared in her benefactions.

#### A FEMALE PRAYERMEETING.

Tradition speaks of a female prayermeeting having been maintained here in years gone by. But those who prayed were willing to have their prayers registered in heaven and have left no earthly record. One thing, however, is certain, the church of Greensburg has been blest with some as godly women as are often found in any church or community; and whether her prayermeetings have been called male or female, they have been largely supported and encouraged by the attendance of her mothers and sisters.

#### THE WEEKLY PRAYERMEETING.

Of the origin of the weekly prayermeetings even tradition itself is silent. Like the Sabbath School and Tract Society already men-

tioned, it was probably not at first fully identified with the Presbyterian church. However, as the larger part of the English speaking Christians in early times were in the Presbyterian church, all these institutions were from the first largely under her control. In 1838 Dr. John Morrison, Treasurer of the Presbyterian church, was authorized by James Brady and William Ramsey, elders in the same, to pay a bill to Randall McLaughlin, another elder; the said bill being the amount of expenses incurred by the "Prayermeeting Society of the borough of Greensburg" for fuel and candles used while meeting in the Court House. And the ground on which the payment of the bill out of the funds of the church was justified, was that the persons comprising this society contributed their proportion to these funds. But while it is thus evident that the "Prayermeeting Society of the borough of Greensburg" was composed mainly of Presbyterians, still it is also evident that in 1838 it was not fully recognized as a part of the church. The payment of the bill was probably not disputed, nor would a like bill be disputed at the present day, and yet the financial support of the prayermeeting by the contributions of the entire church is likely to involve in most churches the question of taxation without representation. What the churches were doing before they had Sabbath Schools, prayermeetings, and missionary societies it would be rather difficult to tell, and yet those were the good old times we so often read about; and every one of these institutions had to come into the church through a side door, and it is not even yet so many years since they were generally fully recognized as a part of the church itself.

#### MINISTERS RAISED IN THE CHURCH.

It has been stated that this church never raised a minister, but that is not a strictly accurate statement. The Rev. James L. Drum, of San Luis Obispo, California, was raised in this church, and was a communicant member of it. And then, what church has a better claim to having raised the Rev. James P. Smith, than this one. There are probably about as many churches claiming the Rev. Ben L. Agnew, D. D., of Philadelphia, while living, as there were cities, claiming Homer after he was dead. But, while we do not claim the entire credit of raising him, yet we would have it understood that his father, Smith Agnew, was a very active and efficient elder in this church just at the time that his son Ben was growing up to manhood. Prof. E. H. Dickinson united with this church by certificate, January 29, 1876, and continued a member of it until he was ordained to the full work of the ministry, Dec. 21, 1882. He is now pastor of the Pleasant Grove church in Blairsville Presbytery, and is also a very efficient teacher in the Greensburg Ladies' Seminary. If this church did not raise him, he at least entered the ministry from it. And then, besides what the church has done in the way of raising ministers, she has *made* at least two others by furnishing their "better halves." Miss Kate Russell married Rev. W. H. Gill, now of Philadelphia, and Miss Anna Houseman married Rev. R. H. Fulton, of Homer City, Pa., and what would either of these ministers have been but for the

church of Greensburg? You need'nt try to answer that conundrum. For want of time it is respectfully referred to the next centennial. And then, besides these two, the church has had scores of daughters who would have made good preachers wives, if they had only been called to the ministry. Its possibilities in that direction have been simply immense, and only the proverbial stupidity of young preachers in things matrimonial has prevented them from being realized.

#### THE CHURCH AND THE LEGAL PROFESSION.

At least two of the resident President Judges of this Judicial District, were Presbyterians, viz; Judge J. M. Burrell and Judge James A. Logan. It is only a short time since Westmoreland county constituted a Judicial District by itself, and in earlier times a number of the Judges belonged to some of the other counties, which then made a part of it. The Greensburg Bar has always been among the strongest in the State, and most of its strongest men have always been Presbyterians. Major John B. Alexander, Judge Richard Coulter, Alexander W. Foster, and James Findlay, were all Presbyterians. The latter and James Buchanan were baptized by the same Presbyterian minister, Dr. John King.

Coming to a later date we find the following Presbyterian lawyers :

John Armstrong, Sr., George Armstrong, Paul Morrow, James Nichols, Alexander McKinney, James Todd, Henry D. Foster, Edgar Cowan, Albert Marchand, Henry Marchand, J. A. Coulter, J. J. Hazlett.

Most of these were Presbyterians by birth, and a few of them became connected with the church through their marriage relations.

At the present time the members of the bar are more generally distributed among the various churches of the town than formerly, and yet a large proportion of them, and many of the most prominent, still take their theology "straight." They see enough of human nature in the practice of their profession to make them firm believers in the doctrine of total depravity. However, on the doctrine of the perseverance of the saints they may not be just so sound. On that subject they will probably be disposed to only "mildly affirm." But I like lawyers, and it is a wonder that not more than one Presbyterian preacher of Greensburg has been tempted to join them.

#### THE PRESBYTERIAN CHURCH AND THE MEDICAL PROFESSION.

The physicians of Greensburg, like the lawyers, have been largely Presbyterians. Dr. James Postlethwaite was originally an Episcopalian, but early in life became a Presbyterian. Perhaps no citizen of Greensburg ever stood higher as a physician, a gentleman, and a Christian.

Dr. Alfred T. King, son-in-law of Dr. Postlethwaite, and father of Emma, Tillie, and Charlie, of this place and Dr. William H. King, of West Fairfield, was of old Covenanter stock, and married a Presbyterian.

Dr. S. T. Brown, grandfather of Sam T. Brown, Sr., and Millie Eyster Brown, was an elder in the church.

Drs. John Morrison, Robert Brown, Samuel Logan, Frank McConaughy, H. B. Piper, W. K. Young, and F. J. Withington were former members or adherents of this church.

At the present time about one-half the physicians of Greensburg are of Presbyterian proclivities, and a number are communicant members.

#### THE PRESBYTERIAN CHURCH AND THE MILITARY.

In the war of 1812 Major John B. Alexander gained a distinction that would of itself have made his name illustrious, had not his subsequent attainments at the bar eclipsed even his military achievements.

Gen. Richard C. Drum gained distinction in the Mexican war, and added to it in the War of the Rebellion. He is now the efficient Adjutant General of the United States army.

Col. James Armstrong was Lieutenant of his company in the Mexican war, but had command of it the greater part of the time. He was a Lieutenant Colonel in the late war.

Col. John A. Black, though not a member of this church during the Rebellion, is a member now.

Gen. Richard Coulter served in the Mexican war. He entered the War of the Rebellion as a Lieutenant Colonel, and fought from its beginning to the close. It is very generally believed that if he had been half as much of a politician as he was a soldier, he would have come home with a higher rank than that of Brigadier General, and then many are of the opinion, owing to his disregard of danger, that if it had not been for the prayers of his aunt Peggy, he would not have come home alive at all. He was wounded three times, and was once reported dead, but his Aunt received the friends who came to break the news to her, with the utmost composure, and insisted that the report could not be true. Her faith in God and in prayer was wonderful, and deserves to go on record.

There are many others who in these wars served their country faithfully in the hours of her need, but not being able to give a complete list, I have not attempted to give the record in full.

#### THE PRESBYTERIAN CHURCH AND CIVIL OFFICERS.

The church has had many members or adherents who have been prominent in the civil affairs of the Nation, State, and County.

Hon. James Brady served in the House of Representatives from 1799 until 1803, when he was elected to the State Senate and served in that body three terms till 1815. He thus served fifteen consecutive terms in the Legislature. In 1821 he was appointed by the Governor, Secretary of the Land Office, the duties of which he discharged for three years.

Major John B. Alexander was elected a member of the Legislature, but soon became disgusted with that body and returned home.

Judge Coulter was Judge of the Supreme Court, and also a member of Congress.

Hon. James Findlay was a member of the Legislature and afterward Secretary of the Commonwealth.

Hon. Albert G. Marchand was a member of Congress.

Hon. Henry D. Foster was a member of Congress.

Hon. James Todd was Attorney General of the State under Gov. Ritner.

Hon. Edgar Cowan was United States Senator.

Hon J. R. McAfee member of the State Legislature and Deputy Secretary of the Commonwealth.

E. F. Houseman, Assistant U. S. Assessor, Deputy U. S. Collector, and Register and Recorder of the county.

Dr. H. B. Piper was a member of the Legislature.

W. H. Markle, Esq., was United States Collector.

D. W. Shryock, Esq., was United States Assessor and afterward United States Collector.

Hon. Welty McCulloch is the present member of Congress.

With one or two exceptions every Sheriff since I came to Greensburg has been a Presbyterian, and when a choir gallery is to be seated with handsome chairs, or a church debt is to be lifted, the help of John M. Stewart, Esq., has shown that a Presbyterian sheriff is a handy person to have around. Being a bachelor his pocket book is often raided by the Mite Society, and, doubtless, he would find it cheaper to marry that institution, or at least a part of it, than to attend one of its entertainments. I will not attempt to give the names of members and adherents of the church who have held county offices, but will only say they have been many, and not one of them was ever even suspected of malfeasance in office.

#### THE PRESBYTERIAN CHURCH AND THE PRESS.

John M. Snowden, William Graham, Mrs. Jane Graham, Joseph Russell, John Black, Paul Morrow, John Ramsey, John Armstrong, Sr., Esq., John M. Laird, Esq., and D. W. Shryock were editors or proprietors of papers in Greensburg in former days, and all were Presbyterians. At the present time we have J. R. McAfee, Esq., Maj. Jas. M. Laird, F. V. B. Laird, and John M. Peoples, who comprise the Presbyterian newspaper fraternity as editors and proprietors. Among those of former days there were five elders and one woman. This speaks well for the press of Greensburg. While the legal and medical professions have not furnished many ruling elders for the church, yet the press has furnished at least five, and nearly all the above named have been communicants in the church. And this is well. The Pulpit and the Press should ever go hand in hand. And it were also well if among those who care for the bodies and the estates of men there were more, who, in the eldership would care for the spiritual and eternal interests of these.

#### THE PRESBYTERIAN CHURCH AND THE BUSINESS COMMUNITY.

Among the men who as merchants at an early day gained wealth and standing in the community, I may mention James Brady and his

son, Hugh Y. Brady. Also the brothers Jacob and Henry Welty. The two former were Presbyterians by birth. The two latter became connected with the church through marriage. These, together with the Alexanders, the Coulters, the Drums, the Postlethwaites, the Armstrongs, and the Millers, are among the earliest Presbyterians who have descendants still living among us. It is true the Drums, like the Weltys, were originally German Reformed, but, like many of the latter, they long since became identified with the Presbyterian church, and are now almost without exception Presbyterians.

#### THE CHURCH'S CHARACTER AND WORK.

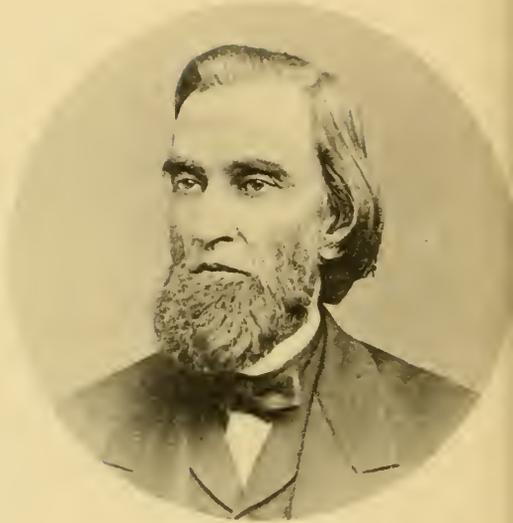
Such then is an outline of the history of the Presbyterian church of Greensburg. I have sought to give a general sketch of the church, of its origin, its officers, its members and supporters, and also of the societies through whose instrumentality the life of the church has been maintained and its work has been promoted. I have sought to show of what materials it has been composed, and the kind of men and women who have held the Presbyterian faith in Greensburg, in the first century of the church's life. It is evident that from the beginning the church has occupied an important position, and that it has been influenced by, and has exerted an influence upon some of the leading minds of the century. How well it has performed its duty, improved its opportunities, and met its responsibilities must be left to the judgment of those who have watched its career, and to the final decision of the last day. With the sketches to be given by former pastors and their representatives, and the reminiscences by other friends, the record of the church's first century will be as complete as we can now make it. Doubtless many names have been omitted, and many worthy deeds remain untold. Some of these will be given in the more personal histories of former pastors, and yet some, like nameless graves, will remain unknown to the generations following. But we must not forget that only a part of a church's life can be written at best. Only in the book of God's remembrance will this be found complete. How much the church owes to her silent living, and to her forgotten dead, only eternity will disclose. Only will the influence which these have exerted on the world be fully known when the grave and the sea shall give up their dead. May the same God who led the fathers and mothers through the wilderness of the church's beginning be with their sons and daughters in that goodly heritage to which his Providence has brought them, and may the church's future ministers and members have grace given them to meet their ever enlarging opportunities and increasing responsibilities. A church crowned with a century of heaven's blessings, and with the faith and prayers, the gifts and efforts of a pious ancestry through a hundred years, ought not only to feel the weight of a great responsibility, but should also be filled with that courage and earnestness of purpose born of gratitude at the remembrance of God's goodness. As we pass the first anniversary in the church's life of centuries, we only pause long enough to raise to God our Ebenezer, and then pass on to the conflicts and the conquests of the future.





REV. WILLIAM SPEER.

1803-1829



REV. W. W. TAYLOR.

1840-1843

## A SKETCH OF THE FIRST PASTORATE:

REV. WILLIAM SPEER, 1802-29.

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It has been committed to me to give a brief sketch of the first pastorate of this church. There are details as to local affairs and statistics of membership and finance, which the inquiries of your excellent pastor and session will supply. There are reminiscences of prominent individuals, and of families who were useful and honored in the church and the community, which can more justly, and as to the particulars necessary to give them life and interest, be pictured to you from the personal descriptions or the written records of the several faithful, intelligent and eminent ministers whom it has pleased God to give subsequently to this people. But manifestly there are other memorials of the first regular pastorate of a Presbyterian church, planted in what was the first seat of civil government established in Pennsylvania west of the Allegheny mountains, and that in length embraced more than a quarter of the century of that church's life which we are now met to commemorate, which must possess a far more than temporary and local interest.

The period was one which, in some respects, has not had, indeed cannot have, a parallel in the history of this region; one in which its religious and political institutions and character took their permanent form; one in which there went forth hence, also, influences which have been felt throughout the nation.

The opening of the nineteenth century was memorable for a great and universal outpouring of the Holy Spirit upon the Christian world. This started everywhere anew its spiritual life, and brought into existence many forms of effort in missions, in education, for the translation and dissemination of the Scriptures and religious publications, and for the relief of the sufferings and wants of mankind.

The new immigration from the Atlantic States and from Great Britain in the vast and rich valley of the Ohio, unrestrained, tempted to vice, excitable, enterprising, were the subjects of some of the most powerful manifestations of the Spirit's influence, and the instrumentality of setting in motion some of the principal organized agencies of Christianity and philanthropy related

to the nation and the world. They saw the grandeur and the riches of our country; they were aroused by the necessities and the perils of direct contact with Indian heathenism; they were educated by the sufferings and trials of their novel and difficult circumstances to originate and to foster such efforts and institutions.

It pleased God to send here in 1802 the Rev. William Speer. He was then thirty-eight years of age. Born near Gettysburg, he had graduated and studied theology at Dickinson college, under the celebrated Rev. Dr. Charles Nisbet, whom Dr. Witherspoon, when first invited from Scotland to the presidency of Princeton college, recommended, instead of himself, for that position, as more suitable than any other person within his knowledge. He had spent some months in New York city, as an associate with the Rev. Dr. John Rodgers, in the First Presbyterian church; had made several evangelistic tours in the states of New York, New Jersey, Pennsylvania, and as far south as Charleston, S. C.; had been pastor for three years in Chambersburg, Pa.; and had spent four years in Chillicothe, the capital of the new Territory of the Northwest, and while in Southern Ohio and Kentucky had taken part in the transactions of the great revival in that region. The Rev. John Black, an able and fervent preacher, born in South Carolina, who had been the pastor of Mr. Speer's family for twenty years, near Gettysburg, and the spiritual guide of his youth, had been led to Greensburg in 1800 to spend a year and a half. Mr. Black, while at his old home in the East, during the summer of 1802, told Mr. Speer of the interesting features of this region, and opened the way for a visit here in the fall. This people at once set aside some advances from another quarter, and united in earnest solicitations that, as they urged, he should be their "spiritual teacher." He returned again in December. The formal acceptance of the call to Unity and Greensburg churches was given in presbytery at Laurel Hill church on April 19th, 1803. The pastoral connection was continued until presbytery, meeting in this church, dissolved it, at his request, on April 8th, 1829.

The key note of this long pastorate was struck at once in the first sermon, which was preached on October 10th, 1802, at Unity. Its theme was that glorious Prince and Redeemer who appeared, "now once in the end of the world, to put away sin by the sacrifice of himself," and who "unto them that look for him shall appear the second time without sin unto salvation." (Heb. 9, 26-28.) It was followed in the afternoon by one on "Grieve not the Holy Spirit." (Eph. 4: 30.) The first sermon preached by Mr. Speer in Greensburg, on October 14th, was from the conclusion of the Savior's admonitions, in the sermon on the mount, as to anxious care for the treasure and the comforts of earth: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Mat. 6: 33.) These texts reveal the grand centre and the impelling and regulating force of all his

teaching and labors,—the grace of the Lord Jesus Christ, the glory of the Lord Jesus Christ, the priceless gift of pardon to us and to the whole world through His blood; the love of the Holy Spirit and the heavenly riches which he has to bestow; the personal and the world-wide, the spiritual and the material blessings of the kingdom of God among men.

The year 1802 was that of the culmination of the great revival of that period. We can trace the divine preparations for it through half a century previous; and it was the deep and world-wide preparation for the mighty religious, and political, and material advancements of our own time. During its course the churches of the East, on account of their torpid formality and the infection of society with French infidelity, lost no little of the spiritual blessings which God's hand held outstretched to bestow. The wild and unsettled regions further West went to the opposite extreme of insane excitement and disorder. The terrific pictures of hell and the judgment, and of the fury and wrath of the Almighty toward sinners, threw the imaginations of the people into phrensy, and convulsed the bodies of many with epileptic spasms, so that they writhed and wallowed on the ground and howled like wounded wild beasts. In Western Pennsylvania, to these awful truths were added in more just measure the declarations of God's infinite mercy through Jesus Christ and the invitations of the gospel, and there many of the best and most healthful fruits of that revival were planted and multiplied.

Mr. Speer preached his first sermons in these churches on the same Sabbaths of October in which were held in this region some of the most famous of the gatherings of thousands from every quarter to spend days and nights together in continuous religious exercises. He preached the law throughout the course of that revival, so that its arrows were sharp in the hearts of the King's enemies; but he pointed from that right hand which taught terrible things to the crown of righteousness, the anointing of gladness, the garments smelling of myrrh and aloes and cassia, and the words of grace poured from his lips. When an excitable man or woman has arisen under the sermon and shrieked out in some wild cry and fallen down in a spasm, and the whole congregation thus been thrown into a momentary panic, he would command silence, and calmly say, "God is not the author of confusion, but of peace, in all the churches of the saints; let this person be carried out. I will sit down and wait until order is restored." Thus he avoided many of the extravagances which occurred elsewhere. A great amount of pastoral labor was done by him. In one year, usually, families were visited and prayed with at their homes; in the next year, for variety, they were gathered into neighborhood assemblies and catechized and instructed. So faithful was the pastor in his appointments at all seasons that after his death his family could remember of but one sabbath of his settled ministry in which he had failed to keep those at Unity, and on that one so terrible was the storm that, as it

afterwards was learned, not a man or woman of the congregation had dared to breast it and go to the place of worship. By this wise and laborious ministry the churches grew so that the united charge was one of the largest and strongest in Western Pennsylvania. The number of the membership connected with the Greensburg congregation was then, however, smaller than that in Unity.

The history of many of the individuals and families thus fed and guided, of the sheep rescued from far wanderings and healed of grievous wounds and injuries, is deeply interesting. But the scope of this paper, and the brevity necessary, permit allusion only to a few cases the public fruits of which were most remarkable. During the Whisky Insurrection there came here with the army from Carlisle a young physician, a man of a very high order of talent, who some of those most capable of judging have said was possessed of gifts which would, in one of the eastern cities, have placed him among the first men in his profession. But his mind was poisoned by the prevalent infidelity which had come from France with the allies who had done so much to aid our nation to achieve independence. A very strong attachment was formed between him and Mr. Speer, who guided him skillfully from step to step, removing his difficulties and leading him, especially by the study of Butler's Analogy of Religion, to see that revealed religion is in full accord with the constitution and course of nature, and heartily to receive the Lord Jesus Christ as his personal redeemer and eternal hope. Thus James Postlethwaite was brought from darkness to light. He caught the fervent spirit of his pastor and friend. One evening, at the close of the long prayer before the sermon, he said with deep emotion to a person near him, "did you ever hear such a prayer!" For thirteen years after that spiritual guide ascended on high, this eminent physician was spared to be the strong advocate and support of Christian truth and morality in this community and region.

A young farmer of strong and inquiring mind, Alexander Culbertson, was led through a similar experience to Christ the Savior. When his beloved pastor was to be buried he asked as a privilege that he might be allowed to express his deep grief by taking a place among the family at the funeral, and putting on the outward badges of mourning for one who had been to him dear beyond the bonds of earth, in that he had been his guide to peace in Christ, and to becoming a son of God and an heir of heaven. Some of his devoted descendants are in home and foreign fields of Christian labor. Paul Morrow, a lawyer, who came from Pittsburgh, and was made the first Prothonotary of the new county of Armstrong, returned here crushed by the loss of a beloved wife, bringing four young children with him. He was led to find consolation and the interpretation of his affliction in Christ, and became a trusted elder in this church, and most

useful in good here and afterwards in Pittsburgh. An editor, John M. Snowden, who had been trained in Philadelphia, under Matthew Carey the disciple of Franklin, became here a humble and loving follower of Christ, but soon found in Pittsburgh a larger field of usefulness in the community and in political affairs, and not less in the church, to advance which, as an elder under Dr. Herron, he earnestly devoted his labors and influence for thirty years. Adam Torrance, a young cabinet-maker, was deeply impressed with divine things, turned his attention to the work of the ministry, and was one of the earliest students in the Allegheny Seminary. He preached for thirty years at New Alexandria, and served the Lord as one of the bravest and most faithful chaplains of the army during the late Rebellion. The sage and eminent William Findley—than whom no man west of the Allegheny mountains exerted, in his day, a larger political influence, trusted as a counsellor by Washington, and recognized in the closing years of his life in Washington City as “the father of Congress,” who walked with his pastor in affectionate fellowship for twenty years as an elder of the Unity church—was blessed in seeing two of his grand-sons, John Caruthers and James Ewing Caruthers, become Presbyterian ministers, and a third, Richard A. Caruthers, a Methodist minister. But we cannot tarry now to attempt to record the individual fruits of blessing to the church at large and to mankind which came from the lives of many who were born to God and nurtured for usefulness during this long pastorate here and at Unity.

The great outpouring of the Holy Spirit in the first years of the century produced, as one of its most remarkable results in America and Europe, an ardent desire to glorify God by sending forth the gospel to the neglected races of mankind.

It was the first thought of hearts powerfully moved from on high: how grateful should we be, who dwell in these wildernesses unknown to God’s chosen people of old, for so wondrous gifts of grace! In this spirit Mr. Speer sometimes appealed to his hearers. In a sermon from the text, “Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else,” (Isa. 45: 22), he said, the Jews believed that God had placed them in the center of the world. “The situation of their land was upon the border of Asia, near to Africa, and not remote from Europe. The phrase, ‘the ends of the earth,’ in its literal and common use must have signified those regions which were most remote from Judea, the distant parts of the earth inhabited by Gentile nations, ignorant of the glory of the Lord and of His grace in Jesus Christ. Here is a manifest reference to the extension of the blessings of salvation under the gospel dispensation to all the tribes of mankind. There is a peculiar propriety in conceiving that ‘the ends of the earth’ applies to us who inhabit a continent very far from that centre where the glories of Jehovah were manifested to the Jewish nation; a continent which, though

possibly beyond the view of the prophet who wrote the words, was distinctly known to the Omniscient Spirit by whom he was inspired. And not only this extensive continent was thus known, but He who sees every creature, and who knew that His call would reach us, regarded us in His proclamation. Hear the address made to us from the days of Isaiah! 'Look unto me and be saved; ye Americans; ye people of Pennsylvania; ye who dwell where lately there were pagans, heathen, rude and ferocious; ye whose fathers have traversed the ocean to the most distant part of the earth; to you I send my call.' We are the descendants of Gentiles. But this is directed to every one of us. The call was uttered more than two thousand years ago. It has traveled to these ends of the earth where, until a century ago, all was a horrible wilderness. It says to you—and to you—every one, now, 'look unto me and be saved.'"

The people of this region were then poor, very poor. Its incomparable natural wealth of soil and mines was as yet undeveloped. Money was exceedingly scarce. But even then zealous Christians were devising and putting into form the great agencies of missionary effort which have since that time filled the world with their benefits. The bible, and tract, and missionary, and education, and publication, and different humane organizations were then sown in the earth, in human eyes the least of all seeds; but how great branches they have shot out, and what birds of the air in distant heathen lands now lodge in the shadow of them! Local societies for some of these objects were formed here. Paul Morrow, one of your elders, while cashier of the Westmoreland Bank, took charge of the Bible Society's publications, and distributed thence what was more precious than the bank's silver and gold to all that were in need. Missionaries going forth to the Indian tribes of the West preached as opportunities permitted to the people here, and solicited contributions of money, and books, and clothing, and farming implements and medicine, which were shipped on flat and keel-boats from neighboring river ports. The Board of Trust of the synod, in 1823, sent the Rev. Robert McMordie Laird, nephew of Mr. Speer by marriage, upon an exploratory missionary tour among the Indian tribes dwelling about the remoter lakes of the North. During nine months of absence he collected much important information as to the character, numbers and customs of those tribes, which determined the board to undertake missions among them. He held a series of meetings among the United States soldiers at the Sault St. Mary, which were blessed to the conversion of several officers and men. William Findley wrote to a kinsman in the East, in the year 1818: "The greatest comfort I now enjoy of things in this world arises from the extraordinary progress of the translation and distribution of the Scriptures, and the success of missionaries. I flatter myself with the hope, that before another generation lives as long as I have done, the now heathen world will be generally Christian,

and those who now bear that name will be reformed. But how light will penetrate long darkened Africa I cannot even guess."

It would be very interesting to trace here, if our time did not forbid it, the influence exerted upon the population and character of this region by the early creation of religious and missionary literature. The Greensburg newspapers were unusually able in their intellectual character, and cordial and sincere in aiding to promote the moral and religious welfare of the people. Particularly was this so with the *Farmer's Register*, which was the second newspaper established in this country west of the Allegheny mountains; Mr. Snowden, its editor, having followed hitherward his friend, Mr. John Scull, of Philadelphia, who four years previously, in 1794, had begun to publish the *Gazette* at Pittsburg. Mr. Snowden's good influence was perpetuated in other papers; as in those edited by his nephew, John M. Laird, son of the Rev. Francis Laird. Eminent in its Christian spirit was the Greensburg *Gazette*, commenced by David and Matthew Maclean, members of this church, but after 1822 proprietors and editors of the Pittsburgh *Gazette* for a dozen years, and long elders of different churches in Allegheny county. But there was great need, in a region and at a time when books were scarce and costly, and when God was working wonders of righteousness in the land and the world, that there should be periodicals sent abroad among the churches which would be distinctively religious in the subjects treated of and the information which they conveyed. Thus there was issued a monthly, the *Western Missionary Magazine*, at the town of Washington, for two years, in 1802 to 1804. In 1814 there had been commenced among the intelligent people of Mr. Speer's former charge in Chillicothe, Ohio, the first religious weekly paper, certainly the first permanent one, in this country. And we may remark that religious newspapers were not until a much later day attempted in other Christian countries. This paper, first named the *Weekly Recorder*, now the *Presbyterian Banner*, was removed by its editor, the Rev. John Andrews, partly by Mr. Speer's counsel and aid, personally, and through the synod and other courts, to the wider and much more influential field which it continues very efficiently to occupy in Pittsburgh.

There is no feature of the history of this region and of its influence upon the country more remarkable than that of the efforts made here in behalf of religious education and their large and important results.

In these efforts the Presbyterian ministry and population was the chief factor. The strength which they have imparted to the Presbyterian character and power in the United States has often been observed by religious writers in other parts of the country. It has been specially manifest in times of general conflict and peril. Thus, in the great struggle to preserve purity of doctrine and consistency of church government against the inroads

of the formless and ever disintegrating ideas and pretentious aims of New England, which resulted in the temporary disruption of the Presbyterian body, in 1837, the Rev. Dr. Archibald Alexander, of Princeton, N. J., wrote: "The Pittsburgh Synod is the purest and soundest limb of the Presbyterian body. When we fall to pieces in this quarter, and in the far West, that synod will be like a marble column which remains undisturbed in the ruins of a mighty temple. I do not know but that more of us will be obliged to seek an ultimate refuge in that region from the overflowing of new divinity and new measures." It is worth while to trace the sources of this strength and symmetry.

It is generally conceded by writers upon the religious history of America that the Presbyterian church in the valley of the Ohio was planted by men possessed of an unusual measure of apostolic piety, wisdom, enterprise, and concern for the generations to come. The earliest of them were the primitive founders of the institutions most necessary to religion and society; the pioneers, as it were, to break up the soil of the wilderness, plant the grains most needful to life, and build the first and essential, but possibly not abiding, structures for various uses. They were the most honored agents in that revival which fitly closed the eighteenth century and inaugurated the wonderful nineteenth. Their names have been commemorated in the numerous churches which, during a score of years past; have been celebrating their grateful centennials. They were the first members of the presbyteries of Redstone, Ohio and Erie. They were the men who in erecting the Synod of Pittsburgh, in 1802, flung forth upon the flag of this first frontier stronghold of the West the grand and memorable motto, that a Presbyterian synod is in its essence a missionary society. In the great need then existing for men to preach the gospel they planted many schools and academies. They encouraged the most capable young men to consecrate themselves to the work of the ministry. They began to train leaders for the churches about them, and to spread the blessings of the gospel with the early stream of westward and southward colonization; and they turned their thoughts and efforts, even thus early, to the heathen Indians in the valley of the Ohio and along the neighboring lakes.

The second generation of Christians here entered upon a materially changed condition of things. The termination of the great outburst of the revival left the religious element of the people lifted to a much higher level and prepared for great advances in good; but it left infidelity and vice aroused and malignant as they had not been before. And God in his gracious providence stirred new and vast ideas and ambitions, agricultural, commercial, political and religious, in the hearts of the American people, by his bestowment upon them, in 1803, of the vast territories, previously owned by France, in the Mississippi and Missouri valleys; a sudden addition, which doubled the geographical extent and final material value of our national property.

Dimly as the future could be seen at the time, there were those in the ministry who recognized the immense responsibilities of the position of the church in this region and at that juncture. They saw, in behalf of Christianity, the military necessities of more compact and complete organization, of more definite and advanced instruction, and of the inspiration of far wider and higher aims. It was manifest to them that the time had come to organize and rear and put in operation religious institutions which would be suited to an established and progressive and expanding social condition, which would look to be permanent to all future time, and which were calculated to spread their influences, not alone over the region and the nation, but in various ways to distant countries of the world.

In the interval between Mr. Speer's visit to Westmoreland county, in October, 1802, and his return to remain here, in December, he made a visit to a very dear and congenial friend, the Rev. Matthew Brown, who had been preaching for a year in Mifflin and Lost Creek churches. He spent a sabbath with him and they had much talk together about this part of the country. Mr. Brown and Francis Herron, who had been for two years at the Rocky Spring church, near Chambersburg, were brothers-in-law, married to daughters of Alexander Blaine, Esq., of Carlisle. Mr. Herron was also an endeared friend; three years earlier he had visited Mr. Speer at his frontier home in Chillicothe, Ohio. Three years later, God, in his providence, led Matthew Brown to Washington, Pa., and in six years after that, Francis Herron to the First church in Pittsburgh. To these three friends, born not far apart, all graduates of Dickinson college, licensed by the same presbytery, and connected by many social ties, the Presbyterian church in this region is most largely indebted for the advance made in their day in religious education.

They were men who shared in some features of character; severe in the eyes of strangers or of evil doers, but of extreme tenderness of heart towards those worthy of their love, or needing their pity; reserved and somewhat formal in promiscuous society, but full of frolicsome humor and mirth amidst the intercourse of kindred spirits; careful in dress, according to the spirit of gentlemen of that period, and deemed proud by some who were ignorant of or indifferent to the usages of society, but as simple as little children in their hearts, and humble and modest concerning themselves and their transactions, as men might be who saw and felt most deeply the evils and weaknesses of human nature in themselves and others. Their preaching was at times solemn and terrible, so that the dissolute and vicious, or the determined unbelievers, of whom both classes were sadly numerous in these western towns, hated and avoided it; but it was at other times so loving and pitiful, so infused with the spirit of the bleeding and merciful Redeemer, that their voices became husky and broken, and the eyes of the audiences wet with tears. The whole structure of their life and labors and influence was built upon deep

and close fellowship with God. They conferred much together, but above all, they prayed much together. When one visited the other, as they loved to do, it was a time of jubilation among the young folks; their children long remembered the enjoyment and the wit and the intellectual skirmishes of these occasions, but they remembered also that the family heard from the study, late into the night, perhaps almost till daybreak, paces to and fro, ejaculations of gratification or of anxiety, and at intervals the plaintive sounds of voices pleading earnestly in prayer. And good people living near the homes of one or another of these men, perchance coming in from the country before the dawn, now and then saw the glimmer of light still in the study windows and guessed with a thrill of awe the secret of that power with God, and those effects in the hearts of the young and the old, which were manifest under their ministry. While life lasted there dried not from the branches of either of them the dew of that great descent of spiritual power during which their own labors in the ministry were begun.

And yet these three men were very unlike in other respects. Herron was the incarnation of princely majesty. The writer can remember no man, in this or in foreign countries, in any position or in any profession, the equal of Dr. Francis Herron, as he appeared during his late years, in his commanding stature and figure, his regular features, and his dignified yet benevolent address. If he offended, it was by fearless and plain assertion of what was right and true. It was his large-hearted, practical, diversified energy and efforts, from the advantageous position that he occupied in a great natural and commercial centre, which made him the leading individual of his day in giving to Western Pennsylvania the high place which it has held in the Presbyterianism of the land. Brown was restless, nervous, impetuous; far-sighted and devoted in his aims; practical and fervent in his preaching; personal and affectionate in his intercourse with students; and so successful as a teacher and manager that from under the influence of no other president of an American college did there go forth in his time so large and continuous a flow of young men to swell the ranks of the Presbyterian ministry, to cultivate the waste places of our own land, and to proclaim the gospel of Christ to the heathen. The distinguishing influence of Speer was seen most in ecclesiastical bodies. So broad was his comprehension of subjects, so wise his counsels, and so evidently for the best interests of the church and religion were the ends he advocated, that, as Dr. Brown testified after his death, he was "pre-eminent in deliberative assemblies." The large and able presbytery of Redstone sent him to the Assembly, which then met always in the city of Philadelphia, to aid in representing the interests of its extensive territory, thirteen times during the twenty-six years of his connection with it, eleven of which occasions were during the important period from 1810 to 1827.

Two great subjects then pressed with special urgency upon the Christian people of the West, and, indeed, of the nation ; in the first place, the means of promoting thorough secular and religious education, for the days of advanced and of professional schools of any kind had not yet come ; and, in the second place, those for arresting the flood of infidelity and immorality, which then deluged the land.

In education there was much to be done in every town and new settlement. Academies, the anticipation of both the high and normal schools and of the colleges of to-day, were to be planted at suitable points. The Presbyterians of Greensburg essayed one of a superior order. One of its first principals was Jonathan Findley, a gentleman of intelligence, polish and experience, who had been an editor in Washington City, and whose four brothers were leading public men in Pennsylvania and Maryland. This academy has sent forth some of the brightest men of the nation ; three of the younger brothers of Walter Forward, different ones of the Fosters, Guthries, Coulters, Williamses, Johnstons, Barclays, and others during the seventy eight years since its incorporation too numerous to mention. The influence of some of these men has gone to the farthest corners of this continent. One I must notice: a boy of thirteen came to the academy in 1824, and sat under the preaching of the gospel in this congregation, whose grandfather, Richard Geary, had been an English naval officer, and a grandmother of whom, Martha Rachford, was a near relative of Alexander Hamilton, Washington's financial secretary. His father, also Richard Geary, was brought up from boyhood to manhood in the family of James Buchanan, Esq., of Lancaster, along with his sons, one of them the future president. This boy, the Rev. Dr. Edward Rachford Geary, died in September, 1886, in Oregon ; where, through thirty-five years he nobly planted the seed of salvation to the souls of men, of religious and of common school education, and of scientific culture. He was made by president Buchanan, without his knowledge or desire and against powerful competition for the position, Indian Commissioner for not only Oregon, but also Washington Territory, and made treaties and inaugurated a humane and wise policy in the treatment of the tribes there. There was a movement to send him to the Senate of the United States. But he declined the honor, and was faithful unto death in following the lowly footsteps of our Lord Jesus Christ. Who of us, in the light of heaven, would be willing to exchange the welcome "well done" to him from the King of Glory there, for all the distinguished honors and compensations which our nation and our commonwealth bestowed upon his brother eight years younger, born in this vicinity, for military and civil services so much more widely and lastingly appreciated among men, and which we must recognize have borne to him also, as a conscientious Christian man, their measure of blessing from the All-just and Gracious One?

The earnest labors of Matthew Brown in Washington, after the academy was made a college, and the comparative success of the institution, derived no little inspiration from the counsels, prayers and interest of Speer as a trustee; as those of Herron had subsequently no small share in the prosperity which attended Brown's transfer to Jefferson college, and the numerous revivals and other tokens of spiritual blessing with which that college was favored. God heard the prayers and blessed the efforts of the many devout men concerned in these two institutions. Western Pennsylvania became a renowned educational centre, to which students came from east of the Alleghenies, different parts of Maryland and Virginia, Tennessee, Georgia, Mississippi, Louisiana, and from the different States westward in the valley of the Ohio. Graduates of these colleges have filled the highest professional positions in those regions of the West and South.

But the highest and final aim of the Christian men of this part of the country was to prepare a ministry of the gospel in numbers somewhat equal to the calls, and in furniture equipped to comprehend and engage in the various lines of religious and benevolent and educational enterprise, in the new fields which at that time were opened in all the vast regions just referred to, and amidst the infinitely greater destitutions of the heathen world.

As soon as an advanced and complete theological institution was projected by the Presbyterian church in 1809, and located at Princeton, N. J., in 1813, Mr. Speer earnestly endeavored to interest the churches of this region in availing themselves of its proposed advantages. He was appointed by the General Assembly, in 1810, to aid in representing its objects and collecting funds for its support in this section of country. But he felt that another institution of the same nature was demanded for the West, and, more than that, one in Western Pennsylvania at once; and that soon others would be required in other centres of Presbyterian population. He was appointed by the General Assembly of 1825 a member of a general commission of twenty-one ministers and nine elders to consider the subject and location of a seminary for the West, including the Mississippi valley. When, in 1827, the institution was fixed in Allegheny, he was made by the Assembly one of its board of directors. That board at its first meeting elected as its president Rev. Dr. Francis Herron; first vice-president, Rev. William Speer; second vice-president, Rev. Dr. Samuel Ralston; secretary, Rev. Elisha P. Swift; treasurer, Michael Allen. Prominent among the members of it were Rev. Dr. Matthew Brown, Rev. Messrs. Obadiah Jennings, Elisha McCurdy, Thomas E. Hughes, Robert Johnston, Charles C. Beatty, and others whose names were the guarantee of the prayer, and high aims and zealous efforts, which have made the Western Theological Seminary a leading agency in giving to the Presbyterianism of Western Pennsylvania and the Ohio valley its elevated character for purity, strength, and devotion to the advancement of the Redeemer's kingdom in this land and amidst foreign nations.

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French ideas of liberty triumphed over the stern principles which had been the rock of our national deliverances and success. This Jacobinism loathed the restraints of Christianity. When Signor Mazzei remarked to Thomas Jefferson, in Virginia, the ruinous condition of many church buildings there, their Episcopal functionaries having gone off to England since the war, the contemptuous reply of Jefferson was: "They are good enough for a god that was born in a stable."

To good men was made evident that which our nation's history has continued more and more clearly to show: that the only solid foundation of popular morality is the maintenance of the Christian sabbath, its ordinances, its instructions, its enforcements of laws and compensations which are infallible and eternal. In the years 1809 to '25 Speer took the lead through synod and by other means in pressing upon the churches, upon Congress and upon the State Legislature, the duties of not transmitting the mails, not opening the postoffices, and not engaging in other public acts by which the sacred ends of the sabbath are thwarted in the consciences and lives of men.

The organized propagation and maintenance of the infidelity of the period was affected largely through the institution of freemasonry. The guilds of masons, like those of carpenters, smiths, and all the other forms of mechanical and mercantile employment, had been in most countries of Europe and Asia from time immemorial partly agencies of charity, partly means of defense against feudal or political oppression. A change came when Sir Christopher Wren, after the burning of London in 1666, became inflated with the honors heaped upon his name and the profession of the architect by the English nation, which beheld the splendid cathedral of St. Paul, the stately churches and government and private edifices, and the improved streets, which conferred upon the city a magnificence, healthfulness and facilities of intercourse that it had never before possessed. Wren ransacked ancient history for analogous institutions, traced this guild back to the Crusades, to the apostleship of John, to the temple of Solomon. He and his disciples adopted the raiment of the Jewish priesthood, and many of the symbols of Old and New Testament ordinances and prophecy. Nay, more, they organized a new religion, the "theosophy" of its time, which they claimed was the essence of the profound Catholic truth which underlaid all the Christianity, the Mohammedanism, the Paganism, of ancient systems: the unity of God, the immortality of the soul, purity of heart and life. They framed a ritual of worship and for the burial of the dead, which dispensed with Christ, his atonement, his mediatorship, his kingdom in the earth, the Holy Spirit, the sole authority of the scriptures of the Old and New Testament in religious faith and duty. They sent out agents and publications to propagate their creed and worship as a bond of fellowship among all nations and religions, in Ireland and Scotland, amidst the diverse races and beliefs of Europe; then in India, in

Mohammedan countries, and in different parts of the New World. But in France, where these efforts met with the greatest success, the philosophers found that there were principles deeper and more consonant still with human nature : that there is no God, no moral government of the universe, and that death is an eternal sleep. This was the seed ; the crop, alas, was seen in the orgies of crime and in the vast and horrible massacres of the French Revolution. And yet this French atheism and license was heralded by Liberal clubs in American cities as the dawn of the final glorious age of philosophy and freedom to mankind.

Such were the great and portentous perversions of a guild of laborers, originally in most of its features reasonable and beneficial ; the character, for a time, of a wide-spread organization which threatened to be as despotic, secret, and dangerous to American institutions of religion and civil government as Romanism, and yet lacked the admixture of Christianity which exists in Romanism. The good sense, and the general and genuine religious disposition of the people of America have now, it is commonly supposed, cast out of free-masonry many of these abuses, and aimed to restore its original character as an organization for practical beneficence and social intercourse.

So grateful and so just was the political sympathy of our people towards France while Lafayette and his associates lived, so bitter were the conflicts of parties under our untried institutions, so anxious and fearful many of the wisest and best men in church and State as to the infusion of new elements of strife, that the ministry and churches or every name shrank from antagonism to this powerful and specious foe of Christianity. Some clergymen there were who joined hands with it. There had been no warning as to its principles and influence lifted up by any general representative Christian body in the nation.

There was much prayer, much counsel, among the godly men of Western Pennsylvania upon this subject. There was much anxiety that the General Assembly of the Presbyterian church, above all other bodies, should give forth a clear and strong utterance upon it. At last, when the way appeared to be sufficiently prepared, Mr. Speer brought into the synod of Pittsburgh, meeting in the First church of that city, in October, 1820, through a committee of three ministers and two elders, appointed for the purpose, a full and particular memorial, in which it is averred that the evil influences of free-masonry upon the religion and morals of the people are such as to demand "the attention of this synod and of the church at large." It was shown to be a system which "embraced with equal affection the Pagan, the Deist, the Turk and the Christian ;" by whose principles it was impossible that "reformations" could be effected in the life, Christians be "improved in piety," communion be maintained "with the people of God, and with the Father, and his Son Jesus Christ." It was opposed to the doctrines and aims of the gospel of Christ ; it excluded from its organizations the pure and hallowed associations

and influences of woman ; it poisoned the morals of society ; it undermined the foundations of our principles of government, and of our existence and prosperity as a nation ; it imperiled "especially our youth ;" it hazarded "the eternal welfare" of the souls of men. The churches, ministry and Christian people, are then admonished "in the present crisis of the kingdom of God with the kingdom of darkness, to show themselves on the Lord's side, and to perform zealously the duties" which are manifest in relation to the protection of the church, society and the souls of men from these evils.

All felt that there was unusual need for wisdom and guidance from on high. The synod, as its minutes significantly say, gave "serious consideration and discussion" to the subject, and "referred it to the consideration of the next General Assembly."

The committee appointed by the synod to bring this matter before it, was William Speer, Matthew Brown and Thomas E. Hughes, ministers, and Thomas Davis and Thomas Hazleton, elders. Thomas E. Hughes was one of the most active and devoted missionary spirits of the ministry. Thomas Davis was an elder of the Second church, Rev. Elisha P. Swift's, in Pittsburgh, who soon after this was advanced by his brethren, on account of his earnest piety and usefulness, in middle-life and from a mechanical employment, to the office of the ministry. The presbytery of Redstone, in April, 1821, sent William Speer, Francis Herron, and Robert Johnston, ministers, and John M. Snowden, elder, as representatives to the Assembly.

The General Assembly of 1821, presided over by a Southern moderator, and, it is said, moved by the vehement resistance of men from the slave States, dismissed the subject referred to them, by indefinite postponement. In 1846 the presbytery of Indiana, famous for its anti-slavery and anti-masonic spirit, again brought up the subject before the Assembly. The response was, that it was one upon which it was "inexpedient to legislate."

But the synod of Pittsburgh neither postponed, nor refused to legislate upon, the subject of masonry. When it met in the ensuing October, in the same historic First church, it said in the narrative on the state of religion, prepared by Dr. Brown, that "the general aspect of its churches is dark," and "calls for deep humiliation and sorrow," and that one of the leading causes of this is the "organized infidelity which has taken shelter under the name of rational Christianity, still retaining the same deadly hostility to the divinity of Christ, to the atonement made by his death, and to all the distinguishing doctrines of Christianity." It appointed a committee, Dr. Francis Herron, Rev. Elisha P. Swift, and Rev. Joseph Stockton, to print in a pamphlet the narrative, with some other extracts from the minutes, and that this pamphlet be "distributed throughout the churches" under the supervision of the Rev. Joseph Patterson. It set apart Tuesday, the 6th day of the next month, to be one of special secret prayer

for a revival of religion, by the ministers separately, and Wednesday of the following week to be one of "humiliation, fasting and prayer," towards the same end, by all the congregations.

It was one of the remarkable features of this religious awakening to the dangers of the organized infidelity of the period, that notwithstanding that system had succeeded in interweaving its roots so widely through the political questions which then so intensely excited the minds of men, yet the conflict with it caused no disruptions in the churches of the synod. In the congregations of Mr. Speer were some of the most eminent political leaders of the day and many bitter partizans of opposite views. And yet so clearly did he distinguish the vital and momentous religious matters at issue from those of a political nature in which men may safely differ, it was so manifest that he was governed by high and disinterested motives, and so fully did he possess the love of his people and the confidence of the community, that there were no divisions created among the people and he suffered no estrangement of valuable personal friendship. One who was present, eight years after, at his funeral, wrote that it was most affecting to see "the long procession of friends who followed him in tears to the grave; to behold the rich and the poor, the grey-headed and the young, bending in sorrow over their pastor's grave, and looking as though their hope was gone."

And yet we must attach but little of honor and praise of good wrought on earth to the human instruments. We must look elsewhere for its sources. The world takes no account of appointments of churches for "humiliation, fasting and prayer." Still less does it give any consideration to the secret wrestlings of their leaders with the Angel of the Covenant. But it is these which are God's means of starting mighty movements of nations and transactions of history. It is not mere conceit, nor is it superstition, which leads proud Britain to desire that the sovereigns of her stupendous conglomerate empire shall be seated in the act of their coronation upon that mysterious stone, in the chair at Westminster, which many centuries have transmitted, with the legend and hope that it is the pillow upon which dreaming Jacob saw set up the ladder which reached from earth to heaven, and upon which was poured the oil which sealed a covenant of blessing through him to "all the families of the earth."

This deep religious movement in Western Pennsylvania originated and impelled that one in politics which spread through this and other parts of the State, followed the lake shore into the Puritan regions of northern Ohio and western New York, and crossed the mountains of Berkshire, moist with the dews which followed the prayers of Jonathan Edwards, into Massachusetts. The Adamses, the Sewards, the Weeds, the Giddinges, of the next generation, and the noble and the wise and the mighty of our third generation, have little discerned that the sudden explo-

sion which shook the nation when William Morgan was murdered, in October, 1820, at Fort Niagara, for revealing the secrets of masonry, arose from a train of influences which can be traced to these Pennsylvania hills, and to a time from six to ten years earlier. The eye which does not "see Him who is invisible" cannot comprehend that the power which within the last half century has wrought so vast renovations in the moral life of the nation, which, when hope was almost gone, suddenly and forever abolished hideous and deadly evils that were eating out its vitals, and which has enriched this people with so many pledges that in it truly "all the families of the earth shall be blessed," is all from the hand of the covenant-keeping Almighty Redeemer, who heard the pleadings, in many lonely Peniels here, of pastors and people who wrestled with him until the glimmer of the coming light began to break upon them, and he promised surely to bless them.

And yet how hard it is for us to learn what these things mean! O, fools and slow of heart that we are to believe all that the prophets have spoken, and all that the Lord God Almighty has been doing to fulfil them in the wondrous events of this century! And how are we called to be, with a burning zeal and to a measure of which we have not before thought, the witnesses of these things! With what unparalleled bounty of the gifts of nature to this region, beyond all that our fathers possessed or dreamed of, has God put means in our hands; and shown that he lays upon us extraordinary responsibilities to his kingdom and to mankind. From us to whom so much has been given how much will be required.

Of Mr. Speer's personal history I am not now called to speak. It is to be regretted that a biography of him which Dr. Matthew Brown contemplated and began, was not, so far as known, completed. His life possessed some features and was marked by some events worthy of detail. And yet he was a son whom the Father chastened with some afflictions of rare painfulness. An invalid during all the later years of his life, he lived in near fellowship with him who in infinite grace and wisdom "purgeth the branch that beareth fruit that it may bring forth more fruit." A close student, faithful as a pastor, loving tenderly his family circle and friends, he avoided the paths of worldly reputation. A beloved nephew, George W. Buchanan, whose brilliant promise in the legal profession was cut off by an early death, was with his uncle in his last illness, and afterwards wrote of him: "the great object of his being seemed to consist in extending the influence of heavenly light." "His long life of exemplary piety closed with the brightest assurance of a share in the merits of a Saviour's blood." "He died with a Christian's hope, and while he uttered the hallelujahs of victory," his rejoicing spirit was borne away "to the bosom of his Father and his God." And thus it was. He appeared for the last time in presbytery, meeting here, on Wednesday, April 8th, extremely feeble in health, and returned to it

his charge for twenty-six years of this church. Before the month closed, on its last Sabbath evening, while on a visit to his daughter, wife of the Rev. A. O. Patterson, at Mt. Pleasant, he entered into the joy of the Lord. The tear-dimmed eyes around him saw his face suddenly lighted with supernatural wonder and rapture ; the last utterances of his cold and stiffening lips were hallelujahs as there seemed to burst upon him the glories which were kept hidden from those whose appointment it was yet longer to serve here and wait.





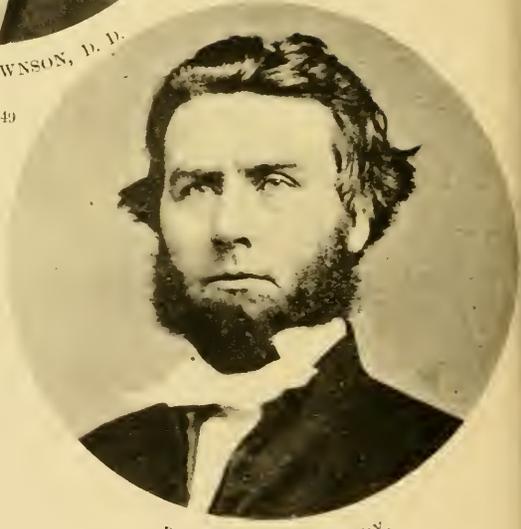
REV. JAS. L. BROWNSON, D. D.

1841-1849



REV. WM. D. MOORE.

1849-1853



REV. DAVID KENNEDY.

1854-1855

## HISTORICAL ADDRESS :

REV. JAMES I. BROWNSON, D. D., 1841-49.

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It is a pleasure beyond expression to stand with the beloved pastor, elders, and members of this venerable church, upon the height of prosperity to which a century of Divine goodness has brought them. From the study of its record, we may all look up, in the fellowship of praise, to Him who, dwelling between the cherubim, has ever shed His light along the pathway of his chosen, through the whole succession of their changes of sadness and joy. Nor is faith's privilege less, so to interpret and apply the lessons of history that its prophecy shall be as the stars of morning which herald the sunlight of the advancing day. A century is secure, and who shall doubt the outcome of the years beyond that veil which God has hung to limit mortal vision of the future. Even these mutual congratulations will prove praiseworthy, if the rehearsal shall only bring its first tribute to the altar whereon the church itself was bought with blood.

The signal advancement of this beloved congregation, in the latter period of the century we celebrate—notably the part of it covered by the present vigorous, attractive, and successful pastorate—is sure of its full share in the sympathies of this generation. In the combined elements of stability and progress the church stands now among the foremost of the Presbytery of Blairsville, and of Western Pennsylvania. And no offerings of gladness shall come to these altars of thanksgiving from more joyful hearts than those in which still linger memories of the toil and trial, not to say strife, of the wilderness, when the Caanan of permanent possession was a land of promise. But come with us, we ask you, back over the line of the past, to share the story of services less immediately fruitful indeed, but the ultimate blessings of which the surety of the covenant has brought down to you as heirs; and so let us give praise together.

The Presbyterian churches of Greensburg and Unity became vacant in 1838 by the lamented death of the Rev. Robert Henry, who had been their pastor, greatly beloved, for more than eight years. Upon the formation of the Presbytery of Blairsville in 1830, the church of Greensburg, being situated on the Pittsburg turnpike, which was the boundary line, had the liberty to choose its own connexion, and adhered to Redstone, the mother Presbytery, holding Unity with

it by the ties of the joint pastorate. This choice is said to have been made partly in deference to the wish of Mr. Henry to be associated in Presbyterian relations with his relative by marriage, the Rev. Andrew O. Patterson, D. D., who was then, and continued until the autumn of 1834, the pastor of the united congregations of Mount Pleasant and Sewickly. The death of Mr. Henry released the church of Unity, which was soon set over to the Presbytery of Blairsville, to which it geographically belonged, Greensburg, however, remained under the original jurisdiction for a score of years longer, or until 1858, when, under the pastorate of the revered Dr. Joseph Smith, and for the convenience of travel upon the lines of railroad meanwhile constructed, the church was embraced, by the authority of the Synod of Pittsburg, in the Blairsville Presbytery.

The vacancy by death, in 1838, already referred to, was simultaneous with the consummation of that fearful contest of years upon questions of doctrine and ecclesiastical order, whereby the Presbyterian church was ruptured, and so continued in two branches under separate General Assemblies, until the happy reunion in 1869, after the lapse of a generation. The effort to settle a pastor at Greensburg unfortunately involved the church in local complications which incidentally divided it along the line of that great strife. A young minister of the Reformed Presbyterian church, having been pastor of a congregation of that body in Pittsburg, was, by some recommendation, introduced as a candidate for the pulpit, and soon captured the people, especially the young, with his sparkling eloquence. But before the time for a formal call had arrived adverse reports respecting his personal conduct reached the ears of many, and led them to withdraw from him their support. In these circumstances, the preacher, with the concurrence of his friends, went to the meeting of the Presbytery of Redstone for the purpose of being received into its membership, but not finding encouragement as to the success of his application, it was withheld. A similar application was made to the Third Presbytery of Philadelphia (New School), but was rejected. Thus his prospects, if not his aspirations, came to an end. But, alas! in the process towards this result, the people had been separated in bitterness, and the indiscreet zeal of partisanship had cast a cloud over the eyes of reason and charity, so that crimination was allowed to break the ties of brotherly fellowship. Happily, however, that conflict has long since passed away into peace and good will, and the story of the strife would better be expunged from the record, save only for a double purpose. One benefit is an illustration of the fact that not along any line of doctrinal or ecclesiastical difference, but only in the face to face contests of personal feeling, that warfare was conducted here. And, on the other hand, it points the lesson of warning against the beginnings of strife in the house of God which are so apt, under the name of conscience, to become like the letting out of waters which rise to a resistless flood; or like the kindling of a little spark which only needs fuel and air to grow into a destructive fire. May we not trust that one such experience will be enough for this church for all coming time?

The unhappy rending of the church had been accomplished a year or more before your present speaker arrived upon the scene, in the early days of March, 1841. He came by invitation, when only a few months out of the Western Theological Seminary, a licentiate of the Presbytery of Carlisle, in the twenty-fourth year of his age, without any pastoral experience, and carrying with him from his mother's house, in Mercersburgh, Pa., on horseback, in a pair of saddle-bags, after the manner of those simpler times, his outfit of clothing together with his entire accumulation of nine sermons. He found a most genial resting place then, and for some weeks afterwards, in the cultured and hospitable home of Dr. James Postlethwaite, the acknowledged head of his profession, a leading citizen, and an accomplished Christian gentleman. Having preached the previous Sabbath to the church of Mount Pleasant (O. S.), which was the other branch of the contemplated charge—where, also, a like violent division had occurred—he was measurably prepared for the cloud of prejudice which he found overhanging the cause of Old Schoolism here.

The first sermons of the prospective pastor were preached, upon a stormy day, in the old brick church, which stood for the testimony of the gospel for about half a century, on a site now embraced in your beautiful St. Clair Cemetery. The small audience then assembled had come together through formidable snow drifts. The blustering winds without found response from columns of smoke ascending within from venerable stoves. The pulpit, more lofty than elegant, was in antique harmony with dingy walls and perpendicular high-backed pews. Carpets and cushions, except for the sacred desk, were luxuries only for a future less stalwart age. But later associations made that old church "to memory dear." We who worshipped there still "take pleasure in her stones, and favor the dust thereof." The outlook then was far from hopeful, though indeed there was a compensation in the cordial greeting and deep feeling of the earnest few who were ready to make any sacrifice for what they and I believed to be the cause of God. But a month of service and social intercourse, divided between the two churches, prepares the young preacher's way to accept unanimous invitations to supply them for the period of six months, rather than an immediate pastoral call, which they declared themselves ready to offer. In making this decision to accept, it became necessary to decline a simultaneous invitation of the same sort from a church in a very attractive town in the central part of Pennsylvania, now a leading church in our denomination. But the Lord seemed to point out the way, and his blessings sanctioned the course taken.

The mutual relations of the summer of 1841 became more and more pleasant and binding, insomuch that, at the October sessions of the Presbytery, each of the churches presented a unanimous call for my settlement as pastor. A special meeting of that body was held at the church of Mount Pleasant, on the 25th day of November following, and on the 26th I was solemnly ordained to the full work of the ministry and installed as pastor of that church. Not to speak of my other trial exercises, my examination in theology was peculiarly

minute and thorough, intended by the Presbyters, as I was afterwards told, not so much to satisfy themselves of my soundness in the faith, as to give a lesson of *orthodoxy* to some of the New School people who were present as listeners. On the following day, I was in like manner installed pastor of the church of Greensburg, when the sermon was preached by the Rev. Samuel Wilson, D. D., the charge to the pastor was delivered by the Rev. Alexander McCandless, and that to the people by the Rev. Noah H. Gillett. Of the noble leaders of Old Redstone, as then constituted, this same Dr. Wilson alone survives, still lingering on life's border, in his eighty-fourth year, at his home in Fairfield, Iowa. He is still in the blessed union of faith with the beloved companion of his long life and service, whilst they go onward together to the "house not made with hands." The pastoral relation thus formed continued with mutual confidence and good will, and not without tokens of Divine favor, until January 16th, 1849, when, obedient to the voice of the Master, as it seemed, my resignation was accepted by the Presbytery that I might enter upon a like service of wider opportunities of usefulness, where, until this day, I have been mercifully kept in health and active labor, as well as in a contented mind. The pastoral work of these eight years at Greensburg was quiet and persevering rather than demonstrative. Much of it was required in behalf of "the things that make for peace." A membership of twenty-five formed the small nucleus of future additions. One of the two only ruling elders, Robert Graham (commonly called "Grimes") was in the decline of old age; the other, William Ramsey, gave me his cheerful support. Mr. John Nichols, an elder before the rupture, having gone out with the New School party, resumed his place in the summer of 1841, but died in blessed hope the following May, in the seventy-ninth year of his age. In the early summer of 1842 Mr. Isaac Miller was elected and ordained to the ruling office, and he faithfully served the church in it until October 24th, 1854, when death released him in his fiftieth year. A very valuable addition to the session was also made in June, 1843, in the person of Smith Agnew, Esq., who had exercised the same office previously in several churches, but last in the church of New Alexandria, from which he came to us by certificate of dismissal. These were my official helpers until June 21st, 1845, when Messrs. John Armstrong, Sr., and Randall McLaughlin were, after unanimous election by the people, installed as members of the session. They had been ruling elders in the New School branch from its organization, but now, followed by a number of private members, they had changed their church connexion. This movement was wholly their own, without inducement or solicitation from us, and it was made for the purpose and in the hope of an organic union of the two bodies as such, for which it was thought both sides were prepared. But in the process it was found that some members of the other branch and one elder were not quite prepared for such a consummation, and, therefore, such as were ready were left to act severally for themselves. The remnant for the most part came gradually to attend our services, and the last of them returned to greet my successor at the opening of his work.

It is a gratification, even at this late date, to record the fact that through this whole pastorate, the session acted in the utmost harmony with the pastor, whilst, also, the church was without friction or controversy. From a very small beginning, in very discouraging circumstances, the membership, without special revival, steadily increased, above losses by death and removal, to nearly three times its number at the beginning. In many other directions, also, there was continuous, if not rapid progress. This appeared more particularly in the Sabbath school and the prayer meetings, which were thoroughly organized and vigorously supported. The latter were held in private houses. In happy confirmation of this progress stands the significant history, that at the call of my successor, and addition of \$100 was made to the accustomed salary, and that, two years later, each of the churches of Greensburg and Mount Pleasant was stirred to the support of a pastor for itself alone. In this an actual need was met in each church.

A not less significant token to the same effect, was the erection, in 1848, of a new and comfortable house of worship, on the ground where now stands this beautiful structure, a noble monument of later and still larger progress. Perhaps, all things considered, it would be safe to challenge comparison with any other movement in the history of this congregation, in regard to the influence which that erection of 1848 had upon its welfare. It took the church out of an uncomfortable building, held under lease, and occupied by compromise with other interests, into a home all its own. The situation was easy of access in all sorts of weather, and at night as well as by day. It was up to the need and style of the times, in size, form, and adaptation. It gave stability to the whole enterprise, and opened the way of consolidation and enlargement to the energy of the succession of able pastors. It stood for the period of thirty-four years—a full generation—a holy habitation of God's people, and a birthplace of souls. It is gone from sight, but tender memories hold fast its image.

A few yet live who can recall the struggles whereby that building was obtained. The voice of the pulpit was often heard in behalf of the undertaking before the spirit of the people rose to that level. Repeated efforts to negotiate for an amicable disposition of the old building, failed of success. After the movement became hopeful, peril came in the contest of the upper and lower ends of the town for the location. The pastor's preference was for an intermediate site, the same where the Methodist brethren now worship, but his inquiry of the owner was made just two days after its sale for the purpose of a residence. Happily, however, patience brought acquiescence in the wish of the majority. The lot was purchased and presented by five excellent ladies, viz: Miss Margaret Coulter, Mrs. Rebecca Coulter, Miss Ann Brady, Mrs. Mary Foster, and Mrs. Sarah Miller. In these times of wealth and style it may be amusing to learn that the contract cost of the building was only \$3,000. Of course the subscriptions were in like proportion. The pulpit and the pews, together with the furniture, demanded separate provision. The cupola was an afterthought, and its cost of \$200 was met by a distinct effort. But then all

this was forty years ago, when both business and social life were far less advanced than now, and when, too, the country was only beginning to emerge from one of the longest and severest financial depressions in its history. Nor, even upon this scale, was the united effort at home equal to the undertaking. The pastor's anxiety led him abroad, a solicitor for help. The associated church of Mount Pleasant generously responded to his appeal from the pulpit. A visit to his native place, brought help from friends there. Extending the same trip to the National capital, after his attendance to the General Assembly at Baltimore, he secured some donations there also, one of which was from the Hon. Simon Cameron, then in his early service as United States Senator. Further contributions also were obtained in part by the assistance of one or two other persons from Pittsburg, Philadelphia, Uniontown, and Congruity, and some from a few friends of other churches in the town. Not any of these gifts were large, but, taken together, they supplemented our own deficiency and assured completion without residue of debt.

It was a matter of deep regret to the pastor himself, who regarded that building as, in part, a crown of his efforts, as it was also to the people, that it was not quite finished, in time for dedication, at his hands, previous to his removal to another charge. Happy, however, he has been to utter gospel messages in it, during subsequent visits, and, especially, at the courteous and cordial invitation of the pastor and session, to take part in the Communion Services on the last Sabbath in July, 1882, which was the final use of that house of worship. It was a precious occasion of spiritual enjoyment, and a crisis of intermingled memory and hope. Nor was it a less welcome brotherly recognition which brought the former pastor back once more to preach the dedication sermon, when this far more magnificent temple of the living God was set apart to His glory, on Sabbath, September 21st, 1884, an occasion ever to be remembered,

A special request will now take us back to the beginning of these years, for a brief outline sketch of the other branch of the church, to which frequent allusion has been made. It is to be regretted that some one could not have been found whose connexion with that history would have prepared him to do it justice. Especially is it a subject for lamentation that, in the passing away of the organization itself, all the sessional and congregational records have been lost. Of course, therefore, the facts cannot be minutely or accurately stated. But we have a rich compensation in the grateful memory that here the conflict between the two "schools" came to a peaceful end, and all traces of its bitterness were effaced, long before the great crisis of 1868-69, when the breach of thirty years was healed by the blending of the two General Assemblies, and the churches at large—including, without exception, the ministers and people—into affectionate and permanent unity. The fit basis of reunion was then found simply in the "standards" as they were from the beginning; the efficient agency was that of the Holy Ghost; and now twenty years of praise to God have sanctified the consummation.



1848-1882



At the time of the division here the "New School" movement carried with it a large majority of the congregation, and very largely the sympathy of the community. The minority left behind, however, was stronger otherwise than in numbers. That movement, too, profited by the general excitement, and by promptness and vigor of operation. It was still further happy in the character and zeal of the first pastor, the Rev. William W. Taylor, who was settled early in 1840, and continued his earnest service for three years, when he accepted a call to Canton, Ohio. On the other hand the "Old School" branch—through which the historic and ecclesiastical succession has descended—was reorganized in much discouragement, at least ten months later, and then had to make its way under a leader fresh from the Seminary, and, withal, could only share his service equally with another church. It has ever since been a pleasant memory to each of these first pastors, as on occasions of meeting since, it has been a subject of their mutual congratulation, that, coming hither in a certain sense as competitors, upon the heels of a fierce strife, they were enabled, by Divine grace, to preserve a brotherly spirit. Each was true and zealous for the cause under his care, and vigorously conducted his own work, but, at the same time, inculcated and practiced forbearance, with the beneficial result of an avoidance of collision, and an abatement of bitterness. In the common Christian work of Temperance, Sabbath observance, the Bible cause, &c., their co-operation was active and cordial. And both have lived to rejoice in the healing of all the old sores, and in the triumph of peace. Had Mr. Taylor been able to join us on this occasion he would have found himself surrounded with its full fellowship, whilst old friends would have been glad to look into his face again. In his absence we shall still enjoy his written reminiscences. His two only children sleep here in your lovely city of the dead, in pledge of perfect union at "the resurrection of the just." Having served in the pastoral relation in several places up to 1881, he now has his home in Wilmington, Delaware, the place of his nativity, after laying down his beloved wife there, four years ago, for her rest in the grave. But glad in the memories of a half century of work for Christ, he still proclaims the same gospel message with the old ardor of his youth.

After Mr. Taylor's departure, that branch of the church ceased to flourish as before. Indeed, as time elapsed, and the fires of partisanship cooled, the folly of maintaining two Presbyterian churches in a small town, without any adequate reason for it, became more apparent. As we have seen, not a few supporters of the movement, acting upon this principle, quietly transferred their relation to the other church. The Rev. Mr. Hastings, the Rev. Thomas Forster, and the Rev. A. G. Moss supplied the pulpit for different periods, with interval of vacancy between them, the last only having been installed as pastor, and, as such, serving in the years 1846 and 1847. About the time of the completion of the new church of 1848, the last remnant of those who claimed to be "Constitutional Presbyterians," followed their brethren into the old church, and from that time until now, the

entire element, without adverse current or eddy, have flowed peacefully in one channel, with ever increasing volume and force.

It only now remains, after this digression, to record some general memories of the years covered by this sketch, which may still better serve to bring the past into its proper relation to the present situation. In more respects than one, that was a "day of small things." But as in the morning sunlight, a pebble will cast a shadow many times its own size and far beyond its possibility at high noon, so that history of struggle for a church's life was far-reaching.

One of the most significant contrasts is seen in the advance of the population of Greensburg from one thousand in 1840 to six times that number, including the suburbs, at the present time. Not less is the contrast, as seen in the variety and energy of business. Then the town was little beyond what it was made by being the county seat, the wealth of its own people seeking investment abroad, rather than fostering enterprise at home. A general source of depression, however, existed in the financial derangement which prevailed over the whole country, growing directly or incidentally out of the contest about the renewal of the charter of the United States Bank, which had for the most part controlled the currency. Its defeat by executive veto, the various policies which followed for the management of the National funds, the great crash and suspension of specie payments in 1837, the scarcity of good money, the depression of property and wages, and the general destruction of business confidence, followed with a great political upheaval—these are great historic facts, variously interpreted in the hot strifes of those tempestuous times. But whatever was the merit of bitterly opposite opinions, one general result was certain. Values were reduced to a minimum; exchanges were chiefly made in trade, with little circulation of money; the purchasing power of a good dollar was at least three or four times what it is now and money making and the cost of living came down to a level scarcely conceivable by this generation.

The young pastor of those days was a sharer of the advantages and disadvantages. Do not smile when I tell you that his salary was \$500 per annum, one-half of it being paid by each of his churches. That was indeed the highest amount given to any pastor in either of the contiguous Presbyteries. But the cost of living was in proportion. A list of prices would be humorous to the ears of the present generation. Perhaps it would be as fair a presentation as any to say that during the two years preceding the organization of a family home, the cost for boarding was \$1.50 per week, and that included a furnished, lighted and heated room and all other needful accommodations. The cost of keeping the pastor's horse was just the same as for himself, from which solitary fact it is not to be inferred that they were of precisely equal value to the congregation and community. The first of these years of "single blessedness" was spent in a boarding house kept for the time by Elder Ramsey; during the summer of 1842 the pastor was generously admitted as an inmate of the family of Mr. Jacob Welty, and as kindly treated; and the following winter he had

the best accommodations of the Westmoreland Hotel, under the management of the well-known Col. F. A. Kohrer. Salaries and expenses responded to each other then as now. The successors have "risen with the country!" Up to January, 1849, whereof we speak, the thunder of the great Pennsylvania Railroad had not stirred the echoes of your hills and valleys, but it has since been the incessant music of progress. Your immense coal fields had not yet been developed, nor in natural and manufactured gas, as well as water works, had you come to your present high estate. Perhaps, like another community which I might name, you may yet "dip your feet in oil."

If, however, general business was dull forty-five years ago, this community still had men of high integrity and thrift. The venerable Simon Drum held the postoffice through all changes from the administration of Jefferson until 1848. The Welty brothers, H. Y. Brady, Dr. John Morrison, and others, were fair specimens of sound and safe, if not adventurous merchants. But the professions much more embodied the enterprise of the times. Drs. James Postlethwaite, Alfred T. King (a scientist as well), and S. P. Brown were physicians worthy of any people seeking ability in the healing art. The bar, with the Hon. Thomas White as President Judge, was hardly surpassed. The fame of Judge Young, John B. Alexander, A. W. Foster, and John Y. Barclay survived them as an inheritance of just pride. Richard Coulter was "facile princeps" among the living in ability and eloquence, until his advancement, in 1845, to the Supreme Bench, but was surrounded by most worthy competitors in the persons of H. D. Foster, A. G. Marchand, John Armstrong, Sr., John F. Beaver, and J. M. Burrell, the first three of whom, like himself, won seats in Congress, whilst the last afterwards became Judge. My own noble relative, James Findlay, had been among the foremost of their number, but retiring from public service at Harrisburg, he had removed to Pittsburg, where growing honors and success crowned his efforts up to his lamented death, in 1842. Edgar Cowan (U. S. Senator for the years 1861-67), H. C. Marchand (but lately called from life in the full tide of prosperity), H. P. Laird (late a State Senator), John Armstrong, Jr., and James C. Clarke were among those who entered the race in the period now before us, and as successful rivals for fame and fortune, carried down the honor of the Westmoreland bar to a later generation. The two most permanent clergymen were the Rev. Michael J. Steck, of the Lutheran church, who departed to his rest in 1848, and the Rev. Dr. N. P. Hacke, pastor of the Reformed church from early life until his death at an advanced age, 1878; the English branches of those churches, though projected, not having come to organization. The Protestant Episcopal, Methodist and Reformed Presbyterian churches were zealously maintained, but each had a rapid succession of ministers.

The Greensburg Academy was, in those days, one of the marked institutions of the town. It flourished under the efficient management of Mr. W. W. Woodend (afterwards the Rev. Dr. Woodend, of Saltsburg), but languished under his successors and finally gave place to the Union School, located on the same site. The Academy

having received partial endowment from the State, as several other like institutions did about that time, was loaded by the Legislature with the absurd requirement that two of its eight Trustees should be elected at each annual election of State and county officers by the voters of the whole county. The result was, of course, that the nominations were made at the party conventions, and the selections were limited to the dominant party, though without political advantage. The people of the country districts knew little and cared less for an institution from which they received no benefit. As a natural consequence, with the exception of the two excellent German clergymen, the successful nominees were, for the most part, young aspirants to whom such publicity offered the hope of ulterior promotion. It was in these circumstances that a feeling arose among thoughtful persons of both parties in favor of redeeming the corporate management to the interests of education pure and simple. As a token of non-partisanship in this direction, the party of the minority offered in nomination as "Trustees of the Academy," an Elder of this church, John Armstrong, Sr., and the pastor, without consulting either of them. Conceive of the latter's shock when he learned of this movement by seeing his name paraded in the list of party nominations. He was about to withdraw his name, but some of his amused friends of both parties counseled meek submission to his fate, inasmuch as there was not the slightest danger of his election. The election day came and went; these two candidates ran abreast, and the majority against them was reduced to about fifteen hundred votes. We did not go in with a ground-swell. At the Presidential election, a short time previous, Henry Clay fell behind his opponent some twenty-seven hundred in the county vote. The consolation, therefore, was that the earthquake was not more severe. If the pastor had been affected with political ambition, you may well believe him thenceforth cured for the rest of his life!

Perhaps it may be pardonable, at this point, to indulge a reminiscence of the Mexican war. A company of brave young men of the town and county, some of whom were sons of this congregation, was formed under the lead of Captain John W. Johnston and First Lieutenant James Armstrong, to encounter hostile Mexicans and Southern swamps under the U. S. flag. Some of those boys in blue were killed in battle; some returned to be nursed and buried, leaving others behind them, as victims of adverse climate, to fill inhospitable graves; whilst others, such as Coulter (since a hero in bloodier warfare), his excellent cousin, Kuhns, and the lamented H. C. Marchand and Thomas J. Barclay returned for long service to their age and country on the soil that gave them birth. Many were the tears shed at the departure of the gallant one hundred; many tokens of remembrance were placed in their hands, and many letters of love followed them. But no demonstration so touched their hearts as the gift of a handsome pocket Bible to each soldier from the County Bible Society. It was my honor to present these memorials to the marshaled company, addressing them from the steps of the old Court House, receiving from them undivided and tearful attention. The fit and appreciative reply of

acceptance was made by Corporal Andrew Ross, whose face, alas! we never saw again. Beside the audible words, many a silent prayer ascended heavenward from melted hearts in that assembled crowd for God's blessing upon each recipient of the sacred Word.

There is only time for one more memory of those by-gone times. The Christian women of that day were without the grand organizations and high inspiration under which those of to day advance the cause of the Lord at home and to the ends of the earth. Yet, as always, they wrought for Christ according to their opportunities. Their places were seldom vacant in church or prayer meeting, however variations of weather or counter claims might affect the other sex, nor did they leave their pastor in doubt concerning their sympathy with his work. The Sabbath school profited by their labor. The Missionary Sewing Society held weekly meetings from house to house, and plied their needles, like Dorcas, in the cause of the Lord. Now and then indeed a spice of pleasantry and humor was intermingled with their religious earnestness, whereof one representative illustration will suffice. Mother "Grimes," our old Elder's wife, was gratified with the frequent meetings of the society at her house, a rural home a short distance from town. The ladies, knowing well her rather extravagant devotion to the young pastor, did not fail from time to time to draw forth for their own amusement her decided statement of his qualities, and as her memory had weakened, each recital was in the line of the preceding, and the story of particulars invariably ended with the crowning excellency of promise in these words, viz: "And that's not the best of it, young ladies, for *there's great room for improvement, so there is.*" It was the truest of all her enumerations, though she may not have accurately expressed her own meaning. The joint merriment of the ladies and the pastor, on their report of the eulogies of one of his best friends, may be left to imagination.

But these years have long since borne their report to heaven. Their most abiding earthly record is upon human hearts. Our parting nearly forty years ago, though controlled by a sense of duty, was painful, but it was not marked with alienation. Your pastor, timid and trembling then under responsibility, carried with him friendships as abiding as life. He loves still to look into the faces of the survivors of those friends of his youth, and to recall the memories of the dead, standing by their graves. He still loves the dear church, however changed in its membership and house of worship, and enjoys the communion of its solemn feasts, as occasion may permit. But what could surpass in interest this century retrospect—this rekindling of memory's sacred fires—this recall of the entire past for holy meditation upon the work of man and the gifts of God; yea, even upon human short-coming forgiven and overruled for the advancement of the church and the cause of her head? Only from this summit of vision, where centuries meet, applying the lessons of the years gone, let us look upward and forward in holy dedication, and with ceaseless longing for the world-wide triumphs and heavenly glory of the everlasting kingdom. Joined in Christ to the believing generations which have gone before us, by ties which "neither death nor life" can break, why shall

not our faith rest confidently—in the face of “things present” and “things to come”—upon the all-prevalent prayer of the ever living Intercessor, “neither for these alone, but for them, also, which shall believe on me through their word,” assured that He will bring the innumerable ransomed of the future into the fellowship of the same glorified company and up to the raptures of the same notes of glory.

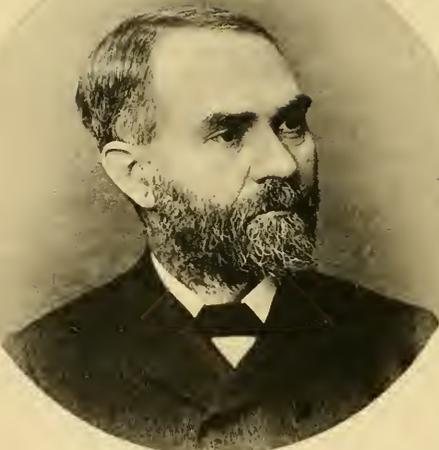
“Thus through the years of ages long ago,  
 Thus in the changes of these latter days :  
 One only Lord, our Lord, above, below,  
 And He the object of our endless praise :  
 This the same key-note of unnumbered lyres !  
 This, too, th’ unending song of sweet accord !  
 O, world—ye have no theme that thus inspires :  
 Ye still reject and crucify the Lord.”





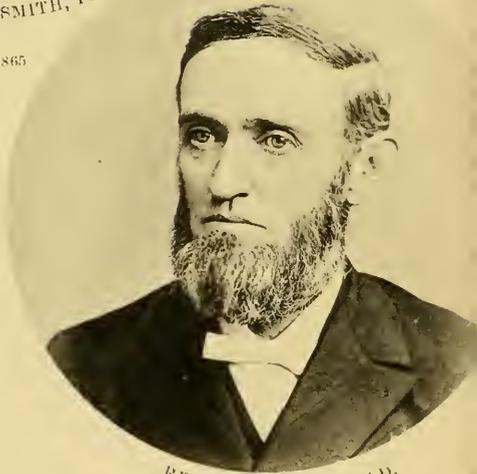
REV. JOSEPH SMITH, D. D.

1856-1865



REV. W. H. GILL.

1867-1870



REV. W. W. MOORHEAD.

1871-

## ADDRESS

ON THE

LIFE AND CHARACTER OF REV. JOSEPH SMITH, D. D., PASTOR FROM  
1856-65, BY HIS SON, REV. JAMES POWER SMITH,  
OF FREDERICKSBURG, VIRGINIA.

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CHRISTIAN BRETHERN AND FRIENDS :

It has greatly interested and moved me to be with you in your Centennial Celebration. I was once a youth myself in this church, and have my own pleasant recollections of life in Greensburg, and of the services and work of the church. In all the story of your church's life and growth and faithfulness, I have the deepest interest, and I thank you heartily for calling me from my distant home to share your rejoicings on this occasion.

I must believe that Western Pennsylvania has rarely had a more loyal son than my father, Joseph Smith, one of your former pastors. The grandson of the pioneers of Presbyterian Christianity in this country, Joseph Smith and James Power. His mind was early engaged with the family traditions of migration and primitive life, and the wide work of evangelization, and church and social organization, which they, with other noble men, did in this far Western land. He was himself born in the county of Fayette, but when only two years old his father moved to Rostraver township, in this county of Westmoreland, and here he spent his childhood and grew to the years and stature of manhood. Wherever afterwards he sojourned for awhile, Westmoreland was home to him. His deep attachment to this country, its history, its traditions, and his interest in its development, never faded away, but deepened and strengthened through all his later years. The earlier years of his manhood were spent in great part in other States ; in Virginia, in Maryland, and in Ohio, but wherever he lived and labored, his heart's home was this Western Pennsylvania, the home of his father, and of his own youth, and to it he returned in later years with a profound satisfaction.

He was born July 15th, 1795. He would be 92 years of age if he were living to-day. He graduated at Jefferson College, September, 1815. During the last year of his college life he made confession of his faith in Christ. After teaching in Virginia a year or two, he entered Princeton Theological Seminary, where he spent three years of great profit and pleasure with a class of men destined to make a distinguished mark in the church of Christ. Bishops Johns, of Virginia, and McIlwaine, of Ohio, of the Episcopal church; Dr. Chas. Hodge, of Princeton; Dr. M. B. Sprague, of Albany, and Dr. Francis McFarland, of Virginia, were classmates and friends. His intimate association with men of such stamp, and his subsequent correspondence with them, I doubt not, influenced greatly both his character and his life, widening his sympathies both for churches and sections, and deepening his interest in the theological, ecclesiastical, historical, and educational work in which, with such notable men, he was himself engaged.

From superior clerical scholarship and his early experience in teaching, his services were sought for in academies and colleges; and much labor was given to such work in the early half of his ministry. But his chief interest was in the more direct ministerial work, and he labored with earnestness, fidelity, and success in Maryland, at Frederick City; in Ohio at New Athens and St. Clairsville, and in Pennsylvania at Elizabeth and Round Hill, and last here in Greensburg.

While pastor at Elizabeth and Round Hill he visited Greensburg, in the fall of 1855, and a call—unanimous, I believe—was extended to him from this church. An arrangement was made by which he began January 1st, 1856, to give one-half of his time to Greensburg, continuing that winter to give to the former church the other half of his time. But after the 1st of April he gave to Greensburg three-fourths of his time, and was installed pastor of this church.

At the communion season, on the second Sabbath of May, he was assisted by Drs. Gillett and Brownson, and his heart was greatly moved and rejoiced by the gathering of the people; by additions to the church, and by indication of the Spirit's reviving power.

When he came to Greensburg the town had about 1,200 population, and the church numbered about eighty four. I think it had been weakened and somewhat divided by previous troubles, but he was greatly gratified and encouraged, when, by the gracious moving of revival, all occasion and evidence of alienation and estrangement seemed obliterated.

With his growing interest in his work here, and its widening opportunities, he was faithfully concerned in Presbyterial work; and found time to do much writing, preparing his "History of Jefferson College," and a second volume of his "Old Redstone."

A very gracious and extensive awakening and revival came in 1861, which resulted in doubling the number, and greatly strengthening and encouraging the church. The notes of autobiography, which

he prepared for his family, covering his life in Greensburg, record his attendance upon the meetings of Presbytery, and of Synod ; his visits to other churches ; the communion meetings here, with the entertainment of many visiting brethren.

But the most deeply marked feature of his ten years in the church of Greensburg, is that it was the ten years of the agitation and alienation of the war period. As this community was moved to its depth, and the whole social organization upheaved, it was a time of sorest trial to the history of this church.

In his own conviction and actions, my father was loyal to his State, and to the Federal Government, intelligently, sincerely, and decidedly, yet he knew the other side as few around him could have known it. His own early years of ministry in the South, his marriage there ; his large and valuable acquaintance, the fact that three of his adult children were in the South, and with the South, did not swerve him from his own conviction, but served to open his eyes to all sides of the questions at issue, and made him thoughtful and cautious in his words.

With most hearty interest, I have lately read again his own notes of all this period, so eventful and serious. It brought him into pastoral and neighborly contact with the people, through years of intense party passion, and of sore family afflictions, a most difficult and burdened position.

His notes bear witness clearly of these things :

1. That under a cheerful exterior there was a sorely burdened heart, and often a perplexed mind. He would have been more than human if in all the exigencies of such a life and such a condition, there had never shown depression of spirit, or anxiety of tone.

2. There is a frequently repeated expression of devout gratitude to God for all His mercies to his family, to his people, and to his country.

3. There is a notable absence of complaint or any word of reproach, or bitterness. So that if these notes of private character were published in full there is no one in Greensburg, or in the world, who would be grieved thereby.

4. I am struck by the *completeness* of the life of my father. He preached the Gospel for fifty years, and was the means, he humbly believed, in bringing 500 souls to Christ. When the half century of earnest ministry was accomplished, there came a paralysis of the vocal organs, and he was laid aside from pulpit work. Then just one year was given of rest on earth, of retrospect and prospect ; one year in which to set his house in order. Until, at last, one day he came again to the town, and when his simple errands were accomplished he turned and lingered at the street corner, and gazed awhile through dimming eyes as if he knew he would not again look upon familiar scenes, and then slowly he made his way back to his home in Ludwick.

One evening soon after, he closed the volume of MSS. he had written to its end, saying, "I will rest awhile," and his life's work

was done. We do not often hear, in this world of incompleteness and broken plans, of a human life so well spent and so completely finished to a natural and expected end. Books, papers, sermons were all found in exact order. The memories of his life, written for his own review of life and to gratify his children, had been written to the very end. The very last lines being an anticipation of the time:

“When this poor lisping, stammering tongue  
Lies silent in the grave.”

May not a son say for his father: he was a gentleman, a scholar, a Christian, a faithful minister of the Word, a good friend and neighbor, and a noble father.

He did not live to see the later growth of Greensburg, in population and wealth. He did not live to see the growth of this congregation, and this beautiful church building, but it was his difficult work to take the church, weakened and divided, and through ten years of public turmoil and civil war, bear it safely through to the smooth waters of blessed peace; to minister in fidelity to those of all factions; to preserve the unity and peace of the church, at such a time, without offence; still seeking the higher spiritual welfare of all and striving to soothe the bitter animosities of the times. And when war was ended, and its fierce passions at last allayed, and the long, trying period passed and gone, then he lay down his sacred trust at the feet of his Maker, and left the church in harmony, in strength, in hopefulness, to begin a new and happier era of peace and service.

This was a work not every man could do.

And this was the work, difficult and yet successful, that completed and crowned his life-long service of Christ.

## REV. W. H. GILL'S PASTORATE.—1866-70.

## INTRODUCTION.

My association with Greensburg and with this church dates from the autumn of 1866—thus extending over almost one-fourth of the Centennial period we now celebrate. I had just entered upon my senior year at the Western Theological Seminary, when, through the good offices of Mr. John Moore, a class-mate and friend, and nephew of J. R. McAfee, Esq., of this church, I was invited to supply its pulpit for a Sabbath. At that time the church had been without a pastor for about a twelvemonth.

## FIRST IMPRESSIONS.

It was the evening of Saturday, September 15th, of that year, when, for the first time, as the train on its eastern journey rounded the curve and straightened itself out as it approached the station, that the ancient, and, as it seemed to me, comet-shaped town, destined to become so intimately connected with my subsequent life, burst upon my sight. The feeling awakened by this first glimpse of the place was one of pleasant surprise, tinged with a slight touch of melancholy.

Unlike most of cities and towns, which, when they grow at all, extend toward the west, Greensburg, like that eccentric member of the solar system to which, from its apparent linear contour I have likened it, being a land unto itself, seemed heading for the north, with its long tail stretching away far to the southward.

Standing conspicuously out above all other objects which first arrested my attention, was the academy, or public school building—an edifice which, whether viewed in the light of its own splendid proportions or the beneficent uses to which it is put, like the eye in the comet's head or the diadem on the brow of royalty itself, is every way worthy of the people, the cause of which it is the exponent, and the commanding eminence on which it stands.

Those two stately mansions a little way to the south of these classic precincts—the one new, bright and cheery, the other of dark and somber hue, in the midst of spacious grounds, gave an air of wealth and comfort to the place.

That rectangular grey-stone structure, large and solid, which next met my eye as it followed the descent of the hill and the course of the town, its high dome lifting itself up in stately grandeur above the surrounding buildings, vouched at once for the wealth and liberality of the denizens of old Westmoreland and the high regard for that divinity which, with blind-fold eyes, holds in her strong right hand, with even scale, the balance in which are weighed the claims of disputants. That building, I needed no one to tell me, is the Temple of Justice.

In contrast, unfavorable and strong, however, to these evidences of progressiveness and public spirit, were the various ecclesiastical edifices—that class of buildings in which I naturally had the deepest interest—which presented themselves to view. From the grand proportions and architectural taste and splendor of these places of worship which now adorn the town, and which, in every instance, have taken the places of those which then met the eye, on coming from the West, a stranger would be unable to form any adequate idea of the small dimensions, the architectural boldness and incongruities, the primitive simplicity and antiquity of appearance, and the general evidence of decrepitude and decay the various “meeting houses” of that day presented, and to which the Catholic church of the Holy Sacrament on the hill was not an exception.

Now, if one were to judge of the spiritual condition of the people from these external appearances, it was impossible not to experience a feeling of depression. The children of the world, it was evident, were far wiser and more progressive in their generation than the children of the light. The period of the renaissance and spiritual regeneration which has since come, was then greatly needed to rescue the churches from absolute spiritual decay and death.

#### “MEETING HOUSES.”

The “Old Bee-hive,” as the meeting house of the First Reformed church was commonly called,—two-storied, many-windowed,—from its shape, at least, resembled more the Heavenly Jerusalem itself—a city which “lieth four-square,” its “walls great and high,” having at least four gates; on the east one gate; on the north one gate; on the south one gate, and on the west one gate.

Unlike its Teutonic neighbor, the Presbyterian meeting house was an oblong structure, having basement and auditorium, standing due east and west, without ecclesiastical pretention or embellishment other than its gothic windows with pointed arch, and a steeple which, at its most easterly point, bestrode the roof, and which, from its peculiar position and appearance, obtained for itself the somewhat prosaic and plebeian appellation of “saddlebags.” Owing to the peculiar lie of the ground, the hill sloping away with a sharp descent both to the south and west the entire length and breadth of the building, the gable end, which stood on the plane, being much higher and heavier than the

front elevation, gave to the edifice a sort of kangaroo appearance; while, if one's eye took in the aforementioned saddlebag superincumbence, the whole bore some resemblance to the camel or elephant with the *horredah* upon their backs, kneeling to allow the passengers to be seated in the litter.

#### TRANSFIGURATION.

On that Saturday evening, however, as I made my first approach to these wierd scenes, the sun, as he descended the steep of the western heavens, poured in rich effusion his slanting rays upon the dreamy prospect; gilding the cross upon the spire of the church of the Holy Sacrament; burnishing into golden brightness the court house dome; enwrapping as in one mass of flame alike both public building and private mansion, reminding one of the bush that burned but was not consumed; touching with unearthly splendor the humblest dwelling; and so flooding the many new-domed "Bee-hive," and through the two glass-enclosed apertures in its gable end, the Presbyterian meeting house, with celestial light, that these antique structures seemed, as it were, transfigured. Even as "with unveiled face," it is to be hoped, those who assembled therein for worship, "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit."

#### FIRST SERMON IN GREENSBURG.

My first sermon in the pulpit here was preached on Sabbath morning, September 16th, 1866, and was also the first I had ever composed. The text was John 4:10, and the theme, "Living Water." This, however, was neither the first nor the last time I drew water from Jacob's well, this sermon having been preached, up to date, at least forty times, and been worth to me, in cash, on a modest calculation, not less than \$350.

Now, while Greensburg has ever been famous for its fair women and brave men: for its legal lights and political luminaries; its military heroes and disciples of Æsculapius eminent among their fellows in the healing art, it has not always had, we regret to say, a reputation equally extended and high for the practical exemplification of the cardinal virtues and Christian graces. In particular, the worshipers at the shrine of Bacchus, in Greensburg, as in too many other places, were both too numerous and devoted for its own weal at home and its fair fame abroad. Of this I had ocular demonstration both on the train on which I first came to the place, and on the streets of the town on the evening of my arrival. Being quite familiar with my manuscript, and not regarding myself as in any sense a candidate for the vacant see, I took occasion, at suitable points in my discourse, to animadvert, with great plainness of speech, upon what I had seen and heard, and uttered a warning note as to the fatal consequences of paying continued tribute and allegiance to the wine god.

## SUPPLYING THE PULPIT.

After this day's work I did not suppose the people would wish to hear me again ; but, to my surprise, they appeared rather to relish the pungency of my discourse, and invited me to return on the following Sabbath. Talk of a "call" soon began to be whispered about, but, being determined not to allow myself to become entangled with any church till my course at the Seminary should be completed, I dissuaded the people from taking any such step at the time. An arrangement, however, was effected by which I was to be responsible for the supply of the pulpit during the Seminary term. This contract I discharged mostly in person, and by a fellow-student when I was not prepared to preach myself. My visits to Greensburg were looked forward to with constantly increasing pleasure, and did much to shorten the weeks and abbreviate the period of my theological pupilage.

## THE CALL AND ITS ACCEPTANCE.

In the early spring of '67 a cordial and unanimous call was made out and presented to me. And now that my course at the Seminary was ended, and the time was come for assuming the responsibilities of real ministerial life, my first duty was to come to a decision as to what disposition I should make of the call from this church. It was a serious business, and an anxious time. I had many misgivings. The place was one of more than common importance and difficulty. Of all posts ministers are called to occupy, a county seat, for obvious reasons, is one of the most difficult to fill; and none more so than Greensburg. As a rule, a much higher grade of work is done and required in these pulpits than in the average of those of the great cities. Considering, then, the exacting demands of the place, the sensitiveness of feeling growing out of the war,—which was, perhaps, as great in Greensburg as anywhere else in the country,—my inexperience, and the conscious limitation of my qualifications, it is not to be wondered at if I hesitated as to my final decision. Besides, the Presbyterian church had not earned for itself a reputation for general beneficence, or for generosity in the treatment of its ministers. To such an extent had this idea gained currency that personal friends, and people with whom I had but a slight acquaintance, earnestly sought to dissuade me from accepting the call, urging that I would thereby be risking my reputation and jeopardizing my entire future. That the place would be no sinecure I could readily see; that it might not be altogether a bed of roses was entirely possible; (and what pastoral charge is?) but from the many very nice individuals I had already met I refused to think the people, as a body, were as bad as represented. At any rate, I finally concluded that, if *vox populi* was to be regarded as *vox Dei*, since I had been so unanimously called; if, as a minister, I wanted to work for God and fight satan, I might as well do it in Greensburg as anywhere else. I decided, therefore, to accept

the call. But admonished by the experience of some of my predecessors, my acceptance was coupled with certain specific, written conditions, which, through its officers and representatives, I addressed to the congregation. A brief reference to these conditions is needful in order that the subsequent history may be more fully understood :

(1.) In common with the custom of too many other churches, it was alleged that this congregation did not keep faith with its pastors ; that the terms of its call were treated merely as a matter of form, and especially that part of the call which reads thus : "And that you may be free from worldly cares and avocations, we hereby *promise and oblige* ourselves to pay to you the sum of \_\_\_\_\_ in *regular* \_\_\_\_\_ payments," according to the periods mutually agreed upon.

The contract, be it observed, is made, not between the individual pewholders or contributors, and the pastor, but between the congregation as a *body* being the party of the first part, and the minister the party of the second part. The comfort of the minister, as well as the honor of religion, demands that congregations should respect their own moral obligations. A feeling of pride, to say nothing of moral duty, should exist in every congregation which would impel it to see that its own engagements should be kept; and that, whoever might be delinquent, and whatever of cost or inconvenience might be entailed by individual delinquency, the congregation *itself*, and not the minister, should bear the burden. To awaken such feeling of pride, and to develop such a congregational conscience in the people here, was one of the aims of my ministry; and with this in view I made it a condition of my acceptance of their call, to which the people, through their representatives, acceded, that the salary promised should *be promptly paid*, as per the terms of the call.

(2.) The house of worship was in an exceedingly unattractive condition. It was sadly in need of repairs and renovation. The frescoing was antiquated in design, and in many places worn off; the light by night was only about sufficient to make the darkness perceptible; the carpet was, like Joseph's coat, of many pieces and colors, each pew-holder indulging his own individual fancy in this particular, the aisles alone being covered out of the common fund; the pews, unlike Noah's ark, which was "pitched within and without with pitch," were painted only on the outside with paint, which, whatever might have been its original color, was now of decidedly doubtful hue; the pulpit platform, though not so altitudinous as that of its neighbors of the "Bee hive," was higher than necessary by at least a couple of feet, while economy in timber was evidently not one of the considerations which determined the proportions of the desk in front, which seemed more like a breastwork for the concealment and defence of the preacher than a support for the Book of God. And the basement was as dingy and unattractive as the upper room. With the view of effecting the needed transformation I made it a

condition of acceptance that the work of renovation should be done before my installation—a condition which, I am bound to say, was reluctantly yielded to, but which *was* agreed to all the same.

(3.) A third condition, whether written or not I am not certain, was, that I be allowed to repeat, once a Sabbath, one of the sermons I had already, during the winter, delivered, as I did not feel equal, then, to preparing two such sermons a week as I cared to preach, and the “barrel,” not very full to begin with, was now wholly empty.

#### ON THE FIELD.

These preliminaries being arranged, I came at once upon the ground and began work.

Rightly presuming upon the collapsed condition of a pocket-book, at no time unduly inflated, as is the financial condition of the average “theologian,” the ladies of the congregation thoughtfully and kindly anticipating my necessities, provided me with a complete outfit of study furniture.

#### PASTORAL DIPLOMACY.

Twenty years ago there were no halls or places of public assembly in Greensburg other than the Court House and the churches. Owing to this lack, on my coming to take formal charge as pastor, I found the ladies in a great state of perplexity about a place in which to hold a strawberry festival, the first enterprise of the kind they had ever undertaken. By reason of certain objectionable practices which had become identified with this species of entertainment, a strong prejudice against holding them in church quarters was honestly formed by many good people—practices, we are bound to say, more honored in the breach than in the observance, whether carried on in sacred courts or profane places. Among those here who had conceived such prejudice was Miss Margaret Coulter, familiarly and affectionately known as “Miss Peggy.” This lady’s views, by reason of her family connection, her own personal worth, her great age—being then four-score and two years old—and her long and lively interest in the affairs of the church, were treated with more than ordinary consideration; and even what, in these irreverent days, would be called her “cranky” notions, were respected by all. Always somewhat eccentric and singular, her peculiarities became more and more marked as she advanced in years, as is the case with most old people. There were no half-way measures about Miss Peggy in anything; she was very decided. Her likes and dislikes were equally strong. She had for many years taught a class of young men in the Sabbath school, and to this fact she often referred, pointing with just pride to some of her boys, and especially to the Rev. B. L. Agnew—“My Benny,” as she fondly called him—who had just recently been ordained to the ministry and installed pastor of the church at Johnstown, Pa. She loved

to repeat some of the lectures on Job and the Prophets she used to deliver to them. Being new to me, I listened with great pleasure and profit to them for quite a number of times; but they began to lose their freshness after awhile. Still, each time I paid her a visit I listened with the respect and patience due to age and character. "Miss Peggy" and "old Mrs. Mary Foster"—as we used to call that sainted woman of blessed, revered memory, who, like Anna, the prophetess, was of a great age, and had lived with an husband — years from her virginity, and she a widow of — years, though unable to attend the services of the sanctuary, served God with fastings and prayer night and day, speaking of Jesus to all who came within the precincts of her home—were great Bible students. In their last days the Book was their constant companion. The Bible, indeed, was their newspaper. They beat the most enterprising journals of the day. With the aid of Scott and Henry—their favorite commentators—they, by means of the prophecies, sought to penetrate the future, and to discover the great events in the world's history before they took place. "Miss Peggy" found in Job the railroad and the locomotive, or iron horse, and the telegraph in Ezekiel. Mrs. Foster inquired at these lively oracles as to the issues of the Russo-Turkish and Franco-German wars, and found the predictions fulfilled as the events transpired.

Now, information had reached "Miss Peggy's" ears that the ladies were going to hold their proposed festival in church quarters. This awakened all her prejudices and aroused her into violent opposition. Considering her well-known antagonism to the project, she felt that she should at least have been consulted about the matter. This was made apparent to me on my first interview with "Miss Peggy." The ladies did not wish to go counter to her views, but there was no alternative. It was the church or nowhere. They believed "Miss Peggy" to be immovable, and they did not wish me, at the outset of my work, to be brought into collision with so potential a person. There was a dead-lock in the affair. My resolution was then taken. Without saying anything about it I paid "Miss Peggy" a visit, and, believing that I understood the situation pretty well, hoped to succeed in removing her objections and gaining her consent to the use of the lecture room for the festival; but, if not, to bring matters to an issue somehow. I found the lady in her accustomed seat, listened for over an hour to her lectures on Job and other matters, (none of which were entirely new to me) and then ventured to introduce the exciting topic of the festival. "The ladies have not succeeded in getting a place for their festival as yet," I remarked. "No; where are they going to have it?" and, continuing, with eyes flashing and hands uplifted, as if in horror at the very idea, she partially answered her own question, as she exclaimed, "Anywhere but the church! Anywhere but the church!" With this violent manifestation of her sentiments there seemed to be but little hope of reaching any accommodation on the vexed ques-

tion. A little disconcerted at first by this rather unexpected explosion, I soon got myself together again and assumed the defensive. I said, substantially, "that I had come to talk over the matter with her and to assure her of the regret it caused the ladies to even seem to go in opposition to her wishes and known views; that personally, when free from all questionable practices, I had no objection to a festival such as the ladies proposed in the church, and that I did not believe Mr. Agnew (Rev.) had, and that I felt confident, when these matters were fully made known to her, that she would waive her prejudices, and give her consent and approval to the use of the church." Magic never wrought a greater change—a more complete revolution. With the utmost possible blandness of manner, with tone and gesture indicative of the greatest cordiality, she said: "Why, certainly, Mr. Gill, certainly!" and, charging me to convey to the ladies her best wishes for their success, placed her house and conservatory at their disposal, and promised to contribute in any way possible to insure the pleasure and profit of the entertainment. Nor was this all. She accompanied me to the festival itself, and though she saw there some persons for whom she had conceived a violent dislike, she declared that everything was beautiful, and reminded her of Heaven itself; and, after we had taken it all in, and she, becoming exhausted, had aided materially in swelling the profits of the occasion, we withdrew; and having escorted her to her home again she thanked me with all the enthusiasm of earlier years for the great pleasure she had that evening enjoyed. "Miss Peggy" and I remained steadfast friends till the hour of her death, which took place a year and a-half afterwards.

The ladies were disposed to be incredulous when I made known to them the result of my interview; but upon being reassured, were of course delighted at the wholly unexpected and favorable turn the affair had taken. This was my earliest experience in pastoral diplomacy.

#### REPAIRING THE CHURCH.

My next encounter was with the officials of the church, growing out of the evident indisposition to carry out that condition of my acceptance of the call relative to the improvement and renovation of the "meeting house" itself. At the meeting of Presbytery, at which arrangements were made for my ordination and installation, the time was fixed sufficiently far in the future to allow of the contemplated improvements being made, and I had positively declared that I would not be installed in the building in the condition in which it then was. Weeks passed, but no movement was made. A masterly inactivity was maintained. The time at last came when, unless the work was at once begun, it could by no possibility be completed in time for Presbytery. I so informed some of the proper officials, and stated, furthermore, my unalterable purpose not to be installed as pastor unless they did as they had promised. That settled it. That same day active

operations were begun; and, although, owing to inevitable delays, when, on the 26th of June, '67, the Presbytery met for my ordination and installation, the improvements were not finished, they were at least sufficiently far advanced to insure their completion, and so, to make the way clear to allow the ceremonies attending the constitution of the pastoral relation to proceed.

#### ORDINATION AND INSTALLATION.

The Presbytery met in the basement of the church, and there, too, the ordination and installation took place, the improvements going on in the auditorium rendering its occupation impossible. In these services Rev. S. J. Nicols, D. D., of St. Louis, by invitation, preached the sermon, Rev. Jos. R. Hughes delivered the charge to the pastor, and Rev. David Harbison to the people. The occasion was one of great solemnity, and this event, together with another of hardly less moment and interest to me (to be referred to further on), gave a sort of sacredness to the old and homely structure in my eyes, that this new and handsome house of worship can never possess.

#### PAVING FOR THE REPAIRS.

The curators of the building kindly placed the Court House at the service of the congregation for Sabbath worship during the progress of the improvements on our house of worship. These improvements were made at a cost of about \$800, and were undertaken mostly on faith. When, however, the aggregate amount was known, a statement was made to the people one Sabbath morning, a subscription was opened, and, in a short time (not at that service), the whole sum was provided for, and most of the bills paid by the time the building was ready for re-occupation. The people may be relied upon all the time. To whatever is *right* and *reasonable*, as a rule, under wise leadership, they will be found ready to respond. Twenty years of experience, during which I have had frequent occasion to test the matter, justifies this declaration, and very gladly do I bear this testimony to the people's Christian liberality.

#### RE-OPENING THE CHURCH.

Re-frescoed, repainted, re-carpeted, re-lighted, the pulpit platform lowered and otherwise reduced in dimensions, and a modern adjustable desk substituted for the original breastworks, to the great delight of the people the church was re-opened for public worship on Sabbath, August 4th, '67. The transformation, so great and so pleasing, was satisfactory to all, and the only wonder was that the improvements had not been made long before. A very large congregation was present at the re-opening services, in which the pastor was assisted by Dr. Smith, his venerable predecessor.

## TABLES ABOLISHED.

On my becoming pastor, the old system of "tables" was still in vogue at the celebration of the Lord's Supper. By long usage the accidental assumes, in the minds of even good people, the importance of the essentials in religious rites, and by them regarded as necessary to their proper observance and administration. A false conservatism would cling to these forms long after they have ceased to be significant. Traditionalism is a weakness of poor human nature and must be looked upon with leniency by those who are more spiritual and stronger in the faith. When the change to the modern method was proposed, it was looked upon with grave suspicion as a dangerous innovation, on the part of some, which might lead to serious consequences; while a few were unwilling to abandon a custom a lifetime had rendered sacred. The majority of the people, I knew, was ripe for the change, and so a compromise was lighted upon. There would be but one table spread across the front of the church. All communicants preferring to sit at the table could do so, and all who felt otherwise disposed were at liberty to remain in their pews, where they would be served with the elements. Only a few persons, for a short time, came to the table, and after a while they became wholly obsolete—fell into an "innocuous dissuetude."

## GENERAL PROSPERITY.

Meanwhile the attendance on the services in the sanctuary had been steadily growing. Every pew, including the few additional ones the reduction of the dimensions of the pulpit and other changes made possible, was occupied, and many persons, even then, could not be accommodated with sittings.

The Sabbath school, too, had greatly increased in numbers and interest. Unlike many superintendents, who resent any interference or suggestion on the part of the pastor (who is, *ex-officio*, the superintendent, and the official to whom that title is commonly accorded should only be *assistant* or *vice*-superintendent) as an invasion of his prerogatives, Mr. Will Brown—between whom and myself an attachment and friendship grew up, the strength of which neither the lapse of years, nor separation in space, has in the least diminished—not only did not oppose himself, but, opening the way, cordially co-operated with the pastor in making such changes, looking towards the greater efficiency of the work, as his somewhat extended experience in Sabbath schools warranted him in suggesting.

As already intimated, the basement, never a very cheerful place, was now dingy, dark, and much in need of repairs and renovation. More space was needed, too, for the increasing attendance. The primary class had no room of its own, its sessions being held in the church. There was no Bible class room either, (nor any Bible class) or other separate apartment, the entire habitable portion of the lower story being included in the

one large room. It was resolved, therefore, to reclaim from its comparatively waste condition so much of the remaining portion of the basement as was not absolutely needed for storage purposes, and fit it up for these higher uses. This was done. The reclaimed space was divided into two rooms, the one on the north side being assigned to the primary class, and that on the opposite, or south side, to the Bible class, which was then organized and taught by the pastor himself.

The cost incurred by these much-needed improvements, which was in the neighborhood of, as I remember, \$300, through the active agency of the ladies, who are ever in the van of every good work, and to whose vigorous efforts the success of most churches is due, was speedily met; and again, as in the case of the audience-room improvements, everybody was equally surprised and delighted.

#### THE PRAYER-MEETING.

As in most churches, the prayer-meeting, so called—*spare-meeting* it should be, with more propriety, named, composed, as it is generally, of a good many women and a very few men—a reflex in this respect, however, of the roll of communicants—was the weak point in our spiritual organism. In many cases the prayer-meeting has only a name to live when it is in reality dead; and, like every other defunct thing, had better be buried than to continue on top of ground polluting the atmosphere with its poisonous exhalations. If, as is often said, the prayer-meeting be the thermometric indicator of the spiritual temperature in the church, then a perpetual blizzard must be blowing in the Kingdom of God; for the spiritual mercury persists in standing uncomfortably close to zero in these meetings for social worship. If the prayer-meeting is to continue to exist, it needs *revolution*. If I be asked what changes I would suggest, I reply, let it be anything but what it was here in my day, and what I believe it still is in the churches generally.

#### VEAL VERSUS BEEF.

Attention is frequently called in these days to preference on the part of congregations for young ministers—"students," as they are called; mere theological fledglings; men who are, and, in the very nature of things, can only be, the veriest tyros in the art of spiritual pathology, novitiates—empirics in the cure of souls—over men of riper years, and richer both in Christian and pastoral experience. *De gustibus non disputandum*—there is no accounting for tastes—runs the old Latin adage; and as some people prefer veal to beef, and since there is always an abundance of veal to supply the demand, it is only reasonable and right that they should be allowed an ungrudging indulgence in the gratification of their peculiar appetite. And so, if congregations prefer theological veal—the immaturity, the oftentimes crude, undigested and indigestible, didactic, doctrinal, abstract and

speculative effusions of the youthful and inexperienced minister—to the more solid, yet more easily digested and nutritious spiritual pabulum, which only age and experience can furnish, we, who are older, if not better, have no right to complain. We have had our turn, and it is cause for thankfulness, rather, that there are always congregations ready to offer themselves as sacrifices to, or to become the victims of, the ministerial novitiate.

Without staying to seek for an explanation of, or to philosophize at all about this peculiar phenomenon, I pause only long enough to commiserate the people, and to express my deep sense of gratitude to the good folk of this congregation who so patiently endured those characteristic initial efforts of my ministerial life.

#### EARLY EFFORTS.

Whether with that "special prudence and care" which the confession enjoins in the handling of such "high mystery," may very well be doubted; nevertheless, I did not hesitate, with a frequency which, as I now recall it, appalls me, to discourse upon "Predestination," "Election," "God's Sovereignty," "Reprobation," "Human Inability," and kindred theological topics; while the "terrors of the law" were presented, it is to be feared, with less tenderness than courage—less love than faithfulness—under such titles as "Warnings Neglected," "The Sin and Doom of Unbelief," "Turn or Burn," "The Broad Road and Where it Leads to," "The Sin and Doom of the Loveless." While I sought always to have "blood in the basin," and to keep the Cross prominently in view, most of my early efforts had about them the smell of brimstone—a circumstance which led many to refer to me as a "hell-fire preacher."

#### A TRYING EXPERIENCE.

While I have never heard that these ambitious flights of mine "set the world on fire," they, nevertheless, came near proving as disastrous to myself as the bold attempt of the fabled Phæton to guide the flame-breathing steeds of his father's chariot, did to him, or as did the rashness of the seamen on Paul's celebrated voyage to the ship's company. On one occasion I set out to reconcile God's sovereignty with human agency, and for that purpose chose for my text the words of Paul "to the Centurion and to the Soldiers" concerning the conduct of the affrighted and cowardly seamen, Acts 27:31—"Except these abide in the ship, ye cannot be saved." With that rash confidence characteristic of youthful audacity, "when the south wind blew softly," "supposing I had gained my purpose," I launched out boldly upon my theme. I had not gone far, however, when a very Euroclydon—a tempestuous wind of fear—swept down upon me, a dense darkness of doubt shut out the sunlight from my intellectual hearers, and, seeing neither sun nor stars for a long while, I wholly lost my reckoning, and being driven up and down in the Adria of mental confusion, all hope of making any sort of land-

ing was taken away; for, instead of nearing any shore, hospitable or otherwise, the soundings, instead of indicating shallower water showed conclusively that I was constantly being carried farther out to sea; when, utterly beyond my depth, being caught, and being unable "to bear up with the wind, *we let her drive!*" My audience must, by this time, have become thoroughly alarmed, and, like Paul's seamen, have longed for a colorable excuse to flee out of the ship, and would doubtless have done so had I not recovered sufficient presence of mind to cry out to them with great vehemence, "Except ye abide in the ship, ye cannot be saved!" By and by the wind ceased, the skies cleared, confidence became partially restored, "and so it came to pass that we escaped all safe to land," the chief loss being sustained by myself as a safe and successful navigator in dangerous theological seas.

#### EFFECTS OF THEOLOGICAL PREACHING.

The effect of these didactic and doctrinal discourses was, as might be expected, diverse. Some were pleased; but the most part, I expect, were not. Some were edified, some were not. One positive effect I know they had—they roused up all the enmity of the natural heart against God, causing some of the unregenerate, at the time, at least, to harden themselves against the gospel of Christ, and to pretend to find in these doctrines an excuse for whatever fatal consequences might ensue from their impenitency. Self justification! Whatever other use the Holy Spirit may have made of these discourses, I am not aware that they were used by Him in the awakening or conversion of a single soul.

#### THE "ODIUM THEOLOGICUM."

It may be that the distinctive doctrines of the Calvinistic system are not now sufficiently dwelt upon in the pulpit; and this may account for the comparative shallowness of much of the religious or Christian life of the day; the plow of the law may not be used enough; Moses, as schoolmaster, is perhaps not abroad in the land as much as he should be, and we may be "daubing with untempered mortar," and crying, "Peace! peace! when there is no peace!" However this may be, I resolved years ago, and have steadfastly adhered to my purpose, not to be again guilty of the unwisdom and folly of presenting to my people the dry bones of theology in lieu of a warm Gospel and a Living Christ. At no previous period has the "odium theologicum" been greater or more offensive to the popular mind than at the present day. Dogmatic religion; treatises an hour long on foreordination, are like so much chloroform. There is no demand for them.

#### SERMONIC CREMATION.

Some years ago, on looking over the contents of the ministerial "barrel," which I long since ceased to use, I selected from among these early didactic and polemic theological dissertations—misnamed sermons—a large number

which I built into a pyre, to which, without regret, I applied the match, and watched the burning with somewhat of that satisfaction with which the torturers in other times must have looked upon the flames which consumed their helpless victims. They burnt well; and no wonder; for, like the bones in the vision, they were very dry—mostly bones!

#### REPEATING SERMONS.

At first, as was expected, I repeated each Sabbath one of my "old sermons" which had been delivered during the previous winter. These, however, were not of the kind referred to above. Some were repeated more than once, during my pastorate, without the least attempt at disguise, and in no single instance, so far as I know, with other than happy effect. One sermon, (my Presbyterial) marked No. 3, was delivered *four* times in less than as many years in Greensburg—three times in the Presbyterian, and once in the Lutheran, pulpit. After having heard it to my certain knowledge for the fourth time, a gentleman who heard nearly every sermon I preached in the town, and one of my most appreciative hearers, too, said to me, "That's the best sermon you ever preached!"

#### 'SQUIRE LAIRD.

The person who made this remark was the late John M. Laird, Esq. This gentleman I always reckoned among the earliest, warmest and most steadfast friends of my ministerial life—an individual as stalwart and angular in mind as he was in body; who, under a somewhat rude exterior, carried a heart tender as a woman's, and as large as the mould in which his physical frame was cast. In politics I will not be answerable for his sentiments, utterances, or acts; but in religion, with such shortcomings and imperfections as are common to us all, I believe him to have been a Christian, sincere and earnest, with a deep personal love for the Savior; and, loyal to the faith of his father, devotedly attached to the Presbyterian church, both in doctrine, polity and history. If he were not himself a prophet he was at least the son of a prophet; and, in all that concerned the local church and the Kingdom of Christ universal, he never ceased to take a lively interest. His acquaintance with our ecclesiastical history and the ministers of the Presbyterian, as well as of other denominations, being unusually extended, rendered him not only an engaging, but an always profitable conversationalist. He was the one man who used to pay me frequent visits, bringing with him often articles from his numerous "exchanges" which he thought would interest me, and often cheered and encouraged me in some of my gloomy and desponding hours. It was during these interviews, when he opened up his heart to me, that I got to know, and, in knowing, to love and confide in the man. Right or wrong, one can scarcely fail to admire the man who, on any subject, having convictions, had also the courage to express

and defend them. He was not, any more than the rugged preacher of the Jordan Valley, "a reed shaken by the wind." He was not a man of willow but of oak; or, for his rugged strength of character, a very cedar of Lebanon itself: and, as hard woods take the finest polish, by the refinements of grace the character of Squire Laird will not fail to shine with a rare brilliancy of lustre among the saints of Christ in the kingdom of His glory. But Doctor Moorhead, in his glowing memorial tribute, has done such ample justice to this famous Greensburger in the delineation of his various traits of character, that I do not here and now deem it necessary to say more, though my personal relations with my friend were such that it is impossible for me to say less.

#### EXTEMPORE PREACHING.

To return, now, to the preaching: My sermons, at first, were all written out in full and delivered from manuscript—a practice which I long since abandoned, except, in rare cases, when the discourse is prepared for the press. It was in the fall of '67, at my service (not sermon) numbered 124, I, for the first time, ventured to dispense with either manuscript or notes of any kind, and attempt what is miscalled extemporaneous address. As a precautionary measure, however, instead of confining myself to a single text, I selected a whole section of Scripture for the purpose of exposition, so that, like the Apostles, when persecuted in one verse, I could flee to the next. From my register I discover that I "got along pretty well" on that occasion; and on the following Sabbath, at Radebaugh's school house, I ventured to restrict my remarks to a single text, without catastrophe. How very near being overtaken with disaster on more than one such occasion, however, no one but myself, at the time, as I afterwards learned, was aware. I remember suffering from something like stage fright, "losing the thread of my discourse," and standing before the people with my mind a perfect blank. The perspiration would start from every pore. To stop talking would be fatal. To keep on talking without having anything to say was calculated to make one feel, as well as appear, ridiculous. Yet this is precisely what I have had to do, until, in a few moments, which seemed months, I recovered myself and got on the track again, and somehow managed to "get there."

#### SERMON NO. 37.

During my pastorate here, the extemporaneous effort continued to alternate with the manuscript sermon with more or less frequency. Of the two styles of preaching the extempore discourse was, as a rule, much more pointed, pungent and *ad hominem* than the written sermon. On this account, some people who wanted to dwell "at ease in Zion" did not like that style of pulpit work, and wished I would write all my sermons. To this, however, there was a notable exception to which I will now refer.

The sermon was No. 37, the time November, in '67, the subject, "The Duty and Blessedness of Christian Beneficence," and the occasion a collection for the Board of Home Missions on the Sabbath preceding. The amount contributed on this occasion was, for this people, small and inadequate. It seemed to me to be necessary to stir up their pure minds by way of remembrance on this great subject. The sermon cost me much prayerful study. In it the record of the church, for a number of years, in the way of contributions to the various boards, was plainly set forth, exhibiting the aggregate and average individual amounts during a given period. The showing was not wholly creditable to a congregation of the wealth and prominence of that of Greensburg. I confess that it was not without some fear and trembling that I looked forward to the delivery of this discourse. I read it to Squire Laird on one of his visits, I remember; but he declined to express an opinion as to the wisdom of preaching it. After much more prayerful consideration I concluded that, bitter though the dose might be, it was needed, and I resolved to administer it on the following Sabbath. The day proved to be a beautiful one. It was court week, and there was an unusually large audience present, and among the number two of my predecessors in the pastorate here. My heart almost failed me. I wished I had some other sermon, as I had no desire, unnecessarily, to advertise the delinquencies of my people. But as I was neither responsible for the weather nor for the audience, I concluded it would be moral cowardice in me not to proceed. I went forward. The shoe evidently pinched. There were not wanting signs of restlessness and impatience during the delivery of the discourse, and a good deal of criticism, favorable and adverse, was indulged in afterwards—mostly adverse. "Preach another such sermon as that," said W. D. Moore, Esq., "and you will have to leave Greensburg. It was true—true, every word of it; but the people won't stand it, and I think I know their temper pretty well!" In the preparation of this history I glanced through the manuscript of that sermon, (I would have consigned it to the flames with the others referred to, only I want to preserve it as a specimen of youthful ministerial "freshness") and as I read some of its more pointed paragraphs I felt the blood begin to mount, the flesh to creep, and every several hair evince a disposition to stand on end. I was amazed at my own temerity. I still believe in, and practice, great "plainness of speech;" but I do not think that I would be likely now to repeat a sermon like No. 37. There is, I have found out, a more excellent way.

#### THE "BIG GUN."

Most ministers have one or more pet sermons—"big guns"—as they are sometimes called—a sort of dress-parade discourse, to be discharged at the heads of unsuspecting congregations on special occasions. They are the preacher's traveling companions. Well, I thought I must be in the fashion and have a piece of

heavy ordnance also. I got it; but instead of being rifled, it proved to be of *smooth-bore*; and, like some old muskets noted for their back-action, was a "kicker," which only injured the preacher without doing any execution amongst those at whom it was aimed. Being leveled at their heads, the discharge, of course, did not strike the people's hearts; and, by reason of its kicking propensity, which throws the muzzle of the musket in an upward direction, at the moment of its discharge, the load did not even strike the object aimed at, but went over the people's heads. After two or three experiments the "big gun" was retired from active service, and was subsequently given to the flames together with the large number of other ineffective homiletical weapons of warfare already referred to. For all the real purposes of a sermon the "big gun" is a complete failure. It may arrest attention, challenge admiration, may win for the preacher the reputation of being "smart," "clever" or "talented;" but the Holy Ghost rarely, if ever, uses such for the conversion of souls or the edification of God's people. Sometimes, too, much to the disappointment of the preacher, no report of it is ever heard!

#### A PRACTICAL SERMON.

At the close of the first year of my pastorate, it was generally conceded that the church, in all the departments which fell directly under my supervision, was in as healthful and flourishing a condition as it had ever known. The wheels of the finance department alone turned slowly. While a goodly portion of the people was always prompt in their visits to the treasurer, there were many thoroughly careless and delinquent; and there was no pretense on the part of the official boards of complying with the conditions of the call, and making prompt payments to the pastor. All efforts to spur the people into activity were fruitless. To say nothing of the inconvenience to which he was subjected by reason of the failure of the congregation to keep its engagements, the pastor wished to be able to report at the coming spring meeting of Presbytery that a settlement in full had been made. I resolved, therefore, on the Sabbath preceding the Presbytery, to preach another *ad hominem* sermon by way of arousing the dormant conscience of the people and bringing the delinquents to their duty. My theme on that day was "The Fruitless Vine." I endeavored to hold the mirror up to nature that each might see his and her own likeness faithfully reflected. In conclusion I urged the duty of repentance, with the new ecclesiastical year, to turn a new leaf, and closed with this sentence, "If you owe your pastor go and pay him!" Delinquents could not very well pass that to the people in the next pew as having no special reference to them. Nor did they. The sermon bore fruit immediately. Bright and early Monday morning the money began to flow into the treasury, and by noon of that day I had

signed a receipt for salary in full to that date. Thus ended the first year of my pastorate.

#### A CURE FOR DANCING.

Four events or incidents served to punctuate the history of the next twelve months:

(1). Terpsichore had many devotees among the young people of the town, and of the church as well. They were very fond of the dance, going even so far as to prefer it to the prayer-meeting! The extent to which it was carried had caused my venerable predecessor much anxiety and was the occasion of not a little solicitude to myself. The pulpit had inveighed against it, and the Presbytery had interposed its episcopal authority to prevent it within its bounds; but neither pastoral denunciation nor Presbyterial anathema had any terrors for the ardent lovers of this alluring pastime. As yet I had not specifically referred to it in my pulpit ministrations; but had been carefully considering the best course to pursue to correct the growing worldliness among the people, and to confine this form of amusement within reasonable bounds. It was not long before an occasion presented itself which enabled me to call public attention to the matter, and for the application of the corrective which I felt pretty sure was the proper one.

It was in January, '68, when, having become well settled in their elegant new home on the hill, Mr. and Mrs. H. C. Marchand invited their many friends in the town and vicinity to a "house-warming" reception. The gentleman who is now your worthy Burgess, the distinguished lawyer, politician, church-warden, banker, and I know not what else, was then to everybody, what he still is and will be to his intimate friends, plain "Jack" Marchand—a young gentleman whose reputation for playful mischief was then much greater than for application to business or piety. He resolved to play one of his practical jokes on the young minister, who was then well understood to be his prospective cousin. All his arrangements for the terpsichorean part of the program were quietly made, relying on the certainty of my being present, as a matter of course. Being made aware of his project, I resolved to checkmate his move, sent my regrets to the host and hostess, and commissioned "mine hostess" and friend Mrs. Miskely, to say to any who might inquire the cause of my absence, that if they would come to church on the following Sabbath they would find out. This had the desired effect. The word soon passed. Curiosity was on tiptoe. "The Presbyterians are going to get it now and no mistake," they said, and the young people of the other churches many of them made up their minds to come and hear the Presbyterians "get it." The day came. It was very wet and otherwise disagreeable, still the attendance was large. In the morning I dwelt upon Conscience and its Functions only, promising in the evening to make the application. At the evening service the house was filled, though

the weather continued bad. They were disappointed—agreeably so. The Presbyterians did not “get it,” as was expected. There was no denunciation—no scolding. Everybody in relation to such matters was put upon his and her conscience, and if they could get the consent and approval of that representative organ to any course of conduct, they were bound to obey it; all must decide for themselves. Ministers could not decide for them, being neither their conscience nor their pope, but counsellors and spiritual advisers in the Lord. Being thus left practically to the freedom of their own will in the matter, nobody wanted to dance half as badly as before, and the evil was so far abated as not to give rise to any serious trouble during my day.

#### THE PASTOR'S MARRIAGE.

(2.) The second event in the history of this year calling for special mention is one which impressed itself indelibly both upon my mind and life. In his history of Blairsville Presbytery, Doctor Donaldson, after referring to my ordination and installation, thus records the incident: “After a few months he took Miss Kate Russell, a lamb of his flock, as mistress of his heart and home.” In point of time, however, the Doctor is hardly accurate, as it was just one year after my ordination that our marriage, in the old church, took place, the latter occurring on the 23rd of June, '68, and the former event on the 26th of June of the previous year. The mistakes of my life have been many; but, after twenty years' experience in the relation constituted between the lady alluded to and myself, on that balmy summer evening whose air was fragrant with the breath of roses, I can most heartily say that *that* was not one of those mistakes. If I should say otherwise here to-night, not one among you all who knew, and still know her, could or would believe it. She is a help-meet indeed—a model minister's wife, to whom I cheerfully accord the distinction of being my “better half.”

#### GREENSBURG HOME.

Through the gift of this best of earthly boons Heaven bestows upon a man—a good wife—Greensburg placed me under a weight of obligation I can never hope to discharge; and that, together with the fact of it being the scene of my earliest ministerial labors, gives to this town a place in my memory and affections which no other spot in this land—dear as some others are to me—can ever occupy. Greensburg seems like home to me, and wherever I have been, and however happily situated, as naturally as the exile to his native land, or the grown man to the scenes of his childhood, my heart instinctively turns to this place as to a first love. To this church and this town my heart is bound as with hooks of steel. And the rejuvenescence and prosperity in which both town and church have in recent years shared, have afforded me the sincerest pleasure. Here I was solemnly set apart to the work of the ministry, here was my first

pastorate, here I married my wife, and here, when life's race is run and its labors ended, I would esteem it a privilege, in my last sleep, to be laid away amid the friends and the scenes of my early manhood and ministerial life.

#### SIMULTANEOUS CALLS.

(3.) In the way of meeting its financial engagements with the pastor, the second year, strange to say, showed no improvement over the first, but, on the contrary, was rather worse. Moreover, that thoughtfulness and consideration in little things which go so far to assure the pastor of the love and sympathy of his people, were almost entirely wanting. This *apparent* indifference chilled and chafed me. I felt uncomfortable and became restless. Besides, it seemed to me there was nothing more for me to do. The town had long since gone into a Rip Van Winkle sleep, and nobody dreamed of an awakening to that era of development and prosperity which has made the past decade the most remarkable in the entire history of this ancient burgh. Horace Greeley's counsel, "Go West, young man," was then ringing through the land. A spell of western fever seized me. I resolved not to turn a deaf ear to any voice that might call me hence. I had not to wait long. By invitation I occupied the pulpit of the First Church in Decatur, Ill., on September 13th and 20th of the year '68, which had just then become vacant. On my return, I was prevailed upon to conduct communion services for the First church of McKeesport, Pa., which, at the time, was also without a pastor, and in a very distracted condition. Whether I had any designs on the McKeesport pulpit, I cannot now remember. At any rate, the congregation there, discarding all precedent and formality, at a large and enthusiastic meeting held on Monday morning, before I left the town, made out, or rather voted unanimously to extend to me a call to the pastorate. On my arrival home I found on my desk a telegram, advising me of a similar action on the part of the church in Decatur. Both pulpits possessed strong attractions, and both people pressed their suit with much earnestness and persistency. That I could not accept both calls was clear enough. To decide between them seemed equally difficult. Coming, as they did, almost simultaneously, I concluded that, as I could not accept both, I would accept neither, regarding the occurrence as an indication of Providence that it was my duty, for the present, at least, to remain where I was. Accordingly, all thoughts of making a change were dismissed from my mind, and I settled down to work again.

The McKeesport people, however, took occasion, at a meeting of Presbytery which was held soon after, to urge upon me the acceptance of their call. I left the matter in the hands of the Presbytery. It occasioned long and earnest discussion, and had it not been that, when the appeal was made to me as to my preference, I adhered to the resolution to which I had previously come, the Presbytery would have placed the call in my hands. By my

own decision it was returned to the Presbytery of Redstone. It so happened, however, that at that meeting of our Presbytery there was no lay representative from this church present, and with this peculiar feature of the case, as I did not report it, the people here were and remained in ignorance till after the occurrence I am about to relate.

#### HEROIC TREATMENT.

(4). As a rule, the knowledge of facts such as those I have just stated, operate to the stimulation of a people to make some signs of appreciation of a pastor whose services are acceptable to them. None of these things, however, moved the church of Greensburg. Not only was the congregation, as such, apparently indifferent (I say apparently—for as events proved it was only so) to the comfort of the pastor, but, which annoyed me much more, it showed no regard for compliance with its own moral obligations. Outwardly in every way prosperous, it seemed to me that so far as real results were concerned, my labors were fruitless. I thought that a people spiritually alive could not and would not act so. Warning and appeal were alike ineffective. Refusing to yield to the ordinary remedies, I resolved upon heroic treatment—a desperate expedient—in the hope of rousing the dormant conscience and sensibilities of the people, both as individuals and as a body. Having prayerfully considered the matter—all possible consequences having been taken into the account—early in March, '69, one month previous to the close of the fiscal year, I publicly called the attention of the people to the facts as they were, and announced that on that day four weeks, unless my salary was paid in full, (I refused to take it in installments) they need not expect to find me in the pulpit on that Sabbath. The announcement was somewhat startling, and, as might be expected, occasioned a good deal of comment favorable and adverse—mostly favorable, so far as I could learn. It resulted in nothing, however. It was but a "nine days' wonder," and—forgotten. On the Saturday night previous to the Sabbath designated in my announcement, there was actually less money in the treasury than on a corresponding date of previous quarters, and not the slightest movement was made to relieve the embarrassment of the situation, and so prevent the scandal and public *expose* that was to follow.

#### A MEMORABLE SABBATH.

Sabbath, April 4th, '69, was a most disagreeable and inclement day. A large congregation, notwithstanding, assembled, but there was no preaching in the Presbyterian church in Greensburg on that memorable day! Refusing to stutify myself before the community, and to render my word of none effect, I stood by my resolution; and, no plan of procedure having been agreed upon by the officials—who, doubtless, were of the same mind in reference to my declaration of intention as the then landlord of the Westmoreland House, who was more famous for the forcibleness

than the elegance of his expressions, and who said in his characteristic way, touching this matter, "He is only gassing!"—the congregation, after a little delay, began to realize the situation, and separated, some going to other churches, but the more part returning to their homes.

#### A GREAT SENSATION.

The incident had now become both exciting and dramatic. The fuse which had been slowly burning for a month, had at length reached the powder and the explosion had come. The minister had not simply been "talking," but was in dead earnest. Great was the sensation produced when the fact became known abroad. It was flashed over the wires to distant cities and carried as on the wings of the wind to the remote parts of our own country and the regions beyond. "A Preacher on a Strike!" "No Pay, No Preach!" are specimens of the flaring headlines in the newspapers by which the event was blazed abroad. For the Presbyterians in town the situation was anything but pleasant, being at once the victims of the taunts of the ungodly and the butt for the shafts of ridicule which were shot at them from all directions. If they were not in the most amiable mood, it was not to be wondered at. While a few justified the pastor, the general disposition at first was to blame and severely censure him. Two considerations served to intensify this feeling: First, from the fact, referred to above, that the Presbytery declined to put into my hands the call from McKeesport, it was inferred that, on the supposition that I wanted to get away from here, I took this violent method of accomplishing what the Presbytery had refused to sanction; and second, so far as heard from, the brethren of the Presbytery unqualifiedly condemned the procedure of the pastor, doing so, of course, on an *ex parte* presentation of the case, but probably concluding that a measure so extraordinary was unjustifiable under any circumstances. With the passage of the hours and days the disposition to simply censure the pastor, developed, under the stimulus of the considerations alluded to, into a feeling of open hostility. It was evident that the conviction on the part of the officials of the church was, that the die was cast, that the rupture was hopeless, and that any efforts at accommodation would be useless. At least none were attempted.

In order to keep out of the storm, and to give the elements, now in a state of violent disturbance, free play, I absented myself from the town early in the week, and, causing a notice to be published in some of the county papers that there would be services in the Presbyterian church on the following Sabbath, did not return sooner than Friday. My purpose at first was not to preach again, and, till the Presbytery met, exchange with the brethren; I afterwards concluded, however, as I was still pastor, to preach myself and announce my determination to ask for a dissolution of the pastoral relation at the coming meeting of Presbytery, as to continue longer under the old conditions, how-

ever the people might feel about this matter, was impossible. I had made up my mind to go, unless the conditions upon which I accepted the call were respected and lived up to by the congregation.

#### OFFICIAL ACTION.

Meanwhile, construing my refusal to preach as a virtual abdication of the pastoral office, the elders and trustees, representing, doubtless, the then dominant feeling of the people, gave formal and official expression to that feeling in a communication handed me late on Saturday evening by D. W. Shryock, Esq., the leading elder of the church. In the envelope was the resolution of the board of trustees which declared all financial responsibility between that body and myself, by reason of my action on the previous Sabbath, at an end, and also the action of the elders setting forth the fact, much to their sorrow and regret, that the people were incensed at my course, and their conviction that an attempt on my part to again occupy the pulpit would endanger the peace and harmony of the church which, as in duty bound, they must at all hazards, seek to preserve.

It was a critical moment. There was no questioning now the attitude of these official boards, and it was not easy to foresee, at this juncture, what the morrow would bring forth. For myself I had no disposition to precipitate a scene or in any way to interfere with the highest welfare of the church. On the contrary it was this I had been seeking all along, and to attain which, the extraordinary step I had taken was prompted. To Mr. Shryock, therefore, I stated as much, and said if the people felt as indicated in the communications he had handed me, I would not, as I had intended, occupy the pulpit on the morrow. If, however, the people were not fully informed as to the facts in the case, and if the resolutions of the boards, as on their face to me they seemed, were simply an attempt at self-justification and a casting of the entire odium of the affair upon me, I would claim my right, as pastor still, to occupy the pulpit and speak to the people. Whatever was best and right I was prepared to do. With the understanding that there should be a conference of the session after Sabbath school in the morning, we parted for the night.

It would be useless to disguise the fact that the entire week was to me a period of great anxiety, and the night one of comparative restlessness, since just what turn affairs were going to take I had not the least idea.

With considerable nervousness I went to Sabbath school as usual and was a good deal relieved to find everybody in their places, as if nothing had happened, and without the slightest friction or unpleasantness the exercises were gone through with and brought to a close.

## THE SESSION IN CONFERENCE.

The session at this time was composed of the five following gentlemen: Messrs. Shryock, Kilgore, Kerr, Kenly and Patterson. The last three are no longer with you. The last of the three in the order named, Mr. James Patterson, who had come into the session but a few months before this time, was the first to be called to his rest. Unsophisticated, single-minded, pure-hearted, he was a good man, to whose fidelity may be borne a testimony similar to that which the Most High bore to Abraham when he said of the Patriarch, "I know him that he will command his children and his household after him to do justice and judgment." His large family, walking in his footsteps, all following him as he followed Christ, is the best living testimony to his own simple piety, as well as that of his wife—both of whom were "righteous before God, walking in all the commandments of the Lord blameless." Mr. Richard Kenly was the next to die; and then, but a few weeks ago, while I was yet penciling these lines, came to me the tidings of the decease of Mr. Alexander Kerr who, almost a nonagenarian, came to his "grave in a full age like as a shock of corn cometh in his season." He was a sterling Scotchman. Trained up as a child in the way he should go, when he was old he departed not from it. Upright in his life, he was a most excellent citizen. As a Christian man and an office-bearer in the house of God, according to the measure of his ability he was not wanting in his duty to the church. He was regular in his attendance upon public worship, though even in my day his hearing was so dull that he could with difficulty participate in the services, while his presence might always be counted on at every meeting of session. Both Mr. Patterson and Mr. Kerr I have always had good reason to reckon among the number of my warm personal friends. Of the original quintette, then, but two elders now remain—Messrs. Shryock and Kilgore—both of whom, still pillars in the sanctuary, were amongst the most loyal supporters of the church, on whose friendship I always counted, and whose counsels were generally wise and practical.

I shall never forget with what grave dignity these five brethren filed into the lecture room, and down its south side to its extreme western corner, where they became seated. Every man sat with solemn countenance, heads prone, indicative of their appreciation of the great responsibility that rested upon them. To the question as to what course they would advise, not a man, for a considerable space of time, spoke. The silence became oppressive, and the time for service in the church was close upon us. I reminded them of this fact, and then slowly and solemnly, one after the other they gave expression to the same sentiment contained in their letter of the previous evening. They all felt, and deeply regretted it, each giving kindly expression to the otherwise prosperous state of the church, that I had fatally injured myself, that my usefulness was at an end, and that they

could not be answerable for the consequences of my appearance in the pulpit that morning. As, however, no one said I should not preach, and as I feared any delay on entering the pulpit might be construed by the people as an indication that there might not be any service, and, as on the previous Sabbath, leave the building, I brought the conference to a close, saying that I would take the risks, and would see them again after the services of the morning, when we would perhaps be in a better condition to determine what further should be done.

The church was full, curiosity doubtless attracting some outsiders whose faces were not often seen in any sanctuary on ordinary occasions. The services proceeded without anything unusual, or any signs of anything unusual having happened. I had a short sermon written on 3rd John, 4—"I have no greater joy than to hear that my children walk in the truth," and from these words set forth the principles and aims of a faithful pastor in the discharge of his duties to his flock. I then applied these to the case in hand; told the people plainly (what was news to them as a body) the conditions on which I had accepted their call, and their own failure to comply with them; that the course I had pursued arose out of this failure on their part, in the hope that it might have roused them to their duty; but that if, by what I had done, I had forfeited their respect and love, I was prepared to resign, and, indeed, would do so anyway, unless the cause of the trouble was removed; but that if, on a full presentation and consideration of the facts as they are, you take a different view of the matter, I am prepared to remain and go on with my work as usual—this last statement putting a quietus on the representation that I wanted to go, and was determined to go, whether or no.

A deep and tender feeling pervaded the congregation during the recital of these statements, and evidences were not wanting of the emotions with which the people's hearts were then stirred. The whole affair appeared in its true, though to them as a body, in a new light. The revolution even then, to an unprejudiced observer, was as complete as it was apparent. The brethren of the session, however, willing, as I then thought, to justify their own action and that of the board of trustees, were not yet ready to take this view of the situation. They were then rather in favor of aggressive steps toward the pastor, though they did not know, in a case so utterly without precedent, just what to do. They would have to refer the matter to the Presbytery. My reply to this was that I was perfectly agreeable to the reference to the Presbytery, but that it was a question with which the Presbytery need not have anything whatever to do—a matter, in fact, of dollars and cents—the keeping of the contract voluntarily entered into by themselves with the pastor. As I had publicly stated, if I was not wanted I did not want to stay, and I would not stay anyway, unless they complied with their contract.

Thus we separated to see what the evening would bring forth. The house in the evening was again full. The sympathy

of the people was with the pastor. The great world believes, and has a right to believe, that the church should be honest and honorable in its secular transactions; that it especially should keep faith with its pastors, and pay them promptly, on the day, what it promises, even though, as in the case of individuals who wish to preserve their credit, it should go into bank and borrow what is necessary to meet its obligations. If the church does not set to the world an example of honor and fidelity in these regards, what influence for good can the church hope to have on the world? And this is the view the community at large, which was familiar with the facts, took of my course, endorsing my position.

The following week passed without incident. The services on the succeeding Sabbath being over, I called the session together again for conference. They had the right to call a meeting of the congregation to take action in the premises, but now they said all was quiet again, the trouble was over and a meeting was not necessary. At this announcement I expressed my gratification; but stated that nothing at all had been done towards relieving my embarrassment, and that unless steps were taken in that direction I should most positively ask the Presbytery, when it should come, in a week or two, to dissolve the relation. It was agreed, then, to ask the people to remain after service on the next Sabbath, to acknowledge their own delinquency as a congregation, and, meanwhile, to make provision for payment of salary in full to date. It was so done. The Presbytery met on the following Tuesday, expecting fully to have to dissolve the pastoral relation. On their arrival, however, to their great surprise, the people not being over anxious to talk about the matter themselves, the brethren had to make inquiry about the affair, otherwise they would not have known that there had been any trouble at all. The storm had all blown over, and there was a complete calm on the bosom of the ecclesiastical deep. All was quiet on the Potomac.

Thus happily ended a course of action concerning the propriety and prudence of which wise and good people will always differ in opinion, and which was at one time so ominous of evil. But however opinions may differ about the procedure itself, none can doubt the good effects upon this people, while we know of its happy influence upon other congregations which had been equally remiss in their duty to their pastors, and in what was due alike to themselves and the honor of the Christian religion. The following year was the most successful, in the best sense, of any year of my pastorate. There was a greater degree of activity on the part of those charged with the official management of church affairs, while the people, who had been remiss in their duty, at length, awakened to a sense of their obligation and past delinquency, were more prompt in the payment of their dues. And when, at length, I was about to take my final leave, and Mr. D. W. Shryock, representing the treasurer, Dr. John Morrison, brought to our house, *on the very day it was due*, the last quarter's

salary which, he stated, had been actually collected—a thing, so far as I could ascertain, that had never before taken place in the history of the church—I felt that my work in Greensburg had not been wholly in vain, and, like old Simeon, I felt like exclaiming, *Nunc dimittis*—“Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.”

#### THE ORDINANCES AND THE SICK.

On Sabbath afternoons, while here, I frequently preached at Hannastown, White's school house, Radebaugh's, and Ludwick.

During my actual pastorate, I baptized 24 children, ranging in age from three months to three years, the first and the last of these being the children of Jabez and Martha College. A couple of infants which I baptized in their sickness, at the earnest request of their mothers—died; and a couple of others which I declined to baptize, under similar circumstances—got well. My rule was not to baptize either sick children or adults, but the condition of the mothers, in the cases where I yielded to their entreaties, seemed to render it imperative that I should do so. A very remarkable effect of non-compliance with the request of a sick adult for baptism and admission to the communion of the church was in the case of a gentleman, a county official, but whose name I shall not mention. He was a very large man, I remember, and was suddenly seized with a violent distemper which baffled the skill of the four physicians who were called to attend him. They said he would surely die—then. He became alarmed, and on a very blustery Sabbath (near the close of my pastorate) I was sent for in hot haste to go and see him. Instead of administering the Sacrament I preached to him, as his only resource, Jesus. He did not want to die, as he did not feel prepared. Among many other things I said, I told him I did not see any use or sense in his dying—just then, the physicians to the contrary notwithstanding. He was big and strong, and instead of allowing the disease to master him and yielding, as he was evidently doing, to what, from what the doctors had said to him, seemed the inevitable—death, he should summon up his energies, never mind the doctors, shake off the disease, ask God to spare him, and then, if he were really in earnest, when he was well he could go into the house of the Lord and publicly give himself to Christ, as he seemed then desirous of doing; and much more to this effect. After praying with the family and exhorting them, I withdrew, leaving them much dissatisfied with my course. New thoughts, however, were put into the sick man's mind. He took my advice. From that time he began to recover, and among the last to visit me before leaving for the west, was this same man, fully restored to health, to thank me for my faithfulness to him, attributing his recovery quite as much to me, under God, as to the doctors. He seemed also to have much clearer views of the nature of spiritual religion than before; but whether he carried out his intention to unite with the Christian

church or not, I am not able to say. I should not be surprised, however, if he has not done so. Such cases are only of too frequent occurrence, illustrating the truth of the couplet:

“When the Devil was sick, the Devil a saint would be;  
When the Devil was well, the devil a saint was he.”

#### THE SEXTON.

A most important personage about any well ordered church is the Sexton—and to emphasize that importance, I write the word with a big S. Many a good sermon falls flat or is spoiled through the negligence, lack of common sense, or mismanagement of the Sexton. A good Sexton is as rare as his importance is great. We have got one now at the church of the Evangel, in Philadelphia, the first of his kind, with one exception, that I have been blessed with during my ministerial life. He is a *rara avis*. While here, this congregation was favored with the services of a Mrs. Fleming, who, that her title might correspond with her dignity and attributes, was dubbed and generally known as Captain Fleming. She greatly magnified her office. She always sought to impress with a sense of her importance the unfortunate pewholder, and the irrepressible small boy of cake and candy proclivities, who lost no chance of tempting her, in his turn, to a display of her military prowess. She was a veritable Amazon. The weapons of her warfare were those carnal ones common to her sex—the tongue, the broom handle and the poker. The preacher, however, suffered most at her hands. She seemed sometimes, if not possessed with a demon, to be, at least, in collusion with the devil; for, despite all remonstrances, as certainly as the time would come when the minister would have anything of special moment to say to the people, any pathetic passage which called for soft and subdued tones in its delivery, that woman would be sure to begin to poke and stir the heaters which stood in the basement on the right and left of the pulpit, making such a racket as to destroy the effect of what was being said. Good sextons, like poets, are born, not made. May their numbers be multiplied.

#### MISCELLANEOUS.

The number received on confession of faith during my pastorate was small—only nine in the three years, or an average of three a year. This was attributable to three causes: (1), the available or convertible material had become pretty well exhausted; (2), the population was not as large then as it has since become; (3), I not only did not encourage people simply to “join the church,” but frequently dissuaded persons from doing so until they were well satisfied of the work of grace in their hearts. I had then, as I have still, a dread of causing persons to “join the church” who are not united to Christ by a living faith, and I have seen the awful consequences of it in so many cases, that that fear, instead of becoming lessened, increases with the passing years.

Forty-four persons were received by letter from other churches during my official connection with this congregation.

The roll of communicants numbered as high as 220, but by deaths and removals this number was reduced to 200. Of these 38 names were placed on the "reserve roll," leaving on my departure hence the actual number of communicants "in good and regular standing" at 162.

The number of marriages solemnized was seventeen—only five being parties immediately connected with this congregation. One double wedding took place at the residence of Mr. Jabez College.

During the same period fourteen funerals were attended. Of these three were of children, three of youths in their nonage, one of a person of some 60 years, four of persons of three score and ten years and upward, and three of octogenarians.

For eighteen months after my settlement as pastor, there was but little sickness, and not a single death. During the last five months of '68, beginning with Mrs. Alice Agnew, the deaths came thick and fast until eleven of the entire number of funerals were attended. In '69 there were but two deaths in our own congregation, and the last funeral service at which I officiated as pastor, was that of little Annie Brown on December 2nd, of that year.

Near the close of '68 and in the early part of '69, following close upon one another came the deaths of four ministers of the Presbytery of Blairsville—three of whom had already passed the allotted limit of human life, and, like shocks of corn fully ripe, were gathered in to the Garner; the other a young man who had scarcely more than crossed the threshold of ministerial activity when he was cut down, his physical constitution, however, not being robust for some years previous. First came the demise of my venerable predecessor, Dr. Joseph Smith, a month later Dr. Kirkpatrick, of Poke Run, and soon after Dr. Gillett, of Latrobe and Unity, and then later on towards the summer of '69 my college chum and friend, T. M. Brown, the pastor at Beulah—were "not, for God took" them. Of these brethren it fell to my lot to write obituary notices for the county papers here, as well as for some of the religious journals. The close succession in which these of necessity appeared, called attention to the fact. A. S. Thompson, a very dear friend of mine, having been intimately associated at both college and seminary, was then pastor at Worthington, Armstrong Co., Pa. Anxious that we might be brought into closer fellowship, I asked him to allow me to present his name to some of the churches made vacant by the death of these brethren. To which he jocosely made answer, "No; you must not do that. I am afraid you might be writing my obituary if I came here!" Alas! my noble friend, after a few more years of faithful toil for the Master, having returned late one evening from a day of pastoral visitation and put away his horse, on the way from the stable to his house, where his wife with two lovely

children were listening for the footsteps they might hear no more—fell never to rise again. So little do we know of the time, place, or manner of our taking off. In the twinkling of an eye he had gone to his reward,

It was a week of funerals. I had been prevented from making any preparation for the Sabbath. Mr. Gillett was buried on Saturday. It was a raw, cold, blustery day, and I was chilled through. On coming home in the evening and sitting down by the fire I was overcome with sleep. I concluded I had best retire early and get up fresh in the morning and make what preparation I could for the day's work. That night, between midnight and the early morning, I was called up to go and see a sick person that was supposed to be dying—an occurrence which stands alone in my ministerial life—out near the toll gate on the hill as you go towards Pittsburgh. The person did not belong to our church. On my return I turned in again for another nap. It was all I could do to get to Sunday school at 9 o'clock. Busy there all the time, I had no opportunity to make any preparation for the pulpit. Growing out of the week's events, however, a text came into my mind from which I intended to speak to the people. It was Dent. 32:29—"O that they were wise, that they understood this, that they would consider their latter end!" I thought I knew just where to find it, but when I came to look it up in the pulpit, it eluded my search. I could not find it. The services were going forward, and no text. Instead of getting the text into some sort of shape in my mind, I was becoming so nervous in my hunt for it, that I, at last, would hardly have recognized it if my eye had fallen on it. I gave it up, and when sermon time came, started off with reference to the events of the week, which suggested to me the words of the prophet from which I proposed to speak at that time. I then quoted the text with whose words I was familiar, but said nothing at all about where it could be found. The people were unaware of my embarrassment, and with the scenes of the week fresh before my mind, I had considerable liberty in preaching what was spoken of afterwards as a very effective sermon. It was my first and last attempt at purely extempore address. It was through no fault of mine that the usual preparation had not been made, and so, according to the promise, it was "given me in that hour what I should speak." And inspired utterances are always the best.

#### THE CALL TO ST. JOE.

In the latter part of '69, without any solicitation or effort on my part, not being acquainted with anybody in the city or church, a unanimous call came to me from the Sixth street church, St. Joseph, Mo. The prospects of both church and city were painted in true western style in glowing colors. Urging the matter with their characteristic persistence, and being seized with a fresh spell of western fever, I concluded to accept. My recollection is that a *pro re nata* or special meeting of Presbytery was called,

and met here to consider the matter, and dissolve the relation between myself and this church, if the way was clear. The question was earnestly discussed, but by reason of the manifestations of their love and attachment made by the people, which neither the brethren of the Presbytery or myself could resist, the Presbytery resolved that the way was not clear, and the pastoral relation was not dissolved. Upon their being made aware of this action of Presbytery, instead of being discouraged, the St. Joe people renewed their call, and so urged the matter, pressing upon my attention the great needs and importance of their field and the opportunity for extended usefulness thus opened up to me, that I at length yielded to their entreaty, and resolved to ask the Presbytery at its spring meeting to dissolve the relation and let me go. The necessary steps having been taken by the congregation here, the Presbytery complied with my request, and in April, 1870, the pastoral relation, which for three years had existed between myself and this church was dissolved. From this review of the nearly four years of my connection with this church, it can readily be seen that my pastorate was what may be called a *transitional* one. It occupied a place between the old and the new, between the ancient conservative and the modern progressive periods of the church's history. My work here, as elsewhere, is represented by the axe and the plow rather than the sickle and the flail—the seeding season rather than the harvest time. To your present honored, much loved and successful pastor, I was a sort of forerunner—a kind of John the Baptist, preparing his way before him. And he very kindly writes me what he says he has often expressed, and which, therefore, without impropriety may be here quoted, “that your pastorate made mine pleasant and prosperous.” Other of my successors have had occasion to say as much, thereby fulfilling that saying of the Master: “One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men labored, and ye are entered into their labors, that both he that soweth and he that reapeth may receive wages and rejoice together.”

When the time came for our final leave-taking of this place and people, the pain of parting was very keen, and I can truthfully say, and here I may speak for my wife as well, that we did not know how deeply we were attached to the people or they to us until then. With that experience, had the move to be made over again, we would not have taken the step. That early love has never grown cold. As I have already intimated, I have watched with unabated interest, and heard always with joy of your steady growth and prosperity. And in all your successes and achievements—in all you are doing for the upbuilding of Christ's Kingdom at home and its extension abroad, I most heartily congratulate both you and your pastor, and I hope that the second century of the church's history may outstrip its first as much as the conclusion of its first is in advance of its beginning.

## A GENERAL HISTORY

OF THE

CHURCH BY ITS PRESENT PASTOR, REV. W. W. MOORHEAD, D. D.,  
FROM 181, DOWN TO THE PRESENT TIME.

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PASTORATE OF W. W. MOORHEAD.

On next Monday, April 23rd, it will be seventeen years since I began my ministry in Greensburg. My first sermon was preached in the church in April, 1862. But that was for licensure, and not with a view to settlement. The next time I preached here was on the 22nd of January, 1871. Mr. Gill had resigned the charge on the 26th of April of the preceding year, and for about nine months the church had been candidating, and so had several of the ministers hereabouts. It was a good time for me to appear upon the scene. The church was weary. Nine months candidating is enough to turn an ordinary church into a lunatic asylum. But the Presbyterian church of Greensburg not being an ordinary one, things had not gone that far yet. But the people were tired hearing new sermons out of old barrels, and so, somewhat after the manner of the woman who married the man to get rid of him, they called one of the candidates to get rid of the rest. I had preached them a sermon on Faith, and it was probably more on faith than on the sermon that they gave me a call. Never having sat at the feet of Dr. T. R. Ewing, of Blairsville Seminary, in the study of mental philosophy, and, therefore, not being an adept at solving all the subtleties of that hidden man, the mind, I have never been able to decide certainly whether I was a candidate for the Greensburg pulpit or not. Perhaps, like the modern girl, I was just around visiting, without any special view to match making, and yet not knowing but that I might providentially meet my fate. At all events, 1871 wasn't leap year. But why reason on the subject? You know that a "Call" is the one thing a minister is always ready to attribute to Providence, and sometimes it is about the only thing. It is almost enough to take one's breath to listen while some ministers relate how marvelously their calls were received, and one would be led to think that he stood on the borders of the unseen world and heard the rustle of the angel's wings who carried the calls direct from heaven, if he had not seen these same ministers digging the holes and planting the

posts and stretching the wires over which these identical calls came. But, candidate or no candidate, the church at Greensburg must have thought that "Barkis was willin'," for, on the 18th of March, after nearly two months deliberation, they concluded to give me a call, and on the following day, Sabbath, March 19th, 1871, a call was made out for me in due form. The salary promised in the call was twelve hundred dollars per annum, and John M. Laird, Esq., and J. R. McAfee, Esq., were appointed Commissioners to present the call to Presbytery. I was then pastor of the church at Camden, now called Milan, in the Presbytery of Rock River, in the State of Illinois. The Commissioners communicated with me at once, informing me of the call, and amount of salary promised, and also intimating that the congregation would probably do still better by building a parsonage in the near future. This intimation was soon carried into effect, and only for about three years did I hire a house and pay rent. The above named Commissioners had much to do with the initial movements made toward bringing me to Greensburg, and on them and Drs. Donaldson and Hill, who recommended me to the congregation, must lie considerable of the responsibility for my being here. 'Squire Laird remained one of my warmest friends until his death, which occurred January 25, 1887. To have enjoyed for so long the confidence and friendship of so wise and good a man as 'Squire Laird, I consider one of the greatest honors of my life. If Mr. McAfee has ever repented the part he took in bringing me to Greensburg, he has never said so, as far as I have heard. In his paper he has given many kindly notices of my ministry, and has also published a number of my sermons, to the great disgust of brother Kennedy, who cannot appreciate good solid religious reading.

On receiving the call from Greensburg, I resigned my charge at Camden, and was dismissed by the Presbytery of Rock River to the Presbytery of Blairsville. I arrived in Greensburg on Saturday, April 22nd, and put up at the Kettering (now the Zimmerman) House. I expected to begin my ministry the next morning, but the Rev. S. M. Glenn being present preached in the morning and I preached in the evening, and with that service my ministry in Greensburg began.

The Presbytery of Blairsville met at Beulah on the following Tuesday. At that meeting I was received. The call was presented, placed in my hands, and accepted. It was attested by John M. Hastings, Moderator of the meeting at which it was made out, and was signed, by order of the congregation, by D. W. Shryock, Jesse Kilgore, James Patterson, R. B. Kenly, and Alexander Keir, Elders, and by R. S. Patterson and Will Brown, Trustees. Besides the regular call which came to me through the Presbytery, there was placed in my hands a semi-legal and semi-ecclesiastical document drawn up by H. P. Laird, Esq., and signed by himself, H. H. Zellers, Morrison Underwood, Will Brown, and S. R. Patterson, Trustees. This paper was supposed to be more binding on the congregation in the matter of salary than the regular form of call, and was, therefore, preferred by its author. However, up to date, the services of a lawyer have not been needed to collect the salary. It has always been paid in full be-

fore the end of the ecclesiastical year, and in nearly every instance has been ready for the pastor on or before the day it was due. The church's record in this respect, for the last seventeen years, has seldom, if ever, been excelled by any congregation.

My installation took place, according to the order of Presbytery, May 13, 1871. Rev. George Hill, D. D., presided, preached, and proposed the constitutional question. Rev. James D. Moorhead, then of Plum Creek, but now for many years pastor at Beaver Falls, gave the charge to the pastor, and Rev. James A. Marshall, then of Beulah, now President of a college at Groton, Dakota, gave the charge to the people. This charge must have been a good one, and has been well remembered. Of the one to the pastor and of its effect upon him, I will leave to the judgment of the congregation.

The spring I came to Greensburg the church reported to the General Assembly one hundred and sixty one members. But by the time the stragglers all got in and reported themselves there were one hundred and eighty-six persons entitled to membership in 1871. Brother Gill and the Session had buried a number prematurely. Perhaps they thought if they were not dead they ought to be. However, the church ought to have full credit for all the members it had when I entered on my ministry.

#### OUR PASTOR.

[Without the knowledge or consent of Rev. Dr. Moorhead, the Session of the Greensburg congregation, in preparing the proceedings of the Centennial for publication, obtained the promise of two members of Presbytery to give a short biographical sketch of the present pastor, Rev. W. W. Moorhead, D. D., to be inserted in the proceedings detailing the prominent characteristics of those comprising this Session. As a matter of course the body of this descriptive list was prepared by the beloved pastor of this congregation, but that relating to the pastor himself, was the work of two members of the Presbytery, both of whom are intimately acquainted with him. It is submitted, accompanied with the foregoing explanation, and is as follows:]

#### REV. W. W. MOORHEAD, D. D.

A sketch of the life and work of the present pastor of the church should appear in connection with the rest of the members of Session, and fitly at the head.

Mr. Moorhead was born on the 28th day of February, 1837, on a farm adjoining the borough of Blairsville, Indiana county, Pennsylvania. His life work has been a striking exemplification of the adage that "the boy is the father of the man." His prominent characteristics as a boy were personal independence, self-reliance, and a disposition to do with his might whatever his hands found to do. His highest standard of character being personal worth; neither birth nor station entered into his arithmetic. The raggedest urchin in the

neighborhood found in him a friend, if there were only in his composition true manliness. On the other hand, the assumption of superiority on the ground of wealth or family connection, was regarded by him with wholesome and dignified contempt.

Mr. Moorhead received his classical education at Eldersridge Academy and Jefferson College, and his theological training at the Western Theological Seminary. His first pastoral charge was Camden Mills, near Rock Island, Ill., which he held for about seven years. In 1870 he accepted a call to the church of Greensburg, where he has labored faithfully and successfully until the present time, constantly growing in the esteem of his people, and of the citizens of the town. Under his ministry the church has grown rapidly in numbers, in spirituality, and in all Christian activity. It was largely through his personal influence, and earnest labors, that the erection of the present commodious and beautiful church edifice was undertaken and carried to completion.

As a man and a Minister of the Lord Jesus Christ, Mr. Moorhead is genial, wise, diligent, able, and conscientious. He prepares thoroughly for his pulpit work, always bringing into the sanctuary beaten oil. As a consequence of this, the people hear him gladly. His style of composition is plain, terse, racy, witty, and sufficiently ornate. His delivery, though not moulded according to any of the rules of rhetoric, or elocution found in the books, so well corresponds with his style that he must fairly be characterized as eloquent.

As a pastor he is laborious and impartial, giving to the poor and the rich alike faithful oversight. He is full of tenderness for the afflicted, charitable in his estimate of character, not given at all to censoriousness, but rather to the language of commendation and praise. In social intercourse he is always agreeable, prudent, and happy; a good listener and a good talker, neither silent nor loquacious. This estimate of his character is the unanimous opinion of those who are associated with him in the care and government of the church.

As a Presbyterian Mr. Moorhead stands in the front rank of his brethren, esteemed by them all as most wise in counsel, and efficient in action. As an indication of this, he received from Hanover College in 1885, the honorary degree of Doctor of Divinity. Take him all in all, the church is, and may well be, proud of him.

It only remains to add that his great defect, especially annoying to correspondents and printers, is his execrable chicography.

#### THE ELDERSHIP.

The Elders of the church when I came here were James Patterson, Alexander Kerr, Jesse Kilgore, D. W. Shryock, and R. B. Kenly. Of these Messrs. Patterson, Kenly, and Kerr are dead. Mr. Shryock having previously removed to Mt. Pleasant, was, on the 10th of March, 1878, dismissed to the Reunion Presbyterian church of that place. Having returned to Greensburg he was received into the church by letter, October 8, 1881, and on the same day was re-elected an Elder in the same. Thomas Patterson (son of James) and James

A. Shields, were elected Elders January 19, 1878, and were ordained and installed February 3, 1878. On October 8, 1881, Henry C. Boyd, James L. McWilliams, and John D. Miller, together with D. W. Shryock, as mentioned above, were elected Elders, and on October 30, 1881, Messrs. McWilliams and Miller were ordained, and together with Messrs. Boyd and Shryock, previously ordained, were installed. These ten men have been the Elders since I came to Greensburg; but only one of them, Jesse Kilgore, Esq., has served continuously during my entire pastorate.

James Patterson had been a farmer. He was an Elder at Mingo and Pleasant Unity before coming to Greensburg. He was elected an Elder here January 9th, 1869. He was an old man and ripe for heaven when I came. He was about as good as men ever get to be in this world. He died September 17, 1880.

R. B. Kenly, Esq., had been a merchant, and at the time of his death was in the lumber business. He had been an Elder in the New School branch. With his pastor he was a member of the General Assembly which met in St. Louis in 1874. He was a man who sought the peace of the church, and was greatly beloved by the members of his own family, and by those who enjoyed his friendship. He died March 9th, 1886.

Alexander Kerr was a farmer. He was ordained and installed Elder April 4, 1862. He was a Scotchman, rugged of body, strong of mind, and great of heart. He died February 26th, 1888, almost eighty-eight years of age. He was looking forward to this Centennial with great interest. But God had something better for him and took him to a grander reunion. He had the instincts of a gentleman, the devotion of a Christian, and was a typical Presbyterian elder.

Jesse Kilgore, Esq., was a farmer, but now lives a retired life. He was ordained and installed Elder at the same time with Mr. Kerr, April 4, 1862. He belongs to an old and honored and large family of Westmoreland county. He was at one time County Treasurer. He has ever been a man whose counsel has been sought by his neighbors, and one on whose judgment they could rely to their profit. Genial in manner, full of humor, sound of judgment, and of unquestioned business integrity, he has ever been a source of strength to the church and a help to the pastor. He is old and feeble now, but his heart is cheered with the love of God, and the esteem of his fellow men.

D. W. Shryock was an editor and banker, besides holding a number of public offices, some of which have already been referred to. He is at present married to the daughter of a Lutheran minister, and yet he is a thorough going Presbyterian. He was ordained an Elder in 1849, while yet a young man, and has served this church in that capacity for about thirty-five years, more than eleven of which he was the very efficient clerk of Session. He was also a member of the Session at Mt. Pleasant for a short time while a member of the church there. He has been twice a member of the General Assembly. He is frequently a member of the Synod and Presbytery, and while not

much of a speaking member, has always been one of the best working members in these bodies. He was for a long time leader of the choir, and for many years Superintendent of the Sabbath School. His hospitality in entertaining members of Synod and Presbytery, and other stray Angels, has been unbounded, and he has ever been willing to bear a good share of the church's financial burdens, and to do his share of the work.

Thomas Patterson was formerly a farmer, and is now in the lumber business. He is the son of James Patterson, a former Elder spoken of. He is a worthy son of a worthy father. He is the visiting member of the Session, and has a monopoly of the business. In calling on the sick, the aged or the poor, he is often in advance of the pastor. The church probably never had an Elder who was more interested in its spiritual welfare. As a Sabbath School teacher, as in everything else, he has been faithful and persevering.

James A. Shields is a hardware merchant. He is a nephew of the pastor, and on his father's side belongs to a long line of Presbyterian elders, running through the churches of Congruity and New Alexandria. He is at least James the Third in the order of the succession. He was young in years and church membership when ordained an Elder, and just five weeks after his ordination he was elected Clerk of Session, which position he has held ever since, and no exception has ever been taken to his minutes by Presbytery. He has served many years as Librarian and Secretary of the Sabbath School.

Henry C. Boyd is a farmer, and has also at times engaged in other branches of business. He was an Elder in Tyrone church, in the Presbytery of Redstone. His wife is a daughter of Samuel Miller, so long one of the very substantial Elders of Unity and brother of Isaac Miller a former prominent Elder of Greensburg. Mr. Boyd had been in the congregation but a short time when elected Elder. His life and character must have preceded him, or else they must have become rapidly known after he came. With a warm heart and a cool head, an earnest zeal and a calm judgment, he has more than justified the confidence of those who elected him a Ruler in the house of God. He has also served as a Sabbath School teacher. No man did more to make this Centennial a success than Mr. Boyd, and yet, owing to a severe illness, he is not permitted to enjoy its exercises. This is deeply regretted by the members of the congregation, by whom he is greatly beloved.

John Dickie Miller manages a farm, and is also Assistant Cashier of the Merchants' and Farmers' National Bank. He is the only son of Isaac Miller, mentioned above, and the grandson of John Dickie, one of Congruity's former Elders. Like Mr. Shields, he was young in years and in church membership, when elected to the Session, but, like the former, he had good elder blood in his veins, and belonged to the true succession. Quiet in demeanor, tender in feeling, firm of will, and eminently wise and prudent, he has more than justified that election to the eldership, which, at that time, owing to his modesty, so greatly surprised himself. He is the bachelor of the Session and

lives with his mother and sisters on the old homestead, two miles east of town, on the pike, which has been in the Miller name ever since it had a private ownership.

James L. McWilliams is in the insurance and real estate business. He was raised in the United Presbyterian church. He is the go ahead man of the Session, and has more push than patience. He believes that a man ought to be a Christian before he joins the church, and that he ought to act like one afterward. Being an insurance agent, he is cautious about taking any bad risks on the souls as well as on the property of men. He is an admirable Sabbath School teacher, and also served with great credit for two years as Superintendent. Besides, doing well whatever he is elected to do, he is the man who generally does the things which ought to be done, and which other people leave undone.

Such, then, have been the members of Session since I have been pastor of this church. They have all either been farmers or business men. It is probably not customary thus to write up the living. But it is a long time till the next centennial, and I may not be present on that occasion, and I want my Session to go on record. Besides, I don't believe in putting all a man's virtues on his tombstone. It has been said that the only good Indian is a dead Indian, and one would sometimes think that was true of other people as well as of Indians. Heaven will be enough for a man after he is dead, and, therefore, if you have anything good to give him give it to him while he is living. Praise on a tombstone is very cold comfort. These men have worked and prayed and planned with me for the kingdom of our Lord, and I know them a great deal better than the man will know them who writes the history for the next centennial.

#### THE GROUNDS.

The lot on which the buildings stand is 181 feet front and 96½ feet deep. It is bounded on the east by Main street; on the north by Third street; on the south by the property owned by the heirs of Maj. Uncapher and occupied at present by Gov. Latta, and on the west by an alley. There were originally three lots in the plot, but as bought by the congregation there were but two of about equal dimensions, one of which was bought for the church and the other for a parsonage, as already noted.

#### THE PARSONAGE.

The parsonage was built under the general superintendence of General Coulter, in 1873 and 1874, and the pastor and his family moved into it September 17th of the latter year. The money for it was raised mainly by subscription, except the invested funds already mentioned. The building is brick, two stories high, with finished cellar and attic. It has nine rooms, besides bath room, clothes room, and a large front hall. It is heated with natural gas. It cost originally about \$6,000, and has been kept in good repair by the congregation. It stands on the upper side of the parsonage lot. The grounds on which it stands was once part of a lot owned at one

time by Dr. Hacke. My old friend, his son William H. (the Major), tells me he used to hoe potatoes on it. If he was like most boys, and I think he was, then he was no doubt glad when his father sold it. When I came to Greensburg the spot on which the Major once wrestled with a hoe handle was then a croquet ground. That to the average youth would probably be an indication of the progress of the age. At present the spot is used for raising sermons on. It is not very productive in that line, and while digging around a text I sometimes wonder, as doubtless Bussy Hacke did when hoeing around a potato hill, whether it wouldn't be a good day for fishing. It was intended to build a stable at the time the parsonage was built, but at the suggestion of the pastor the idea was abandoned. As he afterward manifested more of a taste for horsemanship, a stable was built on the parsonage lot in 1881, the money for it being secured mainly through the efforts of Mr. Thomas Patterson, who always has an eye to the comfort of his pastor.

#### THE CHURCH BUILDINGS.

The church in which I began my ministry here was the one built during Dr. Brownson's pastorate, but which he left before entering. It was probably never formally dedicated. It stood about the centre of the church lot. The main audience room, together with the gallery, would seat about four hundred.

The basement, in its final arrangement, had two rooms. It was low and gloomy. But the main audience room, especially after the final improvements were put upon it, was bright and cheery. It had a vestibule in front and a gallery over it, where the choir sat. The improvements referred to were made in 1875. They consisted of a new roof, the painting of the walls, and the putting in of new stained-glass windows. When these improvements were made it was the intention to enlarge the church by taking out the front wall and extending the building to the street, but the idea was abandoned as it was soon discovered that this would only afford a temporary relief in the way of more room, and that nothing short of a new church would meet the increasing demands of the congregation. The last service in the church was held July 30th, 1882. It was a Communion Sabbath on which it was held. Dr. Brownson assisted and preached in the morning, and the pastor preached a farewell sermon in the evening. The building had cost about three thousand dollars and had been a good church in its day; but its day was over, and so in the latter part of the summer of 1882 it was taken down to give place for another and a larger one. In its last years it had the care of Mr. Jabez B. Colledge, the son of a Presbyterian minister, who acted as sexton. If indeed cleanliness is next to godliness then Mr. Colledge came very near at least to being a very good man. He aimed to keep the church sweet and clean, and if there was any fresh air going he would have it for the congregation. He was no respecter of persons and occasionally gave some offense, but it was generally, if not universally agreed that his aim was right, and at all events the church had to be kept clean if it broke up the congregation to do it.

On more than one occasion did he place a spittoon under the nose of some lover of the weed with more force than elegance. He was taken ill while working about the new church and carried home, and died a short time before we entered the lecture room. His services, like those of many another man, were not fully appreciated until after he was dead.

#### THE PRESENT CHURCH BUILDING.

The present church building was begun in the spring of 1883, and was completed in the latter part of the summer of 1884. The Messrs. Fulton, of Irwin, were the contractors. On Saturday, January 26, 1884, we entered the lecture room. The first service held in it was the Sacrament of Baptism, when Margaret Coulter, Luella M. Cunningham, and Charles Mc. Best were baptized. The first named, infant daughter of General and Mrs. Emma Coulter, being the first person baptized in the church. Following the Sacrament of Baptism, was a sermon preparatory to the Communion, which was held on the day following, January 27, 1884. The church was dedicated Sabbath, September 21, 1884. Rev. James I. Brownson, D. D., preached the sermon; Rev. Alexander Donaldson, D. D., offered the dedicatory prayer. The pastor, Rev. W. W. Moorhead, conducted the formal dedication services, and Rev. W. F. Ulery, of the Lutheran church, Rev. W. H. Gill, and Rev. E. H. Dickinson, took part in conducting the devotional services. Mr. Gill preached in the evening. The church is brick, with stone trimmings. When completed and finished it cost about thirty-seven thousand dollars. On the first floor there are a main Sabbath School room, a Bible class room, and a Primary class room. These are separated by glass windows hung on weights, thus affording facility for easy communication. There is also on the same floor a study for the pastor and a furnace room. This story is fourteen feet high. The main entrances are from Main and Third streets. The main audience room seats eight hundred on its first floor, and two hundred more can be seated in the gallery, making the full seating capacity of the room one thousand. The pulpit is in the side of the church with a recess behind it for a choir and organ. The entrances to this room are through a tower on the corner of Third and Main streets, and through another on Third street. There is also a back entrance to the pulpit and choir gallery. Three immense stained glass windows one at each end and one fronting the pulpit, are the main features of the room. It is lighted with gas, and heated with steam. The church is very satisfactory to the congregation, and has been much admired by others. The bell which hangs in the tower was taken from the cupola of the former church. It was bought from Andrew Meneely, West Troy, New York. It was shipped October 22nd, 1850, to John McClelland, Esq. It weighed 634 pounds, and cost about \$200. It was only warranted for one year, but for more than thirty-eight years it has continued to call the worshipers to the house of God. It has a sweet, clear tone, and, as becomes a Presbyterian bell, it gives no uncertain sound. The property of the church is now probably worth about sixty thousand dollars.



1883—



## COURTESIES RECEIVED FROM OTHER CHURCHES AND FROM THE COUNTY COMMISSIONERS.

While repairing our church in 1873, several of the churches in the town extended us an invitation to occupy their houses of worship. We had the Methodist Episcopal church four services; the United Brethren four; Second Reformed three, and Zion's Lutheran two. While building the new church we occupied the Court House for Sabbath services, and also for Sabbath School, for about seventeen months. We had preaching in the court room, and used it also for the main school. We had the arbitration room for the primary department, and the grand jury room for the Bible class, for which the Commissioners charged us one hundred and forty dollars, only about enough to pay for the light and heat. At first we held our weekly prayer meeting in the Covenanter church, but the old seats in that church were most too straight in the back even for Presbyterians, and then the traditional church mouse was not only poor, but he was also numerous, and sometimes disturbed the devotions of the worshipers, and so about the beginning of 1883 we secured the lecture room of Zion's Lutheran church for our prayer meetings, and occupied it for about a year. I greatly enjoyed preaching in the Court House, and a number of persons dropped in there occasionally to hear the Gospel who seldom, if ever, were seen in a church. I think we did a good work while building, and yet I hav'nt much faith in that religion that prefers a public hall to God's own house.

## TRUSTEES.

The Trustees during my pastorate have been as follows:

1871—H. P. Laird, Esq., Morrison Underwood, Will Brown, Harry Zellers, S. Ralston Patterson.

1872—Gen. Richard Coulter, Will Brown, John M. Laird, Esq., John Richie, Harry Zellers.

1873-74—Gen. Richard Coulter, John M. Laird, Esq., William Russell, Samuel N. Vance, F. M. McConaughy, M. D.

1875-76-77—Gen. Richard Coulter, Samuel N. Vance, William Russell, Solomon Trauger, E. F. Houseman, Esq.

1878-79,—Col. James Armstrong, James K. Stewart, James L. McWilliams James A. Shields, George Kirker.

1880—Col. James Armstrong, James L. McWilliams, James A. Shields, Daniel Welty, Biddle Patterson.

1881—Col. James Armstrong, James L. McWilliams, James A. Shields, Daniel Welty, John D. Miller.

1882-1883—Col. James Armstrong, Gen. Richard Coulter, D. W. Shryock, James L. McWilliams, James S. Moorhead, Esq.

1884—Col. James Armstrong, Gen. Richard Coulter, James A. Shields, James L. McWilliams, James S. Moorhead, Esq.

1885-86-87—Col. James Armstrong, James S. Moorhead, Esq., Lucian W. Doty, Esq., Robert R. Young, H. F. Stark.

1888—Col. James Armstrong, Lucian W. Doty, Esq., Robert R. Young, H. F. Stark, Solomon Trauger.

## SOME BUSINESS MATTERS CONNECTED WITH THESE BOARDS.

H. P. Laird, Esq., was President of the Board of 1871, and Morrison Underwood was Treasurer. The finances of the church were conducted on business principles. At the close of their term of office the pastor's salary was paid in advance for the following quarter, and Mr. Laird in his report paid a high tribute to the efficiency of the Treasurer. But Mr. Underwood was efficient always and everywhere. The Board of 1873-74 built the parsonage; that of 1875-76 appointed Ushers, and ever since that time when worshipping in the church there have been present young men to show strangers and occasional hearers to seats. This Board also repaired the church. This has already been referred to. The times were rather hard just then, but owing to the faithfulness of Mr. Solomon Trauger, a member of the Board, who also acted as Collector, some old debts were collected and the finances were kept in good order. You might as well attempt to collect ground rents off the occupants of a cemetery as to collect pew rents off some pew holders; but Mr. Trauger collected some old debts that no business man would have taken at five cents on the dollar in confederate money, for which he deserves to be canonized, and I hereby canonize him.

The Board of 1878-79 remodeled the basement and arranged for a suitable primary class room. The Board of 1881 appointed John Armstrong, Esq., J. R. McAfee, Esq., and James S. Moorhead, Esq., a committee to examine and if necessary procure an amendment to the charter of the church. In 1884 an amendment was obtained through Judge James A. Hunter, by which the church was allowed to hold real estate to the amount of twenty thousand dollars, and such personal property as may be acquired. The Board of 1882-83 erected the new church and the Board of 1884 completed it.

At a congregational meeting held July 10, 1886, Mr. H. C. Boyd being Chairman and J. A. McCurdy, Esq., being Secretary, on motion of John D. Miller it was unanimously agreed to raise the pastor's salary from twelve to fifteen hundred dollars per annum. This, with the free use of the parsonage, which he had from the time he entered it, in 1874, made his salary worth eighteen hundred dollars a year. At this same meeting, on motion of John Armstrong, Esq., the pastor was granted a vacation from that time till the first of September. On motion of John M. Laird, Esq., it was decided to put natural gas in the parsonage for heating purposes. The Board of 1886 also put shutters on most of the windows and built the portico in front, besides repainting the outside woodwork. The Board of 1887 elected John D. Miller as its Treasurer.

## USHERS.

The following persons have acted as Ushers: W. Burrell Vance, Frank Fisher, Biddle Patterson, Will Laird, James A. Shields, Thomas Patterson, James McWilliams, Walt Roley, Alex. Guffey. The present ushers are Joseph F. Guffey, Audley Black, Will D. Hays, Harry N. Yont.

## SEXTONS.

Joshua Hutchinson and family served as sextons from 1871 to 1878, at a salary of seventy five dollars per annum.

Jabez B. Colledge served as sexton from 1878 until he died, September 11 1883. The highest salary he received was one hundred and twenty-five dollars, together with half a pew free of rent, per annum. His son William served as sexton from the death of his father till near the close of 1885, when he resigned. His service was in the new church. During his time the salary was raised to two hundred and fifty dollars a year.

John W. Parks served from the latter part of 1885 to the latter part of 1886. He received a salary of two hundred and fifty dollars per annum.

Enoch Sarver served as sexton from the latter part of 1886 until April 15, 1887.

Mrs. Elizabeth Hollingsworth and her brother, John Young, became sextons April 15, 1887, at a salary of two hundred dollars, which has since been increased to two hundred and forty dollars. The reduction in sexton's salary was made on account of the introduction of natural gas instead of coal as fuel, thereby lightening the labor considerably.

## SABBATH SCHOOLS.

The following persons have been officers in the school. W. W. Moorhead, pastor. I attended the school regularly and took part in teaching or in superintending until my sickness in 1884. In 1885 I assisted some in conducting the services. Since the beginning of 1886 I have taken no part in the school. This has not been for want of inclination, but for want of strength. However, I am the pastor of the school and expect to be as long as I am pastor of the church.

Will Brown was Superintendent when I took charge of the church and continued in that position till the close of 1874. E. F. Houseman, Esq., then became Superintendent and continued in the office until January, 1885. He served here and at Rehoboth almost continuously for a period of nearly forty years. Frank Stark acted as Superintendent during 1885, and has been Assistant Superintendent ever since. He is a man who can be full of secular business and successful, and at the same time be an earnest worker in the church. James L. McWilliams was Superintendent in 1886 and 1887, as referred to elsewhere. Paul H. Gaither, Esq., is the present Superintendent.

## LIBRARIANS.

The Librarians have been: F. V. B. Laird, Will Laird, Augustus D. Welty, James A. Shields, Clymer Painter, D. S. Ferguson, Walt Roley, Will McWilliams, Lloyd Kinney, Dr. George Culbertson.

## SECRETARIES.

Miss Bell Armstrong, W. Burrell Vance, A. D. Welty, James A. Shields (an elder.)

## TREASURERS.

Miss Bell Armstrong, Miss Ella Woods (now Mrs. Capt. John B. Keenan), A. D. Welty.

## TEACHERS.

Prof. J. M. Foster, (a teacher in the public schools), Miss Emily Drum, Miss Bell Armstrong, Miss Sparks Brown (Mrs. J. R. Patterson), Miss Emily Montgomery, Miss Nannie Welty, Miss Louisa McAfee (Mrs. John Kirker), dead, James R. McAfee, Esq., Ralston Patterson, Miss Kate Steck (Mrs. Robert Ford), Miss Lizzie Shryock (dead), Miss Mary Kilgore (Mrs. Perry), Miss Mary J. Patterson (Mrs. James White), Miss Jennie Culbertson (dead), E. F. Houseman, Esq., Miss Anna Houseman (Mrs. Rev. R. H. Fulton), Miss Jennie Berlin (Mrs. James B. Robinson), Miss Agnes Kirker, Biddle Patterson, Miss Jennie Black, Miss Nannie Kenly (Mrs. Robert Hughan), Miss Ella Woods (Mrs. Captain John B. Keenan), Miss Minnie Trauger (Mrs. Dr. Kamerer), Miss Hannah Patterson, Mrs. D. W. Shryock (teacher of colored class), Miss Mary J. Kirkwood, Miss Celia Houseman (Mrs. A. D. Welty), Miss Sadie Algire, Mrs. Laura Mace, W. W. Moorhead (pastor), Mrs. W. W. Moorhead (pastor's wife), Miss Mary Culbertson (Mrs. Prussia M. Hill), James L. McWilliams, Thomas Patterson, Colonel John Black, Miss Maggie Black (Mrs. Robert Herbert), dead, Miss Anna Dobson, dead, Miss Lizzie Armstrong, Miss Nannie Kilgore (Mrs. McBride Sloan), Mrs. Carrie Bray, Daniel Welty, Mrs. F. V. B. Laird, Josiah Maxwell, Miss Carrie Black (also teacher in primary department), Henry C. Boyd, Michael R. Meanor, Miss Ida M. Hope, Mrs. Lucian W. Doty, Robert R. Young, Miss Anna Johnston (Mrs. Wm. C. Peoples and granddaughter of Jesse Kilgore, Esq.), Miss Mattie B. Moorhead (pastor's daughter), Miss Anna McCulloch (great grand-daughter of Hon. Jas. Brady. Married in the church April 5, 1888, to Denna C. Ogden, Esq.), Frank Stark, Miss Anna Butterfield, Miss Jennie Hodge (successor to Mrs. Shryock in teaching colored class), Miss Maggie Hodge, Mrs. Rev. E. H. Dickinson, Joseph A. McCurdy, Esq., Cyrus N. Stark, Miss Agnes Montgomery, Miss Anna McCausland (Mrs. Dr. H. G. Lomison, and great grand-daughter of Hon. James Brady), Miss Maggie Gallagher (Mrs. Duncan Welty), Miss Mattie Logan, D. W. Shryock, Miss Kizzie Armstrong, Miss Carrie Painter, Paul H. Gaither, Esq., Cyrus T. Long, Miss Laura C. Cochran, Miss S. E. Machesney, Mrs. Jane Brady McCurdy (daughter of Col. James and Rachel Armstrong and wife of Joseph A. McCurdy, Esq.), dead, Richard M. J. Zahnizer.

## OFFICERS AND TEACHERS SINCE JANUARY, 1888.

Paul H. Gaither, Esq., Superintendent; Frank Stark, Assistant Superintendent; Dr. George Culbertson, Librarian; Miss Hettie

Brown, Assistant Librarian ; James A. Shields, Secretary ; James L. McWilliams, Treasurer.

## TEACHERS.

Cyrus T. Long (teacher of Bible class), Miss Lizzie Armstrong (daughter of John Armstrong, Jr., Esq.), James L. McWilliams, M. R. Meanor, Miss Nannie Welty, Miss Mary Colledge, Miss Bell Armstrong (daughter of John Armstrong, Jr., Esq.), Miss Alberta Cline, Miss Agnes Montgomery, Miss S. A. Brownson, Miss Hannah Patterson (daughter of James Patterson, elder), Miss Maggie Hodge, Miss Laura C. Cochran, Miss Carrie Painter, Miss Mattie Logan, Miss E. S. Machesney, Miss Ida M. Hope, Frank Stark, Joseph A. McCurdy, Miss Kizziah Armstrong (daughter of Jno. Armstrong, Jr., Esq.), Miss Mary Joe Moore, Richard M. J. Zahnizer. Seven members of Mr. Zahnizer's class of young ladies united with the church at the Centennial Communion.

## SABBATH SCHOOL CHOIR.

John R. Francis (leader), Miss Mary Bray (organist), Charles Ulery (cornetist), John Murphy (flutist), Miss Nannie Welty, Miss E. S. Machesney, Miss Sadie Bray, Miss Laura Cochran, Henry Greenawalt, and Harry Fisher.

This, the main department of the school, has had an average annual enrollment, including the Bible class, of about two hundred and fifty.

## PRIMARY CLASS.

When I came to Greensburg this class was taught by Mrs. Judge Logan. She was succeeded by Miss Lizzie Brown. August 16, 1874, Miss Maria McAfee took charge of it, and during her absence in the West, June 17, 1887, Mrs. J. R. McAfee took the class.

## PRIMARY DEPARTMENT.

November 11, 1876, Mrs. McAfee became Superintendent of the school and it was made a department with assistant teachers. There have been Miss Maria McAfee, Miss Lucy Kenly, Miss Mary J. Thomas (Mrs. James Felton) dead, Miss Hattie Miller (Mrs. R. F. Glenn), Miss Kate Thomas, Miss Carrie Foster, Miss Kate Roley (Mrs. George Blank), Miss Sallie Black, Mrs. H. C. Boyd, Miss Carrie Black, Mrs. Frank Stark, Assistants.

## LIBRARIANS.

Miss Kate Roley (Mrs. Geo. Blank), Miss Jennie Hodge.

The Primary Department since January, 1888: Mrs. J. R. McAfee, Superintendent ; Miss Maria McAfee, Organist ; Assistants, Miss Sallie Black, Miss Carrie Black, Miss Kate Thomas.

This Department for some years past has had an average attendance of about one hundred and twenty-five.

Teachers meetings have been maintained part of the time.

## MISSION SABBATH SCHOOLS.

Besides the regular school held in the church, Mrs. J. R. McAfee held a primary Sabbath School in her home in Ludwick before she entered on the primary work in the church, June 17th 1877.

Mrs. Carrie Bray after this held a Mission School in her home, in Ludwick, on Sabbath afternoon, to which a large number of the neighboring children came, and to whom she gave Christmas treats on several occasions.

Mrs. Louisa Little, assisted by others, maintained a Mission School at Radebaugh, in the school house for some time, and in the minutes of the Woman's Missionary Society for July 1, 1875, a donation of \$3 22 is reported from this school.

All these women were members of this church, and, although the schools were in no sense denominational, yet their work deserves a place in this history. For, after all, we care more to tell what the Presbyterian church of Greensburg has done for Christ and for the community, than simply to relate what it has done for itself.

SOME CHARACTERISTICS OF THE SCHOOL AND SOME OF THE WORK DONE  
AND RESULTS ATTAINED.

The church sustains the schools, supplying them with books and papers and lesson leaves, and furnishes the teachers with the *Westminster Teacher*. The International series of lessons furnished by the Board are used. The schools contribute to all the Boards of the church. When the new house was built they contributed a large sum towards furnishing their rooms.

We seek to have the children commit to memory the Shorter Catechism, and have always endeavored to have them commit the Scriptures to memory. Rewards have occasionally been offered, and Christmas treats and summer excursions have several times been given. But the schools have not depended on these things to maintain an interest. For this we depend more on faithful attendance and good work done by officers and teachers, and probably few schools have ever had better or more faithful officers and teachers than these.

On December 30th, 1873, a teachers' meeting was organized, and, with the exception of a few short intervals, has been maintained ever since. It has been conducted mainly by the pastor, but at the present is under the leadership of the Superintendent, Paul H. Gaither, Esq., who has proved himself very efficient in the position to which he has been elected.

On October 5th, 1877, a Social was organized in the interest of the schools. It was carried on for a time with considerable success and some profit, but it was finally given up. It may be a good thing for the Sabbath School and Church to furnish social entertainment and suitable amusement for the people, but it is a very difficult undertaking.

The schools were probably never in a better condition than at present, and could the pious women who organized the first Sabbath School in Greensburg in 1816, look in upon these schools at the present time, they would be grateful to God for what he has wrought from that beginning.

#### PRAYER MEETINGS.

The weekly prayer meeting which was in existence when I came to Greensburg is still maintained.

On Thanksgiving evening, November 26, 1874, a young men's prayer meeting was organized. Mr. Ralston Patterson led the meeting. The others present were Robert Berry, Robert Ellis, Biddle Patterson, John Kirker, George Kirker, Michael Meanor, and the pastor. This meeting continued as a young men's prayer meeting until December 6, 1885, when it was changed to a young people's prayer meeting, and so continues. It meets on Sabbath evening before public worship.

December 10, 1875, a Cottage Prayer Meeting was organized in Ludwick, at the house of J. R. McAfee, Esq. This was known as the "Ludwick Prayer Meeting," and was held from house to house, usually on Friday evenings. During the protracted illness of the pastor during the summer of 1884, the meeting was discontinued and has never been resumed.

#### THE CHURCH CHOIR

When I came to Greensburg the choir did not seem to have any leader. Mr. Daniel Welty had general charge of it, and Will Laird, though he did not sing, yet looked after the interest of those who did, and saw that the choir meetings went on.

The women singers were Miss Kate Laird, Miss Louisa McAfee, Miss Nannie Welty, Miss Bell Armstrong, Mrs. Mattie Welty, and Miss Sparks Brown. The men singers were, Daniel Welty, F. V. B. Laird, James B. Welty, Augustus D. Welty, and Ralston Patterson.

Other women singers have been, Miss Nannie Kilgore (Mrs. McBride Sloan), Miss Maggie Black (Mrs. Robert W. Herbert, one of the sweetest and most artless of singers), Miss Sallie Black, Miss Mattie R. Jones (wife of John K. Johnston grandson of Jesse Kilgore, Esq.), Miss Anna Houseman (Mrs. Rev. R. H. Fulton), Miss Celia Houseman (Mrs. A. D. Welty), Miss Kate Steck (Mrs. Robert Ford), Miss Lizzie Cherry (Mrs. Henry Greenawalt), Miss Lizzie Highberger (Mrs. David Kilgore), Miss Nannie Kenly (Mrs. Robert Hughan.)

Other men singers: John G. Kirker, John M. Peoples, Esq., J. A. McCurdy, Esq., and Dr. Portzer.

E. F. Houseman, Esq., became leader soon after my pastorate began and continued in that position until about a year ago when he was succeeded by John R. Francis. Mr. Francis resigned a short time ago and has been succeeded by John Young, who is the leader at the present time.

## PLAYERS ON INSTRUMENTS.

There have been as organists, Miss Emily Montgomery, Miss Anna Houseman, Miss Maria McAfee, Mrs. D. W. Shryock, and Geo. W. Pooler; cornetists, Albert Francis, Samuel P. Brown, and Charles Ulery; flutist, John Murphy.

## OCCASIONAL PLAYERS FOR CHURCH, PRAYER MEETING OR SABBATH SCHOOL.

Miss Anna Dobson, Miss Celia Houseman, Miss Lulu Philips (Mrs. S. W. Caldwell), Miss Carrie Black, John R. Francis, and Mrs. John R. Francis.

## THE PRESENT CHURCH CHOIR.

Geo. W. Pooler, organist; Charles Ulery, and Sam P. Brown, corneters; John Murphy, flutist.

Women singers: Miss Lizzie Kilgore, Miss Kate Thomas, Miss Carrie Black, Miss E. S. Mechesney, Miss Laura Cochran, Miss Minnie Good, Miss Sallie Curns, Miss Brittamotte Curns.

Men singers: John Young, leader; John D. Miller, Henry Greenawalt, John L. Hood.

In the seventeen years now drawing to a close there never has been so much even as a misunderstanding between the choir and the pastor. Although a voluntary one, yet the choir has never failed the congregation at any regular church service.

When Miss Emily Montgomery, who had played the organ for a number of years in church, prayer meeting, and Sabbath school, removed to Johnstown, some members of the congregation presented her with a gold watch, as a slight token of their appreciation of her services.

The present organist is paid a small salary. The services of all the players and singers have been highly appreciated by the congregation and pastor, though this appreciation may not always have assumed any tangible form.

## WOMAN'S MISSIONARY SOCIETY.

This society was organized Sept. 2d, 1874. The first three Articles of the first Constitution were as follows:

ART. 1. This society shall be called the Greensburg auxiliary of the W. F. M. S. of the Presbyterian church.

ART. 2. Its object shall be to gather missionary intelligence; to create and foster a missionary spirit among the women of the church, and to aid the general society in sending to foreign fields female missionaries, Bible readers, and teachers who shall labor among heathen women and children.

ART. 3. Any person may become a member of the society by the payment of one dollar annually.

Articles 1 and 2 were afterward so amended as to include in the name and objects of the society the idea of Home Missions.

#### OFFICERS OF THE SOCIETY.

The first officers of the society were as follows: Mrs. W. W. Moorhead, President; Mrs. J. R. McAfee, Secretary, and Miss Ann McCausland, Treasurer.

#### SUBSEQUENT OFFICERS.

From September, 1875 to September, 1876: Mrs. W. W. Moorhead, President; Miss Emily Drum, Vice President; Mrs. J. R. McAfee, Secretary; Miss Anna McCausland, Treasurer; Miss Agnes Montgomery, Assistant Secretary (resigned), Miss Anna Houseman, Assistant Secretary in place of Miss Montgomery, resigned, also Corresponding Secretary. A Missionary Library was commenced this year and Mrs. Laura Mace was elected Librarian.

From September, 1876 to September, 1877: Mrs. Amanda Culbertson, President; Mrs. Solomon Trauger, Vice President; Miss Lizzie Armstrong, Secretary; Mrs. D. W. Shryock, Treasurer; Miss Anna Houseman, Assistant Secretary.

From September, 1878, to January, 1879: Mrs. Amanda Culbertson, President; Mrs. Solomon Trauger, Vice President; Miss Lizzie Armstrong, Secretary; Mrs. D. W. Shryock, Treasurer (resigned); Mrs. W. W. Moorhead, Corresponding Secretary (resigned), elected Treasurer; Mrs. J. R. McAfee, Corresponding Secretary in place of Mrs. Moorhead, resigned.

1879-1880: Mrs. Amanda Culbertson, President; Mrs. Solomon Trauger, Vice President; Miss Lizzie Armstrong, Secretary; Mrs. W. W. Moorhead, Treasurer, and Mrs. J. R. McAfee, Corresponding Secretary.

1881: Mrs. Carrie Bray, President; Mrs. John Guffey, Vice President; Mrs. Mary J. Felton, Secretary (died Sept. 22d, 1881); Miss Jennie Culbertson, Corresponding Secretary; Mrs. W. W. Moorhead, Treasurer; Mrs. J. R. McAfee, Solicitor for subscriptions to Missionary Magazine; Mrs. Laura Mace, Librarian; Miss Lizzie Armstrong appointed Secretary in October, 1881, in place of Mrs. Felton.

1882: Mrs. H. C. Boyd, President; Mrs. R. B. Kenly, Vice President; Miss Lizzie Armstrong, Secretary; Miss Lizzie Miller, Corresponding Secretary; Mrs. W. W. Moorhead, Treasurer; Miss Agnes Kirker, Librarian; Mrs. J. R. McAfee, Solicitor for subscriptions to Missionary Magazine.

1883: Mrs. H. C. Boyd, President; Mrs. Barnett Thomas, Vice President; Miss Jennie Culbertson, Secretary; Mrs. Carrie Bray, Corresponding Secretary; Mrs. W. W. Moorhead, Treasurer; Miss Agnes Kirker, Librarian; Mrs. Willis Black, Solicitor for subscriptions to Missionary Magazine.

1884: Mrs. H. C. Boyd, President; Mrs. Amanda Culbertson, Vice President; Miss Jennie Culbertson, Secretary (died May 5th, 1884); Mrs. Carrie Bray, Corresponding Secretary; Mrs. W. W. Moorhead, Treasurer; Miss Agnes Kirker, Librarian; Miss Maggie Hope (Mrs. Giffin Culbertson, Esq.), Solicitor for subscriptions to Missionary Magazine; Miss Lizzie Armstrong appointed Secretary, June, 1884, in place of Miss Jennie Culbertson.

1885: Mrs. W. W. Moorhead, President; Mrs. H. F. Stark, Vice President; Miss Lizzie Armstrong, Secretary; Miss Priscilla Miller, Corresponding Secretary; Mrs. Welty McCullogh, Treasurer; Mrs. M. R. Meanor, Librarian; Mrs. Wilson Eicher, Solicitor for subscriptions to Missionary Magazine

1886: Mrs. Dr. Withington, President; Mrs. John Guffey, Vice President; Miss Nannie Welty, Secretary; Mrs. H. F. Stark, Corresponding Secretary; Mrs. Welty McCullogh, Treasurer; Mrs. M. R. Meanor, Librarian; Mrs. Dr. Waugaman, Solicitor for subscriptions to Missionary Magazine.

1887: Mrs. H. C. Boyd, President; Mrs. Amanda Culbertson, Vice President; Miss Nannie Welty, Secretary; Mrs. W. W. Moorhead, Corresponding Secretary; Mrs. H. F. Stark, Treasurer; Mrs. M. R. Meanor, Librarian; Miss Vinie Culbertson, Solicitor for subscriptions to Missionary Magazine.

#### PRESENT OFFICERS.

Mrs. Carrie Bray, President; Miss Agnes Montgomery, Vice President; Miss Nannie Welty, Secretary; Mrs. W. W. Moorhead, Corresponding Secretary; Mrs. H. F. Stark, Treasurer; Mrs. Dr. Offut, Librarian; Miss Vinie Culbertson, Solicitor for subscriptions to Missionary Magazine.

Monthly meetings are held for prayer; to gain missionary intelligence; to talk of the things of the Kingdom, and to devise ways and means to help the cause of missions. Original papers and selected articles on missionary subjects are frequently read.

The society's annually pledges to sustain certain objects in the Home and Foreign field have, for some years past, amounted to one hundred and fifty-five dollars, and this year they are pledged for one hundred and eighty-five dollars. Besides the sums pledged they have frequently responded to special appeals for help. The society has about seventy members. Its money is mostly received from annual dues and special contributions.

#### FOSTER MISSION BAND.

This Band was organized at the house of J. R. McAfee, in October, 1874. It was named after Mrs. Mary Foster, who was then living but who has since died, and who is spoken of elsewhere in this history.

For about one year Miss Maria McAfee gave the Band her advice and some direction, since which time it has been conducted by its own members.

## ORIGINAL MEMBERS.

Anna McCullogh, Mary F. Shryock, Sallie M. Black, Lizzie M. Black, Lizzie C. Highberger, Maggie Highberger, Mary E. Woods.

## ADDITIONAL MEMBERS.

Anna Dobson, Winnie Null, Ida Guffey, Sallie Taylor, Lilly Taylor, Mary Brown, Kate Thomas, Anna Johnston, Kizzie Vance, Carrie Black, Lizzie Cherry, Blanch Cline, Alberta Cline, Maggie Morrow, Mattie Jones, Laura Cochran, Jessie Jamison.

## PRESENT OFFICERS.

Kate Thomas, President ; Carrie Black, Secretary ; Sallie Black, Treasurer.

## ITS WORK.

For fourteen years the Band has had a scholarship in a girl's school in Ningpo, China, for which it has paid forty dollars a year. In boxes and money it has contributed over two hundred dollars to Home Missions. It paid two hundred dollars toward the new church. When the Band was organized its members were mere children, and it has only had twenty-four members all told, and yet it has contributed about one thousand dollars to the cause of Christ. Mary Foster Shryock, one of the original members, died November 2, 1877, in her 16th year. It was she who said one day, after listening to a finely written but rather pointless sermon preached by a neighboring minister, "Why, Pa, that sermon wasn't about anything." It was a very shrewd criticism. Anna Dobson died June 20, 1879. She, too, was a bright and lovely Christian. All the others are still living in this world but Mary and Anna have been living in Heaven for a good while.

## HELENA BAND.

This Band was organized at the house of J. R. McAfee, November 28, 1874. Soon after its organization, February 3, 1875, Miss Loring, a returned missionary, made a visit to Greensburg, and at her suggestion, it was given the name, Helena, after one of her favorite scholars in the Seminary at Beirut, Syria.

The society being composed at first of quite young girls was under the care and guidance of Mrs. McAfee and Miss Lucy Kenly, and also received much encouragement and help from Mrs. Carrie Bray. The society worked for Home Missions, and for one year at least had a scholarship in Miss Cort's school at St. George, Utah, for which they paid thirty dollars.

January 26, 1882, a supper was given in the interest of the Band at the house of Mrs. Bray. Its numbers were never large, but it continued in existence until the organization of the Young Ladies' Soci-

ety for Home Missions, March 31, 1885, after which it had no more meetings. During the last year of its existence it contributed eleven dollars to Home Missions. Some of its members removed, some married, and some went into the Young Ladies' Society above named.

#### ITS MEMBERS.

Anna Clingan, Kizzie Vance, Carrie Kenly, Mary Bray, Lulu Philips, Lizzie Kilgore, Nina Uncapher, Jennie Huffman, Maggie Turney, Emma Turney, Anna Shaw, Lizzie Keefer, Lulu Sechrist, Jennie Greenawalt, Sara Bray, Kate Berry, Sallie Berry, Adah Musick.

#### LITTLE SUNBEAMS.

This Missionary Society was organized in the Primary Department of the Sabbath School, by the Superintendent, Mrs. J. R. McAfee, in 1880. After its members became too large for the Primary Department and were promoted to the main school, they were for a time under the care of Miss Bell Armstrong. In 1883 they made a contribution of twenty-five dollars to Foreign Missions.

#### YOUNG LADIES' SOCIETY FOR HOME MISSIONS.

This Society was organized at the house of D. W. Shryock, March 31, 1885.

#### OFFICERS

The first officers were: Mrs. Carrie Bray, President; Miss Lucy Kenly, Vice President; Mrs. A. D. Welty, Secretary; Miss Anna McCausland, Corresponding Secretary; Miss Docia Dixon, Treasurer.

1886: Miss Maria McAfee, President; Miss Lucy Kenly, Vice President; Mrs. Dr. Offut, Secretary; Miss Anna McCausland, Corresponding Secretary; Miss Mattie Logan, Treasurer.

1887: Miss Maria McAfee, President; Miss Lucy Kenly, Vice President; Miss Vinie Culbertson, Secretary; Miss Maggie Clingan, Corresponding Secretary; Mrs. Dr. J. W. Harvey, Treasurer.

#### PRESENT OFFICERS.

Miss Maria McAfee, President; Mrs. Carrie Bray, Vice President; Mrs. H. G. Lomison, Secretary; Miss Maggie Clingan, Corresponding Secretary; Miss Alice Hudson, Treasurer.

The society in its first year, 1885-6, sent a contribution of thirty dollars to the Home Board at New York.

In 1886-7 it gave one hundred and sixty-four dollars and thirty cents to the church at home, and during the year a contribution of thirty-five dollars to the Sissiton school in the Indian Agency. In 1888 it sent a contribution to the Woman's Executive Committee for Home Missions of fifty-seven dollars.

## YOUNG PEOPLES' SOCIETY OF CHRISTIAN ENDEAVOR.

This society was organized February 2nd, 1888.

## FIRST OFFICERS.

The first officers were : Will Hays, President ; Craig Meanor, Vice President ; Mary Foster Moorhead (the pastor's daughter), Secretary ; Dr. J. W. Harvey, Treasurer.

## PRESENT OFFICERS.

J. Audley Black, President ; John Lightcap, Vice President ; Alberta Cline, Secretary ; Dr. J. W. Harvey, Treasurer.

The society meets weekly, on Friday evenings, and has been well attended. The young people have shown a commendable interest in its object, and already good results are manifest.

## THE MITE SOCIETY.

Last, but not least, notwithstanding its name, comes the Mite Society. If it ever was born it is either too old or too modest to tell when. It don't seem ever to have been organized.

Like the woman who said she had been a member of the church off and on all her life, so this society seems to have been a member of this church off and on always. It is held together by work and not by rules, and you scarcely ever hear of it unless it is doing something. Sometimes you might think it was dead, but don't deceive yourself, at the call of duty it will rise again. After having worked themselves half to death its members have often declared they would never do anything of the kind again, but, being women, they have a right to change their minds, and they do change them, just as soon as they get rested a little and see something that can be done for the good of the church. If the society should ever die it would have as big a funeral as Dorcas of old, and would leave as many good works behind.

But it won't die ; being composed of women it won't even grow old. It would be easier to tell what it hasn't done, than to tell what it has. It will undertake anything from the building of a church to the payment of the National debt. It has reduced the surplus in many a husband's pocketbook, and has bankrupted many a young man before he had half as much ice cream as he could eat. There is scarcely any improvement about the church in which it has not had a hand, and when it pauses for a little, seemingly to take breath, it is only studying what to do next.

Its object originally was partly for social enjoyment, but the society has been so full of business that pleasure comes a long way afterward. As soon as this Centennial is over it will begin getting ready for the next one, and it will probably be on hand on that inter-

esting occasion, unless the millenium should come in the meantime and leave it without any work to do, in which event it will probably be found in a state of "innocuous desuetude."

## SOME RESULTS.

To these organizations much of the efficiency of the church has been due. Each one has been a centre of work and influence, and through them many of the gifts of the church have been made, and much of its effort has been put forth.

During the present pastorate there were added to the church :

On profession,	-	-	-	-	-	315
On certificate,	-	-	-	-	-	337
						<hr/>
Whole number received,	-	-				652

There were fifty-two received on profession during the last year, the largest number in any one year.

Infants baptized,	-	-	-	-	-	278
Adults baptized,	-	-	-	-	-	34
Present membership,	-	-	-	-	-	536

There has been contributed to

Home Missions	-	-	-	-	-	\$2,761
Foreign Missions,	-	-	-	-	-	3,802
Education,	-	-	-	-	-	582
Publication, or as it is now called S. S. work,	-	-	-	-	-	460
Church erection,	-	-	-	-	-	555
Ministerial relief	-	-	-	-	-	542
Freedmen,	-	-	-	-	-	544
Sustentation,	-	-	-	-	-	489
Aid for colleges (this Board was only recently or-						
ganized by the General Assembly,	-	-	-	-	-	163
General Assembly fund,	-	-	-	-	-	477
Miscellaneous,	-	-	-	-	-	564
						<hr/>

Total for general work of the church, - \$10,894

Congregational, - - - - - \$83,506

Entire amount contributed by the church, - \$94,400

## DEATHS IN ITS MEMBERSHIP.

One hundred and five members have died during my pastorate. The first to die was Mr. John Agnew, the son of Mr. Jas. Agnew probably the oldest living member of this church. The last member

who died was Mrs. Jane Brady McCurdy, great grand daughter of the first known elder.

#### RELATION OF THE CHURCH TO THE OTHER CHURCHES OF THE TOWN.

The relation of the church to the other churches of the town has been of the most pleasant character. Indeed it is easy for the Presbyterian church to sustain such a relation. It recognizes the ministry, the membership, and the sacraments of every other Christian church. Its pastor preaches in their pulpits when invited, and invites their ministers to preach in his. It dismisses its members to other churches and receives theirs whether they have been sprinkled or immersed: whether they read their prayers out of a book or say them out of their head, and whether they sing Psalms hymns or spiritual songs.

#### LENGTH OF PASTORATES.

My pastorate is the longest in the town. Since I came to Greensburg, the First and Second Reformed churches have each had two ministers; the Covenanter has had three; the First Lutheran three; the Second Lutheran four; the United Presbyterian four; the Catholic three or four; the Episcopalian half a dozen, and the Methodist and United Brethren eight each.

If Presbyterians are disposed to mourn over the instability of the pastorate in these last days they may know at least that it is no better in the other denominations in that respect.

#### OTHER NEW CHURCH BUILDINGS.

During the present pastorate the First and Second Reformed; the First and Second Lutheran; the United Brethren; the United Presbyterian, and the Catholic congregation have all built new houses of worship, and most of them are very fine. The Methodist congregation also remodeled and enlarged their church and made it almost as good as new.

#### FAVORABLE CIRCUMSTANCES.

Mine has been a favored pastorate and next to the first it has been the longest. Never in its history has Greensburg been so prosperous or increased so rapidly as during the time covered by my ministry.

It is true that in the early part of it the country passed through some hard times, and Greensburg felt these to some extent; and yet during the last seventeen years the population of the borough and its immediate surroundings has nearly doubled, and the church has received its share of the increase. I thank God that He has permitted me to spend so many of the years of my ministry in Greensburg.

Besides calling me here in circumstances and at a time most favorable, He has also granted His blessing and given me the co-operation of the people. In addition to the ordinary expenses of the

church and the contributions to benevolence, there has been an almost constant outlay for improvements during my entire pastorate.

First, the parsonage was built, then the old church was repaired, and then the present church building was erected. Thus we have scarcely gotten through with one expense until another has been incurred, and yet in all this there has arisen no strife, and a large proportion of the congregation have borne their share of the burdens and have met their pecuniary obligations without murmuring.

#### SOME PERSONAL MATTERS.

The congregation, besides manifesting an interest in the cause of Christ, has also been kind to his minister. When taken sick in 1884, the elders came to me and told me to give myself no thought about supplying the pulpit, as they would see to that.

The brethren in the ministry were also kind. The Rev. E. H. Dickinson, Rev. Josias Stevenson, of the United Presbyterian church, the Rev. W. F. Ulery, of the Lutheran church, and Rev. T. R. Ewing, of Blairsville Seminary, each preached for me. When it became evident that my sickness would be protracted, the congregation secured the stated services of Rev. T. R. Ewing for about two months. Under this arrangement the congregation doubtless thought it was good for them to be afflicted in the illness of their pastor, for while the latter grew in strength under the treatment of Doctors Anawalt and Kemerer, they were also improving under the preaching of Dr. Ewing.

Just before he was taken sick the congregation had made their pastor a gift of several hundred dollars, and this came very good in the sickness which followed. Almost every summer they have given him a vacation, which, with a part of his family and often with some members of the congregation, has usually been spent at Bedford. The drive over the old pike and through the mountains to this famous old watering place is delightful at the time it is made, and the memory of it is pleasant and enjoyable long afterward. In 1887, when I went to the General Assembly, at Omaha, and paid a visit to my old congregation at Milan, Illinois, Dr. T. H. Robinson, of Allegheny Seminary, preached two days, and a young man, Mr. Will. Boone, one, for which they were paid by the congregation. There are also gifts of which I may not speak—golden remembrancers of kindness and good will. These have come again and again bringing with them many substantial comforts and cheering the heart of the minister with an assurance of the kindly feelings of those to whom he ministers.

It is also cause for gratitude to God that he has made my pastorate to cover this centennial occasion. It has been a joy to greet so many of the former pastors, and their descendants, and together with them and the congregation to recall the church's history.

## CONCLUSION.

Of the eight pastors, five are still living and four have been present on this occasion. We have talked of the things that have happened, and have rejoiced in the goodness and faithfulness of our own and our fathers' God. We have also been reminded of the fleeting nature of all things earthly. Where the old church stood is now St. Clair cemetery, and many of those of whom we have spoken are there sleeping. Two of the pastors, Rev. Robert Henry and Dr. Smith, lie surrounded by those to whom they once preached the Gospel. As the past comes crowding on the present, so the cities of the dead are crowding on the cities of the living, and the ivy creeps over the very altars from which the prayers and praises of God's people once ascended. But the past of the church has left an empty sepulcher. It has already risen, and, as we stand to-day and look in at the open portal, there meets us the angel of the resurrection, saying, "Why seek ye the living among the dead," and bidding us hasten to the place of meeting, not indeed in Galilee, but under the shadow of the Tree of Life where Christ and the sainted dead have appointed. And even as we turn to go there meets us the "All hail" of our risen Lord, and in his presence cemeteries turn to fields Elysian, and earthy churches into the heavenly temple, and already in faith, if not in fact, we are in a world which lies beyond all graves, and are living a life that knows no past of love or friendship, but only one eternal present.

## LETTERS.

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 REV. W. W. TAYLOR.

*Rev. James I. Brownson, D. D.,  
My Beloved Brother in Christ :*

As a small contribution to the Centennial History I have concluded to respond to the warm invitation of yourself and Rev. Dr. Moorhead. When it was proposed to me to be present on this beautiful occasion the thought came up in a sorrowful form : being assured that the most of those to whom I had borne the sacred relation of pastor, and others, among whom I had cordially moved in daily life, I should not find on the streets, nor in their earthly homes. Passing through Greensburg fifteen or sixteen years ago I stopped for twenty-four hours and had great delight in receiving warm tokens of remembrance and affection, and heartily responding to the same on the part of many ; unto whom, if any may be listening to these words, I ask for Grace and Peace from God our Father, and from the Lord Jesus Christ.

My ministry at Greensburg was only for three years, and my pastorate much shorter, as I saw the difficulty of support, and was not anxious to be installed ; my heart, however, was in the work all the same.

From my conversion I had expected no other than a Foreign Missionary life, and was accepted by the American Board C. F. M., and appointed to India, with Rev. James W. Dale as a colleague, to found : new mission. On account of financial difficulties eight or ten of us were kept at home After waiting, as a temporary supply, till the matter was definitely settled with the American Board, I became anxious for a permanent field of labor at home ; and when, in a strangely providential way, my name was given to the New School church at Greensburg, and I was invited to come and preach, "assuredly gathering" that an open door was before me, I lost not a Sabbath in making my way over the mountains by stage, from Philadelphia. This was in May, 1840.

The New School Presbytery of Pittsburg, second, I think it was called, was very small ; composed of Rev. Dr. David R. Riddle, of 3rd church, Pittsburg ; Rev. James M. Davis, of 5th or 6th church,

Pittsburg ; Rev. Mr. Sparks, of Minersville ; Rev. Samuel Montgomery, of Mt. Pleasant, with other churches at Greensburg, Unity, Pleasant Unity, and Ligonier.

When I arrived at Greensburg I found the whole Presbytery on the ground, holding what we used to call a "protracted" or "three days meeting," and I immediately took part in the preaching. The Greensburg church was organized with four elders, Messrs. McLaughlin, Armstrong, Thomas Drum, and Samael P. Brown, M. D. Until I brought my family and went to housekeeping, in the summer, I boarded with James Nichols, Esq. I was well received ; I met with respect and affection from my people, and was well treated by those outside. Still my social life did not extend far beyond our own ecclesiastical circle. Simply as a matter of history I may say, it was so shortly after the disruption, there had not been time for misunderstandings to be rectified, and asperities to be softened. In that region, by some called the backbone of the Old School power, it was looked upon almost as a revolt against divine rights, and as conscientious men are most set in their convictions, the prejudices against us were very strong, and the opposition almost bitter.

For the first six months, I supplied the church at Unity as well as Greensburg. Rev. Peter Hassinger, whom I had personally known at Wilmington, Del. was then pastor at Unity.

At Greensburg I preached in what would now be called the old church and the old court house, on alternate Sabbaths, as Rev. Mr. Brownson was absent every other Sabbath to serve the church at Mt. Pleasant.

I have ventured to allude to the strong unfriendly feeling between the two parties at that day, because the swell-tide of love and confidence has carried it away forever. I have spoken of it also as a matter of history and ground of thanksgiving for the happy change ; but, more than all, I have had in mind, by way of contrast, the treatment I received from Rev. J. I. Brownson. I was not a heretic, I held to our standards with understanding and heart, and having been licensed and ordained as an Evangelist, by the Third Presbytery of Philadelphia, I felt conscientiously and in honor bound to go with them, for I knew them to be true men. Mr. Brownson had wisdom and largeness of heart to treat me for what I was, a minister of the Lord Jesus Christ, and in the face of warning and rebuke, when I entered his church as a hearer he asked me to the pulpit and gave me a part of the service.

A fraternal spirit prevailed in Greensburg among all the preachers, and we all united, co-operatively in all good common churchly labors. In my own field I had but a small margin to work upon, still we were not left without hopeful conversions and additions to the church. I was assisted by members of the Presbytery, and my people were mainly zealous and faithful, with some earnest praying ones. To the first inquiry meeting called at my dwelling, I listened anxiously for footsteps and some came. How many were brought to God during my ministry, I am unable to state. When I thought of leaving, the young men who had joined us said, if I would stay till they were able I should be supported.

We preached all over our bounds; Mr. Montgomery and myself going up to Pittsburg and Minersville, and the brethren from there coming among us, holding services at Greensburg, and Unity, Mount Pleasant and Pleasant Unity, and at Ligonier. At Ligonier we had a church but no minister. There were two Elders, one William Ambrose, a large-hearted man, who entertained us, and another, who lived in a rough way, but was mighty in the Scriptures and the Shorter Catechism. A large work of grace was experienced at Ligonier, but mainly after I left. At one of our preaching stations, it might be Pleasant Unity, in the summer we held out of door services, a real camp meeting, in which I much delighted. The Methodist people of the neighborhood often joined us and would sing some lively hymns. On one occasion of prayer, when they were remembered at the throne of Grace, a warm hearted Methodist brother interjected, "And God bless the New School too!" One Saturday evening two of the Greensburg elders, Mr. Drum and Dr. Brown rode down to the camp, intending to spend the Sabbath; when a mile distant, they distinctly heard the voice of preaching, and when they came nearer, to their surprise, they found it was their own minister.

It was the fashion, in those days, to hold numerous services in connection with the Communion. It was strictly the Lord's table, to which communicants came from the pews and returned to give place to others. The tables were fenced and for one or two occasions after I came leaden tokens were used. Each table had to be addressed and the elements blessed, and so many came together from our neighboring churches that it usually took us from 10 or 10:30 A. M., till 3 P. M., for the service. Once I administered alone and greatly enjoyed the long ministration, the heart growing warmer and warmer, and the speech more easy in the sweet work. Usually my dear brother Samuel Montgomery, who lately entered into rest, assisted me, as I, in turn, was with him at Mt. Pleasant, stopping at his house or with Elder Niccolls.

I must mention an old disciple, and I think an elder at Mt. Pleasant, Father Leasure, we called him. He had come down from the great revival times in the early years of the century, and still preserved the sacred fire in his heart, and, as far as possible, upon his lips. Although it was with some difficulty he made his way to his feet, whenever his pastor called he was ready with an exhortation to "his fellow travelers to a never-ending eternity." He had settled, or more likely been born in the region, so far back that nothing but pewter plates and tin cups were used at meals, and when, very early, he found himself in a Government garrison he looked upon the earthen ware of dishes, and cups and saucers, with spoons and knives and forks, somewhat as the Queen of Sheba surveyed the table of Solomon, watching others that he might know the use of the strange instruments, and how to handle them.

There was an old lady member of the New School church at Greensburg, whose name I cannot recall, that in her childhood had been carried captive by the Indians.

I have never heard of Father Leasure's death, although his pastor once left him so sick and low that upon going home he prepared a funeral sermon for the old saint that was never preached.

By the spring of 1843 I began to feel it necessary to change my field of labor. When installed, the church was promised aid from outside, in which we were disappointed, and, being invited to the church in Canton, Ohio, without any effort on my part, or even knowledge of its existence, I again thought a door was providentially set open.

Leaving many that I loved in the land of the living, and two infant children, to make dear to my memory the Greensburg cemetery, I departed to Ohio, in May, 1843.

REV. W. W. TAYLOR.

WILMINGTON, DEL., March 21, 1888.

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REV. D. KENNEDY.

ST. MARY'S, PA., Feb. 2nd, 1888.

*Rev. W. W. Moorhead, D. D., Greensburg, Pa.,*

DEAR BROTHER:—In reply to your communication I am very sorry to say I cannot be at Greensburg on the date of your Centennial, as my presence is imperatively needed at Presbytery on the 17th of April. Had it been either earlier or later, I would have tried to have been with you, as I still feel a warm interest in all pertaining to your church. With kind regards,

Respectfully yours,

D. KENNEDY.

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REV. JAMES L. DRUM.

SAN LUIS OBISPO, CALIFORNIA, }  
 March 16th, 1888. }

*Rev. W. W. Moorhead, Greensburg, Pa.,*

DEAR SIR AND BROTHER:—Your kind invitation to attend the Centennial services in connection with the Greensburg church, has been in my hands for several weeks, and, although I knew from the first that it would be impossible for me to be present, nevertheless it is with a sensation equivalent to that of a great disappointment, that I say so.

Nor can I, as you suggest, write anything that it would be well to read on that occasion. The thought that it might be otherwise, is the reason that I have delayed this acknowledgment of your kindness in remembering me.

I have heard it said that I am the only one from the church who has entered the ministry. Ought not Dr. Smith's son James to be counted? Or was he never a member of the Greensburg church?

It was while the church was without a regular pastor, just after Dr. Smith's connection had been formally dissolved, and while he was still occasionally supplying the pulpit, that I was received into its membership. And he was the only person in the church who ever spoke directly to me on the subject of the ministry. Count me among Dr. Smith's boys and I am more than satisfied.

As to human instrumentalities that were connected with my conversion, as my thoughts run back to the time, twenty-two years ago, of my associations with the old church; there are three women, whose abundant labors, as connected with the church, were for the most part in the Sabbath School, who were direct messengers of the Spirit's grace to me. Their influence has followed with me in whatever measure of good I may have since attained, and restrained in many times of temptation to evil.

To me there is no argument for prayer greater than that expressed so tersely in the simple words of the hymn, "And prayer will be answered, 'twas answered for you." And never do the words recur but memory seems to summon these faithful friends of a perverse boy, as witnesses to their truth.

My thoughts will often fly to old Greensburg as the jubilee week comes on, and I shall be eager to receive the reports of your meetings and rejoicings, and I trust also of abundant spiritual blessings from the God of all Grace.

Yours, most sincerely,  
JAMES L. DRUM.

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REV. MARCUS A. BROWNSON.

CAMDEN, N. J., Jan. 27th, 1888.

*Rev. W. W. Moorhead, D. D.,*

MY DEAR SIR:—I am very grateful for your kind invitation to be present on the occasion of the Centennial of your church the middle of April next. I am not able to say right off that I can be with you at that time. I would like very much to visit the church for which my father has so much love. He often talks of the warm hearted people of his first charge. The event which you mention will be one of great interest; but I cannot say so long in advance that I shall be able to enjoy it with you.

With thankfulness for your thought of me.

I am, very truly, yours,  
MARCUS A. BROWNSON.

REV. B. L. AGNEW, D. D.

1933 PARK AVE., PHILADELPHIA, PA., )  
January 26th, 1888. )*Dear Dr. Moorhead,*

Your invitation to be present with you at your Centennial in April, has just been received. It would be exceedingly pleasant for me to visit old Greensburg once more, but just now I cannot quite see my way clear to be with you. I am engaged in building a new church. Twelve feet above ground the walls are now. In April I will be very busy. Besides, I have been made Chairman of the Committee on entertainment of the next General Assembly, and my work will be pressing me in April, so that I do not see how I can take upon me any extra service at that time, especially such as would call me away from home. Possibly, when I get the work all systematized and well in hand, I may be able to run off for two or three days, and be glad to get away.

Yours very Fraternaly,

B. L. AGNEW.

REV. JOHN C. BLISS, D. D.

423 WEST 154TH STREET, )  
NEW YORK, April 13th, 1888. )*Rev. W. W. Moorhead, D. D., Greensburg, Pa.,*

MY DEAR BROTHER:—It would give me unfeigned pleasure to attend the One Hundredth Anniversary of the organization of your church, in response to the two fold invitation so kindly sent me, but my duties here will prevent.

Be assured, however, that among all the expressions of interest and affection conveyed by pen or tongue to you and your good people on this auspicious occasion, none will breathe a truer feeling than that which animates the writer of these lines. As long as memory lasts there must remain with me tender recollections of the blessed work of Grace in your church in March, 1861, of which it pleased God to make me the chief instrument, unworthy as I was of such honor. How well I remember my surprise (after having addressed the young people of the church on a Sabbath in February, at the request of the pastor, Rev. Dr. Joseph Smith), when, soon after, I received a most urgent letter, asking me to return and hold other services. This letter was signed by a large number of persons, among them some who were not Christians. This seemed so significant that, after consultation with the Professors in the Western Theological Seminary, where I was then pursuing my studies, I could not refuse to respond to the request. So on Friday evening, March 18th, 1861, we began our meetings in the lecture room of the old church, the young, unfledged theologian, work-

ing under the direction of the faithful and experienced old pastor. But how little did either then foresee what a gale of spiritual wind was about to sweep over the people. Yet soon it came, bowing and breaking sinful hearts under its gracious power, until scores were echoing the anxious cry of the Philippian jailor, "What must I do to be saved?" During the whole month the work went on. Neighborhood meetings, sometimes twice a day, were held in the different houses, besides those in the lecture room at night, and then there were times for special counsel and prayer with those who avowed their saving reception of Jesus Christ. And so we came to that memorable Sacramental occasion, on the 31st of March, twenty-seven years ago, when some ninety names were added to your church roll, fifty-four of these making their first confession of Christ.

As the custom was then in vogue of sitting at the table in partaking of the Communion, the young communicants were invited to come to the first table, which they entirely filled, and I was asked to make them a special address. It was an occasion of very tender and tearful interest—a day of days in the history of the church, and in the experience of all present. Many said they had never witnessed such a scene; parents and relatives, with overflowing hearts and eyes, rejoiced at seeing their children and kindred coming out on the Lord's side, while the aged pastor and man of God poured out his full, though tremulous thanksgivings, over the tokens of salvation which he was thus permitted to behold, and all joined him in singing. "Not unto us, not unto us but unto Thy name be all the glory, O Lord."

On my list of those whose homes were open for our meetings for prayer, and whose hearts were responsive to the touches of a Saviour's love, I find, besides the pastor's, the names of Armstrong, Brown, Burrell, Coulter, Drum, Foster, Kilgore, Kunkle, Laird, McAfee, Marchand, Moorhead, Richardson, Shryock, Shields, Story, Welty, Williams, Woods, and others.

With all of these great changes have doubtless occurred since that time; many of them, indeed, must have closed their earthly existence, but whatever may have been, or may now be, their career or condition, that was a time of grace; a golden opportunity of blessing to them, each and all. It has been my sincere wish that the Divine benediction might continue to the end with every one whom I then and thus knew, though our ways have been so widely parted for so many years. To those who are yet in the flesh, and who remember me, please say that my heartfelt prayer is that their remaining years may be their best, because fuller of Christ and nearer heaven. And may you, my dear brother, with all of your present charge, enjoy large and increasing measures of the presence and power of the Holy Spirit; may your hearts be made glad by seeing the Lord's work prospering among you, and may we all come, by and by, to share in the final jubilee of the whole Israel of God in the Kingdom of His Glory

Yours in Christian and Presbyterian bonds.

JOHN C. BLISS,

Pastor Washington Heights Presbyterian Church,  
New York City.

REV. OSCAR A. HILLS, D. D.

WOOSTER, O., April 9th, 1888.

*My Dear Dr. Moorhead,*

It is at last definitely settled that I shall not be able to attend your Centennial Celebration. I am very sorry, as I doubt not it will be a memorable occasion, and it would give me great pleasure to join in it, and renew the acquaintance I formed with your congregation in my Seminary days. Many of them I remember with unfading interest, and many more have no doubt gone to the better land. May the Great Head of the Church help you and your people fittingly to round out these hundred years.

With many thanks for your kind invitation, and fervent wishes for an auspicious anniversary, I remain,

Very sincerely, yours.

O. A. HILLS.

REV. M. B. RIDDLE, D. D.

WESTERN THEOLOGICAL SEMINARY, )  
 April 5th, 1888. )

*Rev. Dr. W. W. Moorhead, Greensburg.*

In acknowledging the receipt of an invitation to attend the Centennial exercises of your church, permit me to express my regret that the pressure of necessary duties will prevent my absence from home at the time named. Were it possible I would gladly attend some part at least of the services.

Yours, very truly.

M. B. RIDDLE.

REV. W. S. MILLER.

1520 9TH STREET, N. W., )  
 WASHINGTON, D. C., April 10th, 1888. )

*Dear Brother Moorhead,*

I received, some days ago, an invitation to attend the Centennial exercises of the Greensburg church. I am much obliged for the invitation, but I cannot possibly leave my work here to have the pleasure of the services, and a visit with you. I hope you will have a pleasant and successful time. I will be glad to hear about it, so if you think of it, send me some papers.

Yours.

W. S. MILLER.

REV. S. J. M. EATON, D. D.

FRANKLIN, PA., March 19th, 1888.

*My Dear Brother,*

I thank you for your kind invitation to your anniversary. It would delight me to be present but I must deny myself the pleasure. The history of one hundred years will have many lights and shadows, but over all will be the light of the Lord's countenance, and His blessing that has kept the church safe and prosperous to this day.

May the Lord be with you on this occasion, and make your hearts glad with His love and promise.

Yours in the Gospel,

S. J. M. EATON.

REV. CHARLES BROWN.

PHILADELPHIA, April 11th, 1888.

*Dear Brother,*

Your kind invitation to the Celebration of the One Hundredth Anniversary of the Greensburg Presbyterian Church, was duly received; for which please accept my sincere thanks. I would be happy to respond in person, but as I bear the weight of fourscore and two years a journey of several hundred miles might prove to me rather excessive recreation.

I hope the Lord will greatly bless you, and all the other brethren in the exercises, and that He will follow your future labors with much success.

Yours in Christ,

CHARLES BROWN,

4013 Spruce Street.

REV. S. S. GILSON.

CINCINNATI, March 20th, 1888.

*My Dear Brother,*

I worked a considerable time yesterday and a part of this forenoon on your letter but must give it up. I cannot translate it. I had an expert at it yesterday and he put in so many reflections on me that I do not accept his translation. I think I had better return it very promptly, for if I keep it a week you cannot read it yourself. Please have your wife translate it and write it out for me. I can make out the word "Banner," and that excites my curiosity to know what you are writing about. If necessary, have the translation copied on a type writer, at my expense. As soon as I know what you say I will answer.

Yours, sincerely,

S. S. GILSON.

## REMINISCENCES.

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 REV. GEORGE HILL, D. D.
 

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This is a voluntary speech, called out by your pastor. I have no speech to make, except to say that your pastor wrote to me a few days ago, saying that I would be expected to present some reminiscences, and if I hadn't any I should make some. Now, the days when my imagination used to take wing and fly abroad have passed away. I have no inventive genius at my age, and, therefore, cannot make reminiscences.

My connection with this congregation has been so slight that I have very few to recall, and yet I have this fact to state, that I suppose I am the oldest man living who preached in this church. That is, I preached, I suppose, farther back in the history of this church than any man now living. I preached in the old church that stood in what is now your cemetery when I was a licentiate, and I suppose you will judge, from the color of my hair, that that was a good while ago. It was in the fall of 1840—nearly 48 years ago. I do not now recollect whether I came at the request of the Session or by appointment of Presbytery. I presume it was by appointment of Presbytery. I came, however, as an entire stranger to the whole congregation—to the whole town, indeed. I had never been here before. I came, not by steam and rail, but according to the good old democratic fashion, on horseback, with saddle-bags under me. I stopped at the house kept, I suppose, by Mr. Horbach—the house that is on the other side of the street from the Fisher House, now—and put up my horse there. The family of Dr. Postlewaite—he himself, and his wife, were absent, I think, at Somerset—the family, however, invited me to make my home with them while I stayed, and I accepted the invitation. I met there his daughters—the single daughters—the oldest of whom I found to be a Christian of a different color from the *blue* which I wore; a smart, intelligent, sharp-tongued woman, who was fond of theological controversy, and rather abashed me and made me afraid that I should betray

my ignorance. She was, as you all know, a member of the "Church of the Disciples," or "Campbellite Church," and then for the first time, in conversation at least, I encountered the idea that the Holy Ghost's agency in the conversion of sinners is confined exclusively to the inspiration of the *Word*. The denial, in other words, of the direct agency of the Holy Spirit in the conversion of sinners. The idea was comparatively new to me, and she was fond of presenting, and strongly presenting, her views. I always had such a distrust of my own ability that I always shrank, and do yet, from controversy in private, either on religion or politics. I did the best I could to get out of the scrape. I do not know how I sustained myself, but that was my first theological encounter in Greensburg.

On Sabbath morning it was rather cool and I returned to the hotel to get my overcoat. I went into the right hand room, what was then called the bar-room, the place where they kept the spirits for stimulation. They have put it out, I believe, into an outside place, and I hope they will put it out farther after a little. But I went into the bar-room and got my coat, and as I came out into the hall two young men came in at the front door. There was another young man in the right hand end of the hall. He said to these two young men that came in, "Where are you going?" They were dressed and looked as if they were going somewhere. "Where are you going?" The taller of the other young men said, "We are going to hear a loco foco preach." They had never seen me and did not know that I was on hands, but they knew that my father was a democrat of the strictest sect, and as I had been brought up on good democratic skim-milk, concluded that I was likely a loco foco. I returned to the house, and when I went to preach I found these two young men sitting in a conspicuous place in the centre of the church, and I suppose they found out who the loco foco was.

Now, that is about all the reminiscences I have of the church of Greensburg. It was then a small affair in comparison with what it is now. The house in which I preached has been described to you more than once during this occasion. I look back to those times with wonder and astonishment at the way the Lord is developing the churches in this country since that time, and especially at the way the Lord has led me during all these nearly fifty years.

I have another link of connection with this church which is very gratifying to me. One of the pastors who addressed you last night—the first one—was a class-mate of mine at the Seminary, and has been a very dear friend during my whole ministerial life. He is the only one of the considerably large class in the Seminary in which I graduated with whom I have maintained a correspondence, more or less regular, during all these forty-eight years. He was with me on the interesting occasion of my first marriage, as my best man, and he has been my right hand man on many occasions since that time. I thank God that he has

spared him and me to this hour to unite with you in this very pleasant and interesting service. I have another connection still with you. The pastor whom you now have is, in part, bone of my bone and flesh of my flesh. He is my first cousin, according to the flesh. His father was my mother's brother, and, therefore, I feel a deep interest, and have all along felt a deep interest, in the congregation of Greensburg, and I can honestly say that I do not think there is any other church in the whole Presbytery of Blairsville that has changed so much for the better during the years of my acquaintance with this Presbytery. When I entered this Presbytery there were some able and eminent men in it. There is not one living now, I think, but one, who was a member of the Presbytery when I was ordained. All the Fathers have passed away. There was Father Laird, Father Graham, Father Johnston, Father McFarren, Torrence, Lewis and Davis, my own co-pastor, Swan, and Gillett, and Kirkpatrick. They have all passed away; and others that perhaps I have overlooked. One generation goes and another comes.

It is a blessed thing, my friends, to have a name and a place in God's house, and to have a share in doing God's work. We are all passing on, and I hope passing up. Let us be faithful unto death and we shall each, in our turn, receive the Crown of Life. It gives my heart great joy to be with you here to-day and to see the prosperity of this church, as indicated in the building and in the accessions which have been made all along, and especially at your last communion, showing that God is with you, of a truth, and that promise of the future is even greater than the experience of the past.

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#### REMARKS OF "FATHER" TOWNSEND.

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As I listened to the remarks last night and this morning, especially to those of Brother Gill and Brother Moorhead, I was reminded of something I read in some one of the papers, I think in the *Interior*, about a Pennsylvania Dutchman who was awakened at night by some of his neighbors during the meteoric shower in 1833. They all thought the world was coming to an end and he had better be up looking at it. He went to the door and looked a little while, and he said, "If dot keeps on, de stars will be knee-deep before morning." I feel that I stand clear up to the throat in beautiful gems of thought, and if it should continue for another hour I think the tallest man in Greensburg would not be able to see out; and I believe that there has been about enough said. I want to say this, however. I received a letter from the pastor of this church, some time ago, asking me

to *reminisce* here, on this occasion, and this is about the insulting way in which he put it: "As you are an old man, and full of years, if full of nothing else, and as you are pastor of one of the churches which formed the pastoral charge of Greensburg and Unity, at one time, we want you to be here to *reminisce* on the occasion of our centennial. If you do not know exactly what to say, you can tell the people how the Indians used to shoot coons off the apple trees in the back yards of Greensburg when you were a boy, and how the women of Greensburg used to walk to Unity with their children on their backs. Of course, there is no truth in this, but reminiscences are scarce, and we must have some, even if they do come high." I was not there. I take his word for it. I do not give these reminiscences on my own experience or observation. As pastor of the church of Unity, which once formed a part of this charge, and for nearly forty years was so intimately associated with it, I feel interested, and exceedingly glad to be here. And, indeed, I have enjoyed very much—as much as any man could—these long speeches, every one of them. They were long, but they were just as good as they were long, and I do not believe that anybody will get tired reading them over. They are sprinkled like a meteoric shower.

Well, I come from a church that is fourteen years older than yours. We celebrated our centennial fourteen years ago. At one time Hannastown formed a part of Unity church. One of the first elders of the Unity church was the first Judge of Westmoreland county. Our church is just two years older than the United States, and just one year younger than Westmoreland county. I believe this last statement is correct. I know the first is correct. Now, the decrease of Hannastown was the increase of Greensburg. I think the Fathers were very foolish that they did not take the county seat to Unity. I have thought of the consequences if they had done so. I would have been *Dr.* Townsend and *he* would have been *Rev.* W. W. Moorhead; and all the other consequences, I suppose, would have followed, just the reverse of what they have been. But I cannot help it. If I had been one of them I would have seen to that, no doubt. I am exceedingly delighted to be in this meeting of the church. When, fourteen years ago, we dedicated our new church, I thought it was the finest church building that ever was erected, and I thought it certainly was a very successful and delightful enterprise for that people. I tell you, Brother Moorhead, I would not give Unity yet for Greensburg, if we just had some more people out there. We have a fine nest, a beautiful place to live, and a delightful congregation to work in. I am glad to find, however, that here you grow and prosper, numerically as well as spiritually, and that you are so active and full of religious enterprise.

I took down a few notes that I intended to spread out before you this morning, and meant to say some things with regard to the progress of the church in this community, and with regard

to the progress of the community, but I would not undertake it at all at this late hour. There are other brethren here to *reminisce* and I shall not undertake to say anything further.

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REV. T. R. EWING, D. D.

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Your pastor was kind enough to prepare my speech for me also. I suppose it would hardly be fair for me to get up and put it off as my own, after Brother Townsend has shown me the example of frankly confessing that his had been prepared for him. I asked Brother Townsend, when we met, a few days ago, and compared notes, with regard to this coming occasion, how he got along in deciphering the manuscript of the speech that had been prepared for him, and he gave me a little description of how he did it. He read it, or tried to read it.

MR. MOORHEAD—Oh! that is too fresh for a reminiscence. That only occurred the other day.

DR. EWING—I want to describe, a little, how Brother Townsend made out the speech, and then you will have some sympathy for me.

He said he first read it over, or tried to read it over, but it was no go. He did not expect ever, at the first attempt, to make out more than a word here and there, but he generally did manage to get some idea as to what he was talking about. And then, after that, he gave it another reading, and still a third reading, and then, still, there were words in it that he could not make out. If, then, I am not very familiar with my speech, I am not wholly to blame for it. I should not have referred to his hand-writing, but he suggested it himself. He speaks of it as if it was something horrible. But if it is, that was the subject he assigned to me. He did not absolutely put it into my hands, but said he supposed his chirography would be assigned to some one, and seemed to suggest the idea that it might possibly be assigned to me. He said, of course no one would dispute with me that story about his sickness. He expected that I would get that off. The story is as follows :

I called on him once when he was very sick, and whilst I was talking with him he referred to the fact of how, oftentimes, he had been out of sorts. I never saw him, before or since, in so penitent and humble a frame of mind. You may know, from that, that he was quite sick, indeed. He said if the brethren of Presbytery only knew what a bad liver he had, they would have a great deal more charity for him than they ordinarily have. As some of you know, I was here for a few months trying to take his place—rattling around in his shoes—as some one has

said of getting into a place very much too large for him. He returned that season, before I left, and I found he was pretty fully restored to health, because, one morning at breakfast, although at his own table, and, of course, he was the host of the occasion, yet he showed just as much cantankerousness as ever he had before, and grumbled and carried on to such an extent that I had to refer to the season through which he had passed some months before, in which he was so exceedingly penitent.

I remember another thing with reference to him, also, and then I shall have pretty nearly used up all the material that he gave me in that letter. It was toward the close of my service here as co-pastor or stated supply, or whatever you may see fit to call it. I made the suggestion to him that perhaps he had better be looking out for a field of labor somewhere else. I did not realize what a double-edged sword I was putting into his hands, and that he had malice enough in his heart to use it. "Yes," he said, "I think that is true, because by the time I get back you will have so scattered the congregation that it will be impossible for me to ever gather them together again." I am led to think that not only was that the view of your pastor, but I have reason to know, also, that, to some extent, that was the view of some of the people. I happen to have some relatives in the congregation, and perhaps the relationship was not always known to others. And, on one occasion, some one, in speaking to one of my relatives in the congregation, very freely expressed a great deal of commiseration for the young ladies of the Seminary. They seemed to think that if they suffered so much during the brief time that they came, once a week, to hear me, what must those young ladies endure who had to hear me from day to day.

But I am exceedingly glad to be present with you, and to rejoice with you in your present prosperity and in your future prospects, and I feel sure, with the indication of the present, that with God's blessing, a century to come will be far more fruitful, in the way of building up the kingdom of Christ, than even the century that is passed, with all its marvelous growth.

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DR. HILL.

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The allusion made by Brother Ewing to the hand-writing of your pastor reminds me of a recent occurrence. I had an agent for a type writer in my house a short time ago. He was urging me to buy it, and telling me who had bought, and who had not, and whom he had seen, and whom he had not. He said Dr. Moorhead was out when he was in Greensburg, but that he had been among the printers in this town and that one of them had said: "For mercy's sake, do sell one to Mr. Moorhead!"

## REV. D. W. TOWNSEND.

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I do not like this thing to be all on one side, so I want to tell you something about some other man's chirography. I can read Brother Ewing's hand-writing just about as well as Brother Moorhead's. I have this little story to tell on him :

On one occasion, at our house, we had all gone to bed, and we were sleeping within hearing of each other, in three different rooms. When I thought everybody was asleep but myself, one of the little boys said (we had just received a letter from Brother Ewing and we could not read it at all, the whole of us). Well, he was thinking about it in bed, and he said, soliloquizing : "Well, I do think that if Belshazzar had seen T. R. Ewing's hand-writing he would have been worse scared than he was."

Rev. Moorhead then introduced Rev. J. P. Kennedy, as follows : We have another Brother here from whom I would like to hear, and then, after we hear him, we will hear something worth while from the others. Brother Kennedy will now *reminisce*.

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 REV. J. P. KENNEDY.
 

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I have no reminiscences to give, and the introduction just-given me would rather spoil a speech if I had one. But one thing surprised me very much, and that was to hear of Brother Ewing's failure to read the manuscript of Brother Moorhead. That was the most marvelous thing I noticed, because, I think, if *any man could* read it, he could have read it himself, as they both write about the same kind of an unknown hand.

I received a communication from Brother Moorhead asking me to make some reminiscences—I found that out after I had the communication awhile—and then he went on to insinuate that, perhaps, I did not know what a reminiscence was. He said if I did not know I had better look at the dictionary, and if I hadn't a dictionary I had better borrow one from Bro. Gordon, I think it was. Well, that discouraged me from trying to make a speech altogether. But I would say now that I have very little knowledge of the church of Greensburg. I have been here frequently and have always enjoyed myself when I have been here, at Presbytery. I have never preached in the pulpit of this church, and am rather glad of it, because I am now sure that the criticism made about the man's sermon, that was not about anything, did not re-

fer to any preaching of mine. I am glad to be here, and am glad to hear all these encouraging things from this congregation. I can remember enough about this congregation to know that it has prospered lately very much. I rejoice in the prosperity of this church, and rejoice to think that this prosperity will be continued. I have no speech to make, however.

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REV. F. L. SENOUR.

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I did not come with the slightest expectation of saying a word on this occasion. Brother Moorhead did not write to me inviting me to make a speech and telling me what to say, else I would have been prepared.

DR. MOORHEAD—I knew you could make a speech without being told what to say.

REV. SENOUR—Perhaps it is just as well he did not write to me, for I do not believe I could have read his letter; and if he had deputized Dr. Ewing as his clerk I am sure I could not have read it. So that if I say anything on this occasion I shall be obliged just to say what comes up in my mind first.

I want to congratulate Dr. Moorhead on the manner in which he has performed his part in this centennial. I doubt very much whether any one who has never undertaken to prepare a paper such as he has read will have much idea of the amount of labor that it calls forth. So many of the records are defective; so many of the records are lost. Now, I have been through this in writing the semi-centennial history of the church of New Alexandria, and I know something of the labor; and, therefore, I wish to congratulate him on the manner in which he has succeeded in bringing up the past history of this church. And I think the congregation deserve to be congratulated on the manner in which they have been enabled to conduct these exercises. I do not believe that ever I attended an occasion of the kind that I have enjoyed so much as I have all these services on this occasion. Now, there is just one more thing that I want to call attention to. I know that some of our churches here, we do not hear very much about them. We have heard a good deal about the Unity church this morning, but I believe this is the first time I have heard of them for a long time. We did not hear very much about the church of New Alexandria, although it is a neighboring church to this, and we imagine that we have a most excellent church. I want to tell you a little thing that I did not know when I was writing the history for our semi-centennial celebration. I say a little thing—it is one of the biggest things that ever happened in this world. I do not know

how sorry I have been ever since that I did not know that the preacher that you see passing to and fro on that platform is the product of the church of New Alexandria, and we are proud of it. He was, for a time, a member of that church, and I never knew it. I make this public acknowledgment of it and this public apology for it. I am going to send his name down to the centennial celebration of that church.

DR. MOORHEAD, (after a pause)—I want to give you all a chance to say what you have to say, because, you know, sometimes persons think afterwards of what they might have said, and didn't, and regret it. I remember an instance of that kind myself: Some of you remember when I came to Greensburg, I wore a very bad hat. It looked as if it had been in a collision between a Kansas cyclone and a Dakota blizzard. One day I went to Pittsburgh, and was going to get a new one. However, before making a purchase, I met Dr. Hill there, and, as he had had something to do with my coming to Greensburg, I suppose he felt some responsibility for me, and, said he: "Wallace, if you have not got money enough to get a better hat than that, I will buy you one;" and I, like a fool, instead of allowing him to do it, told him I was just going to get one.

Now, if any of you have ever thought of just the best joke of the evening after it was too late to tell it, then you can imagine my feelings when I thought of my lost opportunity. So I do not want any of you to go away feeling that you might have gotten off something good, and did not do it.

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REV. W. H. GILL.

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I am almost ashamed to let my voice be heard, but I want to bear testimony to my deep sympathy with Brother Gilson and all the rest in their attempts to grapple with the letters of invitation sent out by Bro. Moorhead. I remember, I had to send one, I believe, back, to ask for a translation, and I remember, also, that when I was trying to read it, the same thought came to my mind presented by Brother Townsend. I thought that if the "hand-writing on the wall" had been in the chirography of Bro. Moorhead, Daniel, himself, would have had a great deal more difficulty in deciphering it.

I am not so very old, and yet I do not know that in this Presbytery of Blairsville there are more than two present that were members when I was pastor of this church; there is Dr. Hill, and here is "Father" Townsend. Except these two, I believe there are none who were members of the Presbytery at that time.

I am exceedingly grateful and glad that I have the pleasure of being here to-day; and I do not think there could be a more

fitting climax to a "Hundred Years" than that which our eyes are permitted to gaze upon on this occasion. The Century plant, which had a beginning, very small, has been growing through the years and extending itself until it has now attained the grand proportions which our eyes are permitted to behold.

There is one thing that has struck me—the great modesty, the real modesty, of the people of Greensburg. They have not said very much themselves about their achievements—about the really great work they have done. They have not been like the hen that lays an egg, and then makes a great noise and cackles about it. I think it is due to the pastor and people here, that the fact that this work has been finished so completely, leaving nothing more to be done, should be a little emphasized. The church is beautiful and attractive, and well built; able to remain for a century, and now freed from that bane of so many fine churches, a mortgage. It is a matter of sincere congratulation that the mortgage which has been sitting on this roof has been driven forth; and that, to-day, in these Centennial services, the people here can rejoice in the fact that this large and beautiful edifice is paid for. That has been done, and it was more than done. It is a cause of sincere rejoicing to me that that is the fact; that this large amount of indebtedness has been discharged, and even more than was needed contributed by the people of this place. I wish simply to congratulate the pastor that God has given him strength to go through with all this work. I remember, when I came here to visit, some years ago, the pastor was considerably perplexed. It was pretty difficult to get such a large machine in motion. Some of the brethren in the church had got pretty nearly stalled, I think, in their attempts to get the money to warrant going on with the structure; and Bro. Moorhead, himself, was scratching his head, and in some considerable perplexity about it. I remember of saying to him: "Here; if you want this thing done, you had better do it yourself; I will engage to be responsible for the services next Sunday, and for the services during the week, if you will contract with me to start out on Monday morning and go around the congregation to see what can be done. If you will be faithful to your contract, I will do the best to fulfill my part."

I remember, bright and early Monday morning, Bro. Moorhead was out in his buggy, and he made the rounds, and, before Saturday night, the church building you now see was an assured fact. I wish simply to say this now, for the brethren here have been too modest to say it for themselves. I think there ought to be a little crowing. I think that was a grand effort, and I think we ought to congratulate this people for what they have done. I am exceedingly glad to have been here and shared in these Centennial services.

DR. MOORHEAD—I am glad the last speaker referred to my chirography, as that subject *came near being overlooked*.

## MEMBERS

AT THE

TIME OF THE CENTENNIAL.

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Agnew, James	Black, John A.
Agnew, Mrs. Margaret	Black, Mrs. Mary L.
Allsworth, Sarah	Black, Carrie
Armstrong, James	Boyd, Henry C.
Armstrong, Mrs. Rachel	Boyd, Rose G.
Armstrong, Isabel	Black, Mrs. Sarah
Armstrong, John	Black, Jennie W.
Armstrong, Elizabeth F.	Black, Sallie
Armstrong, Isabel J.	Black, Lizzie M.
Armstrong, Kizzie C.	Blank, Mrs. Kate
Algire, Joseph	Brenizer, Mrs. Nettie R.
Algire, Sarah A.	Bothel, Clara E.
Algire, John P.	Brugh, Mattie
Alcorn, Mrs. Maggie D.	Brady, Mrs. Sarah
Amalong, Jacob S.	Butterfield, Anna
Amalong, Anna B.	Bray, Mary C.
Aubley, Samuel I.	Butterfield, Ella
Anderson, William	Black, Jessie L.
Allshouse, Charles E.	Best, William
Bennett, Mrs. Rebecca	Berlin, Edward H.
Bennett, Anna R.	Brown, Samuel P.
Barclay, George	Brown, Mrs. Maggie A.
Barclay, Mrs. Catharine	Baird, Blanche
Best, Mrs. Anna	Byers, William J.
Best, John W.	Byers, Mrs. Mary E.
Best, Mrs. Emma	Black, J. Audley
Berry, Mrs. Catharine	Butterfield, Grace W.
Brown, Will	Bassett, Sarah W.
Brown, Mrs. Milly	Brown, Hettie N.
Byers, Henry	Brown, James R. L.
Bray, Mrs. Carrie	Brown, Kate Millicent
Butterfield, Mrs. Maria	Brown, Mrs. Anna

Bissell, M. Gertrude  
 Best, Daisy L.  
 Bray, Sadie F.  
 Butterfield, Cora  
 Best, Andrew G.  
 Brown, Milly Eyster  
 Colledge, Mrs. Martha  
 Cline, Mrs. Sarah  
 Cherry, Mrs. Sarah  
 Coulter, Mrs. Emma  
 Coulter, Margaret  
 Clark, Harriet  
 Culbertson, Mrs. Amanda  
 Culbertson, Lavina  
 Cope, Mrs. Sarah A.  
 Clingan, John  
 Clingan, Mrs. Jane  
 Clingan, Maggie J. R.  
 Culbertson, George  
 Culbertson Mrs. Jennie  
 Cochran, Laura C.  
 Cline, James B.  
 Curns, Mrs. Mary E.  
 Curns, Sallie J.  
 Curns, Britta M.  
 Caldwell, Mrs. Anna L.  
 Caldwell, Mrs. Annie  
 Colledge, Mary M.  
 Colledge, Anna C,  
 Campbell, George  
 Coshey, Mrs. Maggie F.  
 Crawford, J. S.  
 Cope, Henry  
 Cline, Sarah Blanche  
 Clingan, Anna M.  
 Cline, Alberta A.  
 Cherry, Mary M.  
 Colledge, George L.  
 Casper, Nicholas  
 Cope, Maggie M.  
 Coulter, Richard, Jr.  
 Colledge, William  
 Drum, Emily  
 Dobson, Samuel  
 Dobson, Mrs. Susan  
 Dalbey, Deborah  
 Dalbey, Clara  
 Doncsater, Mrs. Margaret  
 Davis, Lizzie  
 Dewalt, W. P.

Dewalt, Lucy A.  
 Dewalt, Calvin C.  
 Dewalt, Mrs. Mary L.  
 Doty, Lucian W.  
 Doty, Mrs. Anna M.  
 Davis, Lemon W. H.  
 Davis, Sadie L.  
 Davis, James  
 Davis, Mrs. Louisa M.  
 Davis, Mrs. A. C.  
 Davis, Mrs. Mary  
 Diehl, Mrs. Mariam B.  
 Dom, William T.  
 Dom, Mrs. Jane B.  
 Dixon, Theodocia  
 Dornin, William  
 Diehl, Walter R.  
 Dalbey, Clara E.  
 Dalbey, Frank R.  
 Davis, Sadie A.  
 Ellis, James  
 Ellis, Mrs. Isabella  
 Eicher, Harry  
 Eicher, Mrs. Matilda  
 Eicher, Mrs. Mary D.  
 Evans, Mrs. Margaret B.  
 Eisaman, J. B.  
 Eisaman, Mrs. Mary E.  
 Ellis, Jennie  
 Eicher Mrs. Eleanor M.  
 Eicher, Eleanor L.  
 Fishel, Fannie  
 Fishel, Margaret  
 Fisher, John G.  
 Fisher, Mrs. Sarah  
 Fisher, Frank  
 Fisher, Mrs. M. R.  
 Foster, Samuel S.  
 Foster, Mrs. Ella B.  
 Fishel, Mrs. Rebecca J.  
 Felton, James L.  
 Ferguson, David S.  
 Ferguson, Mrs. Maggie  
 Ferguson, Samuel N.  
 Francis, Blair  
 Francis, Mrs. Jane  
 Fishel, Lillian May  
 Francis, Mary  
 Frazier, Mrs. Sarah  
 Francis, John R.

- Fishel, Dollie D.  
 Fishel, Eugiene J.  
 Gilleland, Mrs. Zelia  
 Guffey, Mrs. Barbara  
 Gwen, John H  
 Gwen, Mrs. Jennie  
 Gourley, Samuel  
 Gourley, Mrs. Eliza  
 Gourley, David C.  
 Gourley, Rebecca  
 Gourley, Maria  
 Gourley, Maggie  
 Gourley, Ida Jane  
 Gaither, Mrs. Lydia  
 Gaither, Paul H.  
 Goodman, John  
 Goodman, Daniel  
 Guffey, Alex. S.  
 Greenawalt, Henry M.  
 Greenawalt, Mrs. Elizabeth M.  
 Guffey, Pauletta H.  
 Gay, Lizzie  
 Guffey, Joseph F.  
 Harman, Mrs. Mary  
 Herron Phœbe  
 Hudson, George  
 Hudson, Mrs. Nancy  
 Houseman. E. Finley  
 Houseman, Mrs. Harriet  
 Harvey, D.  
 Hays, Mrs. Sarah J.  
 Hudson, William  
 Hill, Mrs. Mary C.  
 Hudson, Mrs. Sarah A.  
 Hudson, Mary E.  
 Hays, Albert W.  
 Hays, Mrs. Mary J.  
 Hutchinson, William  
 Hutchinson, Mrs. Sarah  
 Hope, Robert A.  
 Hope, Mrs. Anna T.  
 Hope, Ida  
 Hope, Nannie  
 Hope, Elmer  
 Hayden, John  
 Hayden, Mrs. Jane  
 Hodge, Jennie H.  
 Hodge, Maggie A.  
 Hood, John L.  
 Hood, Mrs. Martha J.  
 Hollingsworth, Mrs. Elizabeth  
 Harvey, J. W.  
 Harvey, Mrs. Sarah M.  
 Hammer, Mrs. Clara B.  
 Houseman, Mrs. Marretta  
 Hudson, Martha Alice  
 Howard, Mrs. Kate D.  
 Hays, William D.  
 Hayes, Bella R.  
 Henderson, Christena May  
 Jack, Priscilla  
 Johnston, Mrs. Sina  
 Johnston, Mrs. Louisa  
 Jamison, Jessie  
 Jamison, Amanda  
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