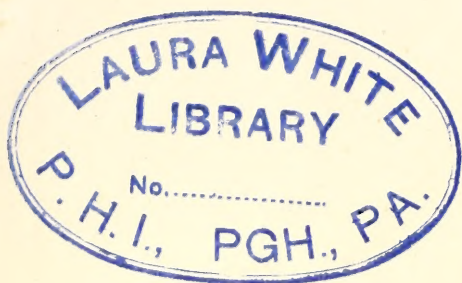


PRESBYTERY

OF

WASHINGTON

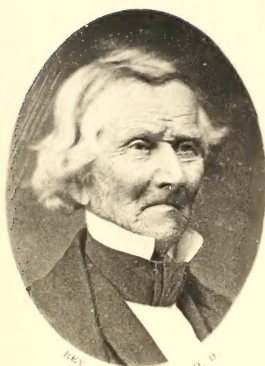




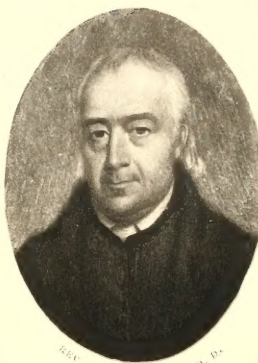
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EARLY MINISTERS.

HISTORY

OF THE

PRESBYTERY OF WASHINGTON,

INCLUDING A BRIEF ACCOUNT OF THE PLANTING OF THE PRESBYTERIAN
CHURCH IN WESTERN PENNSYLVANIA AND PARTS ADJACENT,
WITH SKETCHES OF PIONEER MINISTERS AND
RULING ELDERS; ALSO SKETCHES OF
LATER MINISTERS AND
RULING ELDERS.

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PREFATORY.

A HISTORY of the Presbytery of Washington has long been felt by its members and by many others, to be an urgent want; and more than once, action has been taken in Presbytery, looking to the preparation of such a history, but no individual member of Presbytery could, at any time be found, who felt himself sufficiently at leisure to undertake so onerous a task.

Attention was recalled to the subject recently, by the action of the General Assembly, recommending to Churches and Presbyteries to put on record their respective histories, as one of the ways by which to honor the Centenary of the Assembly's organization.

Acting under this recommendation, Presbytery arranged to hold a special memorial and historical service, and assigned to several of its senior members the preparation of papers relating to the various phases of the Presbytery's history, and also provided for the preparation of concise statistical histories of all its individual churches.

At a meeting held in the church of Upper Buffalo, September 25-26, 1888, this special service was observed:—Presbytery was opened with a sermon from Ecc. iii. 1, by the Moderator, Rev. Joseph S. Pomeroy. Interspersed with the reading of the historical papers which had been prepared, were addresses on cognate themes, by Rev. J. A. Donahy, Rev. W. H. Cooke, D.D., Rev. J. D. Moffat, D.D., who were under appointment to this service, and by Rev. G. W. F. Birch, D.D., of New York City, a son of the Presbytery, who happened to be present. It was the mind of the Presbytery, to have these oral discourses, as well as the written papers, published, and a committee, consisting of Rev. Drs. Brownson, Woods and Hamilton, Rev. J. H. Snowden and J. I. Brownson, Esq., was appointed to carry the same into effect. This original purpose, however, was afterwards modified by reason of an expressed preference on the part of those who had made addresses, to surrender all the space to the publishing of matter that was strictly historical. It was found, moreover, that the papers read were of such a character, and so related, that with certain emendations which the committee were empowered to make, they would constitute a well-connected history of the Presbytery, including the antecedent period during which its churches had belonged to previously existing Presbyteries.

It is in this way that the present volume has come into existence. A growth, rather than a creation.

The task performed by the committee has been a laborious one, involving in addition to the revision of manuscripts, and the conducting of the work through the press, a large amount of correspondence, prelimi-

nary to and accompanying these details and also pertaining to the collecting and preparation of the distinctive class of illustrations which have been introduced. While in this correspondence and other work, all the members of the committee have shared somewhat, it is due to truth to state that upon two of the committee, Drs. Hamilton and Woods, has devolved, through force of circumstances, very much the largest part of this perplexing and exacting labor.

That a work so long projected and so important in itself, has at length been accomplished is certainly a gratifying result, and is owing, not alone to the industry of those who prepared the various constituent parts of the history, but scarcely less to the excellent spirit of co-operation which has actuated the members of Presbytery in general, and not a few, also, of the members of the individual churches.

It is not claimed that this volume is all that could be desired. The plan under which it has come into existence, while conducive to variety of style and matter, and consequent interest, carries with it some disadvantage. It is not favorable to unity of design, and involves tendencies to repetition and conflicting statement.

Much care has been taken to overcome this disadvantage, and, it is hoped, not without success.

The most serious fault likely to occur in a volume constructed as this has been, is inaccuracy of dates. On this point it may be stated, that to a large extent the dates have been taken from original records, and when this could not be done, have been verified as carefully as the circumstances of the case permitted. Still, when it is remembered how numerous are the dates which are given, and from how many sources gathered, and when to this are added the perils of transcription and typography, it will not be thought strange if a numerical error is here and there detected. It is believed; however, that the number of these, if any, will be found fewer than usually happens in works of this kind.

In the way of forestalling criticism on another point, it may as well be admitted that the main thing sought after, has not been a high degree of literary finish, which under the circumstances of the case did not seem practicable. The excellence aimed at has been of another kind, namely, —fullness and accuracy of statistical and biographical information. In other words, it has been the object to furnish:—1st. A repository of facts and dates, which, unless thus gathered and preserved, would soon, to a great extent, be lost. 2d. A hand-book of reference for the use of ministers and other students of history. 3d. A volume of interesting and profitable reading to go into the homes of the people, and keep alive in their hearts, a loving remembrance of those to whom they owe so much. An additional value, it is thought, is imparted to the book, by the likenesses it contains. These the committee have been able to have inserted, only through the kind co-operation of the churches, and of individuals.

With this explanation of the origin and purpose of the volume, it is sent forth in the confident hope that its circulation will prove acceptable to very many, and will tend to endear to Presbyterians the church of their fathers, and what is most of all to be desired, will promote the glory of the church's Divine King and Head.

THE PRESBYTERY OF WASHINGTON.

I.

ANTECEDENT HISTORY.

When the Presbytery of Washington was erected, in 1819, the churches included in it were, with few exceptions, churches which had been established in the latter part of the preceding century, co-eval with the gradual settling of the country, and had belonged in succession to two previously existing presbyteries.

There is thus an antecedent period of well-nigh half a century, without some survey of which the earlier history of the Presbyterian Church on this field would be left out of sight. Such a survey cannot, therefore, be deemed an unsuitable introduction to the story of the church's later growth.

And on the ground, too, of its intrinsic interest and importance as an epoch in history, this antecedent period merits some special consideration. Beyond all question, the planting of the Presbyterian Church in Southwestern Pennsylvania and parts of Virginia adjacent, was a great historic event.

The settlement of the region of country lying at the Western base of the Allegheny Mountains was an entering wedge to the various other forward movements of civilization, which, more or less, closely followed. Among its more immediate results were the rapid increase of immigration to the Kentucky wilderness, the settlement at Marietta by the Massachusetts Colony, under Manasseh Cutler, the ill-starred settlement of the French Col-

onists at Galliopolis, the occupation of the Virginia Reserve on the Scioto by General Massie, the settlement west of the Muskingum on grant made to Ebenezer Zane and the several settlements of New England on Connecticut Reserve. These all were events which had their historic importance, an importance which has been fully recognized—perhaps, in some instances, unduly magnified; but it is quite plain that not one of them would have been practicable, had not prior occupation been made of the region situated on the head-waters of the Ohio. The real pioneers of Western civilization were the men who, at the first, scaled the Allegheny Mountains and settled in South-western Pennsylvania. Hence, we say the planting of the Presbyterian Church in this region was a great historic event, and the period in which it occurred was an historic epoch; for the planting of the church and the settlement of the country were not simply contemporaneous events—they were really identical. They constituted one and the same great social movement. It is true, indeed, as to the few men who, first of all, crossed the mountains—the primitive settlers—the men who fished and hunted for subsistence, and served as guides and army scouts, it cannot be said that they made much religious profession of any kind. They were an exceedingly heterogeneous class, and restive of the restraints of well ordered society. Yet, even among these, could be found here and there, a sturdy God-fearing Presbyterian family. But it was not until later that these Presbyterian families became sufficiently numerous to give character to the population. This was after the Penn proprietaries, in 1769, had opened their land office in Philadelphia for acquiring titles to lands west of the mountains. From this time onward, and notably at the close of the Revolutionary War, and after the obstructions arising from conflict of jurisdiction between Virginia and Pennsylvania had been removed, a constant stream of Presbyterian, as well as other immigrants, flowed into the country. They came, some of them, direct from across the Atlantic, a few from New Jersey and Virginia, much the larger part from Chester, York, Lancaster and Cumberland Counties, in Pennsylvania, Cecil County, in Maryland and New Castle County, in Delaware.

In racial descent, they were predominantly Scotch-Irish, and possessed the well-known traits of that historic people. This means that, taken collectively, they were of fervid temperament, quick intellect and ready speech, yet, at the same time, of reflective habits, wary in judgment, and by no means lacking in self-control. It means also, that they had conspicuous energy and persistence of purpose and of achievement, and were exceedingly firm, even obstinate, in their convictions, whether right or wrong; in a word, that they were excellent types of rugged impetuous strength of character. Perhaps it should be added that they were naturally inclined to take part in public affairs, and were not averse to personal prominence. This much they owed to blood chiefly, though somewhat, also, to ancestral training. In respect of moral and religious character, it cannot, of course, be claimed that they were, without exception, ideal Christians. Many of them, like their descendants, had more of Scotch-Irish vim than of divine grace, and there was much in the adversity of the times to tempt them; but it is to be noted that even when they failed in practical piety, they were apt to remain loyal to gospel truth, and from this cause, not unfrequently trained up a generation to follow them, better than themselves; and furthermore, there were always among them, not a few leading characters, who were eminently godly persons, and whose influence was sufficient to leaven, in a measure, the entire community, and thus give to it, as a whole, a distinctively exemplary character.

Without disparagement, therefore, of what was done by other denominations of Christians, it may safely be said that the bulk of religious influence exerted in the West in that day, was what came from the Presbyterian Church—using the term Presbyterian in its broader sense as inclusive of the Associate, the Associate Reformed and the Reformed Presbyterian bodies, as well as our own. Taking this view it cannot be questioned that this initial planting of the Presbyterian Church west of the mountains was an event of great consequence, viewed merely in its secular or political aspects—consequence to American Society—to the American nation.

But that which it concerns us much more to emphasize, was

its importance to the cause of Christ. It was the first transmontane movement on the part of the Eastern Church, and was thus, in the strictest sense, a new ecclesiastical departure. It was the beginning of the church's occupation of the great valley of the Mississippi. This resulted, necessarily, from the geographical position of the region occupied. It was the natural gateway to the west. It thus became in an ecclesiastical, as in a political sense, the key of empire. From it as a radiating point, the forms and much of the material of ecclesiastical organization spread westward, initiating that great movement which has since extended over the vast domain included between the Appalachian Range and the Pacific Ocean.

When we turn then, as we are now to do, to trace the beginnings of the church's occupation of this field, we may enter on it, with the assurance that we have struck an epoch deserving our careful and interested study.

The period referred to as antedating the organization of Washington Presbytery divides itself into two minor periods—one of twelve years, during which the field was included in the Presbytery of Redstone—and one of twenty-six years, during which it was in the Presbytery of Ohio; and it is a noteworthy fact that, in the case of each of these presbyteries, at its erection, the major part of the churches embraced in it, were churches now belonging to the Presbytery of Washington, and that each presbytery held its first meeting in one of these churches. It is obvious, therefore, that there can be no history of this part of the field which does not consist largely of detailed accounts of the doings of these two pre-existing presbyteries. If in attempting this, some things seemingly irrelevant should be introduced, let it be overlooked, as being almost, if not altogether, unavoidable.

FIRST MINISTERS AND CHURCHES.

¹ Previous to the erection of any presbytery west of the mountains, four Presbyterian ministers had become resident on

¹ Nothing written in the present day could so well describe the conditions of pioneer life in Western Pennsylvania as the following extract, from a letter penned in 1848, by President Carnahan, of Princeton College, whose residence here as a stu-

the field, and had gathered, and were serving churches as follows:

REV. JAMES POWER, who, having first visited the West in 1774, had removed hither with his family in 1776, and after two or three years of evangelistic labor at Dunlap's Creek and vicinity, then Westmoreland (now Fayette County) had, in 1779,

dent in Canonsburg Academy, and previously at a time when all the first ministers were still living, enabled him to speak as almost an eye and ear witness of the things which he relates. Referring to these first ministers he says: "To appreciate their labors and self-denial, it is necessary to keep in view the difficulties and dangers to which, in common with other pioneers, they were exposed. The journey over the mountains, not less than a hundred and twenty-miles, was not what it now is. There were no Macadamized roads, or canals, or railroads. A horse path over rocks, and precipices, and marshes, was the only way of access to what was significantly called 'The Back Woods.' Nor could the direct route through Chambersburg and Bedford be taken with safety.' Parties of Indians hovered around, and murdered many families on their way to the West. On that road there are places whose names (such as 'the Burned Cabins,' 'Bloody Run,' &c.) to this day indicate the barbarous acts of that period. To avoid the tomahawk and scalping-knife, a southern route through Hagerstown, Hancock and Cumberland, in Maryland, was usually taken, thence following Braddocks' road over the mountains. And this road was not suitable to wheel carriages. Many, like Father McMillan, passed through the 'Great Valley' to Staunton, in Virginia, and thence over the mountains to Tygarts Valley. At present a journey to Missouri or Iowa can be performed in less time, and with less than half the labor and danger necessary, at that time, to reach the 'Back Woods.' When the mountains were passed, accommodations, not very attractive, were found. In the whole county of Westmoreland, then covering more than twice the space it now does, there was not, in 1781, a single stone, or brick, or frame-house. All the inhabitants lived in log-cabins, more or less comfortable, according to the means of the occupants.

"The difficulty of obtaining articles necessary in carrying on farming operations was very great. Iron, with which that country now abounds, had to be carried on pack-horses over the mountains; and salt, which now may be purchased for twenty cents, could not, at that time, be had for less than five dollars per bushel. The want of mills to grind their bread was severely felt. In addition to these difficulties, and others, which I omit, the inhabitants were not safe from the incursions of the Indians.

"The accommodations for public worship were also as rare and unsightly as the private dwellings of the people. They did not wait until they were able to erect a stone or brick building, costing from two to ten thousand dollars; nor did they send commissioners to ask aid from their wealthier brethren in the East. They took their axes, cut down trees, and, with their own hands, erected a log building, to protect them from the snow in winter, and from the rain in summer. Except in inclement weather, they worshipped in the open air, under the shade of the native forests,

become pastor of the churches of Mount Pleasant and Se-wickly, Westmoreland County.

REV. JOHN McMILLAN, who, having first visited the West in 1775, and again in 1776, accepted in that year a call from the congregations of Pigeon Creek and Chartiers (now Washington County), and although deterred for two years from more than occasional visits to the field had, in 1778, removed hither with his family and become permanent pastor of the two churches named.

REV. THADDEUS DODD, who, having first visited the West in the winter of 1777-78, came hither with his family in 1779, and

"Posterity will find it difficult to conceive of the rudeness of these primitive churches. They were constructed entirely with the axe. No saw, or plane, or even hammer, to drive a nail, was used, for neither nails or iron in any other shape, were employed. The roof was of clap boards, kept in their places by logs laid upon them; and the doors were also clap boards, fastened by wooden pins to cross bars, projecting sufficiently far, at one side, to form a part of the hinge. The windows were small openings, cut in two adjacent logs, and were glazed with oil paper or linen. The floors, when any they had, were cleft logs, smoothed by the axe. These churches were of different forms. The most simple and common were square or parallelogramic, having only four sides—a single log extending from corner to corner. But when the congregation was large, and timber of sufficient length could not be had to make a four-sided structure of suitable dimensions, the cruciform was adopted, and there were twelve sides and twelve corners. In justice to these old-fashioned Presbyterians, it must be understood that the twelve sides and the twelve corners were not intended to represent the twelve apostles; nor was the cruciform adopted from a religious regard to the rules of ecclesiastical architecture, but to secure strength and convenience. And such buildings were both strong and convenient. The parts mutually supported each other, and one part of the transept was the preacher's stand, and the other part opposite, accommodated a portion of the congregation.

"The people were chiefly the descendants of Scotch-Irish. Their forefathers had fled from Scotland to Ireland, and from Ireland to this country, to escape religious persecution. Educated under Presbyterian influence, and familiar with the doctrines of the Westminster Confession of Faith, they retained, in a good degree, the religious customs of their ancestors. The 'Shorter Catechism' was learned at school, and was recited every Sabbath evening at home, by young and old. The pastor, accompanied by an elder, visited as he was able, the families belonging to his charge, prayed with them and gave them such advice as the case of each required. After he had gone from house to house, in a particular neighborhood, he appointed a general meeting, which all the families in the district were expected to attend. . . . Among these hardy Back Wood people you would find individuals much better instructed in the great truths of the Bible than many at the present day placed in more favorable circumstances."

was settled in what is now Washington County, at Ten Mile—at first one church with two places of worship, subsequently divided into Upper and Lower Ten Mile Churches.

REV. JOSEPH SMITH, who, having first visited the West in April, 1779, was soon after called by the churches of Buffalo and Cross Creek, in what is now Washington County, and having accepted the same, removed hither the following year.

At this time all the churches were within the territorial bounds of the Presbytery of Donegal, and subject to its jurisdiction, though the ministers were variously connected, Power and Smith belonging to Presbytery of New Castle, McMillan to Presbytery of Donegal, and Dodd to Presbytery of New York.

PRESBYTERY OF REDSTONE.

The first Presbytery organized west of the mountains, the Presbytery of Redstone, consisted of the four ministers named and their churches. It was erected by the Synod of New York and Philadelphia in May, 1781, and remained connected with the same until 1788, when, at the division of the one Synod into four, and the organization of the General Assembly, it was attached to the new Synod of Virginia, with which it remained connected until 1802, when, by act of General Assembly, the Synod of Pittsburgh was erected, and it was included therein.

The Presbytery of Redstone held its first meeting at Pigeon Creek September 19–20, 1781. For the first twelve years of its existence it remained undivided. Without aiming here to give precise dates, which are given separately in tabulated form (*vide* Appendix No. 1), the successive steps in the Presbytery's growth may be indicated as follows: Next to the four original members came Rev. James Dunlap, who assumed charge of the churches of Dunlap's Creek and Laurel Hill, in what is now Fayette County. Shortly afterwards Rev. John Clark was received, and became pastor of Bethel and Lebanon (then Washington), now Allegheny County. Next in order of time Rev. James Finley was received. Mr. Finley, as early as 1765, and at several subsequent times, had visited the West, primarily on business, but preaching also, and on one occasion, 1771, had

been appointed by Synod to perform missionary labor here. Now, in 1785, he locates permanently as pastor of Rehoboth and Round Hill, in the Forks of the Youghiogheny. Following Mr. Finley, came Rev. Samuel Barr, who, after a brief pastorate at Pittsburgh and Pitt Township, characterized by mutual dissatisfactions and judicial prosecutions on the part of pastor and people, was, at his request, dismissed to another Presbytery. Rev. Robert Finley was also received, and subsequently dismissed. Before further pursuing this line of statement, it should be remarked that, while each minister had his own special pastorate to care for, it would be a mistake to suppose that his labors were confined within this compass. At every meeting of Presbytery, to quote the humble, and withal, significant phraseology of that day, "supplications for supplies" were presented, and responsive to these the ministers employed themselves, as they were able, in laborious journeyings over the whole field, "strengthening the feeble hands," and "confirming the souls of the disciples." Perhaps from no source can a better idea be gained of the manifold labors of the ministers, and also of the feeble beginnings of the churches, than from these lists of supplies contained in the old records. An examination of them gives us, during this period from '81 to '93, a considerable number of names of local interest, prominent among which are "Ohio Court House," same as "Short Creek," occurring just afterward, now West Liberty; "Wheeling," same as "Forks of Wheeling;" "Jackson's Fork," which was on south fork of Ten Mile, now Green County; "Three Ridges," now "West Alexander;" "Lower Buffalo;" "King's Creek," afterwards, on account of removal of site, changed to Cross Roads; "Mill Creek;" "Town of Washington;" "Heads of Buffalo," now East Buffalo; "Three Springs;" "Big Wheeling," "Holiday's Cove;" "Stone Coal Fork of Buffalo;" "Campbell's Tent;" "Mouth of Buffalo," the site of Charlestown Village, now Wellsburg.

It should also be remarked, at this point, that a cherished purpose of these early ministers was to have raised upon the field fellow-helpers in the work of the ministry, and that in order to this they gave, as opportunity offered, instructions in

the ancient languages, science and theology, and exerted themselves in common for the establishment of classical schools. Accordingly, during the twelve years referred to, twelve persons trained on the field were licensed to preach, seven of whom were ordained and installed within the Presbytery, viz.: Joseph Patterson, at Raccoon, Washington County, and Montours, Allegheny County; John Brice, at Three Ridges, Washington County, and Forks of Wheeling, Ohio County, Va.; James Hughes, at Lower Buffalo, Washington County, and Short Creek, Brook County, Va. The four others were all in Westmoreland County, viz.: John McPherrin, at Unity and Salem; Samuel Porter, at Congruity and Poke Run; George Hill, at Fairfield and Donegal; and William Swan, at Long Run and Sewickly; from which latter Mr. Powers had been released. Meanwhile Mr. Dunlap, having been released from Dunlap's Creek, Rev. Jacob Jennings, who had been received on certificate from the Low Dutch Church, became pastor of Dunlap's Creek and Muddy Creek (now New Providence), Green County, and Rev. Joseph Smith and Rev. Thaddeus Dodd had been removed by death, while of the twelve licentiates, two,—James McGready and Robert Marshall,—had been dismissed to other Presbyteries, and three were still under care. Thus, at the end of these twelve years, the roll stood, Power, McMillan, Dunlap, Clark, Findley, Patterson, Brice, Hughes, McPherrin, Porter, Jennings, Hill and Swan, with David Smith, Thomas Marquis and Boyd Mercer, licentiates.

During this same period of twelve years, the number of churches had increased in even greater proportion. The Presbytery reported to the General Assembly in '93, twenty-four vacant churches, and as an equal number were being served by the thirteen ministers named, the whole number at this date was not less than forty-eight. From Presbytery's record of supplies it also appears that, in addition to these, were not a few nuclei of what are known to have afterwards become fully organized churches, so that here and there, over a large field, extending from Fairfield and Donegal, east, to Forks of Wheeling, west, and from Bethel on Blacklick, north, to Tygart's Valley, south, were already enkindled and blazing, with more or less bright-

ness, some threescore beacon-lights of Gospel Truth as formulated in the Presbyterian Confession.

PRESBYTERY OF OHIO.

After continuing for twelve years sole occupant of the field, the Presbytery of Redstone was at last compelled to accept the necessity for a division of its territory. Accordingly, by Presbytery's request, the Synod of Virginia in 1793 erected a new Presbytery, to be called the Presbytery of Ohio, and to consist of the ministers and churches west of the Monongahela River and of a line extending from the river's mouth north to Presque Isle, the point where the city of Erie now stands. The ministers were John McMillan, John Clark, Joseph Patterson, James Hughes and John Brice. The churches were Pigeon Creek, Chartiers, Ten Mile, Upper Buffalo, Cross Creek, Bethel, Lebanon, Raccoon, Montours, Short Creek, Lower Buffalo, Three Ridges, Forks of Wheeling, Mingo Creek, Horseshoe, Pike Run, Muddy Creek, Mill Creek, King's Creek, Three Springs, with a few others in an inchoate condition. The disproportion in the number of churches and ministers was partly owing to the recent deaths of Rev. Messrs. Smith and Dodd, leaving Buffalo, Cross Creek and Ten Mile vacant. This new Presbytery, it will be observed, had the two qualities of being strictly rural and strictly frontier. All its churches were country churches. The boundary line, as run, left the borough of Pittsburgh in Redstone Presbytery, where, in common with all the churches that grew up on that side of the river, it continued nearly thirty years afterwards. The only towns of importance included were Washington and Wheeling, in neither of which was a church yet formed. Its frontier character appears in that on the west side, it had no boundary, extending indefinitely into what was then called the Indian or Western Territory. How nobly this handful of country churches and ministers performed the great work laid upon them, will appear in the sequel. It augurs well for the future that at their first meeting, held at Upper Buffalo October 22, 1793, the following action was taken: "Presbytery, taking into serious consideration their great need of divine aid in order to a due discharge of the important trust committed to

them, agreed to spend to-morrow in fasting and prayer, and supplicate Almighty God that he would take this infant Presbytery into his special care, that he would preside in all their meetings, and enable them to act faithfully for God, and be zealous for the promotion of Christ's Kingdom in the world, and that he would pour out his Spirit upon the congregations under their care, and raise up and qualify many for the important work of the gospel ministry."

That the Presbytery judged rightly as to the importance of the trust committed to them, appears, in part at least, from the list of places mentioned, from time to time, in the minutes, as asking or receiving supplies. Some, from the long list of these, showing the extent of the field, are the following, viz.: McIntosh (*i. e.*, Beaver), Forks of Beaver, Mt. Pleasant, New Salem, Mahoning, Conaquanessing, Shenango, Slippery Rock, Middlesex, Cool Spring, Sandy Creek, Meadville, Fair Grove, Bull Creek, Pymatuning, Presque Isle, Oil Creek, Colts, The Triangle, La Boeuf, Franklin, etc., all of which will be recognized as north of the river in Pennsylvania. Those westwardly in Virginia and the Indian Territory are the following, viz.: Grave Creek, Charlestown, Indian Short Creek, Richland (*i. e.*, St. Clairsville), Island Creek, Steuben, Captina, Muskingum, Yellow Creek, Youngstown, Long Run. "Vacant settlements on Muskingum, Hocking, Scioto and the Miamis," Detroit, Chillicothe, "Beulah, Orangedale and Clear Creek on the Miami," Middleton (*i. e.*, Athens), Beech Springs, Crab Apple, Forks of Yellow Creek (*i. e.*, Richmond), Gallipolis, New Comerstown, Scotch Settlement, Owl Creek (*i. e.*, Mt. Vernon), Newark, Cadiz, Mesopotamia, Scioto Salt Works, Pickaway Plains, Plainsville, Grand River, Hudson, Canton, Delaware, Round Hill, Big Spring, New Hagerstown, etc.

To the same effect is the fact that not less than twenty meetings of Presbytery, not general indeed, but mostly for the ordination and installation of some pastor, were held here and there over the missionary field, including such points as Cool Spring, Meadville, Neshannock, Hopewell and Fairfield in Pennsylvania, and Crab Apple, Steuben, Waterford, New Lancaster, New Lisbon, Two Ridges and Clinton in Ohio.

OCTOBER 22, 1793, TO MARCH 5, 1802.

Tracing now from its beginning the Presbytery's growth, and omitting as before precise dates tabulated elsewhere, we find that in the first eight and one-half years of its existence, which was the period that elapsed before the first division of its territory was made, Presbytery received from other bodies, 3 ministers, 7 licentiates, licensed 18 candidates and ordained 19 licentiates.

Samuel Donnell was ordained as an evangelist, agreeably to "request from remote parts of Tennessee" and "liberty granted by the General Assembly."

Installations were made on the field as follows: Thomas Marquis, at Cross Creek; Thomas Moore, at Ten Mile; Boyd Mercer, at Pigeon Creek and Pike Run; Samuel Ralston, at Mingo and Horseshoe; William Woods, at Bethel and Lebanon; Thomas E. Hughes, at New Salem and Mt. Pleasant, which was the first north of the Ohio River; George Scott, at Mill Creek and The Flats, *i. e.*, Fairview; Andrew Givin, at Pigeon Creek and Pike Run; John Watson, at Miller's Run; Joseph Anderson, at Richland, Short Creek and Cross Roads, *i. e.*, at St. Clairsville, Mt. Pleasant and Crab Apple,—the first installation by this Presbytery in what is now the State of Ohio: John McClain, at Montours; Elisha McCurdy, at Cross Roads and Three Springs; William Wick, at Hopewell and Neshannock, which latter was exchanged for Youngstown the year following; Samuel Tait, at Upper Salem and Cool Spring; James Snodgrass, at Steubenville and Island Creek; Joseph Stockton, at Meadville and Sugar Creek; Robert Lee, at Amity and Big Spring; James Satterfield, at Moorfield and Upper Neshannock; William Wylie, at Fairfield and Upper and Lower Sandy; Rev. Samuel Donnell was dismissed to Presbytery of Transylvania, Abraham Boyd, licentiate, to Presbytery of Redstone. Rev. John Clark and Smilie Hughes, licentiate, were removed by death.

The time had now come when the erection of a new Presbytery was an obvious necessity, and accordingly in compliance with action taken by the Synod of Virginia, the Presbytery of

Ohio at a meeting held March 5, 1802, dismissed Thomas E. Hughes, William Wick, Samuel Tait, Joseph Stockton, Robert Lee, James Satterfield and William Wylie to constitute the Presbytery of Erie. It was a timely and withal munificent gift of their devoted sons made by this handful of country churches south of the river, for the lifting up of Christ's standard in the newer region northward toward the lakes.

The erection of the Presbytery of Erie, the third on the list, made it possible to have a Synod constituted in the West, and accordingly the necessary action to that end was taken by the General Assembly in 1802, and the Synod of Pittsburgh, the first in the West, held its first meeting September 29, 1802, in Pittsburgh,—the parent Synod of Virginia having but two years previously held its only meeting west of the mountains in the town of Washington.

MARCH 5, 1802, TO OCTOBER 21, 1808.

During the next six and one-half years, which was the period intervening before another division of territory took place, Presbytery received from other bodies 2 ministers, 1 licentiate, licensed 21 candidates, ordained 12 licentiates. Stephen Lindley, Cephas Dodd, Abraham Scott, Jonathan Lesley were ordained as evangelists. Installations were made as follows: John Anderson, at Upper Buffalo; Jacob Lindley, at Waterford, O.; John Rhea, at Crab Apple and Beech Springs, O.; Matthew Brown, at Washington; John Wright, at Hockhocking and Rush Creek, O.; William McMillan, at Two Ridges and Yellow Creek, O.; James Robinson, at Crooked Creek; Clement Valandingham, at New Lisbon and Long Run, O.; Moses Allen, at New Providence and Jefferson; James Scott, at Clinton, Frederick and Ebenezer, O.

Rev. Thomas Moore was dismissed to Presbytery of Redstone. Licentiates William Woods, Robert Patterson, Alexander Cook, Robert Johnston, Nicholas Pittenger, Johnston Eaton, Cyrus Riggs, Reid Bracken, were dismissed to Presbytery of Erie; Samuel Woods, to Presbytery of Washington in Synod of Kentucky. Rev. John Watson was removed by death.

The second division of Presbytery's territory took place by

act of Synod October 7, 1808, and accordingly Presbytery dismissed, October 21, 1808, Stephen Lindley, Jacob Lindley, John Wright, James Robinson and James Scott, to constitute the Presbytery of Lancaster, and also dismissed Clement Valandingham to Presbytery of Hartford, erected by Synod at same time.

OCTOBER 21, 1808, TO OCTOBER 8, 1819.

During the remaining period of eleven years intervening before the Presbyteries of Washington and Steubenville were simultaneously erected, Presbytery received from other bodies 4 ministers, 3 licentiates, licensed 17 candidates, ordained 8 licentiates. Thomas Hoge was ordained as an evangelist. Installations were made as follows: Joseph Stevenson, at Three Ridges and Forks of Wheeling; Andrew McDonald, at White Oak Flats; Thomas Clark, at Crab Apple, O.: Michael Law, at Montours; Andrew Wylie, at Miller's Run; James Hervey, at Wheelingtown and Forks of Wheeling; Alexander Cook, at Bethany; Moses Allen, at Raccoon; Obadiah Jennings, at Steubenville, O.; J. Snodgrass, at Island Creek, O.; Thomas Hunt, at Two Ridges and Richmond, O.

Rev. Jonathan Lesley was dismissed to Presbytery of Hartford; Rev. James Hughes, to Presbytery of Miami; Rev. Thomas Hoge, to Presbytery of Redstone. Licentiates Thomas Hunt, William Johnston, John Reed, James Cunningham, George Vaneman, William Jones, Joseph S. Hughes, James Smith, John Matthews, Ira Condit, Ezekiel Glasgow, James Wright, Andrew Russell, were dismissed to various Presbyteries. Michaiah Fairfield had his license withdrawn; Rev. John McClain was deposed; Rev. John Brice was removed by death.

Summing up, it is found that during the whole period of twenty-six years thus reviewed, Presbytery received from other bodies 9 ministers, 11 licentiates, of whom 7 were from Redstone Presbytery; licensed 56 candidates, ordained 39 licentiates, installed 40 pastors, dismissed 19 ministers, 23 licentiates, struck from the roll 1 minister, 1 licentiate, and lost by death 3 ministers and 1 licentiate.

RULING ELDERS.

No mention has been made thus far of Ruling Elders and the part they took in founding and building up the church in the West. This part of the subject has been kept back until now in order that the whole period, from 1781 to 1819, may, as to this, be viewed connectedly. It is to be regretted that the information we have concerning most of the early elders is so meagre. The Presbyterial and Synodical Records give the names of those who were in attendance at their successive meetings, but fail to designate to what church each elder belonged. The oldest sessional records extant do not supply this lack to any considerable extent. In nearly every case early sessional records, if ever kept, have been lost. Still the field is not all blank, and it is important that all that is certainly authentic, be preserved both as a means of testing traditions and as furnishing clues for additional research. After not a little of painstaking scrutiny, an approximation has been made toward the reconstruction, as it were, of the old sessions on this part of the field, on the basis of attendance at either Presbytery or Synod, the figures attached to each name indicating the date when such person first attended Presbytery or Synod. The result reached is as follows:

Pigeon Creek.—Patrick Scott, 1781; Patrick McCullough, 1783; William McCombs, 1783; Hugh Scott, 1788; William Ferguson, 1800; Hugh Cotton, 1802; John Stevenson, 1804; Joseph Vaughan, 1805; John Hosack, 1807; James Kerr, 1808; John Atkinson, 1814; Aaron Kerr, 1816.

Ten Mile.—Demas Lindsley, 1781; Joseph Coe, 1784; Jacob Cook, 1785; William McFarland, 1785; Stephen Cook, 1785; Daniel Axtell, 1786; Stephen Saunders, 1796; Joseph Lindsley, 1797; Abel McFarland, 1797; John Carmichael, 1798; John Smiley, 1798; Jonas Condit, 1807; Ziba Casterline, 1810; Jacob Hathaway, 1818.

Upper Buffalo.—John Johnston, 1783; William Smiley, 1784; John Cowen, 1789; William McCullough, 1793; Robert Lyle,¹

¹ Robert Lyle represented Cross Creek Church in 1793 and as late as 1815. May have represented Buffalo in 1817 or later.

—; John McWilliams, 1793; James Brice,¹ —; James Dinsmore,² —; John Gilchrist, 1800; David McCombs, 1801; William Hughes, 1802; William Wallace, 1803; John Flack, 1817; John Dinsmore, 1818; James McConaughy, 1818.

Cross Creek.—James Edgar, 1782; George Marquis, 1783; Joseph Patterson, 1785; Joseph Vance, 1789; Thomas Marquis, 1789; Thomas Marshall, 1792; Robert Lyle, 1793; Henry Graham, 1794; William Rea, 1795; Hugh Newell, 1795; Robert McCready, 1796; John Morrison, 1798; Hugh Edgar, 1806; Samuel McKibben, 1807; John Wilkin, 1807; Thomas Smith, 1810; George Miller, 1818; Joseph Smith, 1818; Andrew Far-
rar, 1819.

Three Ridges.—John McPherrin, 1792; Silas Coe, 1793; John Henry, 1794; William Scott, 1800; John Maxwell, 1801; Moses Hull, 1802; George Sutherland, 1802; George Lee, 1803; William Gaston, 1805; Thomas Byers, 1812; James McCamant, 1813.

Forks of Wheeling.—James McConnell, 1791; John Baird, —; John Faris, 1799; Adam Faris, 1802; William Maxwell, 1814; Richard Campbell, 1815.

Short Creek.—William Brown, 1792; John Wayt, 1794; Matthew Anderson, 1796; Nathaniel Coleman, 1797; William McKinley, 1800; William Faris, 1805; Thomas Yates, 1818.

Lower Buffalo.—Arthur Scott, 1818; George Green, 1819.

Mill Creek.—George McCullough, 1793; David Kerr, 1796; Alex. McCullough, 1800; John Thompson, 1801; James Ewing,⁴ John McCullough, 1813; Joseph McCready, 1819.

¹ A James Brice represented Bethel Church in 1785. Either the same or another James Brice represented Upper Buffalo as early as 1793. A James Brice also represented Washington as early as 1806.

² James Dinsmore was present from 1784 to 1814. Represented Bethel Church until about 1795. After that represented Upper Buffalo.

³ John Baird represented Forks of Wheeling in Presbytery of Ohio in 1795. May have previously represented it in Redstone Presbytery probably 1792. There was another John Baird in that Presbytery, Hon. John Baird, of Mt. Pleasant, who was sole representative of Redstone Presbytery in first General Assembly.

⁴ There was a James Ewing present in Redstone as early as 1790. Supposed to be the one who afterwards represented Montours. The James Ewing from Mill Creek was about cotemporary with John Thompson of that church.

The Flats.—John Edie, 1804; John Pittenger, 1816; John McMillan.¹

Cross Roads.—Miles Wilson, 1799; John McMillan, 1800; Philip Jackson, 1800; John Travis, 1801; John Riddle,² James Proudfit, 1803; Samuel Fulton, 1804; John Duncan, 1805; Joseph Jackson, 1808; George Anderson, 1819.

Three Springs.—Wm. Lee, 1800; John Orr, 1803; John Wylie, 1809.

Washington.—Wm. McCombs,³ Joseph Wherry, 1798; Robt. Stockton, 1797; James Brice,⁴ —; Josiah Scott,⁵ —; Thos. Officer, 1806; Robt. Johnston, 1812; Obadiah Jennings, 1813; Thos. Fergus, 1815; Hugh Wylie, 1817; Thos. Stockton, 1818; James Orr, 1818; John Wishart, 1818.

Unity.—Jacob Rickey, 1814; Francis Braddock, 1816.

East Buffalo.—Jos. Donahey, 1819; Archibald Brownlee, 1819.

While the foregoing list is believed to be accurate, as far as it goes, it is confessedly incomplete.

It can doubtless be extended by those better informed, each in his own locality. To further this, additional lists of names taken from the official records are appended. (*Vid.* Appendix No. 1.)

Some of the names in the foregoing list are not found in the Presbyterian records, but only in the records of Synod. Many of them occur but rarely. Both these facts strengthen the belief that there were not a few worthy persons holding this office whose names do not appear on any Presbyterian or Synodical record. John Stevenson, Sr., of Pigeon Creek; David Rannels and Wm. Patterson, of Upper Buffalo; John Goodman Young, of Three Springs; Wm. Sherrard, of Washington; Moses Dinsmon of Unity, are among those thus accredited by tradition or otherwise. No doubt there were many such.

¹ Cross Roads and the Flats each had an elder of this name—possibly the same person.

² The name John Riddle appears as early as 1793. Cross Roads and Raccoon each had an elder of this name, believed to be the same person.

³ A Wm. McCombs represented Pigeon Creek in 1783. Either the same or another person of this name was one of the first elders at Washington, and may have represented the Church any time after 1793.

⁴ See note on Upper Buffalo.

⁵ A Josiah Scott represented Chartiers in 1785. Either the same or another person of this name may have represented Washington after 1793.

The records show some names conspicuous for frequency of attendance. Including both Presbyteries and the Synod, James Edgar has a record of 25 meetings; Wm. Smiley, 25; James Dinsmore, 21; Demas Lindsley, 18; Wm. Lee, 18; Wm. Rea, 16; Patrick McCullough, 13; many others not far short of these figures.

It should here be added that, considering the difficulty of travel, the meetings of the General Assembly were fairly well attended by Elders. The list is as follows: 1794, James Edgar; 1795, Patrick Scott, Wm. Smiley; 1798, Nathaniel Coleman; 1802, Wm. McKinly; 1807, Wm. McKinly, Wm. Rea; 1809, Robt. Laughlin; 1813, Obadiah Jennings; 1817, Wm. Rea; 1819, Wm. Rea.

Taken as a class, the early elders were above the average of their contemporaries in intelligence and influence. Almost forgotten as they now are with the passing away of three or four generations, most of them were, in their day, leaders in public affairs. One has but to glance at the early civil list to be convinced of this. Thus, looking only to that part of the field which lay in Washington County, embracing parts of the two Presbyteries of Washington and Pittsburgh, as now constituted, we find that previous to 1790, when justices of the peace were, to some extent, associated as judges in the county court, the names of James Edgar, Wm. McFarland, Hugh Scott, William Smiley, William Scott, Henry Graham are on the list. Elsewhere as justices are the names of John Stephenson, Patrick McCullough, Alex. Wright, John Riddle, James Proudfit, Wm. Hughes, Wm. Rea, Robt. McCready, John Wilkins, George Craighead, Isaac Leonard, Jonas Condit, Andrew Swearingen, and perhaps others. James Edgar also held the position of a member of the Supreme Executive Council of the State. And under the Constitution of 1790, two other Ruling Elders—James Allison and John McDowell—held the position of Associate Judge. Abel McFarland was a member of the State Senate, and John McDowell, James Edgar, Alex. Wright, John Flanikin, James Brice, Joseph Vance, James Kerr, Aaron Kerr, and, it may be, other elders were members of the House of Representatives, most of them for several terms. Indeed for the first thirty years, to call the roll of the members of Legislature for Washington County is

very much like calling a roll of Scotch-Irish Elders of Presbytery. Further references to the county records show that elders Demas Lindsley, Wm. McComb, James Bradford, Thos. Marquis, Thos. Byers, Thos. Officer, together with many of those already named, held other responsible positions on the civil list. These statements, it will be noted, are limited to elders. Should this limit be passed, so as to take in church members in general, it would be still more apparent that the Presbyterian Church in that day did not fail to contribute largely of her best material to the service of the State.¹

STATISTICS.

It would be interesting to note the progress of the early church by reference to its statistics, if we were able to do so. But this is not possible to any great extent. We here find ourselves in much the position of an investigator in the field of science, who has for his data only here and there a fossil frond, or shell, or disjointed bone. But in the one case, as in the other, even these fragments are not to be undervalued. If there be any exception to this paucity of data in the ecclesiastical field, it is in the one particular of congregational settlements. Here the find is large but not valuable. An ill-shaped specimen marked delinquency is everywhere abundant. It is clearly defined, being notated in *£. s. and d.*

It is remarkably persistent, too. Scarce any indication of decadence appearing until 1802, when Upper Buffalo—perhaps put somewhat upon its mettle by remembering that Francis Herron, four years before, had declined their call, and left them subsisting on that thin diet called supplies—now with another man, not quite so young, but equally good, John Anderson, just installed as pastor—reports salary paid in full. Thenceforward, under this lead, there is gradual accession over the whole field, to this new type of church-life, though not without frequent recurrence to the old. But let us not be unjust here to the memory of perhaps better men than ourselves. Let us not forget that £150, *i. e.* \$730, or even £120 was in

¹ Of the early members of Congress, three, at least,—John Hamilton, Aaron Lyle and Thos. Patterson—were conspicuously active members of the Presbyterian Church.

that day a largesum of money. May it not be that the fault of the dear old fathers was, that in the goodness of their hearts they promised too much. To will was present with them, but how to perform they found not. Let us not sit in judgment, then, for we know not in what straitnesses they were. Above all, let not their example be misapplied by their descendants, to whom God has given so much—oh, so much more wealth!

It is gratifying to find, moreover, that the fathers, in all their straitnesses, were not disobedient to the divine law of giving for the good of others. Thus, as early as 1790, a Minute appears in the records of the old mother Presbytery of Redstone, as follows: "The Presbytery find that the order of Synod for raising contributions for the support of missionaries has been, in part, complied with, and that the sum received is £22. 14s. 3d."

The year following contributions for the same are acknowledged, among which are these: "From Mr. Smith's congregations, £17. 7s. From Mr. Hughes, £4. 6s. 6d. In '92 from Mr. Hughes, £3. In '93 from Pigeon Creek, £4. 3s."

In the same line, under the new Presbytery of Ohio, among the sums reported are these: In 1795, from Mr. Hughes' congregations, £5. 10s.; from Mr. Marquis', £4. 10s. In '96, from Mr. Brice's, £3. 9s. 2½d.; from Mr. Hughes, £7. 6s. 3d.; from Mr. Marquis', £15. 9s. 3d.

A little later contributions were made for Education as well as Missions.

It is worth while, also, to note that in the Minutes of the General Assembly for 1816, acknowledgment is made of contributions for the Seminary at Princeton, as follows: Lower Buffalo, \$12.50; Forks of Wheeling, \$17.50; West Liberty, \$50; Cross Creek \$88; Upper Buffalo, \$48; Pigeon Creek, \$70; Washington, \$130; Wheeling, \$55.

As to numerical strength, the earliest record that has been found gives this fragment: "Ap., 1794, Pigeon Creek, 130 families, 140 communicants; Short Creek, 47 families, 50 communicants; Lower Buffalo, 44 families, 46 communicants.

In 1806 these items appear: West Liberty and Lower Buffalo, 134 communicants, 20 infants baptized; Three Ridges and

Wheeling, no report; Cross Creek, no report; Mill Creek and Flats, 137 communicants, 17 infants baptized; Upper Buffalo, 235 communicants, 35 infants baptized, 2 adults baptized; Pigeon Creek and Pike Run, no report; Cross Roads and Three Springs, 214 communicants, 35 infants baptized, 2 adults baptized; Washington, — communicants, 25 infants baptized, 3 adults baptized; Ten Mile, 192 communicants, 16 infants baptized.

As an exhibit of church growth, and an evidence, also, of increased attention to statistics, we here subjoin the Statistical Report of the Presbytery of Ohio for the spring of 1819, being the last before its dimensions were curtailed by the erection of Washington and Steubenville Presbyteries. With the names of the churches added, it is as follows:

MINISTERS' NAMES.	NAMES OF CHURCHES.	Missionary Fund.	Commissioners' Fund.	Added last year.	Total in Communion.	Infants baptized.	Adults baptized.
John McMillan, D.D.	Chartiers	\$64 70	\$3 50	21	242	24	2
Joseph Patterson . . .	Without pastoral charge . . .						
Thomas Marquis . . .	Cross Creek	48 00	5 00	15	246	27	3
Boyd Mercer	Without pastoral charge . . .						
Samuel Ralston	Mingo Creek and Williamsport	99 00					
William Woods	Bethel and Lebanon	61 31	1 60	20	250	16	2
George Scott	Mill Creek and Flats	52 72	4 50	38	246	48	7
John Anderson	Upper Buffalo	124 15	4 00	11	248	22	
Matthew Brown	Washington	32 00	5 00	13	196		1
Joseph Anderson	Richlands		10 00	17	160	8	
Elisha Macurdy	Cross Roads and Three Springs	211 00	6 25	19	359	22	1
James Snodgrass	Island Creek						
Alexander Cook	Bethany		2 41	25	99	14	1
Cephas Dodd	Without pastoral charge . . .						
John Rea	Beech Springs	10 00	4 00	14	259	44	2
William McMillan	Miller's Run			17	88	16	2
Thomas Hunt, P. E. . . .	Two Ridges and Richmond. .						
Lyman Potter	Without pastoral charge . . .						
Moses Allen	Raccoon			17	180	21	1
Joseph Stevenson	Three Ridges	36 75	4 00	17	137	31	
Andrew McDonald	White Oak Flats & Flaherty's Run	11 00	1 50	8	98		
Thomas B. Clark	Without pastoral charge . . .						
Abraham Scott	Without pastoral charge . . .						
Michael Law	Montour's Run	61 99	2 00	18	227	14	2
Andrew Wylie	Without pastoral charge . . .						
James Hervey	Forks of Wheeling and Wheelingtown	32 00	3 00	7	113	25	1
Thomas Hoge	Stated Supply, East Buffalo. .	5 00		15	39	23	2
Obadiah Jennings	Steubenville	172 75	8 50	23	90	16	2
Total		\$1006 57	\$60 26	312	3117	359	29

Any sketch of the early church, however hurried, would be incomplete without a reference to some particulars showing the spirit of its members and their general build of Christian character.

Here we may mention first of all their

PATRIOTISM AND LOYALTY.

It is related that at a gloomy crisis in the Revolution General Washington, being asked what he would do under certain contingencies, replied: "Should it come to the worst, I will fall back into the mountain region of Pennsylvania, and make my stand among the Scotch-Irish Presbyterians." Whether this be authentic or not, it is certain that the Presbyterian forefathers were strong and sturdy patriots. A great company of them evinced this as officers and soldiers in the Revolution. No one point occurs more frequently in the fragmentary biographical reminiscences we have than this: "He was a soldier of the Revolution, and at the close of the war came west." Cases could be cited where more than one of the same family were thus enlisted. One of the present members of this Presbytery¹ is a descendant, on the maternal side, of one of four brothers who were in the Continental army, and, on the paternal side, his grandfather and a grand-uncle, who afterwards became a Presbyterian minister, fought with the Poes in repelling the incursions of the Indians—(and yet our good brother is a very peaceable man despite it all). No doubt one main reason why so many of them made their homes on the new lands of the West was because they had, by military service, earned liberal grants of land, and in the same way acquired a vigor and force of character fitting them well for pioneer life.

THE WESTERN INSURRECTION.

Nor can it be alleged that this spirit of patriotism and loyalty waned, even in that trying crisis which followed shortly after the Revolution, when the method of raising revenue adopted by the Federal Government excited so much of violent opposition

¹ Rev. J. S. Marquis.

in the western country. For while, no doubt, the ministers and members of the Presbyterian Church shared with others in their judgment of the revenue law as unjust and oppressive, it is yet clear that taken collectively, not excepting even those who seemed to act to a certain extent with the insurgents, they were, as a whole, the steadfast and most efficient friends of law and order and the real conservators of the public peace.

That the ministers, at least, were thoroughly loyal is fully proved by the following action adopted in 1795 by both Presbyteries: "*Resolved*, That if any of those persons who, during the late disturbances, had an active hand in burning property, robbing the mail and destroying official papers of the officers of government, shall apply for distinguishing privileges in our church, they shall not be admitted until they give satisfactory evidence of their repentance. The Presbytery also did, and do hereby, declare their hearty disapprobation of all riotous, illegal and unconstitutional combinations against the government, the laws or offices of government, and do, in the most earnest and importunate manner, recommend and enjoin it upon the people under their care to be subject to all magistrates in lawful authority."

THE WAR OF 1812.

That the spirit of patriotism and loyalty continued still active in later years appears from the following adopted by the Presbytery of Ohio in October, 1813: "Presbytery, taking into serious consideration the apparent gracious interposition of Divine Providence in favor of our northwestern frontiers, on motion, *Resolved*, That it be recommended to each member to offer up special praise and thanksgiving to Almighty God, in their respective congregations on the next Lord's day, for the late signal and very remarkable victories, under the Divine auspices, gained by our northwestern armies, both on the lake and on land, and, humbly acknowledging our sins and unworthiness, to implore the continuation of the divine favor in behalf of our beloved country." If there was any opposition in Presbytery to this action on the ground that it related to secular affairs and would be damaging to the Church's spirituality, the fact does

not appear on the records. The good fathers seem to have thought that they were quite free to acknowledge God's favor in Providence as well as in grace.

RIGID ORTHODOXY.

And yet it could not be charged against them that they honored any standard of faith and practice other than the written word. Their exaltation of the Scriptures was a distinguishing trait. Hence they were sternly orthodox. Whatever weaknesses they may have had, latitudinarianism was not one of them. They were sound in doctrine, and, *par excellence*, were steadfastly so. In this, at least, Scotch blood and Divine grace wrought together. With unswerving tenacity they held fast the form of sound words. Specimen sermons yet extant show clearly what was the style of preaching which prevailed. It was not ornate; it was not moralistic, nor was it "sound and fury signifying nothing." On the other hand it was plain, perspicuous, direct. It was also largely didactic and doctrinal, and on this basis developed into something tremendously searching and practical. That the ministers of that day were sensitively jealous of their good name in this respect appears from several items. Thus December 25, 1800: "Presbytery being informed that it has been reported in some of our vacancies that the Presbyterian body have wholly rejected the Book of Psalms, together with the five books of Moses, we do hereby declare the above a groundless slander, and that we always have considered these books equally sacred with the other books of the Old and New Testaments."

Another instance is in 1808, when Presbytery initiated a correspondence with another ecclesiastical body, continuing for several years, and covering many pages, the ground of which was an alleged statement by a minister of that body to the effect that "some of the Presbyterian ministers were Arminians and Socinians," the objective end of the correspondence being, apparently, to expurgate themselves of this reproach by persuading or compelling the slanderer to confess and repent of his sin.

Nor was the zeal for sound doctrine evinced by the ministers

at all unsavory to the church at large. Catechetical examinations, looking to the indoctrination of the people, were so much a matter of course that in the case of vacant congregations ministers were appointed to catechize with the same formality that they were appointed to preach. Thus,—“October, 1794, Rev. Joseph Patterson appointed to catechize the congregation of Bethel on the first Sabbath of March.” “October, 1795, Rev. James Hughes appointed to catechize at Mill Creek. Rev. Thomas Marquis appointed to catechize at Kings’ Creek.”

An inkling of the proficiency to which the people thus attained in matters of doctrine may be gathered from a record in 1808, where some of the members of a little church in Ohio preferred charges against their pastor for unscriptural teaching on the subject of the Covenants. From the testimony in the case, which is fully recorded, it would appear that some, at least, of those early elders were thoroughly versed in matters of doctrine, having at their tongue’s end the various differentia of the Covenant of Grace and the Covenant of Redemption, and discoursing of them with a fluency that would be quite paralyzing to the young theologians of the present day, not to say anything of some of the doctors of divinity.

PRACTICAL MORALITY.

Coupled with their attachment to sound doctrine was a corresponding regard for practical morality. They, by no means, ignored the ethical side of Christianity. They did not leave themselves open to the reproach which the enemies of truth are ever so forward to hurl against its friends, the reproach of dead orthodoxy. With the church to which they belonged they held that “truth is in order to goodness,” and that “the great touchstone of truth is its tendency to promote holiness.”

One proof of this was their zeal in the

MAINTENANCE OF CHURCH DISCIPLINE.

This they enforced alike in the case of ministers and others. To show how watchful they were for the purity of the ministry it may, without noting repeated cases of judicial process rigidly enforced, be stated that on a certain occasion, when one

of their number received an appointment to the office of Associate Judge, in the County Court, although he pleaded somewhat of physical infirmity as his reason for accepting it, they would not let the matter pass until they had overtured the General Assembly as follows: "May a man hold the office of the gospel ministry and the office of an Associate Judge at the same time? or, Is it expedient for Presbytery to continue a person in the office of the Gospel Ministry in such circumstances?" The extent to which judicial cases in those days occupied the attention of church courts might at first blush, awaken the suspicion that either derelictions were more frequent than now, or else the fathers were rather fond than otherwise of wielding the *potestas diakritike*. But another view, more charitable to them, and less flattering to us, is that the conscience of the church responded to the sense of obligation in respect of discipline more promptly than it does now. That they, the *coetus presbyterorum*, as they claimed to be, did not affect judicial process for its own sake is well illustrated in a certain case in 1794, which it is worth while to recite as a model of judicial discreteness and fidelity. Presbytery having previously appointed a committee to examine witnesses, etc., adopted the committee's report as follows: "The parties, with the advice and consent of the Committee, considering the darkness and obscurity in which this matter has all along been involved, and the impossibility of any judicatory ever being able to bring it to a certain just issue; and knowing that God can, and will, one day bring these hidden things to light, either in time or at the final judgment, do cordially agree to lay aside all heats, animosities, railings and prosecutions in this case, referring the whole to the omniscient and just Judge of the Universe, at the same time promising from henceforth to cultivate peace and harmony, and to do all in their power toward healing the present wounds, and preventing the giving of any others."

In this way reconciliation was effected, and both parties restored to church privileges.

Another way in which care for practical morality was exercised, was in promptly and explicitly testifying against prevailing evils.

One instance of this, already cited, was the matter of resistance to lawful authority.¹

HORSE-RACING.

In the same line, the presbytery, in 1806, testified against horse-racing as a prevailing evil, and enacted that "church members offending in this respect should be subject to censure."

SPIRITUOUS LIQUORS.

In 1813 the following action was taken: "Presbytery viewing with anxious concern the pernicious consequences attending the frequent use of spirituous liquors,

Resolved, That every member inform his people that the Presbytery are of opinion that the use of ardent spirits in harvest, and at public meetings, is highly improper and preju-

¹On the subject of negro slavery, nothing is found in the Presbyterian records. The first presbytery in the West was not organized until the year after gradual abolition was enacted. Public sentiment sustained this measure; and that the Christian conscience was not asleep appears from occasional instances of voluntary manumission. Rev. John Clark, by his will made in 1793, set free a mulatto servant. Judge Edgar, ruling elder at Cross Creek, manumitted, in 1796, a slave girl belonging to him. The instrument of writing effecting this, which is in the "Washington County Records," has a specific historic value. It is as follows: "Know all men by these presents that whereas I, James Edgar, of Smith's Township, Washington County, Pa., being on the 26th day of November, A.D., 1782, in the township and county aforesaid, possessed of a negro girl as a slave, and then of the age of five years, did register the said girl, being of the name of Hannah, on the said day, and so described in the office of the Clerk of the Sessions of the said county according to the Act of Assembly of Pennsylvania for the gradual abolition of slavery, whereby the said Negroe girl, Hannah, remained a slave to the said James Edgar, and whereas I am, under a serious conviction, that involuntary servitude beyond a just compensation for maintenance and education is incompatible with a sense of duty to God and my fellow-creatures; I, the said James Edgar, do hereby release and forever quit claim to the said Hannah, all my right or claim, or all right and claim which any may derive under me to the time or service of the said Hannah after she shall have arrived at the age of twenty-seven years, and do hereby declare that the said negroe woman, Hannah, as soon as she shall arrive at the age of twenty-seven years, shall be, and thereafter remain, entirely free. In witness whereof I have hereto set my hand and seal, this sixth day of January, in the year of our Lord, one thousand seven hundred and ninety-six.

JAMES EDGAR.

"Acknowledged before me 6th January, 1796.

"ALEX. ADDISON.

"Recorded 7th January, 1796. Book I., L. 703."

dicial, both to the bodies and souls of men, and that they recommend to all under their care to desist from the same, at such times, especially." If to any, the tone of this should seem moderate, it should be remembered that it is, by no means, so short of public sentiment in the present day, as it was in advance of it then.

Three years afterward the Synod testified, even more decidedly to the effect that "the habitual use of ardent spirits in families and by laborers, is training up thousands for poverty, disgrace, the prison, the gallows and eternal misery;" and "that ardent spirits ought never to be used except as a medicine." (See also action in 1817 and subsequently.)

The same body recorded its testimony against other breaches of public morality.

SABBATH DESECRATION.

In 1810 Synod appointed a committee "to draft a petition to Congress, praying them to revise and alter the law respecting Post-office establishments, so that the Sabbath day may not be violated by the mail being carried, and Postmasters opening their offices on that sacred day." This was followed up by a series of corresponding measures in this direction continued for several years.

NON-CHRISTIAN AMUSEMENTS.

In 1817 Synod testified against "the conduct of church members given to attendance upon balls, dances, routs, theatrical exhibitions and other places of fashionable amusement." And addressing the conscience of such added: "We warn you with earnestness and affection, to conform to your holy callings; come out from the fashions which defile with sin and seduce from God. We pray that none of our dear flocks may be found when the Lord cometh, among the enemies of our Saviour; frustrating by their opinions and practices, the labors of his ministers, weakening their hands and promoting the cause of the god of this world, instead of coming forth to the help of the Lord against the mighty."

But let us turn to note, now, some things most directly relating to the furtherance of the Redeemer's kingdom.

ZEAL FOR EDUCATION.

One of these, which has already been hinted at, was their zeal for education. On the part of the ministers, this is only what was to be expected from their own attainments. They were, in this respect, not ordinary men. They did not belong to that type of the pioneer minister, most frequently conceived in the popular mind—the man of rude and unlettered character, contemning colleges and advanced scholarship. Those who came from the East were all well educated men, nearly all of them graduates of Princeton College. Those trained on the field were, as far as opportunity made it possible, trained according to the same high standard. With rare exceptions, they were men of fairly good classical and theological attainments, and comparatively cultivated tastes. This is fully established by what they have left behind them in the way of diary, autobiography, sermons, controversial tracts, books, letters and other writings. And, as all their learning was sanctified by deep spiritual experience, and wielded with apostolic fervor and zeal, it is not to be wondered at that both as educators and as Evangelists, they exerted, through the power of the Holy Ghost, an efficient agency in moulding society.

“From the outset,” attests an early writer, “they established little grammar schools at their own houses, or in their immediate neighborhoods.” It was not long until these developed into academies at Washington and at Canonsburg, both mainly under the control of the ministers and elders of the Presbyterian Church—the latter, moreover, under the special sanction and aid of the Synod of Virginia and the Presbytery of Redstone. The ecclesiastical records of that day abound with proofs of the deep interest felt on the subject of education. The Presbytery of Ohio, at its first meeting, voted to “co-operate with the Presbytery of Redstone in carrying out the purpose of Synod,” and members were enjoined to “use their best endeavors to obtain contributions, etc.” Subsequently, for several years, action is taken repeatedly on the same subject, and progress is reported. Record is made also of the presbytery meeting from

year to year, to examine the students, and of commissioners from the Presbytery of Redstone being present to assist in the same—the names of David Smith, John McPherin, James Dunlop, James Power and Samuel Porter occurring in this connection.

Nor was this watchful interest confined to this one department of education. That it reached to that which was still higher appears not alone from the fact that several of the early ministers were competent and painstaking teachers of theology, but also from the further fact that the Presbytery as early as 1810 took action in favor of the establishment of permanent theological schools, pursuant to overture from General Assembly. And that, on the other hand, this care reached down to primary grades of schools appears from the following adopted October 29, 1794: "Presbytery taking into serious consideration the importance of the education of children, and the danger of contracting early habits of vice and immorality, think it their duty to recommend it to their several congregations to be particularly careful not to employ masters, of immoral conduct or unsound principles, but to discourage such; and do their utmost in their different neighborhoods, to encourage masters of good morals and orthodox principles in matters of religion." Possibly it might not be amiss to have this minute re-enacted in our own day. However this may be, there can be no question that the zeal of that generation in seeking to secure to themselves and their posterity ample opportunities for intellectual training and culture under safe religious control, furnishes an example to the present generation that should be in the highest degree stimulating. To establish institutions of learning in that day, was a great undertaking. It required of ministers and people alike, both great effort and great self-denial. Foundation stones had to be laid and walls reared from scanty resources laboriously earned. It is to the honor of the fathers that they were not wanting to the exigencies of the occasion. They did what they could. If they could not give pounds, they gave shillings and pence. If they could not do better, they gave their few bushels of rye or wheat, or their few yards of linen. This is not pictorial representation. It is historic truth. Among the frag-

ments of the olden time which have escaped destruction, is a choice one found among the papers of Rev. Joseph Patterson, being a list of subscriptions taken by him in his congregation in 1794, for the building of the academy at Canonsburg. No doubt a fair specimen of what was done generally by the pastors and churches at that day. How queer it reads.

James Ewing	5 bushels of wheat at 2 shillings
William Flanagan	1 bushel
Robert Moore	2 bushels
John Logan	2 bushels
James Laird,	4 bushels
Samuel Riddle (in money)	7s. 6d.
John McMillan, cash.	\$1.00
Joseph Patterson, cash	\$6.00
Mrs. Valandingham	6 yards of linen
Mrs. Elenor Thompson	3 yards of linen
John Kelso	4 bushels of wheat
John Thompson	4 bushels of wheat
James McBride	3 bushels of rye
Hugh McCoy	4 bushels of rye
Alex. McCandless	2 bushels of wheat
John Cardike (a pious negro)	2 bushels of wheat
George Valandingham, cash	7s. 6d.
Mrs. Nesbit	3 yards of linen
Widow Riddle	3 yards of linen
Her daughter Mary	3 yards of linen

Is any one tempted to smile at this recital? Let him do it, but let his smile be followed also by a reverent spirit of thankfulness that God put it into the hearts of these dear old people, to thus help as they could to do foundation work for the great future.

It is due also to the memory of that generation to note that somewhat later this same cause was honored on a larger scale, particularly by some testamentary gifts. In Smith's "History of Jefferson College" incidental allusion is made in various places to bequests by John McDowell, Esq., Rev. Mr. Clark, John Baird, Esq., Ezekiel Hannah, of Indiana County, Pa.; Mrs. Margaret Clark and John McPherrin. Concerning some of these persons and the amounts given no information has been procured. It is known that John Baird, Esq., was an elder in Mt. Pleasant Church, Redstone Presbytery, as early as 1790.

A prominent man, and the only representative for Western Pennsylvania in the First General Assembly, Hon. John McDowell was one of the first elders at Chartiers, who died in 1809, leaving a small bequest to the college. An investigation of official records has brought to light the following facts worthy to be preserved: Rev. John Clark, who was first pastor of Bethel and Lebanon, by his will probated in Allegheny County, 1797, and Margaret Clark, his widow, by her will probated as above, in 1807, made bequests, from which was realized the sum of \$4685, part of it in trust for the education of candidates for the ministry and the balance in fee simple to the college. John McPherrin, who was a first elder at Three Ridges, by his will, probated in Washington County 1815, made bequest, pursuant to which his executor, Thomas Byers, afterward paid to the treasurer of the college \$2033.25, the interest to be applied in aid of candidates, together with accrued interest \$125.

MISSIONARY ZEAL.

Another thing which greatly distinguished the fathers was their missionary zeal. No impulse feebler than this could have prompted the pioneer ministers to venture across the mountains into the wilderness; and they seem to have imparted a similar zeal to all who rallied to their aid. We have seen how this zeal was exhibited in the supply of vacant churches and in ministering to neighborhoods destitute of religious ordinances. Also how the new fields that were opened up by the westward movement of population were successively occupied. We have had a partial view also of what was done in the way of contributions to the Missionary Fund. The records of Ohio Presbytery show repeated efforts to enlist the interest of the church in general, followed in 1800 by a recommendation that "the several congregations or sessions of said congregations form themselves into Missionary Societies; or adopt and mature such other measures as may appear most effectual for raising a fund for the purpose of spreading the gospel—instructing the heathen and the black people—and that each congregation make report," etc. In one instance it is ordered that subscriptions be made payable in "money, wheat or linen." In 1801 Rev. Messrs. Marquis,

J. Hughes, T. E. Hughes, McCurdy, Brice, McMillan and Patterson each made a missionary tour north or west of the Ohio. The worthy record thus begun was not dishonored in the years following. In 1802 the Synod of Pittsburgh was erected. Standing alone, west of the Alleghenies, first born of many sisters, an infant in age, a giant in moral strength, it signalized its first meeting by enacting a series of resolutions, of which the *first* was in these significant and far-reaching words. "*Resolved*, That the Synod of Pittsburgh shall be styled the Western Missionary Society"—Synod thus transmuting, and at the same time grandly conserving itself. The *second* set forth the two-fold object of this action as being to propagate the gospel among "the inhabitants of the new settlements" and to evangelize "the Indian tribes"—the Synod thus foreshadowing the two grand lines of all missionary effort—the home and the foreign. The *third* and succeeding resolutions created a Board of Trust, to carry out the object proposed. How well this 5th of October, 1802, deserves to be accounted a historic day in the annals of the Presbyterian Church, would be more apparent if the history of subsequent events were to be traced. It would in this way be seen that the action of Synod was no unimportant factor in leading the General Assembly to concentrate its scattered energies by erecting, in 1816, its Board of Home Missions, through which channel the Synod thenceforth worked with undiminished zeal. It would also be seen, that the Western Missionary Society, which was the name and shape into which the Synod's child ultimately grew, after this curtailment of its functions, was the direct and acknowledged parent of our present honored Board of Foreign Missions. But this carries beyond the period under review. All that needs now to be emphasized is the fact, that away back here at the very beginning of the century, warm and vital in the heart of the young church, and practically developed were these two great germinal principles—the idea of Home Missions and the idea of Foreign Missions, and correlate to these the further idea that the work on both these lines is the work most directly and immediately, not of temporary agencies or organisms, but of the church itself as such.

To further the movement thus set afoot, Synod at the same meeting voted to establish a monthly missionary magazine for general circulation, appointing twelve of its members as editors in general, with three of their number as managing elders. To the same end it was ordered that a missionary meeting be preached at each meeting of Synod. A member of Synod, furthermore, was appointed to act as secretary of the society to conduct its correspondence, etc. From this time mission work was prosecuted with not less of zeal and with more of system and efficiency. The records of the three Presbyteries and of the Synod, and of the General Assembly also, are largely a record of mission work. Scarcely a minister or licentiate was then on the Presbyterial rolls, the most aged only excepted, who was not appointed to labor for a period of from one to four months in the new settlements, or among the Indian tribes—the Wyandotts, Senecas, Ottawas and others. Many were thus appointed annually for several successive years.

That the ministers and churches on those parts of the field now included in Washington Presbytery did their full share in this work is abundantly apparent. No names appear more conspicuously as active missionaries in the western territories than the names of James Hughes, Elisha Macurdy and George Scott. The names of Thomas Marquis and James Edgar, elders of Cross Creek, are in the first Board of Trust and William McKinley, elder of Short Creek, is its treasurer. Rev. Messrs. Thomas Moore, John Anderson, James Hughes and George Scott are editors—the two former managing editors of the monthly, to which is given the name *Western Missionary Magazine*. It is published at Washington, Pa., and the first number was issued February, 1803. Rev. James Hughes acted for many years as corresponding secretary of the society. And as early as 1806, for some reason not stated, possibly the necessity for closer inter-communication, the Board of Trust became centralized on this part of the field, the election for members resulting in the choice of James Hughes, Thomas Marquis, John Anderson and Elisha Macurdy, ministers, and William Rhea, William Lee and John Duncan, elders. And thus with slight changes, the Board remained constituted of ministers and elders

on this part of the field, for nearly a decade of years until God raised up such younger men, north of the river, as Francis Herron and Elisha P. Swift to take their places. Facts of this kind are not unworthy to be stated, as showing the abundant reason which the older churches of Presbytery have to revere the memory of their former pastors. It should be an inspiration to present duty in behalf of missions, to merely recite such names as those of James Hughes, Thomas Marquis, John Anderson, Elisha McCurdy, George Scott, Joseph Stevenson and others of kindred spirit.

REVIVALS.

If the question were asked, what is the explanation of that ardent zeal which animated the fathers in behalf of missions and also of education, but one answer could be given. Most plainly it was the direct result of that special and glorious ministration of God's Spirit which characterized the times in which they lived. The story of those wonderful revivals, which is by far the most important and interesting chapter of the early history, cannot now be given. It is too vast and many-sided. Fortunately there is little or no need for this. If there is any one feature of early history with which the popular mind is familiar it is this. The knowledge of it has been derived from ample and authentic sources. In a volume published in 1802, entitled "Surprising Accounts of Revivals of Religion in the United States," etc., may be found a letter which had been addressed in 1799 to a friend in Philadelphia, by a gentleman residing in Washington County, giving a full account up to that day. In the *Western Missionary Magazine* for 1803 is a fuller and later account, prepared and published by order of the Presbytery of Ohio. From these and other original sources full histories are given in Elliott's "Life of Macurdy" and in Smith's "Old Redstone." More recently in the "Centenary Memorial" is a chapter by Rev. A. Williams, D.D., on the "Religious History of the Western Church." And still later is a tractate on "The Great Revival of 1800," written by Rev. W. Speer, D.D., and published by the Presbyterian Board. Nor is it by the written page alone that this knowledge has come down to us, but on

the wings of tradition as well. One generation has declared to another God's mighty acts. We have heard with our ears, our fathers have told us this wonderful story of the Lord's doings in the days of old. Little need, indeed, would there be to rehearse it here among the ministers laboring on this very field, among the members of these century-old churches,—the places where these scenes transpired. Your own thoughts would outstrip the speaker's words, would anticipate each detail. They would carry you back swiftly to these historic scenes, these memorable events. You would think of the first prayer-meetings in Vance's Fort and the beginnings of revival almost co-incident with church organization, not at Cross Creek and Buffalo alone, but at Pigeon Creek, and Chartiers, and Ten Mile, and Bethel,—wherever indeed churches had been established. And then later, of the more abundant outpourings, not passing by these indeed, but taking in also the newer churches of Three Ridges and Forks of Wheeling and Short Creek and Lower Buffalo; and then your thoughts would hurry on to the still greater work, a decade later, when not at these places only, but at Three Springs, and Cross Roads, and Mill Creek, and The Flats, and Raccoon, and Montours, and east of the river in the old mother Presbytery; and at the one only place north of the Ohio where a church existed—in a word, all over the field God so marvellously displayed his power and grace. And you would think of the remarkable incidents and accompaniments of these events, you would think of McCurdy's famous "War Sermon" and Thomas Hunt's singing, and the wrestling prayers of the fathers and mothers in Israel, Philip Jackson and Robert McCready and a great many more, and the intense earnestness of the preaching, the vast concourses of people, the overwhelming convictions and deep distress of awakened sinners, the extraordinary play of sympathetic emotion evincing itself so often in that strange phenomenon, the falling exercise; and yet with all that was human and weak, God's converting grace so illustriously displayed, and such joy and blessedness begotten in new-born souls, and so many consecrated lives laid on Christ's altar, and the kingdom of God's dear Son so manifestly promoted. Ah, yes, brethren, it was a glorious way that God had of ringing out

the old century and ringing in the new, and now standing here to-day on ground hallowed by such memories, how can we escape from them? Do we not seem to feel in our souls the very touch of that long vanished past? See again those vast concourses of people—breathe again the atmosphere of those sweetly solemn sacramental Sabbaths, hear again the thrilling tones of those devoted servants of God who then guided men's feet in the way of salvation. Yes, brethren, that long vanished past comes back to us again to-day. We must needs greet its presence with reverential regard. We may not even seem to forget its voice, so eloquent of God's love and grace. Its memories are a precious heritage. Let us not thrust it from us. Let us be faithful in conserving it as a gift bestowed by God.

In closing permit me to add a word of tribute to the religious character and experience of these early Christians,—not so much of the ministers, for their record is not obscure, but of the ruling elders who held up their hands, and of the general Christian community. On this point there is sometimes evinced a certain amount of doubt and incredulity in the present day. So that such word of tribute will not be amiss.

What I wish to say, however, is not in the form of elaborate testimony, but is simply a reference to a very remarkable historical paper, which, like a floating fragment on the bosom of a stormy sea, has come down to us, preserved from the general wreckage.

This paper, very well known to a few, but never heard of by the many, is in the shape of "A Religious Agreement," entered into in 1782, and its special historical value consists in the fact that it did not originate with any of the very few ministers then in the West, but was conceived in the mind and indited in the handwriting of a ruling elder, Hon. James Edgar, of Cross Creek, and was numerously signed by the members of that and the neighboring churches. Let us look at this remarkable paper. What a voice it is, coming down to us from the wilderness of a hundred years ago! "We, and each of us, whose names are underwritten, being chiefly the inhabitants of the western frontiers of Washington County, considering the many abounding evils in our own hearts and lives, as also the open

and secret violation of the holy law of God, which dishonors His name, and defiles and ruins our country¹ (Here follows a long enumeration of prevailing iniquities), "which," concludes the paper, "we desire to acknowledge with shame and sorrow of heart before God, solemnly promise to engage against, both in ourselves and others, as Providence shall give us opportunity and prudence direct."

Then, several years afterward, a supplementary clause is added, giving us this second voice :

"We desire to acknowledge the goodness of God, who hath continued his precious gospel with us in purity, and especially for his late gracious outpourings of divine influence on many parts of the land, and especially here, where we were so much in carnal security and worldly-mindedness, floating along with the flood of vanity. And we desire to lament our barrenness and leanness under these gracious favors, and we do now, in the strength of God, relying on his grace, resolve that we will seek the Lord for help, . . . and that we will be careful and watchful to perform the duties required by Christian rules in the families we belong to, as we stand related, severally, as parents and children, husbands and wives, masters or mistresses and servants."

To these papers are attached in all, of men and women, one hundred and fourteen names,²—names which, almost without

¹ "Such as ignorance, unbelief, hardness of heart, contempt of God and his ordinances, law and gospel (in particular in setting our hearts upon the creature, in one line or another, more than upon God), breach of His Sabbaths, disobedience to parents, backbitings, entertaining bad thoughts, and receiving groundless evil reports of others, unfaithfulness to God for His mercies, profaning His name, uncleanness, lascivious songs, filthy discourse, promiscuous dancing, drunkenness, defraud, deceit, over-reaching in bargains, gaming, horse-racing, cock-fighting, shooting for prizes, lying, covetousness, discontent, fretting against the dispensations of God's providence, unfaithfulness for God (in suffering sin to remain on our neighbor unreprieved), denying God in the neglect of family and secret worship, catechising and instruction of our children and servants or slaves, vexatious wranglings and law-suits, together with innumerable evils, provoking God to send down heavy judgments on our land and to withdraw His gracious presence, and unfit our souls for enjoying any solid happiness."

² Signed February, 1782.—Robert McCreedy, William Vance, John Stone, James Edgar, William McCandless, Robert Dunbar, John Robinson, John Donahey, Matthew Hilles, Benjamin Bearkus, John McMillen, Samuel Hindman, George McCul-

exception, show Scotch-Irish lineage,—and which, down to the present day, are proudly borne by a great number of worthy descendants in the several churches to which the original signers belonged, and by a still greater number,—even a multitudinous host,—dispersed in multiplying generations throughout the great West. How much more convincing than any mere generalities of laudation is this simple record of the former day!

Standing on the basis of all the evidence adduced respecting the real character of the early fathers, we may confidently affirm that, however the fact may have sometimes failed of recognition, and little, comparatively, as it has been emphasised, it is yet none the less a fact of indisputable certainty, and a fact which will some day stand in its proper light upon the page of history, that the settlement of West Pennsylvania and parts adjacent, by the Scotch-Irish Presbyterians, was one of the really greatest events that ever occurred in the history of American Christianity, and of the American nation. All honor, under God, to these worthy sires. They were of the excellent of the earth, God's sifted grain. They were mighty men, valiant for the truth, and for the glory of God. If their blood courses in our

lough, John Ekin, Moses Wallace, David Thompson, Henry McBride, John Dodds, John Strain, James Barr, Thomas Hanna, James Dobbin, Thomas Strain, Samuel Jeffery, Alex. McCandless, Samuel Leeper, James Matthews, William Smith, Thomas Bay, Ebenezer Smith, John Cowen, Thomas Barton, Hugh Sherer, Hugh Newel, Arthur Campbell, John Stephenson, Samuel Johnston, James Loop, John Hustein, William Thompson, William Reno, William Rannells, Henry Graham, William Hughes, William Campbell, Patrick McCormick, John Singer, Joseph Patterson, Daniel C. McCoy, David Kerr, John Morrison, John Stone, William Park, William Smiley, George Marquiss, William Wallace, Samuel Reed, James Marshall, Elias Newkirk, John Cooper, William McCullough, Alex. Wright, James Jackson, Agness Jackson, Mary Cowen, Sr., Mary Cowen, Jr., Martha Dunbar, Prudence Matthews, Elizabeth E. Hughes, Janet McCandless, Anne Vance, David Rannells, Elizabeth McCullough, Ruth Rannells, Anne Park, Mary Johnston, Martha Edgar, Mary Graham, John Hughes, Gabriel Walker, Alex. Kidd, Jean Patterson.—86.

Signed 1786.—Angus Sunderland, Jane Sunderland, Thomas Bay, Elizabeth Bay, Mary Patterson, Sarah Vance, Jean Marquis, Martha Rannells, Robert Morgan, Margaret Marshall, Susannah Patterson, Robert Marshall, Elizabeth Thompson, Tabitha Kirk, Sarah Marquis, Susannah Parke.—16.

Signed May 31, 1787.—Thomas Hays, Joseph Colville Vance, William Huston, John M. Cloan, Joseph Wiley, Catharine Edgar, Catharine Phillis, John Sanders, Andrew Ferguson, Elizabeth McMillen, Mary Edgar, Sr., Hannah Huston.—12.

veins we may well be proud of it. We may not forget what chosen vessels they were, providentially fitted to accomplish God's purpose. We may not forget their unbending religious faith, and actual fidelity in Christian service. We may not forget the circumstances of hardship and peril and isolation and poverty of earthly comforts and all the conditions of many-sided trial in which they were placed, while being made the instruments in God's hands—ministers and people together—of sowing those seeds of gospel truth and love, the fruits of which, in all their plenitude and worth, in all their comfort and joy and blessedness we now possess, undeserving though we be of such a heritage. Honor to their memory! Let their names be in everlasting remembrance!



REV. JOSEPH S. POMEROY.



REV. SMITH F. GRIER.



REV. WILLIAM H. LESTER, D.D.



REV. JAMES I. BROWNSON, D.D.



REV. HENRY WOODS, D.D.



REV. THOMAS R. ALEXANDER.



REV. WILLIAM F. HAMILTON, D.D.



REV. DAVID A. CUNNINGHAM, D.D.

PRESENT MEMBERS, 1.

II.

HISTORY OF ORGANIZATION AND PROCEEDINGS OF PRESBYTERY, 1819-88.

ORGANIZATION.

The Presbytery of Washington was formed by an act of the Synod of Pittsburgh passed at the meeting held in Washington in October, 1819. An overture had been sent up by the Presbytery of Ohio asking for a division of that body and the erection of a new Presbytery out of a part of its territory. The request was referred to a committee, by whom a report was brought in containing the following recommendation: "That so much of said Presbytery as lies between the river Ohio and the road leading from Georgetown to Washington, thence to Waynesburgh, and thence south to the boundary of the Synod, including the Rev. Messrs. Thomas Marquis, George M. Scott, Elisha Macurdy, John Anderson, Cephas Dodd, Joseph Stevenson, Andrew Wylie, James Hervey and Thomas Hoge, with their respective charges, be formed into a separate Presbytery, to be known by the name of the Presbytery of Washington." In accordance with the direction of Synod, the Presbytery of Washington met at Three Ridges (now West Alexander), October 19th, 1819, and was opened with a sermon by the Rev. Thomas Marquis from Romans 1: 16. The nine ministers named above were present, with ruling elders from four of the pastoral charges belonging to the new organization. They were John Henry, from Cross Creek; John Flack, from Upper Buffalo; Joseph Donahey, from East Buffalo, and John Maxwell, from Three Ridges. Representatives appeared from three vacant congregations, who were admitted as members, viz.: William Brown, from Short Creek (now West Liberty); David Gray, from Unity, and Ziba Casterline, from Upper Ten Mile.

It was provided that the borough and congregation of Washington should be considered as belonging to the Presbytery of Ohio, and the college of Washington to the new Presbytery. The territory embraced within the limits assigned to the Presbytery covered more than six thousand square miles. There were nineteen congregations within its bounds, though several of them were not completely organized according to Presbyterian order. As reported to the General Assembly of 1820, they were,—Cross Creek, Mill Creek, Flats, Cross Roads, Three Springs, Upper Buffalo, Lower Buffalo, Upper Ten Mile, Lower Ten Mile, Three Ridges, Short Creek, Forks of Wheeling, Wheeling, East Buffalo, Wolf Run, Unity, Wellsburgh, Waynesburgh and Crab Apple. The church of Crab Apple was within the boundaries of the Presbytery of Steubenville, and no reason has been discovered why it was regarded for a time as under the jurisdiction of this Presbytery. Wheeling, Wellsburgh, Waynesburgh and Claysville were points at which services were held with more or less regularity up to this date. Churches were formally organized at these places subsequently.

The first statistical report of the churches was made to the Presbytery in session at Upper Buffalo in April, 1821. The whole number of communicants, as then given, was 1,659; the number added on examination was 115. The amount contributed to missionary objects was \$560.83. Allowing for the non-reporting churches, it is safe to conclude that the membership of the churches under the care of the Presbytery at its organization was 1700.

By the action of the higher courts, the boundaries of the Presbytery have been changed several times. The Synod of Pittsburgh, in October, 1824, set over to the Presbytery of Washington Rev. Obadiah Jennings and the church of Washington, of which he was pastor. In like manner the churches of Pigeon Creek and Mt. Nebo were transferred, December 20, 1831, from the Presbytery of Ohio to the care of this Presbytery. The General Assembly of 1863 ordered that the southern boundary of the Presbytery should be changed so as to run directly with the southern line of Pennsylvania extended to the Ohio River. The effect was to throw the churches of Sisters-

ville, Hughes River, Pennsboro' and Bethel into the Presbytery of West Virginia. In 1868 the church of Bethlehem was transferred to the jurisdiction of this Presbytery from that of Ohio, and so remained until 1883, when it was set over to the Presbytery of Allegheny in order to secure the pastoral services of a member of that body in connection with one of their churches. By the terms of the agreement it came again under the care of this Presbytery, when the pastoral relation was dissolved April 12, 1887. After the reunion of the Old and New School branches of the Presbyterian Church, happily consummated in 1869, a reconstruction of Synods and Presbyteries became necessary. The action of the Synod of Pittsburgh touching this Presbytery, by which the order of the General Assembly of 1870 was carried into effect, was as follows: "The Presbytery of Washington shall consist of all the churches and ministers within the territory bounded by a line beginning on the Ohio River at the mouth of Raccoon Creek, running along the east fork of said creek to Hickory, thence by the road from Georgetown to Washington, including South Strabane and Somerset Townships in Washington County, thence by the National Road to Beallsville, thence by the south line of the Presbytery of Redstone to the State line, thence by the State line and Mason's and Dixon's line extended to the Ohio River, and thence by said river to the place of beginning."

The synodical relations of the Washington Presbytery have been changed three times. From its origin until the formation of the Synod of Wheeling by the General Assembly of 1841, it was a part of the Synod of Pittsburgh. During the twenty-nine years that the Synod of Wheeling was in existence this Presbytery was under its jurisdiction. From 1870 to 1882 it was again within the bounds of the Synod of Pittsburgh. The General Assembly of 1882 reconstructed the Synods on the principle of making them conform to State lines, and by this arrangement our territory was included in the Synod of Pennsylvania.

At its first meeting, October 19, 1819, Rev. Thomas Hoge was elected stated clerk, and held the office until he severed his connection with the Presbytery, October 5, 1825. He was succeeded by Rev. Andrew Wylie, President of Washington

College. His resignation was accepted October 8, 1828. The next incumbent was Rev. John Stockton, who continued in office a little more than six years. At the close of Mr. Stockton's term, December 24, 1834, Rev. Dr. David Elliott was appointed his successor. He served until the next stated meeting in April, 1835, when Rev. William C. Anderson was elected. When Dr. Anderson resigned, December 27, 1836, Rev. William P. Alrich was elected and filled the office for three years. Rev. John Eagleson was appointed January, 1840. He was succeeded in October, 1849, by Rev. Cyrus Dickson, who continued to act until dismissed from the Presbytery, October 22, 1856. The vacancy was filled by the appointment of Rev. Edgar Woods, who in April, 1857, took his dismission to the Presbytery of Columbus. Rev. James I. Brownson was appointed April 22, 1857, and resigned April 24, 1861. The next in the succession was Rev. Alexander McCarrell, who for a period of fifteen years kept the records of Presbytery with exemplary fidelity. Owing to feeble health, he laid down the work September 27, 1876, nearly five years before his final discharge from the responsibilities of a long and fruitful ministry. Rev. William F. Hamilton was elected September 27, 1876, and served eleven years. His resignation was offered September 13, 1887, and, being pressed upon the ground of impaired health, was reluctantly accepted. Upon the report of a committee appointed to nominate a clerk, Rev. Henry Woods was elected in his place.

A few items of business transacted at the earlier meetings of the Presbytery will reveal the spirit in which the members entered upon the work set for them to do.

A resolution was passed to this effect: "That we spend part of a day at our winter meetings in prayer to God, especially for his blessing on us, and the people under our care, and for direction in all our duties." Much attention was given to the destitute regions embraced within the Presbyterial bounds, and to the care of weak and vacant churches. The pastors were appointed to preach a part of their time to the vacant churches, and at such points as congregations could be gathered. As an illustration of their unselfishness and zeal for the extension of

Christ's kingdom, it was enacted that monies received by stated pastors for preaching in vacant churches should be appropriated to the Western Foreign Missionary Society.

The elders were called on annually to report as to the fidelity of their ministers in the discharge of their duties. This custom was observed until the year 1846, when, at the meeting in October, a motion was passed to discontinue it. Another particular in which the methods of procedure were different from those now pursued, has reference to the manner in which the Narrative of the State of Religion was prepared. At the stated spring meeting Presbytery would enter upon a free conversation on the state of religion within its bounds. A member, or, in some cases, two members, were appointed to take notes and prepare a condensed narrative, to be forwarded to the General Assembly and Synod. The disadvantages of this method were no doubt felt, but the change to a better way was not the result of formal action by the Presbytery. A committee was appointed October 3, 1832, to prepare a narrative for the Synod, and the members were enjoined severally to furnish them at the next meeting of Presbytery a written report on the state of religion in their congregations. Gradually this plan came to be pursued, which is substantially that now in use. Another particular in which the practice of church courts now is different from that of this earlier period (whether the change is for the better or otherwise need not now be considered) will appear from the following action taken at the first meeting of this Presbytery: "On motion resolved, that it be enjoined on all church sessions under our care, to exercise discipline on baptized members who may be guilty of immorality, and that this Minute be read in each congregation."

A call was presented to the Presbytery at its first meeting, from the church of Lower Buffalo, for one-half of the ministerial labors of Mr. Jacob Cozad, a licentiate of the Presbytery of Ohio, who had been placed, by the action of the Synod, under the care of this Presbytery. An application was made at the same time for one-half of his services as stated supply by the church of Short Creek. An adjourned meeting was held at Lower Buffalo, January 4, 1820, for the purpose of ordaining Mr.

Cozad and installing him as pastor. At this meeting Mr. Andrew O. Patterson was received as a candidate for the ministry from the Presbytery of New Brunswick. Subjects for a lecture and a popular sermon were assigned to Mr. Patterson as parts of trial for licensure. His certificate stated that he had been examined upon languages and sciences and didactic theology by the Presbytery of New Brunswick, and had presented a Latin exegesis and critical exercise. Having passed satisfactorily the several parts of trial Mr. Patterson was, on the 5th day of January, 1820, licensed as a probationer for the gospel ministry. He was dismissed January 12, 1821, to the Presbytery of Redstone, and became widely known during a long and useful ministry in Western Pennsylvania and Ohio.

A report was submitted by a committee consisting of Dr. Andrew Wylie and Rev. Thomas Hoge, appointed at the previous meeting, to prepare a constitution for an education society, agreeably to the action of the General Assembly. Its object is set forth with clearness in the first resolution, which is as follows: "*Resolved*, that the Presbytery will resolve itself into a society auxiliary to the Education Society of the Presbyterian Church in the United States, under the care of the General Assembly, will take measures to raise funds and report the amount obtained for the education of poor and pious youth for the gospel ministry, with the number of youth actually supported in whole or in part by the Presbytery, together with such other information as may be calculated to assist the efforts or direct the labors of that society." This record is quite significant, as showing the interest taken by the fathers of the Presbytery in the cause of theological education. In the same line were measures adopted for the formation of a theological library, to be under the control of Presbytery. The object in view seems to have been more especially to meet the wants of young men studying for the ministry. Books of reference were scarce and expensive, and as theological seminaries had not been established west of the mountains, and but recently in the older States on the Atlantic border, some device was considered important by which students of theology, pursuing their studies under pastors engaged in arduous and self-denying labors, could be supplied with books. Members of Presbytery and

students under its care were exclusively to have the use of the books, and in all cases the latter were to have the preference. To what extent the undertaking was successful, or how long it was kept up, has not been recorded. Perhaps the founding of the Western Theological Seminary at Allegheny so soon after, in which the members of the Washington Presbytery took a deep interest and co-operated effectively, led to its abandonment. Its brief history is worthy of preservation as an indication of their purpose to provide the best facilities for training the future ministry.

The Presbytery of Washington has ordained ninety-three men to the work of the gospel ministry. Eight of these have gone out as foreign missionaries. The number of licensures to the end of the year 1888 has been one hundred and ninety-nine. Two hundred and seventy-eight young men have been taken under the care of Presbytery as candidates for the ministry. Two hundred and twenty-eight ministers have been enrolled since the organization of the Presbytery, including those set over to it by the Synod. The number of ministers now on the roll is thirty-nine, and the number of churches is thirty-eight. At the beginning, in 1819, there were upon our territory nine ministers and nineteen churches. The whole number of communicants, according to the first statistical report, was approximately 1700. We reported to the last General Assembly 7143. The number added to the churches on examination, as reported in 1821, was 115. In 1888 we reported 408. The amount contributed to missionary objects at the former date was \$560. Last year our churches gave to home missions \$5060, and to foreign missions \$9172, making for both causes an aggregate of \$14,232. The histories of the churches will show that the labors of our ministers have been attended with frequent and plentiful outpourings of the Holy Spirit, the fruits of which have appeared in large additions to the rolls of communicants, and in the dedication of many young persons to the service of God as ministers and missionaries. The influence exercised by these churches and ministers, through the sons they have sent forth as laborers into both the home and foreign field, and the members and officers they have furnished to churches in the

great West, can never be fully known. The following roll of ministers, licentiates and candidates will exhibit, in a form convenient for reference, the ecclesiastical changes from 1819 to 1888:

MINISTERS, LICENTIATES AND CANDIDATES.

BIOGRAPHICAL REGISTER.

No. 1. THOMAS MARQUIS. Received October 19, 1819, Cross Creek Church. Released October 3, 1826. Died September 27, 1827.

No. 2. GEORGE M. SCOTT. Received October 19, 1819, Mill Creek and Flats Churches. Released from Flats April 18, 1826. Released from Mill Creek December 26, 1837. Died August 15, 1847.

No. 3. ELISHA MACURDY. Received October 19, 1819, Three Springs and Cross Roads Churches. Released from Three Springs October 6, 1824. Released from Cross Roads October 7, 1835. Dismissed April 19, 1836, Presbytery of Ohio. Died July 22, 1845.

No. 4. JOHN ANDERSON, D.D. Received October 19, 1819, Upper Buffalo Church. Released June 18, 1833. Died January 31, 1835.

No. 5. CEPHAS DODD, M.D. Received October 19, 1819, Lower Ten Mile Church. Stated supply until 1856. Died January 16, 1858.

No. 6. JOSEPH STEVENSON. Received October 19, 1819, Three Ridges Church. Released October 6, 1824. Presbytery of Columbus April 19, 1825.

No. 7. ANDREW WYLIE, D.D. Received October 19, 1819. President of Washington College, Presbytery of Wabash, October 6, 1829. Stated Clerk 1825-28.

No. 8. THOMAS HOGE. Received October 19, 1819. Installed at East Buffalo and Claysville June 27, 1821. Released October 5, 1825. Dismissed to Presbytery of Baltimore October 5, 1825. Stated Clerk 1819-25. Received from Presbytery of Ohio December 8, 1829. Installed at Claysville April 20, 1830. Released December 29, 1835. To Presbytery of Philadelphia March 29, 1836.

No. 9. JAMES HERVEY, D.D. Received October 19, 1819, Forks of Wheeling Church. Installed Wheeling (2d) May 14, 1830. Released October 4, 1831. Installed at West Union May, 1832. Released April 22, 1840. Died September 13, 1859.

No. 10. JACOB COZAD. Transferred from Presbytery of Ohio October 19, 1819. Ordained and installed at Lower Buffalo January 5, 1820. Released April 19, 1827. Installed at Centre August 26, 1823. To Presbytery of Steubenville April 19, 1827.

No. 11. ANDREW O. PATTERSON, D.D. Received as a candidate from Presbytery of New Brunswick January 4, 1820. Licensed January 5, 1820. To Presbytery of Redstone January 12, 1821. Ordained April 18, 1821. Pastor Mount Pleasant and Sewickley Churches 1821-34. Agent Board Domestic Missions 1834-36. Pastor Beaver 1837-39. New Lisbon, O., 1840-51. Stated supply and pastor Bethel 1852-57. Died December 14, 1868.

No. 12. WILLIAM McLAIN. From Associate Presbytery of Chester and Morristown October 18, 1820. To Presbytery of Hartford October 9, 1823.

No. 13. ICHABOD L. SKINNER. From Hartford Association of Connecticut January 10, 1822. To Presbytery of District of Columbia April 19, 1825.

No. 14. LUDOVICUS ROBBINS. From Association of Hartford North, April 15, 1823. To Presbytery of Huron October 22, 1824.

No. 15. WILLIAM WYLIE, D.D. From Presbytery of Redstone October 9, 1823. Installed May 15, 1830, Wheeling First Church. Released April 20, 1831. To Presbytery of Lancaster October 20, 1832.

No. 16. OBADIAH JENNINGS, D.D. From Presbytery of Ohio December 28, 1824, Washington Church. Released March 25, 1828. To Presbytery of West Tennessee March 25, 1828. Moderator General Assembly 1822. Died January 12, 1832.

No. 17. WILLIAM J. FRAZIER. Received as a candidate April 21, 1824. Licensed October 6, 1824. To Presbytery of Ohio December 28, 1824.

No. 18. RICHARD BROWN, D.D. Received as a candidate from Presbytery of New Brunswick December 28, 1824. Licensed December 29, 1824. Ordained October 3, 1827. To Presbytery of Richland December 30, 1828. From Presbytery of Richland October 19, 1832. Installed November 13, 1832, Three Springs Church. Released October 7, 1835. To Presbytery of Steubenville April 20, 1836.

No. 19. SAMUEL MCFERRAN, D.D. Received as a candidate April 21, 1824. Licensed January 29, 1825. To Presbytery of Redstone June 20, 1827. Ordained 1827, Presbytery Blairsville. Pastor Congruity, Pa., 1827-69. Died August 1, 1870.

No. 20. HUGH KOONTZ. Received as a candidate April 21, 1824. Licensed January 29, 1825. To Presbytery of Hudson November 28, 1826.

No. 21. EBENEZER CHURCHHILL. From the Tolland Association of Connecticut as a licentiate April 19, 1825. To Presbytery of Lancaster October 8, 1828.

No. 22. DAVID COLMERY. Received as a candidate April 21, 1824. Licensed April 20, 1825.

No. 23. JOHN HAWKINS. Received as a candidate April 21, 1824. Licensed April 20, 1825. Ordained December 28, 1830. To Presbytery of Redstone 1837.

No. 24. JAMES ARBUTHNOT. Received as a candidate June 16, 1824. Licensed April 20, 1825. To Presbytery of Lancaster October 3, 1826.

No. 25. SAMUEL REED. Received as a candidate from Presbytery of Baltimore June 16, 1824. Licensed April 20, 1825. To Presbytery of Ohio October 4, 1825. From Presbytery of Ohio October 4, 1826. Installed at Three Springs and Flats Churches November 2, 1826. Released October 6, 1829. Name dropped June 21, 1831, owing to mental derangement.

No. 26. JOHN STOCKTON, D.D. Received as a candidate April 21, 1824. Licensed April 20, 1825. Ordained June 20, 1827. Installed June 20, 1827, Cross Creek Church. Released June 20, 1877. Stated Clerk 1828-34. Died May 5, 1882.

No. 27. SAMUEL C. JENNINGS, D.D. Received as a can-

didate October 5, 1825. To Presbytery of New Brunswick April 18, 1826. Ordained June 14, 1829, Presbytery Ohio. Pastor Sharon, Pa., 1829-79. Editor *Christian Herald* 1829-32. Presbyterian Preacher 1832-37. Prin. Female Seminary 1837-40. Stated supply Mount Pisgah 1831-48. Temperanceville 1842-48. Pastor Long Island 1848-57. Valley Church 1857-68. Stated supply Riverdale 1880. Died October 10, 1885.

No. 28. ABNER LEONARD. Received as a candidate April 18, 1826. Licensed October 3, 1827. To Presbytery of Columbus June 16, 1829.

No. 29. DAVID HERVEY. Received as a candidate October 4, 1827. Licensed December 13, 1827. Ordained December 31, 1828. Installed December 31, 1828, Mount Prospect Church. Released April 22, 1835. Installed at Lower Buffalo June, 1835. Released October 3, 1849. Died June 19, 1881.

No. 30. HENRY HERVEY, D.D. Received as a candidate October 4, 1826. Licensed October 3, 1827. To Presbytery of Richland October 7, 1829. Died Martinsburgh, O., February 17, 1872.

No. 31. RICHARD CAMPBELL. Received as a licentiate from Presbytery of Ohio April 19, 1827. Ordained June 23, 1830. To Presbytery of Steubenville October 18, 1833.

No. 32. CORNELIUS LAUGHRAN. From Presbytery of Carlisle October 2, 1827. Installed December 13, 1827, Upper Ten Mile Church. Released October 7, 1829. Joined Cumberland Presbyterian Church. Name dropped October 4, 1831.

No. 33. JOHN MCCLUSKEY, D.D. Received as licentiate from Presbytery of Philadelphia June 24, 1828. Ordained October 8, 1828. Installed October 8, 1828, West Alexander Church. Released April 19, 1854. To Presbytery of Philadelphia Second April 17, 1855. Died March 31, 1881.

No. 34. JACOB LINDLEY, D.D. From Presbytery of Cincinnati December 8, 1829. Joined Cumberland Presbyterian Church. Name dropped June 10, 1832.

No. 35. DAVID ELLIOT, D.D., LL.D. From Presbytery of Carlisle December 8, 1829. Installed Washington Church January 8, 1830. Released June 22, 1836. To Presbytery of

Ohio October 5, 1836. Licensed September 26, 1811, Presbytery of Carlisle. Ordained October, 1812. Pastor Mercersburg 1812-29. Professor Allegheny Theological Seminary 1836-74. Moderator General Assembly 1837. Died March 18, 1874.

No. 36. WILLIAM C. ANDERSON, D.D. Received as a candidate December 11, 1826. Licensed December 13, 1827. Ordained October 5, 1830. Installed Pigeon Creek Church April 17, 1832. Released July 16, 1836. To Presbytery of Salem March 21, 1838. From Presbytery of Madison April 15, 1845. To Presbytery of Miami April 21, 1846. Pastor Dayton, O., 1846-48. President Miami University 1849-54. Pastor First Church San Francisco, Cal., 1855-63. Stated supply New Albany, Ind. Died August 28, 1870.

No. 37. JAMES ANDERSON. Received as a candidate October 2, 1827, from Presbytery of Hartford. Licensed October 8, 1828.

No. 38. JAMES W. MCKENNAN, D.D. Received as a candidate October 2, 1827. Licensed October 8, 1828. Ordained December 9, 1829. Installed Short Creek and Lower Buffalo Churches December 9, 1829. Released December 24, 1834. To Presbytery of Indianapolis December 24, 1834. From Presbytery of Indianapolis January 7, 1840. Installed April 23, 1840, Cross Roads Church. Released June 22, 1841. Died July 18, 1861.

No. 39. JOHN W. SCOTT, D.D. Received as a candidate April 16, 1828. Dismissed April 21, 1829, to Presbytery of Cincinnati.

No. 40. JAMES SMITH. Received as a candidate April 16, 1828. Licensed April 22, 1829. Ordained October 5, 1831. To Presbytery of Steubenville October 21, 1831.

No. 41. CHARLES STEWART. Received as a candidate April 22, 1829. Dismissed as a candidate June 17, 1829, to Presbytery of West Lexington.

No. 42. THOMAS CRATTY. Received as a candidate April 22, 1829. Licensed April 22, 1830. To Presbytery of Columbus April 20, 1831.

No. 43. THOMAS M. CHESTNUT. Received as a candidate

April 22, 1829. Licensed June 22, 1831. To Presbytery of Steubenville April 18, 1832.

No. 44. GEORGE MARSHALL. Received as a candidate October 6, 1830. Licensed April 19, 1832. To Presbytery of Ohio March 27, 1833. Ordained June 17, 1833. Pastor Bethel Church 1833-72. Died April 30, 1872.

No. 45. JOHN MITCHELL. Received as a candidate October 6, 1830. Dismissed June 20, 1832, to Presbytery of Winchester. Returned his dismission October 1, 1839. Licensed October 2, 1839. To Presbytery of Oxford October 5, 1841.

No. 47. JOHN HALES. Received from Methodist Episcopal Church December 28, 1830. Installed May 15, 1832, Flats Church. Released April 19, 1837.

No. 48. J. HOLMES AGNEW, D.D. From Presbytery of Redstone April 19, 1831. Professor of Washington College 1831-32. To Presbytery of Carlisle October 3, 1832. Ordained 1827 Presbytery of Redstone. Pastor Uniontown 1827-31. Professor and Editor. Died October 12, 1865.

No. 49. SAMUEL MOODY. Received as a candidate October 6, 1831. Licensed October 3, 1833. To Presbytery of Steubenville April 20, 1836. Ordained 1837. Stated supply and Pastor Big Springs 1834-43. Pastor Hopewell and Orange 1843-56. Died April 24, 1856.

No. 50. WILLIAM P. ALRICH, D.D. Received as a licentiate December 20, 1831, from Presbytery of New Castle. Ordained April 17, 1832. Stated Clerk 1836-1840. Stated supply East Buffalo Church 1832-64. Died December 31, 1869.

No. 51. DAVID MCCONAUGHEY, D.D., LL.D. From Presbytery of Carlisle June 19, 1832. President of Washington College 1832-49. Died January 29, 1852. Ordained October 8, 1800, Presbytery of Carlisle. Pastor Gettysburg and Upper Conewago 1800-32.

No. 52. WILLIAM D. SMITH. Received as a candidate from the Presbytery of Erie April 21, 1830. Licensed April 20, 1831. Ordained June 19, 1832. To Presbytery of Beaver December 24, 1834.

No. 53. THOMAS MAGILL. Received as a candidate April 17, 1833. Licensed April 22, 1835. To Presbytery of Steu-

benville March 21, 1837. Ordained 1838. Pastor Island Creek 1838-41; Wellsville 1841-45. Stated supply Urbana, O., 1847-52. Died September 24, 1852.

No. 54. HENRY R. WEED, D.D. From Presbytery of Albany October 2, 1833. Installed Wheeling Church June 16, 1835. Ordained January 4, 1816, Presbytery of New York. Pastor Jamaica, L. I., 1816-22; First Church, Albany, 1822-29; Agent 1830-32. Stated supply and Pastor Wheeling, Va., 1832-70. Died December 14, 1870.

No. 55. WILLIAM ORR. Received as a candidate October 1, 1833. Licensed October 5, 1836. To Presbytery of Beaver June 27, 1837.

No. 56. BENJAMIN SAWHILL. Received as a candidate October 1, 1833. Name dropped June, 1835.

No. 57. NATHANIEL M. CRANE. Received as a candidate April 16, 1834. Dismissed as a candidate December 29, 1835, to Presbytery of Cayuga. Licensed April 13, 1836. Ordained July 6, 1836. Foreign Missionary to India 1836-44. New Jersey 1845-47. Sugar Grove and Irvine, Pa., 1848-54. Bethesda, New Bethlehem and Middle Creek, Pa., 1854-57. Indiantown, Ia., 1858-59. Died September 21, 1859.

No. 58. JOHN EAGLESON, D.D. Received as a licentiate from Presbytery of Beaver October 12, 1834. Ordained December 24, 1834. Installed December 24, 1834, Upper Buffalo Church. Stated clerk 1840-49. Died January 23, 1873.

No. 59. JOHN KNOX. Received as a candidate from Presbytery of New York April 21, 1835. Licensed April 20, 1836. Ordained December 27, 1837. Installed January 11, 1838, Elizabethtown and Wolf Run Churches. Released October 19, 1838. To Presbytery of Steubenville December 18, 1838. Stated supply Hopewell and Middlesex 1843. Died July 6, 1857.

No. 60. JAMES BOGGS. Received as a candidate January 22, 1836. Licensed December 29, 1836. To Presbytery of Marion December 26, 1837.

No. 61. W. D. MCCARTNEY. Received as a candidate April 17, 1833. Licensed April 23, 1835. Ordained June 22, 1836. Installed June 22, 1836, West Liberty Church. Re-

leased June 27, 1837. To Presbytery of Steubenville April 18, 1838. Died July 29, 1863.

No. 62. PETER HASSINGER. From Presbytery of Erie October 4, 1836. Installed June 22, 1836, Claysville Church. Released April 16, 1839. To Presbytery of Redstone October 18, 1839.

No. 63. DANIEL DERUELLE. From Presbytery of Ohio October 5, 1836. Installed November 28, 1837, Washington Church. Released October 6, 1840. To Presbytery of New Brunswick April 18, 1843.

No. 64. JAMES SLOAN, D.D. Received as a candidate June 19, 1833. Licensed April 22, 1835. Ordained December 28, 1836. Installed December 28, 1836, Frankfort Church. Released April 17, 1844. Installed December, 1844, Pigeon Creek Church. Released October 8, 1862. Died March 11, 1871.

No. 65. WILLIAM MCCOMBS. Received as a candidate April 16, 1834. Licensed April 20, 1836. Ordained as Foreign Missionary January 25, 1837.

No. 66. JOHN KERR. Received as a candidate October 4, 1836. Licensed October 3, 1838. To the Presbytery of Ohio January 7, 1840.

No. 67. JOHN CAROTHERS. Received as a candidate October 4, 1836. Licensed April 18, 1839. To the Presbytery of Blairsville April 21, 1840.

No. 68. JOSEPH TEMPLETON. Received as a candidate October 5, 1836. Dismissed as a candidate to Presbytery of Hopewell April 18, 1838.

No. 69. JOHN MCCLINTOCK. Received as a candidate April 19, 1837. Licensed April 19, 1838. To Presbytery of Redstone October 2, 1839.

No. 70. JOHN HATTERY, D.D. Received as a candidate April 19, 1837. Licensed June 26, 1839. To Presbytery of St. Clairsville October 3, 1843.

No. 71. ROBERT FULTON. Received as a candidate June 27, 1837. Licensed June 26, 1839. To Presbytery of Richland June 22, 1840.

No. 72. JOHN MOORE. From Presbytery of Allegheny

June 28, 1837. Installed October 4, 1837, Mt. Prospect Church. Released April 17, 1845. To Presbytery of New Lisbon April 21, 1846.

No. 73. SAMUEL HAIR. From Presbytery of Portage October 4, 1837. To Presbytery of Richland December 26, 1837. From Presbytery of Lancaster April 19, 1843. To Presbytery of Beaver April 17, 1844.

No. 74. WILLIAM BURTON. From Presbytery of Athens December 26, 1837. Installed January 19, 1838, Cross Roads Church. Released January 23, 1839. To Presbytery of Ohio April 16, 1839.

No. 75. ROBERT M. WHITE. Received as a licentiate from Presbytery of New Castle December 26, 1837. Ordained December 27, 1837. Installed December 27, 1837, Three Springs and Flats Churches. Released from Three Springs April 28, 1842. From Flats or Fairview September 5, 1848. To Presbytery of Ohio September 5, 1848.

No. 76. EBENEZER S. GRAHAM. Received as a candidate December 10, 1833. Licensed December 29, 1836. Ordained December 27, 1837. Installed January 9, 1838, Pigeon Creek Church. Released October 5, 1842. Died April 27, 1844.

No. 77. JAMES M. SMITH. Received as a candidate October 6, 1835. Licensed April 19, 1838. Ordained December 19, 1838. Installed December 19, 1838, Upper Ten Mile Church. Released October 4, 1843. To Presbytery of Allegheny April 16, 1844.

No. 78. JOHN B. MCCOY. Received as a candidate June 27, 1837. Dismissed as a candidate to Presbytery of Philadelphia October 5, 1837. From Presbytery of Philadelphia April 17, 1839. Ordained June 26, 1839. Installed August 12, 1839, Elizabethtown Church. Released April 22, 1840. Installed November 14, 1840, Mill Creek Church.

No. 79. JAMES FLEMING. Received as a candidate January 22, 1836. Licensed April 27, 1838. Ordained June 26, 1839. Installed June 24, 1840, West Union Church. Released October 8, 1856. Installed May 20, 1858, Lower Buffalo Church. Released April 28, 1869. To Presbytery of Peoria September 28, 1869. Died November 16, 1886.

No. 80. NATHAN SHOTWELL. From Presbytery of Ohio October 3, 1839. Installed May 22, 1840, West Liberty Church. Released October 4, 1854. To Presbytery of Huntingdon October 4, 1854.

No. 81. SAMUEL FULTON. Received as a candidate June 27, 1837. Licensed June 26, 1839. Ordained October 7, 1840. To Presbytery of Richland October 5, 1842. Pastor 4th Church, Pittsburgh, 1843-60. Great Valley Church, Presbytery of Chester, 1872-81.

No. 82. DAVID S. MCCOMBS. Received as a candidate December 26, 1837. Dismissed as a candidate October 1, 1839, to Presbytery of Blairsville.

No. 83. LEVI M. GRAVES. Received as a candidate October 4, 1837. Licensed April 19, 1838. To the Presbytery of Blairsville April 22, 1840. Ordained May, 1840. Pastor Boiling Spring 1840-41. Crooked Creek 1841-46 and 1850-52. Rosston 1862-73. Died January 1, 1881.

No. 84. SAMUEL M. TEMPLETON. Received as a candidate April 19, 1838. Licensed April 20, 1842. To Presbytery of Coshocton October 7, 1843.

No. 85. ANDREW M. HERSHEY. Received as a candidate June 26, 1838. Licensed June 26, 1839. To Presbytery of Kaskaskia June 24, 1840. Ordained August, 1840. Pastor Carmi, Ill., 1840-43. Teacher, Washington, D. C., and Hagerstown, Md., 1843-49. Chaplain Hospital, Richmond, Va. 1862-68.

No. 86. CHRISTOPHER BOMBARGER. Received as a candidate June 27, 1838.

No. 87. WILLIAM RICHART. Received as a candidate June 27, 1838.

No. 88. SAMUEL P. BOLLMAN. Received as a candidate October 2, 1838. Licensed April 1, 1851, Presbytery Blairsville. Ordained October, 1851. Pastor Washington and Centre, Pa., 1860-67. Superintendent Common Schools.

No. 89. JOHN M. FARIS. Received as a candidate October 3, 1838. Licensed April 22, 1840. To Presbytery of Lancaster June 22, 1841. Ordained April 22, 1842. Pastor Barlow, O., 1842-44. Fredericktown 1844-55. Agent Col. En. Synod

of Wheeling 1855-57. Pastor Rockford, Ill., 1858-62. Agent Westm. Col. Mo. 1869-73. Agent N. W. Sem. 1873-81. Stated supply Dongola, Ill., 1881-83. Ev. 1884.

No. 90. JAMES D. MASON. Received as a candidate October 3, 1838. Licensed April 22, 1841. To Presbytery of Blairsville October 19, 1842. Ordained June 17, 1843. Pastor Rural Valley and Glade Run 1843-48. Stated supply Ft. Madison, Iowa, 1848-49. Pastor Davenport 1849-59. District Missionary 1859-64. Stated supply Summit and Eldridge 1864-69. Red Oak Grove 1869-74. 2d Church, Davenport, 1874-76. Ev. 1877.

No. 91. JAMES P. THOMPSON. Received as a candidate December 13, 1838. Died March 4, 1841.

No. 92. JAMES GRIER RALSTON, D.D. Received as a candidate April 17, 1839. Dismissed April 21, 1840, to Presbytery of New Castle. Ordained December 17, 1845, Presbytery of New Castle. Principal Oxford Female Seminary 1841-45. Female Seminary Norristown, Pa., 1845-74 and 1877-80. Died November 10, 1880.

No. 93. THOMAS E. SMITH. Received as a candidate April 17, 1840. Licensed October 8, 1840. To Presbytery of Richland October 5, 1841.

No. 94. JAMES MCAFEE. Received as a candidate April 17, 1839.

No. 95. CRAIG R. VAN EMAN. Received as a candidate October 3, 1849. To Presbytery of Transylvania October 2, 1860. Ordained 1865, Presbytery of Des Moines. Entered C. P. Church 1878.

No. 96. GEORGE W. SHAIFFER. Received as a candidate October 2, 1839. Licensed April 22, 1847. Ordained June 20, 1848, Presbytery of ———. Pastor Hopewell, Pa., 1847-52. Fairmount 1852-55. Shirleysburg 1855-65. Saxton Lick Run 1865-66. Armagh and Centreville 1867-73. From Presbytery of Blairsville October 18, 1873. Stated supply Hookstown 1873-74. To Presbytery of Pittsburgh April 28, 1875.

No. 97. THOMAS DINSMORE. Received as a candidate October 2, 1839. Dismissed as a candidate October 6, 1846, to Presbytery of New Brunswick.

No. 98. JOHN MOORE, D.D. Received as a candidate October 7, 1840. Licensed April 17, 1845. To Presbytery of Erie October 16, 1846. Ordained June, 1847, Presbytery of Allegheny. Preached at Harrisville, Clinton and other places in Pennsylvania, 1847-63. Teacher Mantua and Pottstown 1863-75. Pastor and Professor at Galesville, Wis., 1876-80. Pastor Ripon, Wis., 1880-82. Died at Chatfield, Minn., 1888.

No. 99. JOHN G. RIHELDAFFER, D.D. Received as a candidate October 7, 1840. Dismissed as a candidate April 21, 1841, to Presbytery of Raritan.

No. 100. JAMES H. DINSMORE, D.D. Received as a candidate October 7, 1840. Dismissed as a candidate December 28, 1841, to Presbytery of Lexington.

No. 101. THOMAS M. FINNEY. Received as a candidate October 7, 1840. Licensed October 6, 1841. To Presbytery of Wooster October 4, 1842.

No. 102. JOHN MILLER. Received as a candidate October 7, 1840. Licensed October 4, 1843. To Presbytery of Allegheny April 16, 1851.

No. 103. JOHN D. WHITHAM. Received as a licentiate from Presbytery of Philadelphia June 22, 1841. Ordained October 10, 1841. Installed October 10, 1841, Unity and Wolf Run Churches. Released April 18, 1843. To Presbytery of Wooster October 3, 1843.

No. 104. JAMES SMITH, D.D. From Second New York Presbytery December 28, 1841. Installed December 28, 1841, Washington Church. Released April 17, 1844. To Presbytery of Free Church of Scotland April 17, 1844.

No. 105. DAVID ROBINSON. Received as a candidate October 4, 1837. Licensed October 6, 1841. Ordained April 19, 1842. Installed April 19, 1842, at Mill Creek Church. Released October 4, 1854. To Presbytery of New Lisbon June 12, 1855. Long's Run, 1856-58. Died March 17, 1861.

No. 106. WILLIAM M. HALL. From Presbytery of Carlisle October 4, 1842. To Presbytery of Huntingdon April 18, 1843.

No. 107. WILLIAM WRIGHT. From Presbytery of Philadelphia, Second, October 19, 1842. To Presbytery of Philadelphia October 4, 1843.

No. 108. WILLIAM BONAR. Received as a candidate April 22, 1840. Licensed April 22, 1841. Ordained April 19, 1843. Stated supply Sistersville Church, 1843-51. To Presbytery of Fort Wayne October 8, 1851.

No. 109. JAMES C. CARSON. Received as a candidate June 22, 1841. Licensed April 19, 1843. To Presbytery of Ohio October 3, 1843.

No. 110. OBADIAH J. CAMPBELL. Received as a candidate June 22, 1841. Died September 12, 1842.

No. 111. JOHN ROWE. Received as a candidate October 6, 1841. Dismissed as a candidate October 22, 1845, to Presbytery of Steubenville.

No. 112. JOSEPH GORDON. Received as a candidate October 6, 1841. Licensed April 19, 1843. To Presbytery of Coshocton April 17, 1845.

No. 113. JAMES STEPHENSON. Received as a candidate October 6, 1841. Licensed October 4, 1843. Died 1845.

No. 114. JOHN M. HASTINGS, D.D. Received as a candidate October 6, 1841. Licensed April 19, 1843. To Presbytery of Blairsville April 21, 1846.

No. 115. JOHN MARQUIS. Received as a candidate October 6, 1841. Licensed April 22, 1846. To Presbytery of Miami April 20, 1847.

No. 116. WILLIAM P. HARSHA. Received as a candidate December 28, 1841. Licensed April 17, 1844. To Presbytery of Redstone April 15, 1845.

No. 117. WILLIAM C. MASON. Received as a candidate April 19, 1842. Licensed April 19, 1849. To Presbytery of Cedar April 16, 1851.

No. 118. THOMAS TODD. Received as a candidate April 19, 1842.

No. 119. WILLIAM SMITH. Received as a candidate October 19, 1842.

No. 120. JOEL STONEROAD. From Presbytery of Redstone February 15, 1843. Installed February 15, 1843, Cross-Roads Church. Released April 16, 1850. To Presbytery of Redstone April 16, 1850. Ordained December 14, 1831, Presbytery of Redstone. Pastor Uniontown 1831-42. Laurel

Hill and Tyrone Churches 1850-61. Laurel Hill 1850-77. Died August 11, 1884.

No. 121. GILBERT M. HAIR. From Presbytery of St. Clairsville April 19, 1843. To Presbytery of Ebenezer October 22, 1845.

No. 122. MILO TEMPLETON. Received as a candidate April 19, 1843. Licensed October 8, 1845. To Presbytery of Sydney April 21, 1846.

No. 123. JAMES E. MARQUIS. Received as a candidate October 3, 1843. Licensed October 5, 1847. To Presbytery of Sydney October 18, 1848. Ordained 1848. Kenton 1848-54. Home Missionary, Ill., 1858-59. Brunswick and Elmwood, 1859-63. Died February 22, 1863.

No. 124. WILLIAM R. VINCENT. Received as a candidate October 3, 1843. Licensed April 21, 1852. To Presbytery of St. Clairsville April 19, 1853. Ordained June 21, 1853, Presbytery of St. Clairsville. Pastor Crab-Apple, O., 1853-66. Island Creek 1866-74. Dell Roy and New Cumberland 1874-82.

No. 125. JOSEPH BRADDOCK. Received as a candidate October 3, 1843. Dismissed as a candidate October 7, 1846, to Presbytery of West Lexington.

No. 126. ROBERT S. DINSMORE. Received as a candidate October 4, 1843. Licensed April 19, 1849. To Presbytery of Iowa October 3, 1849.

No. 127. JOSEPH H. REYNOLDS. Received as a candidate April 18, 1844.

No. 128. ROBERT C. CRISSWELL. Received as a candidate October 7, 1846. Dismissed as a candidate April 16, 1850, to Presbytery of Philadelphia.

No. 129. GEORGE GORDON. Received as a candidate April 17, 1833. Licensed April 22, 1835. To Presbytery of Wooster December 27, 1836. From Presbytery of Coshocton April 17, 1845. Installed September 28, 1846, Three Springs and Frankfort Churches. Withdrew from Presbyterian Church and name dropped April 17, 1850.

No. 130. NICHOLAS MURRAY. Received as a candidate April 19, 1838. Licensed October 2, 1839. Ordained April

17, 1845. Stated supply Upper Ten Mile Church, and Professor in Washington College 1844-53. Died March 16, 1853.

No. 131. ALEXANDER MCCARRELL, D.D. Received as a candidate October 6, 1841. Licensed April 17, 1844. Ordained April 17, 1845. Installed December 16, 1852, Claysville Church. Stated clerk 1861-76. Died April 18, 1881.

No. 132. IRWIN CARSON. From Presbytery of Winchester as a licentiate October 19, 1842. Ordained June 10, 1845. Installed June 10, 1845, Elizabethtown Church. Released April 22, 1847. To Presbytery of Chillicothe April 17, 1849.

No. 133. FRANCIS BRADDOCK. Received as a candidate April 19, 1842. Licensed April 17, 1845. Ordained October 8, 1845. Installed June 3, 1848, Bethel, Hughes' River and Pennsboro' Churches. Died August 24, 1850.

No. 134. WILLIAM EWING, PH.D. Received as a candidate October 8, 1845. Licensed April 18, 1850. To Presbytery of Ohio September 15, 1851. Ordained January 14, 1852. Pastor Chartiers 1852-70. Principal Jefferson Academy 1871-84. Stated supply Miller's Run, 1879- .

No. 135. ROBERT HERRON, D.D. Received as a candidate October 8, 1845. Licensed October 5, 1847. To Presbytery of Steubenville October 19, 1848. Ordained December 13, 1848. Pastor Ridge 1848-63. Missionary 1863-84. Died June 17, 1884.

No. 136. JOHN B. PINNEY, D.D. From Presbytery of Philadelphia April 20, 1847. Installed June 1, 1847, Washington Church. Released April 20, 1848. To Presbytery of New York April 17, 1849.

No. 137. DAVID IRWIN. Received as a candidate April 21, 1847. Licensed April 19, 1848. To Presbytery of St. Clairsville, June 7, 1850.

No. 138. WILLIAM M. FERGUSON. Received as a candidate April 21, 1847. Licensed April 19, 1849. To Presbytery of Zanesville August 11, 1849.

No. 139. CYRUS DICKSON, D.D. From Presbytery of Erie April 19, 1848. Installed May 12, 1848, Second Church, Wheeling. Released October 22, 1856. To Presbytery of Baltimore October 22, 1856. Stated clerk 1849-56. Licensed Oc-

tober 15, 1839, Presbytery of Erie. Ordained June 24, 1840. Pastor Franklin 1840-48. Westminster Church, Baltimore, 1856-70. Corresponding Secretary Board Domestic Missions, 1870-81. Died September 11, 1881.

No. 140. THOMAS M. NEWELL. Received as a candidate June 26, 1839. Licensed April 17, 1844. Ordained April 19, 1848. Installed April 19, 1848, Wellsburg and Cove Churches. Released October 17, 1851. To Presbytery of Sangamon, October 5, 1853. Died 1864.

No. 141. JAMES H. CALLEN, D.D. Received as candidate from Presbytery of Allegheny April 19, 1848. Licensed April 19, 1848. Ordained October 5, 1848, Presbytery of Erie. Pastor Greenville 1848-52. Uniontown 1852-55. Stated supply Tamaqua 1856-59. Morrisville 1860-62. Kingston, N. J., 1862-64. City Missionary, Brooklyn, N. Y., 1864-86. Died March 10, 1886.

No. 142. JOHN WORK SCOTT, D.D. From Presbytery of Steubenville October 17, 1848. Principal Lindsley Institute 1847-53. President Washington College 1853-65. To Presbytery of West Virginia November 20, 1865. Ordained April 3, 1834, Presbytery of Hartford. Pastor Poland, O., 1834-36. Woodburn Female Seminary 1865-67. Vice-President and Professor West Virginia University 1867-77. Died July 25, 1879.

No. 143. JAMES I. BROWNSON.

No. 144. DAVID F. MCFARLAND. Received as a candidate April 17, 1849. Licensed October 8, 1851. To Presbytery of Peoria February 4, 1853. Ordained July 8, 1853, Presbytery of Peoria. Pastor Brunswick and Salem, Ill., 1853-54. French Grove 1854-59. Mattoon Female Seminary 1861-66. Missionary at Santa Fé, N. M. 1866-73. Teacher at San Diego, Cal., 1873-75. Missionary to Nez Perces Indians 1875-76. Died May 13, 1876.

No. 145. ROBERT BELL. Received as a candidate April 17, 1849. Licensed April 17, 1851. To Presbytery of Vincennes September 2, 1852. Ordained 1853, Presbytery of Logansport.

No. 146. JOSEPH S. POMEROY.

No. 147. ALFRED PAULL. Received as a candidate October

19, 1839. Dismissed as a candidate October 5, 1841, to Presbytery of New Brunswick. Received as licentiate October 17, 1849, from Presbytery of St. Clairsville. Ordained April 17, 1850. Installed November 27, 1853, Fourth Church of Wheeling. Released April 25, 1865. To Presbytery of Philadelphia April 24, 1866. Pastor Hestonville, 1867-71. Died November, 1872.

No. 148. JOHN B. STEWART, D. D. Received as a candidate April 16, 1850. To Presbytery of Ohio as a candidate April 16, 1851. Ordained June 5, 1854, Presbytery of Wooster. Preached Wooster 1854-56. Missionary 1856-62. Pastor Fifth Church, Cincinnati, 1862-70. Calvary Church, Milwaukee, 1871-81. Des Moines, Iowa, 1881-87.

No. 149. HUGH O. ROSEBOROUGH. Received as a candidate April 16, 1850. Licensed April 20, 1853. To Presbytery of Redstone April 24, 1854. Ordained June 5, 1855, Presbytery of Redstone. Pastor George's Creek and Spring Hill Furnace 1855-87.

No. 150. JOSIAH MILLIGAN. Received as a candidate from Presbytery of New Brunswick April 16, 1850. Licensed October 2, 1850. To Presbytery of Zanesville September 20, 1851.

No. 151. JOHN KELLEY. Received as a candidate October 1, 1850. Licensed June 28, 1854. Ordained with a view to mission work in Africa, June 28, 1864. To Presbytery of Zanesville March 26, 1856. Pastor Salt Creek and Duncan's Falls 1856-63. McConnellsville 1863-70. Central Church, Lima, 1870-72. Savannah, 1874.

No. 152. JAMES H. HAMILTON. Received as a candidate October 2, 1850. Dismissed as a candidate August 26, 1851, to Presbytery of Cincinnati.

No. 153. JOHN Y. CALHOUN. Received as a candidate October 8, 1845. Licensed April 19, 1848. Ordained October 2, 1850. Installed April 18, 1854, Three Springs Church. Released October 9, 1861. Installed August 14, 1854, Cove Church. Released April 21, 1858.

No. 154. JAMES P. FULTON. From Presbytery of Ohio, as a licentiate, October 1, 1850. Ordained October 2, 1850. Installed October 2, 1850, Burgettstown Church. Released April

22, 1857. To Presbytery of Blairsville September 25, 1857. Licensed April, 1849, Presbytery of Ohio. Pastor Salem 1857-66. Pulaski and Hopewell, 1866-69. McClellandtown and Dunlap's Creek 1869-78. Home Missionary 1879-85.

No. 155. DAVID R. CAMPBELL, D.D. Received as a candidate October 3, 1843. Licensed April 22, 1846. To Presbytery of St. Clairsville April 20, 1847. Ordained 1847, Presbytery of St. Clairsville. From Presbytery of St. Clairsville October 2, 1850. Installed May, 1851, Mount Prospect Church. Released November 13, 1855. To Presbytery of Steubenville April 17, 1856. Died February 25, 1873.

No. 156. JOHN M. DINSMORE. Received as a candidate December 28, 1841. Licensed April 19, 1848. To Presbytery of Steubenville June 16, 1849. Ordained 1850, Presbytery of Steubenville. From Presbytery of Steubenville October 2, 1850. To Presbytery of Richland September 12, 1851. Pastor Utica 1852-55. * Mount Pleasant 1855-58. Bladensburg 1855-61.

No. 157. JAMES CLARK, D.D. From Presbytery of Newton April 15, 1851. President of Washington College 1850-52. To Presbytery of Northumberland October 5, 1852. Pastor Lewisburgh 1852-57. Ordained November 8, 1837, Presbytery of New Brunswick.

No. 158. JOSEPH S. WYLIE. Received as a candidate December 28, 1830. Licensed June 20, 1832. To Presbytery of Richland March 27, 1833. From Presbytery of Coshocton April 16, 1851. Died February 10, 1852.

No. 159. WILLIAM R. FULTON. Received as a candidate October 2, 1844. Licensed April 22, 1847. Ordained October 8, 1851. Installed October 8, 1851, Frankfort Church. Released April 21, 1852. To Presbytery of Upper Missouri April 20, 1853. Oregon, Mo., 1852-60. Greenfield 1860-79. Ash Grove and Pleasant Valley 1879-81. Died January 10, 1881.

No. 160. ROBERT J. FULTON. Received as a candidate April 16, 1851. Licensed April 20, 1853. To Presbytery of Zanesville October 5, 1853. Ordained 1853, Presbytery of Zanesville. Pastor Buffalo 1853-55. Died January 28, 1855.

No. 161. CYRUS G. BRADDOCK. Received as a candidate

October 7, 1851. Licensed June 15, 1853. Ordained October 4, 1854. To Presbytery of Ohio October 3, 1855. Pastor Bethany Church 1856-74. Died June 29, 1874.

No. 162. JOHN S. MARQUIS.

No. 163. MCKINLEY HERVEY. Received as a candidate October 7, 1851. Died August 7, 1852.

No. 164. SAMUEL H. JEFFERY. Received as a candidate October 7, 1851. Licensed October 5, 1853. Ordained April 18, 1855. Stated supply Waynesburgh Church 1854-59. Died November 12, 1859.

No. 165. EDGAR WOODS, PH.D. Received as a candidate June 15, 1852. Licensed June 16, 1852. Ordained October 5, 1853. Installed ———, 1853, Wheeling (3d) Church. Released June 9, 1857. To Presbytery of Columbus June 9, 1857. Pastor First Church Columbus 1857-62. Charlottesville, Va., 1866-77.

No. 166. ALEXANDER L. BLACKFORD, D.D. Received as a candidate June 15, 1852. Licensed April 21, 1858. Ordained to go as Foreign Missionary to Brazil April 20, 1859.

No. 167. JAMES R. MOORE. Received as a candidate from Presbytery of Philadelphia June 15, 1852. Licensed June 16, 1852. To Presbytery of Redstone June 15, 1853. Principal of Monongalia Academy, Morgantown, West Virginia, 1852-63. Principal of Woodburn Female Seminary 1858-64. Died December 12, 1864.

No. 168. GEORGE C. CROWE. Received as a licentiate April 20, 1852, from Presbytery of Eastern Shore. To Presbytery of Upper Missouri August 31, 1853.

No. 169. EDWIN L. BELDEN. Received as a candidate June 15, 1852. Licensed April 17, 1856. To Presbytery of Iowa February 6, 1858. Ordained 1858, Presbytery of Cedar. Pastor Muscatine 1858-65. Teacher and stated supply Mount Pleasant and New London 1865-71. Died August 22, 1871.

No. 170. CHARLES P. FRENCH. Received as a candidate June 15, 1852. Licensed April 21, 1859. Ordained April 24, 1861. To Presbytery of Cincinnati April 23, 1862. From Presbytery of West Virginia October 13, 1866. To Presbytery of Bloomington April 29, 1868. Died February 8, 1870.

No. 171. GEORGE B. NEWELL. Received as a candidate October 5, 1852. Licensed October 8, 1856. To Presbytery of Bloomington, April 17, 1860.

No. 172. SMITH F. GRIER.

No. 173. JOHN W. HAZLETT. From Presbytery of Beaver October 6, 1852. To Presbytery of Ohio December 30, 1853. Licensed 1846, Presbytery Huntingdon. Ordained 1848, Presbytery Beaver. Pastor North Branch 1848-52. Bethlehem 1848-54. Concord 1854-61. Teacher 1861-71. Evangelist 1871-81. Died May 21, 1882.

No. 174. OLIPHANT M. TODD. From Presbytery of Sydney November 9, 1852. Ordained November 9, 1852. Installed November 9, 1852, Cross Roads Church. Released January 27, 1859. To Presbytery of New Lisbon January 27, 1859. Licensed 1849, Presbytery Redstone. Pastor New Lisbon, Ohio, 1859-67. Muncie, Ind., 1867-71. Stated supply Union au Serna 1872-73. Jonesboro' 1873-79. Kaskaskia, Ill., 1879. Pearson and Dalton, 1884.

No. 175. ROBERT F. BUNTING, D.D. Received as a candidate October 2, 1849. Dismissed as a candidate October 2, 1850, to Presbytery of New Brunswick. From Presbytery of New Brunswick October 6, 1852. Ordained November 9, 1852. To Presbytery of Brazos November 9, 1852. Stated supply Lagrange and Columbus, Texas, 1853-56. Stated supply First Church San Antonio, 1856-61. Chaplain C. S. A., 1861-65. Stated supply and Pastor First Church, Nashville, Tenn., 1865-68. Pastor First Church, Galveston, 1868-82.

No. 176. JOHN R. DUNCAN. From Presbytery of Steubenville October 8, 1851. Ordained April 20, 1853. Installed April 20, 1853, Elizabethtown Church, and April 26, 1853, Allen Grove Church. Released October 20, 1857. To Presbytery of Zanesville March 17, 1858. Died 1864?

No. 177. EZEKIEL QUILLAN. From Presbytery of Redstone April 20, 1853. Stated supply Wellsburg 1852-58. To Presbytery of Schuyler February 25, 1859. Ordained October, 1838. Pastor Clarksburg 1838-52. Stated supply Ipava, Ill., 1858-.

No. 178. WILLIAM CLEMENS. Received as a candidate April 18, 1849. Licensed June 15, 1853. Ordained June 15,

1853, to go as Foreign Missionary to Africa. Died June 24, 1862.

No. 179. SAMUEL H. HOLLIDAY. Received as a candidate April 19, 1853. Licensed April 25, 1861. To Presbytery of Clarion April 28, 1863. Ordained June 16, 1863, Presbytery Clarion. Pastor Brookville 1863-68. Brady's Bend, 1868-75. Belleview, 1875-87.

No. 180. SAMUEL J. WILSON, D.D., LL.D. Received as a candidate June 14, 1853. Licensed April 18, 1855. Ordained October 20, 1857. To Presbytery of Ohio October 2, 1866. Professor Western Theological Seminary 1857-83. Moderator General Assembly 1874. Died August 17, 1883.

No. 181. ROBERT McMILLAN. Received as a candidate October 5, 1853. Licensed April 17, 1856. To Presbytery of Saltzburgh June 14, 1857. Ordained August 25, 1857. Pastor Warren and Pine Run 1857-64. Died August 1, 1864.

No. 182. ALEXANDER R. HAMILTON. Received as a candidate October 5, 1853. Licensed October 5, 1854. Ordained October 16, 1856, Presbytery Zanesville. Pastor Uniontown and Brownsville, Ohio, 1856-59. Muskingum and Madison, 1862-65. Died August 30, 1865.

No. 183. GEORGE McDONALD.

No. 184. WILLIAM H. LESTER.

No. 185. E. C. WINES, D.D. From Presbytery of Long Island April 17, 1855. Professor in Washington College and Stated Supply Upper Ten Mile Church 1855-59. To Presbytery of St. Louis September 20, 1859.

No. 186. R. S. MORTON. From Presbytery of Blairsville April 17, 1855. Installed June 12, 1855, Mill Creek and Hookstown Churches. Released April 26, 1865. To Presbytery of Beaver October 4, 1865. From Presbytery of Beaver June 15, 1869. Installed June 28, 1869, East Buffalo Church. Released December 26, 1870. To Presbytery of Pittsburgh December 26, 1870. From Presbytery of Shenango September 12, 1882. Stated supply Hookstown Church, 1882. Died January 12, 1885.

No. 187. W. P. HARVISON. From Presbytery of Zanesville April 15, 1856. Installed April 26, 1856, Lower Ten

Mile Church. Released April 5, 1861. To Presbytery of Allegheny April 28, 1863. Died August 15, 1870.

No. 188. SAMUEL G. MCFARLAND, D.D. Received as a candidate April 18, 1854. Licensed April 21, 1859. Ordained April, 1860, to go as missionary to Siam. To Presbytery of Siam October 2, 1860.

No. 189. R. HUMES HOLLIDAY. Received as a candidate April 18, 1854. Name dropped at his request April 16, 1856.

No. 190. MARTIN ARMSTRONG. Received as a candidate April 19, 1854. Western Theological Seminary 1860-61. Died October 4, 1863.

No. 191. JOHN W. HEAGEN. Received as a candidate June 27, 1854. Name stricken from list of candidates October 2, 1860.

No. 192. ALEXANDER REED, D.D. Received as a candidate April 17, 1855. Licensed April 17, 1856. To Presbytery of New Castle September 12, 1857. Ordained October 8, 1857. Pastor Upper Octorara 1857-64. Central Church, Philadelphia, 1864-73. Second Church, Brooklyn, 1873-75. Central Church, Denver, 1876-78. Died November 18, 1878.

No. 193. ROBERT A. BLACKFORD. Received as a candidate April 17, 1854. Dismissed as a candidate April 19, 1860, to Presbytery of Charleston. Licensed April, 1862, Presbytery of Allegheny City. Ordained April 20, 1864, Presbytery of West Virginia. Stated supply and pastor Clarksburg 1864-73. Croton Falls, N. Y., 1874-80. Pastor White Lake 1880-.

No. 194. CHARLES N. COLLINS. Received as a candidate October 2, 1855.

No. 195. GEORGE K. SCOTT. Received as a candidate October 2, 1855. Licensed April 21, 1858. Ordained April 20, 1859. To Presbytery of Western Texas June 24, 1859. To Presbytery of Wooster October 10, 1861. Pastor Lockhart, Texas, 1860. Stated supply Wayne and Chester, O., 1861-62. Virginia, Ill., 1863-65. Appleby Manor, Pa., 1866-71. Harrison City 1871-73. Sewickley 1873-75. Clarksburg 1875-77. Stated supply Hughes River and Pennsboro' 1877-81. Schellsburgh, Pa., 1884. Died January 10, 1889.

No. 196. JOHN C. MCCOMBS. Received as a candidate Oc-

tober 2, 1855. Licensed April 25, 1861. License revoked October 8, 1862. Attorney-at-law and ruling elder.

No. 197 ALANSON R. DAY. Received as a candidate April 16, 1856. Licensed April 25, 1861. To Presbytery of Highland April 19, 1862. Ordained September, 1862, Presbytery Highland. Denver, Col., 1862-65 and 1867-73. Brodhead, Wis., 1865-67 and 1873-76. Near Waukeshaw, 1876-80. Marshalltown, Iowa, 1880-84.

No. 198. BERNARD W. SLAGLE. Received*as a candidate April 16, 1856. Licensed April 21, 1858. To Presbytery of Palmyra September 2, 1858. Stated supply Monticello and Canton, Mo., 1859-61. Pastor Defiance, Ohio, 1862-.

No. 199. DAVID H. LAVERTY. Received as a candidate October 7, 1856. Licensed April 24, 1862. Ordained June 16, 1863. Installed June 16, 1863, Frankford Church, and June 22, 1863, Three Springs Church. Released June 6, 1865. To Presbytery of St. Clairsville June 6, 1865. Rock Hill, Ohio, 1865-67. Evangelist, 1867-74. Barnesville, 1872-74 Enon and Palestine, 1874-81. Crestline, 1881-83.

No. 200. GEORGE SCOTT. Received as a candidate October 21, 1856. Licensed April 21, 1859. To Presbytery of Erie April, 1860. Ordained Presbytery of Erie June 27, 1860. Died July 28, 1883.

No. 201. RICHARD V DODGE. From Presbytery of Sangamon October 6, 1857. Installed Second Church, Wheeling, October 19, 1857. Released October 20, 1862. Installed November 6, 1864, Washington, Second Church. Released April 29, 1868. To Presbytery of Dane March 30, 1869. Madison, Wis., 1869-72. First Church, San Francisco, 1872-74. San Diego, 1879-. Died February 26, 1885.

No. 202. JOHN MOORE. From Presbytery of New Lisbon October 23, 1857. To Presbytery of Coshocton April 17, 1860.

No. 203. MARCUS WISHART. Received as a candidate October 7, 1857. Licensed April 21, 1859. Ordained April 24, 1861. To Presbytery of Allegheny City October 2, 1866. Stated supply Third Church, Wheeling, 1861-62. First Church, Meadville, 1863-64. Pastor Tarentum 1868-70. Rehoboth, 1874-77. Waterford, 1877-.



REV. LOYAL YOUNG, D. D.



REV. JOHN STEVENSON, D. D.



REV. WILLIAM SEER, D. D.



REV. WILLIAM H. COOKE, D. D.



REV. WINFIELD F. HILL.



REV. JOSEPH A. DONAHY.



REV. GEORGE McDONALD.



REV. ABRAHAM R. JONES.



REV. HENRY M. BLANEY.

PRESENT MEMBERS, II.

No. 204. JAMES S. RAMSAY, D.D. Received as a candidate October 7, 1857. Licensed April 27, 1864. To Presbytery of Carlisle July 27, 1864. Ordained 1864, Presbytery of Carlisle. Pastor Perry County, Pa, 1864-67. Baltimore, 1867-71. Harlem, N. Y., 1872-.

No. 205. WILLIAM J. ALEXANDER. From Presbytery of Erie April 20, 1858. Installed June 3, 1858, West Union Church. Released October 7, 1868. Licensed January 18, 1854. Ordained December 17, 1855. Pastor Concord and Deerfield, 1855-57. Died January 20, 1869.

No. 206. WILLIAM AIKEN. From Presbytery of Zanesville April 20, 1858. Installed June 3, 1858, West Liberty Church. Released October 5, 1859. To Presbytery of Potomac October 3, 1865. Licensed 1832, Presbytery Steubenville. Ordained May, 1836. Pastor McConnellsville, Ohio, 1856. Chaplain United States Army 1861-64. Stated supply Pleasant Forest, Tenn., 1868-70. Died May 3, 1886.

No. 207. WILLIAM B. KEELING. From Presbytery of Ohio April 20, 1858. Ordained October 6, 1858. Installed October 6, 1858, Mt. Prospect Church. Released October 7, 1863. To Presbytery of Cedar April 25, 1865. Licensed April, 1857, Presbytery Ohio. Stated supply Crow Meadow, Ill., 1863-75. Wenaona, 1875-78. Died April 29, 1878.

No. 208. JAMES T. FREDERICKS. From Presbytery of Richland April 20, 1858. Ordained October 26, 1858. Installed October 26, 1858, Burgettstown Church. Licensed 1857, Presbytery Richland. Died July 21, 1886.

No. 209. JOSEPH WAUGH, Ph.D. Received as a candidate April 20, 1858. Licensed April 21, 1859. To Presbytery of Mississippi October 2, 1860. Ordained November, 1860, Presbytery of Mississippi. Pastor Carmel, Miss., 1859-61. From Presbytery of Mississippi April 23, 1862. Professor Washington College 1861-63. Steubenville Female Seminary 1864-66. Principal Hollidaysburgh Female Seminary 1866-77. To Presbytery of Huntingdon April 24, 1866.

No. 210. JOHN P. P. STOCKTON. Received as a candidate April 21, 1858. Licensed April 21, 1859. To Presbytery of Maumee December 12, 1862. Ordained April 29, 1863, Presby-

tery of Maumee Stated supply Defiance 1860-62. Pastor West Unity and Mt. Salem 1862-.

No. 211. BENJAMIN F. POWELSON. Received as a candidate April 21, 1858. Licensed April 24, 1862. United States Army 1862-65. To Presbytery of West Missouri October 1, 1867. Stated supply Deep Water and Little Osage 1867-71. Ordained September 9, 1868, Presbytery of Southwest Missouri. Stated supply Montrose 1870-74. Neosho 1874-77. Ebenezer and Ozark Park 1880-82. Lyons, Kan., 1882-.

No. 212. W. S. VAN CLEVE. Received as a candidate April 21, 1858. Licensed April 27, 1864. Ordained October 3, 1865. Installed September 25, 1867, Frankfort Church. Released February 9, 1869. To Presbytery of Carlisle February 9, 1869. Pastor Lower Marsh Creek 1869. Gettysburgh, 1889.

No. 213. JOSEPH VANCE, D.D. Received as a candidate October 5, 1858. Licensed April 19, 1860. To Presbytery of Winnebago April 23, 1862. Ordained June, 1862, Presbytery of Winnebago. Stated supply Beaver Dam 1861-65. Pastor Second Church, Vincennes, 1865-74. First Church, Carlisle, Pa., 1874-86. Second Church, Chester, 1886-.

No. 214. WILLIAM B. FARIS. Received as a candidate October 5, 1858. Licensed April 19, 1860. To Presbytery of Marion July 19, 1861. Ordained 1862, Presbytery of Marion. Pastor Mt. Gilead 1862-64. Marshall, Ill., 1864-68. Neoga, 1868-71. Died November 5, 1871.

No. 215. GEORGE W. F. BIRCH, D.D. Received as a candidate October 5, 1858. Licensed July 19, 1860. To Presbytery of Sangamon December 11, 1861. Ordained January 17, 1862, Presbytery of Sangamon. Pastor Third Church, Springfield, 1861-69. Second Church, Lexington, Ky., 1870-73. Third Church, Indianapolis, 1873-76. Bethany, New York City, 1878-.

No. 216. NATHANIEL B. LYON. From Presbytery of New Lisbon April 20, 1859. Installed June 2, 1859. Upper Ten Mile Church. Released January 30, 1868. To Presbytery of Ohio January 30, 1868. Died May 19, 1868. Licensed April 12, 1855, Presbytery Redstone. Ordained 1856, Presbytery New Lisbon. Pastor Hubbard, Liberty and Brookfield, Ohio, 1856-59.

No. 217. JAMES W. ALEXANDER, D.D. From Presbytery of St. Clairsville October 19, 1859. Installed October, 1859, Allen Grove and Wolf Run Churches. Released October 3, 1866. Stated supply Moundsville 1867-77. Died July 26, 1879.

No. 218. E. V. CAMPBELL. Received as a candidate April 20, 1859. Licensed April 27, 1864. To Presbytery of St. Paul April 25, 1865. Ordained December, 1866, Presbytery of St. Paul. Pastor St. Cloud 1866-75. Butler, Mo., 1875-77. St. Cloud, 1877-.

No. 219. WILLIAM A. KERR. Received as a candidate April 20, 1859. Licensed April 12, 1866, Presbytery of Carlisle. Ordained November 19, 1867, Presbytery of Philadelphia, Second. Pastor First Church, Easton, 1867-70. First Church, Williamsport, 1870-73. Suspended 1873.

No. 220. JOHN F. MAGILL, D.D. Received as candidate October 4, 1859. Licensed April 25, 1861. To Presbytery of Peoria May 27, 1862. Ordained 1862, Presbytery of Peoria. Pastor Lewistown 1862-83. From Presbytery of Peoria September 12, 1883. Installed October 7, 1883, Second Church, Washington. Released March 4, 1886. To Presbytery of Iowa March 4, 1886.

No. 221. E. R. DONEHOO. Received as a candidate October 4, 1859. Licensed April 25, 1861. To Presbytery of Redstone October 7, 1862. Ordained October 15, 1869, Presbytery of Ohio. Pastor Eighth Church, Pittsburgh, 1869-.

No. 222. ROBERT B. FARRAR. Received as a candidate October 4, 1859. Licensed April 25, 1861. To Presbytery of Toledo October 7, 1862. Ordained April, 1863, Presbytery of Toledo. Stated supply Montezuma and Deep River, Iowa, 1862-68. From Presbytery of Vinton June 15, 1869. Installed June 15, 1869, West Union Church. Released April 26, 1876. Stated supply Cameron and Unity, 1876-81. To Presbytery of Southern Dakota. Died January 14, 1888.

No. 223. CHARLES B. MAGILL. Received as a candidate October 4, 1859. Licensed April 25, 1861. To Presbytery of Fairfield March 16, 1864. Ordained May 13, 1864, Presbytery of Fairfield. Pastor Birmingham, Iowa, 1864. Died August 27, 1864.

No. 224. JAMES H. SMITH. Received as a candidate October 4, 1859. Dismissed as a candidate October 24, 1863, to Presbytery of Chicago. Licensed April 16, 1864. Ordained September, 1864, Presbytery of Peoria. Pastor Elmwood, Ill., 1864-66. Yates City, 1867-70. French Grove, 1871-73. Died November 15, 1873.

No. 225. JAMES S. DAVIS. Received as a candidate October 4, 1859. Western Theological Seminary, 1861-63. Health failed.

No. 226. JAMES S. PRAIGG. Received as a candidate October 4, 1859. Name dropped April 24, 1862.

No. 227. J. P. CALDWELL. From Presbytery of Richland, April 17, 1860. Installed April 26, 1860, Cross Roads Church. Released October 15, 1864. To Presbytery of St. Clairsville, October 15, 1864. Licensed June 16, 1848, Presbytery St. Clairsville. Ordained 1849, Presbytery Zanesville. Pastor Salt Creek and Blue Rock, 1849-53. Olive and Bristol, 1853-57. Fredericktown, 1857-60. Beech Spring, 1865-66. Barnesville, 1865-69. Crab Apple, 1869-72. Died January 31, 1872.

No. 228. JOHN M. SMITH. From Presbytery of Ohio, October 19, 1859. Ordained April 18, 1860. Installed April 18, 1860, Wellsburgh Church. Released October 2, 1860. To Presbytery of Allegheny City, October 2, 1860. Pastor Sharpsburgh, Pa., 1861-67. St. Charles, Mo., 1867-70. Highlands, 1871-74. Central Church, Pittsburgh, 1874-76. Cannonsburgh, 1876-88. Marshfield, Wis., 1888-.

No. 229. JOSEPH P. MOORE. Received as a candidate April 19, 1848. Licensed October 2, 1850. Ordained October 3, 1860. Principal East Liberty Collegiate Institute, 1851-65. Stated supply, Swan, Hopewell and Albion, Ind., 1865-84. Runnymede, Kans., 1884-.

No. 230. J. A. EWING. From Presbytery of Clarion, October 3, 1860. To Presbytery of West Virginia. Licensed January, 1858, Presbytery Saltsburgh. Ordained December, 1858, Presbytery Clarion.

No. 231. WATSON RUSSELL. From Presbytery of Redstone, October 18, 1860. To Presbytery of Zanesville, April 23, 1861.

No. 232. JOHN C. CALDWELL, D.D. Received as a candidate April 17, 1860. Dismissed as a candidate to Presbytery of Richland April 28, 1863. Licensed May 3, 1864, Presbytery of Richland. From Presbytery of Richland November 3, 1864. Ordained November 4, 1864. Installed November 4, 1864, Mount Prospect Church. Released July 23, 1868. Installed August 3, 1868, Second Church, Washington. Released December 27, 1869. To Presbytery of Northumberland. Pastor Lycoming, Newberry, 1870-74. Central Church, Chambersburg, 1874-83. First Church, West Chester, 1884-.

No. 233. JOSEPH H. WHERRY. Received as a candidate April 17, 1860.

No. 234. JOHN JORDAN. Received as a candidate April 17, 1860. Name dropped at his own request, on account of ill-health, October 7, 1868.

No. 235. FREDERICK R. WOTRING. Received as a candidate April 18, 1860. Licensed April 25, 1861. To Presbytery of Winnebago September 26, 1863. Ordained October 26, 1863. Pastor Portage City, Wis., 1863-66. Stated supply, Van Wert, Ohio, 1866-68. Pastor Mansfield, Pa., 1868-78. Knoxville and Ninth Church, Pittsburgh, 1878-80. Wenona, Ill., 1880-85. Plum Creek, Kans., 1885-.

No. 236. JOHN W. DINSMORE, D.D. Received as a candidate April 18, 1860. Licensed April 25, 1861. To Presbytery of Winnebago, April 28, 1863. Ordained June 28, 1863, Presbytery of Winnebago. Pastor Prairie du Sac, 1863-70. Bloomington, Ill., 1870-.

No. 237. FARIS BROWN. Received as a candidate April 18, 1860. Licensed April 25, 1861. To Presbytery of Ebenezer April 23, 1862. Ordained April, 1863, Presbytery of Ebenezer. Pastor Greenupsburg and Greenup Union, Ky., 1863-66. Stated supply, Muskingum, Ohio, 1866-75. Pastor Norwich and New Concord, 1875-.

No. 238. ANDREW F. ROSS. Received as a candidate April 18, 1860. Name dropped October 3, 1865.

No. 239. JOHN B. REED. Received as a candidate October 3, 1860. Licensed April 24, 1862. To Presbytery of West Virginia March 16, 1864. Ordained April, 1864, Presbytery of West

Virginia. Stated supply and Pastor Parkersburgh, 1862-71. Sistersville, 1871-82. Fairmount, 1882-88. Laurel Hill, Pa., 1888-.

No. 240. HENRY G. BLAYNEY.

No. 241. J. MCCLUSKY BLAYNEY, D.D. Received as a candidate October 3, 1860. Licensed April 24, 1862. To Presbytery of West Virginia, August 26, 1864. Ordained 1864. Stated supply, Charleston, West Virginia, 1864-68. Stated supply and Pastor, First Church, Albany, N. Y., 1868-80. First Church, Frankfort, Ky., 1880-.

No. 242. JAMES BLACK, D.D., LL.D. From Presbytery of Redstone, March 12, 1861. Professor in Washington College and Professor and Vice-President in Washington and Jefferson College, 1859-68. Licensed April 3, 1852, Presbytery of Redstone. Ordained June, 1853. Stated supply and Pastor, Connellsville, 1852-58. Stated supply, Lower Ten Mile Church, 1860-64. East Buffalo, 1864-68. To Presbytery of Cedar, October 6, 1868. President State University, Iowa, 1868-70. President Pennsylvania Female Seminary, 1870-75. Professor Wooster University and Vice-President, 1875-.

No. 243. LAVERTY GRIER.

No. 244. DANIEL W. FISHER, D.D. From Presbytery of New Orleans December 10, 1861. Installed January 5, 1862, First Church, Wheeling. Released April 26, 1876. To Presbytery of New Albany September 25, 1878. Licensed April, 1859, Presbytery of Huntingdon. Ordained April, 1860. Stated supply Thalia St. Church, New Orleans, 1860-61. 2d Church, Madison, Ind., 1876-79. Prest. Hanover College 1879.

No. 245. ROBERT H. FULTON, D.D. Received as a candidate April 24, 1861. Dismissed as a candidate October 19, 1868, to Presbytery of Redstone. Licensed April, 1871. Ordained June, 1872, Presbytery of Baltimore. Pastor 2d Church, Baltimore, 1872-83. North Minster Church, Philadelphia, 1883.

No. 246. P. J. CUMMINGS. Received as a candidate April 24, 1861. Licensed April 26, 1866. To Presbytery of Ohio October 2, 1866. Ordained 1867. Pastor Mount Carmel 1857-78. North Branch 1867-74. Evangelist 1878-80. Stated

supply Mount Carmel and North Branch 1881-83. Pastor Industry and Bethlehem 1883-88.

No. 247. GEORGE M. MCFARLAND. Received as a candidate April 24, 1861. Licensed April 25, 1867. License revoked October 16, 1869.

No. 248. WILLIAM S. EAGLESON. Received as a candidate April 24, 1861. Licensed April 29, 1863. To Presbytery of Richland October 5, 1863. Ordained May 5, 1864. Stated supply and pastor Fredericktown, O., 1863-76. Mount Gilead 1876-.

No. 249. WILLIAM A. F. STOCKTON. Received as a candidate April 24, 1861. Licensed April 24, 1863. United States Army 1862-65. License returned October 7, 1868.

No. 250. MARTIN L. TODD. Received as a candidate April 24, 1861. Licensed April 24, 1863. To Presbytery of West Virginia October 4, 1864. Stated supply Point Pleasant and West Columbia, W. Va.; Vernon, Ind.; Richmond, Ky. Died August 14, 1870.

No. 251. JOHN T. OXTOBY, D.D. Received as a candidate October 21, 1861. Dismissed as a candidate November 20, 1865, to Presbytery of Allegheny. Licensed April, 1866, Presbytery of Butler. Ordained July 1, 1867, Presbytery of Erie. Pastor Petroleum Center, 1867-70. North-East 1870-79. East Saginaw, Mich., 1880-.

No. 252. WILLIAM HANNA. From the C. P. Church April 23, 1862. Stated supply Unity Church 1862-64. To Presbytery of Ohio October 4, 1864.

No. 253. WILLIAM M. ROBINSON. From Presbytery of Zanesville October 7, 1862. Stated supply Wellsburgh 1862-64. To Presbytery of Erie April 26, 1864. Licensed June 19, 1844, Presbytery of Blairsville. Missionary in Ohio 1844-54. Ordained January 14, 1846, Presbytery of Zanesville. Pastor 1st Church, Newark, 1855-62. 2d Church, Mercer, Pa., 1864-72. Providence Church, Allegheny, 1872-.

No. 254. JOHN MOFFAT. From Presbytery of St. Clairsville April 28, 1863. Installed September 27, 1863, 2d Church, Wheeling. Licensed June, 1847, Presbytery of New Lisbon. Ordained June, 1848. Pastor St. Clairsville 1848-61. Belaire 1861-63. Died December 27, 1875.

No. 255. JAMES D. KERR. Received as a candidate April 23, 1862. Licensed April 27, 1864. To Presbytery of Sangamon September 2, 1864. Ordained June 15, 1865. Pastor Farmington 1865-70. Nebraska City 1870-78. Denver 1878-81. Chestnut Street Church, Erie, Pa., 1881-83. Kearney, Neb., 1883-.

No. 256. J. BOYD STEVENSON. Received as a candidate April 22, 1862. Licensed April 29, 1863. To Presbytery of Steubenville April 18, 1870. Ordained June 16, 1870, Presbytery of Steubenville. Stated supply Linton and Evans' Creek 1870-71. From Presbytery of Zanesville April 2, 1874.

No. 257. WILLIAM M. WHITE. Received as a candidate April 22, 1862. Licensed April 27, 1864. Ordained May 1, 1866. Installed May 1, 1866, Hookstown Church. Released April 27, 1870. Suspended April 27, 1870. To Presbytery of Pittsburgh as a suspended member October 21, 1873.

No. 258. DAVID BROWN. Received as a candidate October 7, 1862. Died July 8, 1863.

No. 259. SAMUEL P. LINN. Received as a candidate October 7, 1862. Licensed April 26, 1865. To Presbytery of Western Reserve April 24, 1866. Ordained May, 1866. Westminster Church, Cleveland, 1866-67. Wayne, Pa., 1870-71. Shamokin 1872-73. Baton Rouge, La., 1877-78. Lincoln Park, Cincinnati, 1879-80. First Avenue Church, Evansville, Ind., 1884. Died July, 1887.

No. 260. JOHN C. HERVEY. Received as a candidate October 8, 1862. Name dropped from list of candidates October 3, 1866.

No. 261. HENRY L. DOOLITTLE. From Presbytery of Northumberland October 6, 1863. To Presbytery of Rochester City October 4, 1864. Ordained June 17, 1846, Presbytery of Wyoming. Pastor Scottsville, N. Y., 1846-53. Troy, Pa., 1854-56. Bald Eagle 1856-60. Stated supply Groveland, N. Y., 1864-67. York 1867-69. 2d Church, Wolcott, 1869-70. Huron 1870-71. Died September 5, 1871.

No. 262. SAMUEL M. HENDERSON. From Presbytery of Steubenville October 7, 1863. Ordained November 4, 1863. Installed November 4, 1863, Pigeon Creek Church. Released

April 24, 1867. To Presbytery of Blairsville October 12, 1867. Pastor Wilkinsburgh 1867-78. Prof. Biddle Institute 1878-79. Licensed April, 1862, Presbytery of Steubenville. Died April 2, 1879.

No. 263. THOMAS R. LAIRD. Received as a candidate June 16, 1863. Entered business 1865.

No. 264. JOHN M. MEALEY, D.D. Received as a candidate April 25, 1865. Licensed April 26, 1866. To Presbytery of Beaver April 28, 1867. Ordained October 25, 1867. Pastor Neshannock 1867-.

No. 265. JAMES REED. Received as a candidate October 4, 1864. Licensed October 3, 1866. To Presbytery of Richland April 27, 1869. Stated supply Millwood 1867-70. Ordained April 5, 1872, Presbytery of Palmyra. Stated supply La Clede, Mo., 1871-82. Avalon and Dawn 1882-.

No. 266. WILLIAM H. MCCUSKEY. Received as a candidate October 4, 1864. Dismissed as a candidate to the Presbytery of Chicago September 28, 1869.

No. 267. GEORGE W. RIGGLE. Received as a candidate October 5, 1864. Licensed October 3, 1866. To Presbytery of New Lisbon April 24, 1867. Ordained October, 1867. Pastor East Liverpool 1867-75. Teacher and stated supply Santa Fé, N. M., 1876-80. In ill health 1880-83. Stated supply Silver City, N. M., 1883-.

No. 268. JAMES H. SPILLMAN. From Presbytery of Erie April 26, 1864. To Presbytery of West Jersey May 7, 1866.

No. 269. JOHN A. BROWN. From Presbytery of Wooster April 27, 1864. Installed July 3, 1865, West Liberty Church. Released September 28, 1875. Installed November 12, 1877, Limestone, Wolf Run and Allen Grove Churches. Released April 26, 1881. To Presbytery of Red River April 26, 1881.

No. 270. WILLIAM I. BRUGH, D.D. From Presbytery of Richland October 6, 1864. Professor in W. C. 1863-65. Stated supply Lower Ten Mile 1864-65. To Presbytery of Butler 1865. From Presbytery of Steubenville April 22, 1879. Teacher and stated supply Three Springs 1879-87. To Presbytery of East Hanover April 12, 1887. Ordained May 17, 1849, Presbytery of Philadelphia. Pastor Bensalem and Centre-

ville, Pa., 1849-50. Corinth, O., 1850-60. Stated supply Fredericktown 1860-61. Bladensburg 1861-63. Principal Butler 1865-71. Pastor Butler 1868-71. Principal Hayesville, O., 1871-76. Pres. Richmond College O. 1887-88.

No. 271. ANDREW W. BOYD. From Presbytery of Beaver April 25, 1865. Installed June 6, 1865, Cross Roads Church. Released October 3, 1865. To Presbytery of Allegheny March 27, 1866. Licensed 1859, Presbytery of Steubenville. Ordained 1860, Presbytery of Beaver. Stated supply Darlington 1860-65. Pastor Leesburgh 1867-69. Died June 18, 1869.

No. 272. J. R. HAMILTON. From Presbytery of Erie October 13, 1865. P. E. 4th Church, Wheeling, 1865-66. To Presbytery of New Castle October 2, 1866. Licensed 1857, Presbytery of Blairsville. Ordained 1858. Pastor Fairview and Girard 1858-63. Chaplain United States Army 1863-65. Pastor Newark, Del., 1866-70. Red Bank, N. J., 1870. Died January 12, 1876.

No. 273. SAMUEL GRAHAM.

No. 274. JOHN B. GRAHAM. From Presbytery of St. Clairsville April 25, 1866. Installed May 8, 1866, Three Springs and Cove Churches. Released from Three Springs September 25, 1878. Released from Cove September 12, 1883. To Presbytery of Mahoning April 22, 1884. Licensed October 1, 1833, and ordained 1838, Presbytery of New Lisbon. Pastor Bethel, O., 1838-50. Bible agent 1851-58. Pastor Morris-town and Fairview 1858-65.

No. 275. JESSE W. HAMILTON. From Presbytery of Steubenville June 19, 1866. Stated supply Lower Ten Mile 1866-70. To Presbytery of Butler September 28, 1870. Licensed 1857 and ordained 1860, Presbytery of Steubenville. Teacher New Hagerstown Academy 1862-65. Stated supply Waterford and Belleville 1860-62. Witherspoon Institute, Pa., 1870-73. Sharpsville 1873-75. Stated supply Mingo, O., 1875-80. Pastor East Springfield and Bacon Ridge 1882-.

No. 276. JOHN W. GILMORE. From Presbytery of Redstone June 19, 1866. Ordained June 19, 1866. P. E. Moundsville 1866-67. To Presbytery of New Lisbon April 23, 1867. Licensed 1864, Presbytery of Redstone. Pastor Columbiana,

O., 1867-69. Andrew and Farmer's Creek, Iowa, 1869-71. Belleview 1871-76. Hanover, Ill. Elizabeth, 1878.

No. 277. DANIEL W. WYLIE. Received as a candidate October 19, 1878. Name dropped, at his request, April 26, 1882.

No. 278. ROBERT T. PRICE. From Presbytery of Beaver April 25, 1866. Ordained and installed Wellsburgh Church, June 19, 1866. Released October 16, 1868. Installed June 16, 1869, Mt. Prospect Church. Released February 4, 1873. To Presbytery of Allegheny February 4, 1873. Licensed April 28, 1864, Presbytery of Steubenville. Pastor Belleview 1873-75. Dunbar 1875-84. Shreve and Hopewell, O., 1884-.

No. 279. J. A. MCINTYRE. From Presbytery of Columbus October 3, 1866. To Presbytery of Clarion April 28, 1867. Licensed June 16, 1857, Presbytery of Allegheny. Ordained January, 1860, Presbytery of Fort Wayne. Pastor Decatur, Ind., 1860. Sugar Grove, Pa., 1866. Callensburg 1868. Perysville 1870. Died August 15, 1872.

No. 280. JONATHAN CROSS. From Presbytery of Baltimore November 6, 1866. Installed December 16, 1866, Wheeling 3d Church. Released February 4, 1873. To Presbytery of Zanesville September 23, 1874. Died December 18, 1876.

No. 281. JAMES D. MOFFAT.

No. 282. JOSEPH P. GRAHAM. Received as a candidate April 26, 1866. Licensed April 26, 1871. Ordained June 14, 1872, to go as a Foreign Missionary to India.

No. 283. WILLIAM H. HARTZELL. Received as a candidate April 26, 1866. Licensed April 24, 1873. To Presbytery of Baltimore June 6, 1876. Stated supply and pastor Deer Creek, Harmony Church, 1875-83. Evangelist 1884. St. Peter, Minn., 1885. Worthington, Minn., 1886.-

No. 284. EDWARD G. MCKINLEY. Received as a candidate April 26, 1866. Licensed April 26, 1871. To Presbytery of Blairsville September 25, 1872. Ordained October 29, 1872, Presbytery of Blairsville. Pastor Pleasant Grove 1872-81. Ligonier 1872-.

No. 285. DAVID B. FLEMING. Received as a candidate April 26, 1866. Licensed April 26, 1870. To Presbytery of

Missouri River April 23, 1872. Ordained September 3, 1872. Stated supply Deer Creek, Ill., 1871-72. Fairmount, Neb., 1872-74. Andover, Ill., 1874-76. Kingsbury 1876-83. Unity, Ind., 1884.

No. 286. DAVID M. MILLER. From Presbytery of New Lisbon August 28, 1867. Installed September 25, 1867, Cross Roads Church. Released September 26, 1871. To Presbytery of Northumberland September 26, 1871. Licensed April 10, 1861, Presbytery of New Lisbon. Ordained June 18, 1862. Pastor Alliance, O., 1862-67. Lock Haven, Pa., 1871-74. Johnstown 1874-83. Ev. 1883-.

No. 287. PERRINE BAKER. Received as a candidate April 24, 1867. Licensed April 29, 1874. To Presbytery of Kittanning April 27, 1875. Ordained May 11, 1875. Pastor Boiling Spring 1875-78. Appleby Manor and Crooked Creek 1875-84. Bellevernon 1884-.

No. 288. JOHN L. FULTON, D.D. From the U. P. Church April 28, 1868. Installed December 16, 1868, Mill Creek. Released March 4, 1873. To Presbytery of Baltimore March 4, 1873.

No. 289. HENRY WOODS.

No. 290. WILLIAM A. MCCARRELL. Received as a candidate October 6, 1868. Licensed April 26, 1870. To Presbytery of Erie April 26, 1871. Ordained September, 1871. Pastor Cambridge and Gravel Run 1871-75. Shippensburg 1875-.

No. 291. McNARY FORSYTHE. Received as a candidate October 6, 1868. Licensed April 26, 1870. To Presbytery of Allegheny April 23, 1872. Ordained June, 1872. Pastor and stated supply Millvale 1870-74. Died March 28, 1874.

No. 292. OTHO M. HARTZELL. Received as a candidate October 6, 1868. Name dropped April 27, 1870.

No. 293. ABNER O. ROCKWELL.

No. 294. ROBERT R. MOORE. From Presbytery of Transylvania October 16, 1869. Installed November 27, 1869, Wellsburgh Church. Released May 8, 1873. To Presbytery of Pittsburgh May 8, 1873. Licensed 1858, Presbytery of Beaver. Ordained April 15, 1859, Presbytery of Richland. Pastor Sixth Church, Pittsburgh, 1873-79. Newark, O., 1879-83. Urichsville 1884-85. Conneautville 1885-.

No. 295. JOSEPH E. ANDREWS. Received as a candidate September 28, 1869. Dismissed as a candidate to Presbytery of Steubenville ——— ———, ———. Licensed May 1, 1873, Presbytery of Steubenville. Ordained June 3, 1874. Pastor Waynesburg, O., 1874-77. Seventh Church, Pittsburgh, 1877-79. West Elizabeth 1879-.

No. 296. BELVILLE ROBERTS. From Presbytery of Rock River April 27, 1870. P. E. Fourth Church, Wheeling, 1870-71. To Presbytery of Philadelphia North April 25, 1871.

No. 297. SAMUEL T. DAVIS. From Presbytery of Schuyler October 14, 1870. Ordained November 15, 1870. Installed November 15, 1870, Lower Buffalo and Pine Grove Churches. Released April 24, 1872. To Presbytery of Chicago April 24, 1872.

No. 298. MARTIN L. DONAHEY. Received as a candidate April 27, 1870. Licensed April 26, 1871. To Presbytery of Zanesville. Ordained 1872. Pastor Duncan's Falls, O., 1872-74. Stated supply Weston 1874-81. Napoleon 1881-.

No. 299. JOHN P. INMAN. Received as a candidate September 28, 1870. Name dropped April 26, 1876.

No. 300. JESSE C. BRUCE. Received as a candidate September 28, 1870. Licensed April 28, 1875. To Presbytery of Pittsburgh April 25, 1876. Ordained June 13, 1876. Pastor Oakdale 1876-78. First Church, Peoria, Ill., 1878-86. Franklin, Pa., 1887-.

No. 301. WILLIAM E. MCCREA. Received as a candidate September 28, 1870. Licensed April 24, 1872. Ordained September 24, 1873. Installed November 1, 1873, Lower Buffalo Church. Released March 26, 1874. To Presbytery of Pittsburgh, March 26, 1874. Pastor West Elizabeth, 1875-80. Homestead 1880-85. Greensburgh, Kansas, 1888.

No. 302. JOHN C. HENCH. From the Presbytery of Cleveland April 25, 1871. Installed June 17, 1871, Lower Ten Mile Church. Released June 5, 1873. To Presbytery of Clarion April 28, 1874. Licensed April 26, 1865, Presbytery of Redstone. Ordained September, 1866. Stated supply Bull Creek, Pa., 1865-66. Pastor Trent 1866-67. Springfield, O., 1867-70.

No. 303. GEORGE P. HAYS, D.D., LL.D. From Presbytery of Allegheny April 26, 1871. President Washington and Jefferson College, and Stated supply Second Church, Washington, 1870-81. To Presbytery of Colorado August 23, 1881. Licensed April, 1859, Presbytery of Ohio. Ordained March 5, 1861, Presbytery of Baltimore. Pastor Second Church, Baltimore, 1861-68. Fiscal Secretary Wooster University 1868-69. Pastor Central Church, Allegheny, 1869-70. Pastor Central Church, Denver, 1881-85. Moderator of General Assembly 1884. Pastor Second Church, Cincinnati, 1885-88. Pastor Second Church, Kansas City, Mo., 1888-.

No. 304. JAMES L. REED. Received as a candidate September 26, 1871. Licensed April 24, 1872. Ordained December 15, 1874. Installed January 15, 1875, Lower Buffalo Church. Released April 25, 1883. To Presbytery of Pueblo December 12, 1883. Stated supply South Pueblo, Col., 1883-84. Pastor Barnesville, O., 1885-.

No. 305. JAMES S. FLEMING. Received as a candidate September 27, 1871. Licensed April 25, 1878. To Presbytery of Larned April 27, 1880. Ordained April 2, 1880. From Presbytery of Larned August 23, 1881.

No. 306. LEWIS J. ABLE. Received as a candidate September 27, 1881.

No. 307. AMOS S. VAN BUSKIRK. Received as a candidate September 27, 1871. Dismissed as a candidate April 24, 1873.

No. 308. JOHN T. LLOYD. Received as a candidate September 27, 1871. Dismissed as a candidate April 24, 1873.

No. 309. SAMUEL M. GLENN. From Presbytery of Pittsburgh April 23, 1872. Installed June 7, 1872, Upper Ten Mile Church. Released August 23, 1878. To Presbytery of Erie August 23, 1878. Licensed January, 1866, Presbytery of Erie. Ordained November 14, 1866, Presbytery of Columbus. Pastor Lithopolis, O., 1866-69. Sandy Lake, Pa., 1878-79. Clintonville 1879-84. Mount Zion and High Hill, O., 1885-88. Principal Female Seminary, Putnam, 1888-.

No. 310. ALONZO LINN, LL.D. Enrolled as a licentiate January 14, 1872, under action of General Assembly of 1870.

Licensed May 3, 1854, Presbytery of Redstone. Professor Lafayette College 1854-57. Jefferson College, 1857-65. Washington and Jefferson College, 1865-.

No. 311. DANIEL WILLIAMS. From Presbytery of Mahoning September 25, 1872. Installed November 14, 1872, Wheeling, Fourth Church. Released October 21, 1876. Licensed 1855, Presbytery of New Lisbon. Ordained 1855, Presbytery of Redstone. Pastor West Newton 1855-57. Mineral Ridge, Ohio, 1868-72. Died December 28, 1880.

No. 312. YATES HICKEY. From Presbytery of Lackawanna October 19, 1872. Financial Agent Washington and Jefferson College 1872-75. To Presbytery of Philadelphia North September 28, 1875.

No. 313. WILLIAM C. SMITH. From Presbytery of Mahoning October 22, 1872. Stated supply Limestone and Allen Grove 1873-74. To Presbytery of St. Clairsville April 28, 1875.

No. 314. ALEXANDER G. EAGLESON. From Presbytery of Marion April 22, 1873. Installed October 9, 1873, Wheeling, Third Church. Released April 27, 1875. To Presbytery of St. Clairsville April 27, 1875. From Presbytery of St. Clairsville January 17, 1882. Installed January 17, 1882, West Union Church. Released April 25, 1884. To Presbytery of St. Clairsville April 13, 1887. Licensed April, 1869, Presbytery of Marion. Ordained October, 1870. Stated supply Oshkosh, Wis., 1870-72. Pastor Washington, Ohio, 1875-79. Stated supply Freeport and West Chester, Ohio, 1887. Pastor elect, New Hagerstown, 1888-.

No. 315. JOSEPH A. DONAHEY.

No. 316. J. J. MCCARRELL. Received as a candidate April 24, 1872. Licensed April 24, 1873. To Presbytery of Louisville, July 20, 1874. Ordained October, 1874. Pastor First Church, Shelbyville, Ky., 1874-82. Martin's Ferry, O., 1882-84. McKeesport, Pa., 1884-.

No. 317. SAMUEL T. HENDERSON. Received as a candidate April 24, 1872. Died February 18, 1880.

No. 318. CHARLES M. McNULTY. Received as a candidate June 14, 1872. Dismissed as a candidate September 22, 1877, to Presbytery of Cayuga. •

No. 319. JOSEPH H. RALSTON. Received as a candidate September 25, 1872. Licensed April 25, 1878. To Presbytery of Emporia September 23, 1879. Ordained November 5, 1879. Stated supply and Pastor Burlington, Kan., 1879-83. Belle Plain, 1883-84. McPherson, Kan., 1885. Worcester, Mass., 1886-.

No. 320. GEORGE FRAZER, D.D. From Presbytery of Alton April 22, 1873. Professor Washington and Jefferson College 1872-75. Stated supply Second Church, Washington, 1872-74. Waynesburgh, 1875-81. To Presbytery of Columbus September 24, 1881.

No. 321. SAMUEL FORBES. From Presbytery of Athens April 22, 1873. Installed June 4, 1873, Cross Roads Church. Released April 26, 1876. To Presbytery of Steubenville August 22, 1876. Licensed October 14, 1865, Presbytery of St. Clairsville. Ordained October 1, 1867. Pastor Grand View, Ohio, 1867-71. Stated supply Bethel and Beech Grove 1871-73. Island Creek and Sorento, Ohio, 1876-79. Potter Chapel and Bloomfield, 1879-.

No. 322. EDWARD P. LEWIS. From Presbytery of Redstone May 8, 1872. Installed May 16, 1873, Waynesburgh Church. Released April 28, 1875. To Presbytery of Allegheny City April 28, 1875. Licensed April, 1864, Presbytery of Blairsville. Ordained April, 1865, Presbytery of Highland, Pastor Atchison, Kan., 1864-68. Stated supply Brownsville, Pa., 1868-72. Rochester, 1875-78. Fairfield, Ill., 1880-85. Mt. Vernon, 1885-.

No. 323. THOMAS R. ALEXANDER.

No. 324. JOSEPH H. STEVENSON. From Presbytery of Columbus September 23, 1873. Installed June 25, 1874, Fairview Church. Released June 16, 1875. To Presbytery Redstone April 26, 1876. Licensed April 16, 1876, Presbytery of Sidney. Ordained October 14, 1864, Presbytery of Redstone. Pastor Brownsville, 1864-68. Birmingham, 1868-69. Evangelist, 1869-70. Groveport, Ohio, 1870-73. Scottdale, 1875-82. Nashville, Ill., 1882-.

No. 325. DANIEL MCFIE. From Presbytery of Edinburgh, Scotland, September 23, 1873. To Presbytery of Carlisle January 11, 1875.

No. 326. SILAS COOKE. Received as a candidate April 23, 1873. Licensed April 24, 1873. To Presbytery of Athens January 27, 1875. Ordained May 12, 1875. Stated supply and Pastor Nelsonville, 1875-78. Prospect Church, Dunlap, Ill., 1878-.

No. 327. JOHN H. TRUSSELL. Received as a candidate April 24, 1873. Licensed and ordained June 1, 1880. To Presbytery of Neosho June 1, 1880.

No. 328. DUNCAN R. CROCKET. Received as a candidate May 8, 1873.

No. 329. JAMES E. LEYDA. Received as a candidate September 23, 1874. Licensed April 25, 1877. To Presbytery of Clarion June 20, 1877. Ordained November 7, 1877, Presbytery of Clarion. Pastor Perry and Worthville 1877-80. Worthington and West Glade Run 1880-84. Stated supply Ellsworth, Kan., 1884.

No. 330. J. D. WALKINSHAW. From Presbytery of Zanesville April 28, 1874. Installed May 22, 1874, Upper Buffalo Church. Released September 13, 1882. Installed December 13, 1882, Wellsburgh Church. Released September 14, 1886. To Presbytery of Wooster September 14, 1886.

No. 331. JOHN S. ATKINSON. From Presbytery of Wooster September 23, 1874. Installed October 4, 1874, Lower Ten Mile Church. Released September 8, 1880. To Presbytery of Butler April 26, 1881. Licensed April 16, 1863, Presbytery of Marion. Ordained October 18, 1866, Presbytery of Wooster. Pastor Wayne and Chester 1866-74. Pastor Buffalo and Westminster, Pa., 1880-.

No. 332. JOHN C. ELY. Received as a candidate September 23, 1874. Licensed April 27, 1876. To Presbytery Pittsburgh April 24, 1877. Ordained June 6, 1877. Pastor Birmingham, Pittsburgh, 1877-80. Piqua, Ohio, 1880-85. Superintendent Mission Dallas, Texas, 1885-86. Pastor Xenia, Ohio, 1887-.

No. 333. FRANK P. BRITT. Received as a candidate September 23, 1874. Licensed April 27, 1876. To Presbytery of Clarion June 20, 1877. Ordained August 24, 1877. Pastor Pisgah 1877. Shiloh, 1878-81. Greenville and Rehoboth, 1881-.

No. 334. JOSIAH F. CURTIS. From Presbytery of West Virginia April 25, 1876. Dismissed to Reformed Episcopal Church June 20, 1877.

No. 335. DAVID L. DICKEY. From Presbytery Blairsville April 26, 1876. Installed May 25, 1876, Hookstown and Bethlehem Churches. Released Dec. 14, 1881. To Presbytery Allegheny December 12, 1882. Licensed April 13, 1864, Presbytery of Blairsville. Ordained September, 1866, Presbytery of Beaver. Stated supply and Pastor, New Salem, Pa., 1865-67. Pastor Mahoning, 1867-70. Irwin, 1871-73. Stated supply Armagh and Centreville, 1873-76. Evangelist, 1882-.

No. 336. WILLIAM F. HAMILTON.

No. 337. WILLIAM T. GIBSON. From Presbytery of Zanesville April 26, 1876. To Presbytery Nebraska City April 25, 1877. Licensed April, 1871, Presbytery Allegheny. Ordained 1872, Presbytery St. Clairsville. Pastor Woodsfield 1872-74. Stated supply Goshen, Neb., 1878. Summit, 1880. Pastor Short Creek, Ohio, 1882-84.

No. 338. WILLIAM A. MACKEY. From Presbytery Blairsville April 26, 1876. Installed June 6, 1876, Wellsburgh Church. Released April 26, 1882. To Presbytery Pueblo December 12, 1882. Licensed April 28, 1875. Stated supply Mesa Church, Pueblo, 1882-86. Pastor First Church, Tacoma, W. T., 1887-.

No. 339. ROBERT B. PORTER. From Presbytery St. Clairsville June 6, 1876. Installed June 29, 1876, Fairview. Released April 23, 1879. To Presbytery of Allegheny April 23, 1879.

No. 340. DAVID A. CUNNINGHAM.

No. 341. SAMUEL E. ELLIOTT. From Presbytery Shenango October 21, 1876. Ordained November 21, 1876. Installed November 21, 1876, Frankford Church. Released September 24, 1878. To Presbytery Kittanning June 1, 1880. Licensed April, 1876, Presbytery Shenango. Pastor Apollo 1880-.

No. 342. CHARLES P. BLAYNEY. Received as a candidate April 27, 1876. Licensed September 26, 1877. To Presbytery Osage September 25, 1878. Ordained December 5, 1878, Presbytery Osage. Pastor Olive Branch and Austin, Mo., 1878-84. Raymore, 1884-.

No. 343. WILLIAM E. OLLER. Received as a candidate April 27, 1876. Licensed April 25, 1877. To Presbytery Allegheny April 24, 1878. Ordained September 10, 1878. Pastor Tarentum 1878-82. Pastor Butler 1882-.

No. 344. JOHN N. HAYES. Received as a candidate April 27, 1876. Dismissed as a candidate April 25, 1882, to Presbytery of Columbia.

No. 345. JOHN H. AUGHEY. From Presbytery Steubenville April 24, 1877. Installed May 22, 1877, West Union Church. Released July 5, 1881. To Presbytery Pittsburgh July 5, 1881.

No. 346. ROSS STEVENSON.

No. 347. DAVID B. ROGERS. From Presbytery Redstone April 25, 1877. Installed May 15, 1877, West Liberty Church. Released October 9, 1878. To Presbytery of Muncie September 23, 1879. Licensed April, 1873, Presbytery of Steubenville. Ordained June 12, 1874, Presbytery Redstone. Pastor Tent 1874-76. Hartford City, Ind., 1878-82. Dunbar, Pa., 1882-86. Portland, Pa., 1887-.

No. 348. WILLIAM H. MCCAUGHEY. From Presbytery of Logansport October 22, 1877. Ordained October 31, 1877. Installed October 31, 1877, Cross Creek Church. Released April 29, 1885. To Presbytery Philadelphia Central December 30, 1885. Pastor Mantua Second Church 1886-. Licensed April 12, 1876, Presbytery Logansport.

No. 349. JOSEPH K. ALEXANDER. Received as a candidate April 25, 1877. Licensed April 25, 1878. To Presbytery Mankato June 10, 1879.

No. 350. JAMES V. MILLIGAN. Received as a candidate April 25, 1877. Licensed April 25, 1878. Ordained June 10, 1879. To Presbytery Oregon June 10, 1879. Stated supply Astoria, Oregon, 1879-84. Ashland, 1884-87. St. John's Church, Portland, 1888-.

No. 351. ZACHARY B. TAYLOR. Received as a candidate April 25, 1877. Licensed April 27, 1882. To Presbytery Clarion May 11, 1884. Ordained June 24, 1884. Pastor Reynolds-ville 1884-.

No. 352. JOHN B. POMEROY. Received as a candidate July

6, 1877. Licensed June 10, 1879. Ordained June 1, 1880. To Presbytery Fort Dodge June 1, 1880.

No. 353. THOMAS C. MCCARRELL. Received as a candidate September 27, 1877. Licensed April 23, 1879. To Presbytery of Carlisle June 1, 1880. Ordained July 21, 1880. Pastor Waynesboro', Pa., 1880-.

No. 354. JAMES M. STITT. Received as a candidate September 27, 1877. Licensed April 23, 1879. To Presbytery Erie April 27, 1880. Ordained June, 1881. Pastor Coolspring and Fredonia 1880-84. Died May 2, 1884.

No. 355. WILLIAM H. HUNTER. From Presbytery Pittsburgh April 24, 1878. Ordained June 4, 1878. Installed June 4, 1878, Mill Creek Church, and June 5 Mt. Olivet. Released April 29, 1885. To Presbytery Pembina December 9, 1885. Stated supply Knox and Forest River 1886-.

No. 356. WILLIAM SPEER.

No. 357. JOHN H. SHERRARD. From Presbytery Bellefontaine October 19, 1878. Stated supply Upper Ten Mile Church 1878-82. To Presbytery Lima October 23, 1882. Licensed April, 1860, Presbytery Steubenville. Ordained September, 1861, Presbytery of Clarion. Pastor Bethesda, Oak Grove and Middle Creek, 1861-67. Bucyrus, Ohio, 1867-68. Delphos, 1882-88. Rockville, Ind., 1888-.

No. 358. WALTER L. ALEXANDER. Received as a candidate April 24, 1878. Licensed June 10, 1879. Ordained September 13, 1882. To Presbytery Southern Dakota April 24, 1883.

No. 359. GEORGE P. WILSON. Received as a candidate April 24, 1878. Licensed April 23, 1879. To Presbytery of Ebenezer September 8, 1880. Ordained October 14, 1880. Pastor Lexington, Ky., 1880-84. Lafayette Park Church, St. Louis, Mo., 1884-.

No. 360. GEORGE W. MCCOLLUM. Received as a candidate April 24, 1878. Name dropped April 26, 1881, having joined the Methodist Church.

No. 361. JAMES HICKLING. Received as a candidate September 25, 1878. Licensed April 28, 1880. To Presbytery of Clarion April 26, 1881. Ordained August 21, 1881. Pastor Tionesta, Tylersburgh and Scotch Hill, 1881-.

No. 362. MARCUS A. BROWNSON. Received as a candidate September 25, 1878. Licensed April 28, 1880. To Presbytery of Philadelphia Central October 14, 1881. Ordained April 29, 1883, Presbytery of New Castle. Stated supply Hebron Memorial Chapel, Philadelphia, 1881-83. Assistant pastor Central Church, Wilmington, Del., 1883-84. Pastor First Church, Camden, N. J., 1884-89. Detroit First Church, 1889-.

No. 363. JOSEPH G. LYLE. From Presbytery of Pittsburgh October 18, 1879. Installed November 11, 1879, Wheeling Third Church. Licensed 1872, Presbytery of St. Clairsville. Ordained December 1, 1874, Presbytery of Pittsburgh. Stated supply Gardiner, Ill., 1872-73. Pastor Homestead, Pa., 1874-79. Died April 11, 1884.

No. 364. JAMES P. LYLE. Received as a candidate September 23, 1879. Licensed April 27, 1881. Ordained April 26, 1882. To Presbytery of Austin April 27, 1882. Pastor Taylor, Texas, 1882-.

No. 365. GEORGE W. POLLOCK. Received as a candidate September 23, 1879. Licensed April 28, 1880. Ordained August 24, 1881. To Presbytery of Allahabad August 24, 1881. Foreign Missionary, India, 1881-87.

No. 366. OBADIAH T. LAUGFITT. Received as a candidate September 23, 1879. Licensed April 27, 1881. To Presbytery of Fort Dodge April 25, 1882. Ordained July 12, 1882. Stated supply Storm Lake 1882-84. West Liberty 1884-.

No. 367. HENRY C. MINTON. Received as a candidate September 23, 1879. Licensed April 27, 1881. To Presbytery of St. Paul April 25, 1882. Ordained June 15, 1882. Pastor Duluth 1882-83. P. E. Second Church, Baltimore, 1883-84. Stated supply and pastor San José, Cal., 1884-.

No. 368. GEORGE A. DUNCAN. Received as a candidate September 23, 1879. Licensed April 27, 1881. Died January 11, 1882.

No. 369. ARTHUR V. BRYAN. Received as a candidate September 23, 1879. Licensed April 28, 1880. Ordained April 26, 1882. To Presbytery of Monmouth September 12, 1882. Foreign Missionary, Tokio, Japan, 1882-.

No. 370. JOHN CHADWICK. Received as a candidate September 25, 1879.

No. 371. ADAM TORRANCE. From Presbytery of Palmyra April 27, 1880. Licensed October 7, 1830, Presbytery of Redstone. Ordained June 6, 1833, Presbytery of Richland. Pastor Lexington and Pleasant Hill, O., 1833-37. New Alexandria, Pa., 1837-67. Died October 18, 1881.

No. 372. EBENEZER H. JENKINS. From Reformed Episcopal Church April 27, 1880. To Presbytery of Boston April 25, 1882.

No. 373. WINFIELD E. HILL.

No. 374. THOMAS F. BOYD. From Presbytery of Bloomington April 28, 1880. Installed May 31, 1880, West Liberty Church. Released September 23, 1882. To Presbytery of Nebraska City April 25, 1883.

No. 375. HENRY S. CHILDS. From Wesleyan Methodist Church June 1, 1880. To Presbytery of Pittsburgh April 24, 1883.

No. 376. ANDREW C. BROWN. Received as candidate from Presbytery of New York April 27, 1880. Licensed April 28, 1880. To Presbytery of Cedar Rapids April 28, 1880.

No. 377. WILLIAM G. POLLOCK. Received as a candidate April 28, 1880. Licensed June 1, 1880. To Presbytery of Montana July 5, 1881. From Presbytery of Austin April 23, 1884. To Presbytery of Los Angeles September 9, 1885.

No. 378. AARON M. BUCHANAN. Received as a candidate April 28, 1880. Licensed April 27, 1881. To Presbytery of Pittsburgh September 13, 1882. Ordained October 4, 1882. Pastor Clinton, Pa., 1882-86. Morgantown, W V., 1886-.

No. 379. BENJ. G. VAN CLEVE. Received as a candidate April 28, 1880. Dismissed as a candidate April 28, 1886, to Presbytery of Genesee Valley.

No. 380. JAMES C. GARVER.

No. 381. JOSEPH H. BAUSMAN. Received as a candidate from Presbytery of Clarion December 14, 1880. Licensed April 27, 1882. Ordained April 26, 1883. To Presbytery of Kittanning October 22, 1883. Stated supply and pastor Homer and Bethel 1883-87. Pastor Freedom and Rochester 1887-.

No. 382. GEORGE M. HICKMAN. Received as a candidate December 4, 1880. Licensed April 25, 1883. To Presbytery

of Westminster April 22, 1884. Pastor Marietta, Pa., 1884-88. First Church, Wilmington, Del., 1888-.

No. 383. W. W. MORTON. From Presbytery of Pueblo September 24, 1881. Stated supply Limestone, Allen Grove and Wolf Run 1881-84. Installed February 20, 1885, Upper Buffalo Church. Released September 13, 1887. To Presbytery of Hastings September 13, 1887. Licensed April 25, 1874, Presbytery of Pittsburgh. Ordained July 6, 1875, Presbytery of Allegheny. Pastor Highlands 1875-80. Missionary in Colorado 1880-81. Pastor Blue Hill, Neb., 1887-.

No. 384. LEWIS W. BARR.

No. 385. ALEXANDER S. HUNTER. Received as a candidate April 27, 1881. Licensed December 9, 1884. To Presbytery of Redstone April 28, 1886.

No. 386. ROBERT A. HUNTER. Received as a candidate April 27, 1881. Licensed April 27, 1882. To Presbytery of Clarion April 11, 1884. Ordained June 25, 1884. Pastor Beechwoods 1884-.

No. 387. EUGENE A. FIELD. Received as a candidate April 27, 1881.

No. 388. MARIAN MOORE. Received as a candidate August 23, 1881. Licensed April 11, 1888.

No. 389. WILLIAM M. PADEN. Received as a candidate August 24, 1881. Licensed September 13, 1882. To Presbytery of Philadelphia October 22, 1883. Ordained November 20, 1884. Pastor Hollond Memorial Church, Philadelphia, 1884-.

No. 390. WILLIAM A. JONES. Received as a candidate September 27, 1881. Licensed April 11, 1888.

No. 391. WILLIAM H. COOKE.

No. 392. JOHN G. COWDEN. From Presbytery of Cedar Rapids, April 26, 1882. Pastor-elect Second Church, Washington, 1882. To Presbytery of Denver December 13, 1882.

No. 393. JAMES L. LEEPER. From Presbytery of New Brunswick April 26, 1882. Ordained September 13, 1882. Installed September 13, 1882, Claysville Church. Released March 4, 1886. To Presbytery of Lehigh March 4, 1886. Pastor First Church, Reading, 1886-.

No. 394. EDGAR W. DAY. Received as a licentiate from the Cumberland Presbyterian Church April 26, 1882. To Presbytery of Red River September 12, 1882. Licensed April, 1880. Ordained October 8, 1882, Presbytery of Red River. Stated supply Lisbon, Dak., 1882-.

No. 395. GEORGE M. FISHER. Received as a candidate from Presbytery of Chartiers, United Presbyterian Church, September 13, 1882. Licensed September 13, 1882. To Presbytery of Denver October 23, 1882.

No. 396. MARK A. DENMAN. Received as a candidate September 13, 1882. Dismissed as a candidate to Presbytery West Jersey, September 10, 1884.

No. 397. JAMES B. LYLE.

No. 398. ROBERT W. ELY. Received as a candidate December 15, 1882. Licensed April 23, 1884. To Presbytery Northern Pacific, April 28, 1885. Ordained May, 1885. La Moure, Dak., 1885-88.

No. 399. GEORGE S. HAYS. Received as a candidate December 15, 1882. Licensed April 23, 1884. To Presbytery of Mahoning, April 28, 1885. Ordained June 30, 1885. Foreign Missionary to China, 1886-.

No. 400. SALMON C. FARIS. From Presbytery Wooster, April 24, 1883. Installed June 1, 1883, Frankfort Church. Released December 10, 1884. To Presbytery Steubenville, April 29, 1885.

No. 401. JOHN J. GRAHAM. From Presbytery Cairo, April 25, 1883. P. E. West Liberty, 1883-86. To Presbytery Allegheny, September 14, 1886. Licensed June, 1874, Presbytery Allegheny. Ordained June, 1875, Presbytery Mahoning. Pastor Mineral Ridge, Ohio, 1875-78. Mt. Vernon, Ill., 1878-82.

No. 402. ADOLPHUS F. ALEXANDER.

No. 403. WILLIAM M. EATON. From Presbytery Steubenville, September 12, 1883. Principal Preparatory Department Washington and Jefferson College, 1883-87. To Presbytery of St. Clairsville, September 14, 1887. Licensed May 1, 1873, Presbytery Steubenville. Ordained June 3, 1874. Stated supply and Pastor East Springfield, Bacon Ridge, and Still Fork, 1874-83. Pastor Second Church, Bellaire, Ohio, 1887-.

No. 404. DANIEL E. LONG. Received as a candidate from

Presbytery of Steubenville, September 12, 1883. Dismissed as a candidate to Presbytery Madison, April 10, 1888.

No. 405. THOMAS A. ANDERSON.

No. 406. FRANK E. ARMSTRONG. Received as a candidate September 10, 1884. Licensed April 28, 1886. To Presbytery St. Louis, December 13, 1887.

No. 407. HOWARD N. CAMPBELL. Received as a candidate September 10, 1884. Licensed April 28, 1886. To Presbytery St. Clairsville, April 10, 1888. Ordained 1888. Pastor Martin's Ferry, Ohio, 1888-.

No. 408. JOHN K. GARVER. Received as a candidate from Presbytery Carlisle, April 23, 1884. Dismissed as a candidate April 30, 1885, to Presbytery of Lehigh.

No. 409. SAMUEL G. HAIR. From Presbytery Mahoning, April 29, 1885. P. E. Third Church, Wheeling, 1885-86. Licensed May 16, 1861, Presbytery Chicago. Ordained October, 1868, Presbytery Rock River. Stated supply Franklin Grove, 1861-64. Teacher, 1864-65. New Boston, 1866-71. Pastor Sigourney, Iowa, 1871-79. Belmont Avenue Church, Youngstown, Ohio, 1879-84. To Presbytery South Florida, May 7, 1886.

No. 410. LOYAL YOUNG.

No. 411. WILLIAM B. HAMILTON. Received as a candidate April 29, 1885. Licensed April 28, 1886. Ordained September 16, 1888. To Presbytery of Shantung, September 16, 1888. Foreign Missionary, China, 1888.

No. 412. J. MORRIS IRWIN. Received as a candidate April 29, 1885. Dismissed as a candidate September 14, 1886, to Presbytery of Winona. Licensed 1887, Presbytery Winona.

No. 413. ELDEN O. SAWHILL. Received as a candidate September 8, 1885. Licensed April 13, 1887. To Presbytery Shenango, April 10, 1888. Ordained September, 1888. Pastor Enon, 1888.

No. 414. WARREN S. WELSH. Received as a candidate September 8, 1885. Name dropped April 28, 1886.

No. 415. WILLIAM J. FREDERICKS. Received as a candidate September 8, 1885. Name dropped April 12, 1887.

No. 416. JAMES E. IRVINE. Received as a candidate September 8, 1885. Licensed April 28, 1886. To Presbytery of

Erie December 13, 1887. Ordained April 10, 1888. Pastor Fredonia and Cool Spring, 1888.

No. 417. ULYSSES L. LYLE. Received as a candidate September 9, 1885. Licensed April 10, 1889.

No. 418. A. J. ALEXANDER.

No. 419. FRANK FISH.

No. 420. J. PHILANDER ANDERSON.

No. 421. ABRAM B. LOWES.

No. 422. JAMES H. SNOWDEN.

No. 423. JOHN L. ROEMER. Received as a candidate September 14, 1886.

No. 424. GEORGE W. FULTON. Received as a candidate September 14, 1886. Licensed April 10, 1889. Ordained April 24, 1889. Under appointment as missionary to Japan.

No. 425. EDWIN S. BROWNLEE. Received as a candidate September 14, 1886. Licensed April 11, 1888.

No. 426. WILLIAM F. PLUMMER. Received as a candidate September 14, 1886. Licensed April 11, 1888.

No. 427. WILLIAM FARMER. Received as a candidate December 15, 1886.

No. 428. JOSEPH L. WEAVER.

No. 429. BENJAMIN F. MYERS.

No. 430. ROBERT M. BROWN.

No. 431. JOHN A. MARQUIS. Received as a candidate June 28, 1887. Licensed April 10, 1889.

No. 432. EDWIN K. JOHNSTON. Received as a candidate June 28, 1887. Licensed April 10, 1889.

No. 433. JAMES PALMER. Received as a candidate June 28, 1887. Student of Theology, 1889.

No. 434. JOSEPH H. SUTHERLAND. Received as a candidate June 28, 1887. Licensed April 10, 1889.

No. 439. JAMES D. SPRIGGS.

No. 440. ANDREW J. MONTGOMERY. Received as a candidate December 14, 1887. Student of Theology, 1889.

No. 441. JOHN C. PICKENS.

No. 442. HARRY O. GILSON.

No. 443. THOMAS REYNOLDS. Received as a candidate April 11, 1888.

No. 444. EUGENE C. ALEXANDER. Received as a candidate September 26, 1888.

No. 445. W. J. A. ATKINSON. Received as a candidate September 26, 1888.

No. 446. JOHN A. CRAWFORD. Received as a candidate September 25, 1888.

No. 447. DAVID M. SKILLING. Received as a candidate September 26, 1888. Student of Theology, 1889.

PRESENT MEMBERS.

No. 143. JAMES IRWIN BROWNSON, son of Major John and Sarah (Smith) Brownson, was born at Mercersburg, Pa., March 14, 1817. Communicant church of Mercersburg 1832. Washington College 1836. Western Theological Seminary 1838-40. Licensed October, 1840, Presbytery of Carlisle. Ordained November, 1841, Presbytery of Redstone. Pastor Greensburg and Mount Pleasant 1841-49. Received from Presbytery of Redstone April 17, 1849. Installed First Church, Washington, May 1, 1849. Moderator Synod of Wheeling 1859. Synod of Pittsburgh 1871. D.D. Lafayette College 1858. President *pro tem.* Washington College 1852-53. Washington and Jefferson College 1870. President Board of Trustees Washington and Jefferson College. Vice-president Directors of Western Theological Seminary. Married, March 14, 1843, Sarah Ellen Maclay, of Shippensburg; January 9, 1855, Eleanor Acheson, of Washington, Pa.

No. 146. JOSEPH S. POMEROY, son of John and Jane (Porter) Pomeroy, was born in Lawrence County, Pa., 1823. Communicant church of Neshannock 1841. Jefferson College 1846. Western Theological Seminary 1846-49. Licensed April, 1849, Presbytery of Beaver. Received from Presbytery of Beaver October 2, 1849. Ordained and installed at Fairview April 17, 1850. Released April 26, 1871. Installed July 20, 1877, Moundsville Church. Released September 15, 1886. Stated supply Cameron 1878-88. Married, October 26, 1849, Isabella Griffith, of Mercer, Pa.

No. 172. SMITH F. GRIER, son of Rev. R. S. and Elizabeth (Lavery) Grier, was born in Adams County, Pa., August

31, 1819. Communicant church of Cannonsburg 1838. Jefferson College 1839. Princeton Seminary 1841-42. Licensed April, 1842, Presbytery of New Castle. Ordained Presbytery Ohio April 19, 1843. Pastor Valley Church, Pa., 1843-52. Received from Presbytery of Ohio October 6, 1852. Installed December 14, 1852, New Cumberland and Frankfort Churches. Released from Frankfort October 7, 1857. Moderator Synod of Wheeling 1863. Synod of Pittsburgh, 1881. Married, October 25, 1842, Jane Connelly, of Washington County, Pa.; October 11, 1853, Eveline Miller, of Allegheny County, Pa.; December 1, 1881, M. B. Snodgrass, of Pittsburgh.

No. 184. WILLIAM HAVENS LESTER, son of Richard and Sarah F. (Havens) Lester, was born at Bridgehampton, N. Y., December 4, 1825. Communicant church of Bridgehampton 1843. Amherst College 1849. Princeton Seminary 1850-52. Licensed January 11, 1854, Presbytery of Albany. Received from Presbytery of Albany June 27, 1854. Ordained and installed at West Alexander October 4, 1854. D.D. Washington and Jefferson College 1887. Married, August 31, 1854, Julia Elizabeth Hand, of Bridgehampton, N. Y.

No. 243. LAVERTY GRIER, son of Rev. Robert S. and Elizabeth (Laverty) Grier, was born in Adams County, Pa., June 4, 1823. Communicant church of Cannonsburg 1845. Jefferson College 1847. Western Theological Seminary 1847-49. Licensed April, 1849, Presbytery of Carlisle. Ordained January, 1851, Presbytery of Clarion. Rimersburg, Bethlehem and Mill Creek, Pa., 1850-53. Bacon Ridge and East Springfield, O., 1853-61. Received from Presbytery of Steubenville April 23, 1861. Installed June, 1861, Forks of Wheeling Church. Married, April 30, 1851, to Margaret Jeffery, of Allegheny, Pa.

No. 162. JOHN S. MARQUIS, son of Robert and Mary (Stevenson) Marquis, was born near Cross Creek, Pa., May 19, 1825. Communicant church of Cross Creek 1850. Washington College 1848. Western Theological Seminary 1851-53. Candidate October 7, 1851. Licensed April 20, 1853. Ordained April 18, 1855. Stated supply Sistersville 1853-57. Dismissed to Presbytery of Steubenville September 2, 1858. Stated sup-



REV. J. P. ANDERSON



REV. JAMES H. SWARDEN



REV. LEWIS W. BARR



REV. FRANK FISH



REV. JOSEPH L. WEALE



REV. T. A. ANDERSON



REV. JAMES F. TATE



REV. JOHN C. DICKENS

PRESENT MEMBERS. III.

ply Big Spring, New Cumberland and Fairmount, O., 1857-61. Pastor Richmond, Bacon Ridge and East Springfield 1862-65. Received from Presbytery of Steubenville April 28, 1868. Installed June 5, 1868, Pigeon Creek Church. Released September 10, 1884. Stated supply Lower Ten Mile 1886. Teacher and Principal Jefferson Academy 1885-. Married June 8, 1853, to Margaretta B. McConaughy, of Cross Creek, Pa.

No. 289. HENRY WOODS, son of Andrew and Rebecca (Brison) Woods, was born in Marion County, Mo., July 2, 1838. Communicant church of Morgantown, Va., 1853. Washington College 1857. Western Theological Seminary 1859-62. Licensed April 11, 1861, Presbytery of Baltimore. Ordained October 22, 1862, Presbytery of Steubenville. Pastor First Church, Steubenville, O., 1862-67. Received from Presbytery of Steubenville May 19, 1868. Professor Washington and Jefferson College 1867. Stated supply Upper Ten Mile 1868-70. P. E. Second Church, Washington, 1870. Stated supply East Buffalo 1871. D.D. Westminster College 1879. Stated Clerk, Synod of Pittsburgh, 1880-82. Stated Clerk of Presbytery 1887-. Married, January 15, 1863, Mary L. Ewing, of Washington, Pa.

No. 281. JAMES DAVID MOFFAT, son of Rev. John and Mary A. (McNeelan) Moffat, was born in New Lisbon, O., March 15, 1846. Communicant Second Church of Wheeling, W. Va., 1864. Washington and Jefferson College 1869. Princeton Seminary 1869-71. Candidate April 26, 1866. Licensed April 26, 1867. Stated supply Second Church, Wheeling, 1871-73. Ordained and installed as co-pastor May 8, 1873, Wheeling Second Church. Released December 14, 1881. President Washington and Jefferson College 1882-. D.D. 1882, Hanover College and Princeton College. Married, September 6, 1876, Elizabeth D. Crangle, of Wheeling, W. Va.

No. 323. THOMAS RUSH ALEXANDER, son of Silas and Rachel (Longwell) Alexander, was born in Mifflin County, Pa., March 10, 1844. Communicant church of West Kishacoquillas 1870. Washington and Jefferson College 1868. Western Theological Seminary 1870-73. Licensed April 10, 1872, Presbytery of Huntingdon. Received from Presbytery of

Huntingdon September 23, 1873. Ordained September 24, 1873. Installed October 10, 1873, Mount Prospect Church. Married March 12, 1884, Elizabeth E. McNabb, of Lancaster, Pa.

No. 256. JAMES BOYD STEVENSON, son of William and Eliza (Boyd) Stevenson, was born in Cross Creek, Pa., January 22, 1828. Communicant church of Cross Creek 1845. Cross Creek Academy —. Western Theological Seminary 1861-64. Candidate April 22, 1862. Licensed April 29, 1863. Dismissed to Presbytery of Steubenville April 18, 1870. Ordained June 16, 1870, Presbytery of Steubenville. Stated supply Linton and Evans' Creek 1870-71. Middle Sandy, O., 1871-73. Received from Presbytery of Zanesville April 2, 1874. Unity and Wolf Run 1873-75. Married, October 12, 1870, Sadie E. Beall, of West Lafayette, O.

No. 336. WILLIAM FERGUSON HAMILTON, son of Joseph and Margaret (Ferguson) Hamilton, was born in Monongahela City, Pa., March 24, 1824. Communicant church of Monongahela City 1843. Washington College 1844. Western Theological Seminary 1846-49. Licensed April 18, 1849, Presbytery of Ohio. Ordained October 16, 1850, Presbytery of Ohio. Pastor Centre Church, Pa., 1852-55. Uniontown, Pa., 1855-66. Salem and Livermore 1868-75. Moderator Synod of Pittsburgh 1873. Received from Presbytery of Blairsville April 26, 1876. Stated supply Mount Pleasant Church 1875-87. Adjunct professor Washington and Jefferson College 1876-80. Stated Clerk of Presbytery 1876-87. D.D. Washington and Jefferson College 1882. Married, January 28, 1858, L. Louisa Beeson, of Mount Braddock, Fayette County, Pa.

No. 340. DAVID AYRES CUNNINGHAM, son of Thomas and Mary (Ayres) Cunningham, was born near Wooster, O. Communicant church of Mount Hope, O., at sixteen years of age. Jefferson College 1854. Western Theological Seminary 1854-57. Licensed September, 1856, Presbytery of Wooster. Ordained October, 1857, Presbytery of Allegheny City. Pastor Bridgewater, Pa., 1857-64. Scot's Church, Philadelphia, 1864-66. Spring Garden Church, Philadelphia, 1866-76. Received from Presbytery of Philadelphia Central September 26, 1876.

Installed October 6, 1876, Wheeling First Church. Moderator Synod of Pennsylvania 1885. D.D. Washington and Jefferson College 1873. Married, August 26, 1858, Annie C. Sinclair, of Pittsburgh, Pa.

No. 346. ROSS STEVENSON, son of William and Nancy (Patterson) Stevenson, was born in Strabane, Ireland. Communicant church of Douglas about 1834. Franklin College 1840. Western Theological Seminary 1840-44. Licensed June, 1843, Presbytery of Ohio. Ordained June, 1844, Presbytery of Redstone. Pastor Connellsville, Pa., 1844-52. Johnstown, Pa., 1852-57. Stated supply Armagh and Centreville, Pa., 1857-60. Pastor Ligonier and Pleasant Grove 1860-71. Pastor Pisgah and Troy 1872-76. Received from Presbytery of Clarion April 25, 1877. Installed July 6, 1877, Cross Roads Church. Released September 13, 1882. Installed December 12, 1882, Lower Ten Mile Church. Released April 29, 1886. Stated supply Mount Pleasant 1888. D.D. Franklin College 1878. Married, December 12, 1848, to Margaret Taylor, of Fayette County, Pa.; October 14, 1852, Elizabeth Hurst, of Westmoreland County, Pa.; January 30, 1855, Martha Ann Harbison, of Indiana County, Pa.

No. 356. WILLIAM SPEER, son of Dr. James R. and Hetty (Morrow) Speer, was born in New Alexandria, Pa., April 24, 1822. Communicant First Church, Pittsburgh, 1842. Kenyon College 1840. Studied medicine 1840-43. Western Theological Seminary 1843-46. Licensed April 21, 1846, Presbytery of Ohio. Ordained June 16, 1846, Presbytery of Ohio. Foreign Missionary Canton, China, 1846-50. Chinese in California 1852-57. Home Missionary Wisconsin and Minnesota 1858-65. Corresponding Secretary Board of Education 1865-76. China and Japan 1876-77. Received from Presbytery of Philadelphia Central September 25, 1878. Evangelist 1877-. D.D. Centre College 1866. Married, May 7, 1846, Cornelia Brackenridge, of Pittsburgh, Pa.; April 20, 1852, Elizabeth B. Ewing, of Washington, Pa.

No. 373. WINFIELD EUCLID HILL, son of Sanford C. and Sarah (Leech) Hill, was born in East Liverpool, O., June 2, 1842. Communicant church of Cannonsburg 1864. Jefferson

College 1864. Western Theological Seminary 1865-68. Licensed April 29, 1868, Presbytery of New Lisbon. Ordained May 11, 1875, Presbytery of Lima. Stated supply Gettysburg and Fletcher, O., 1869-72. Wapakoneta 1872-76. Ottawa 1876-79. Received from Presbytery of Lima April 28, 1880. Installed June 10, 1880, Fairview Church. Married, September 27, 1870, Nannie Horner, of Gettysburg, O.

No. 305. JAMES SAMUEL FLEMING, son of David Glenn and Martha (Steele) Fleming, was born in Washington County, Pa., August 1, 1847. Communicant church of West Union 1865. Washington and Jefferson College 1876. Western Theological Seminary 1876-79. Candidate September 27, 1871. Licensed April 25, 1878. Dismissed to Presbytery of Larned April, 1880. Ordained April 2, 1880, Presbytery of Larned. Received from Presbytery of Larned August 23, 1881.

No. 391. WILLIAM HENRY COOKE, son of John and Sarah (Brown) Cooke, was born in Baltimore, Md., December 3, 1839. Communicant Central Church, Baltimore, 1855. Baltimore City College ——. Danville Theo. Seminary ——. Licensed April, 1861, Presbytery of Transylvania. Ordained June 10, 1862, Presbytery of New Castle. Pastor Port Deposit, Md., 1862-65. P. E. Canal Street Church, New Orleans, and Broadway Church, Baltimore, 1865-67. Pastor Havre de Grace, Md., 1867-82. Received from Presbytery of Baltimore April 26, 1882. Installed October 29, 1882, Wheeling Second Church. D.D. Centre College ——. Married, June 30, 1868, Mary Melinda Hitchcock, of Havre de Grace, Md.

No. 315. JOSEPH ALEXANDER DONAHEY, son of William and Mary (Ely) Donahey, was born in Washington County, Pa., February 6, 1850. Communicant First Church of Washington 1866. Washington and Jefferson College 1871. Western Theological Seminary 1871-74. Licensed April 24, 1873. Dismissed to Presbytery of Waterloo September 28, 1875. Ordained October 6, 1875, Presbytery of Waterloo. La Porte City, Iowa, 1875-78. Boone 1878-81. Received from Presbytery of Fort Dodge September 13, 1882. Stated supply Waynesburg 1882-. Married, July 13, 1876, Lizzie R. McClees, of Taylorstown, Washington County, Pa.

No. 183. GEORGE McDONALD, son of John and Margaret (Byers) McDonald, was born near West Alexander, Washington County, Pa., February 25, 1825. Communicant church of West Alexander 1846. Studied theology under Rev. John McCluskey, D.D. Candidate October 5, 1853. Licensed April 23, 1857. Dismissed to Presbytery of St. Clairsville October, 1858. Ordained April, 1860, Presbytery of St. Clairsville. Stated supply and pastor Beallsville, O., 1859-83. Stated supply Powhatan 1860-82. Received from Presbytery of St. Clairsville April 25, 1883. Installed October 12, 1883, Upper Ten Mile Church. Married, May 20, 1858, Martha S. Blayney, of West Alexander, Pa.

No. 402. ADOLPHUS FRANKLIN ALEXANDER, son of Cyrus and Mary (Brown) Alexander, was born in Mifflin County, Pa., November 7, 1844. Communicant church of Milroy 1873. Western Theological Seminary 1875-78. Licensed April, 1878, Presbytery of Pittsburgh. Ordained June, 1880, Presbytery of Rock River. Stated supply and pastor Pre-emption and Beulah, Ill., 1879-82. Received from Presbytery of Rock River April 25, 1883. Installed June 5, 1883, Cross Roads Church. Married, March 11, 1886, Flora A. Conn, of Florence, Washington County, Pa.

No. 240. HENRY GILES BLAYNEY, son of Charles and Nancy (Faris) Blayney, was born in Ohio County, Va., March 5, 1839. Communicant First Church of Washington 1858. Washington College 1860. Western Theological Seminary 1860-62. Candidate October 3, 1860. Licensed April 24, 1862. United States Army 1862-65. Western Theological Seminary 1865-66. Dismissed to Presbytery of Zanesville October 12, 1867. Ordained April 28, 1869, Presbytery of St. Clairsville. Stated supply Mount Gilead, O., 1866-67. Madison 1867-68. Graysville 1868-69. Pastor Martinsville 1869-72. Stated supply in Presbytery of West Virginia 1873-84. Received from Presbytery of West Virginia June 10, 1884, and installed same date Lower Buffalo Church. Married, September 25, 1867, Carrie M. Todd, of Ohio County, West Virginia; August 5, 1885, Esther Auld, of Iberia, O.

No. 410. LOYAL YOUNG, son of Robert and Lydia (Gould)

Young, was born in Charlemont, Mass., July 1, 1806. Communicant church of French Creek, Va., 1824. Jefferson College, 1828. Western Theological Seminary, 1829-31. Licensed June 21, 1832, Presbytery Ohio. * Ordained December 4, 1833, Presbytery Allegheny. Pastor Butler, Pa., 1833-67. French Creek and Buckhannon, W. Va., 1868-75. Parkersburg, 1875-80. Stated supply Winfield, Point Pleasant and Pleasant Flats, 1880-85. Received from Presbytery West Virginia, December 9, 1885. Moderator Synod of Allegheny, 1857. Moderator Synod of Pittsburgh, 1845 and 1872. D.D., Washington College, 1858. Married, October 25, 1832, Margaret Porter Johnston, daughter of Rev. Robert Johnston, of Rostraver, Westmoreland County, Pennsylvania.

No. 418. ATHELBERT JAMES ALEXANDER, son of John and Nancy (Eagleson) Alexander, was born in Belmont County, Ohio, February 11, 1840. Communicant church of Martin's Ferry, O., 1859. Cincinnati College of Medicine, 1864. Western Theological Seminary, 1867-68. Licensed June 18, 1867, Presbytery St. Clairsville. Ordained October 26, 1869, Presbytery St. Clairsville. Pastor Scotch Ridge, O., 1867-85. Practiced medicine in connection with ministry. Received from Presbytery St. Clairsville, April 28, 1886. Installed June 5, 1886, West Union Church. Married, December 14, 1864, Louisa A. Pickens, of Belmont County, O.

No. 419. FRANK FISH, son of William and Margaret P. (Matthews) Fish, was born in Allegheny City, Pa., April 8, 1862. Communicant Third Church, Pittsburgh, 1874. Western University, Pa., 1883. Western Theological Seminary, 1883-86. Licensed April 28, 1885, Presbytery Pittsburgh. Received from Presbytery Pittsburgh, April 28, 1886. Ordained April 29, 1886. Installed May 29, 1886, Claysville Church.

No. 420. J. PHILANDER ANDERSON, son of James W. and Belinda A. (Moore) Anderson, was born in Lawrence County, Pa., March 13, 1856. Communicant church of Hopewell, Pa., 1873. Washington and Jefferson College, 1883. Western Theological Seminary, 1883-86. Licensed April 29, 1885, Presbytery Shenango. Received from Presbytery Shenango, April 28, 1886. Ordained April 29, 1886. Installed May 15, 1886, Cross Creek

Church. Married, September 8, 1886, to Teresa A. Burns, of Imperial, Allegheny Co., Pa.

No. 421. ABRAHAM BROWER LOWES, son of John and Mary Ann (Brower) Lowes, was born in Warren County, Ohio, March 9, 1836. Communicant church of Somerset, O., about 1850. Miami University, 1860. Western Theological Seminary, 1860-61. United States Army, 1861-64. Western Theological Seminary, 1864-66. Licensed September 6, 1865, Presbytery Cincinnati. Ordained June 6, 1867, Presbytery Fort Wayne. Pastor, Decatur, Indiana, 1867-68. Stated supply, Tidioute, Pa., 1869-70. Pastor, Mason, Ohio, 1871-74. Pastor, Belle Vernon, Pa., 1874-82. Teacher, Cannonsburg, Pa., 1882-84. Stated supply, Cool Spring and Fredonia, 1884-86. Received from Presbytery of Pittsburgh, September 15, 1886. Stated supply, West Liberty, 1886-88. Cove and Three Springs, 1888. Married, January 17, 1866, Mary Belle Elliott, daughter of Rev. David Elliott, D.D., of Allegheny, Pa.

No. 422. JAMES HENRY SNOWDEN, son of William and Violetta (Thayer) Snowden, was born in Hookstown, Pa., October 18, 1852. Communicant church of Wellsville, Ohio, 1866. Washington and Jefferson College, 1875. Western Theological Seminary, 1875-78. Licensed April 24, 1877, Presbytery Steubenville. Ordained May 6, 1879, Presbytery Huron. Pastor, Huron, Ohio, 1879-83. Stated supply, Plymouth, 1883. Sharon, Pa., 1883-86. Received from Presbytery Shenango, December 15, 1886. Installed March 6, 1887, Washington, Second Church. Married, August 1, 1878, Mary A. Ross, of Wellsville, O.

No. 384. LEWIS WILLIAM BARR, son of John and Jane (Durbin) Barr, was born in West Liberty, W. Va., January 15, 1857. Communicant church of West Liberty, 1876. Waynesburg College, 1881. Western Theological Seminary, 1881-84. Candidate April 26, 1881. Licensed April 25, 1883. Dismissed to Presbytery of Clarion April 11, 1884. Ordained April 24, 1884, Presbytery of Clarion. Pastor, Leatherwood and Bethlehem, 1884-86. Received from Presbytery of Clarion December 15, 1886. Installed July 17, 1887, Wheeling, Third Church. Married, April 17, 1889, Margaret B. Hicks, of Moundsville, West Virginia.

No. 428. JOSEPH LAWRENCE WEAVER, son of John G. and Margaret A. (Alter) Weaver, was born in Freeport, Pa., June 20, 1855. Communicant church of Shrader Grove, 1870. Washington and Jefferson College, 1880. Western Theological Seminary, 1880-83. Licensed June, 1882, Presbytery of Kittanning. Ordained November 6, 1883, Presbytery of St. Clairsville. Pastor, Morristown and West Brooklyn, O., 1883-87. Received from Presbytery of St. Clairsville, April 12, 1887. Installed May 10, 1887, Burgettstown Church. Married, October 21, 1884, Flora A. Grimes, of Uniontown, O.

No. 429. BENJAMIN FRANKLYN MYERS, son of Benjamin and Mary (Carothers) Myers, was born in Cumberland County, Pa., January 28, 1833. Communicant church of Big Spring, Pa., 1851. Jefferson College, 1854. Teacher, 1854-56. Western Theological Seminary, 1856-59. Licensed January, 1859, Presbytery of Allegheny. Ordained June, 1859, Presbytery of Redstone. Pastor, Somerset and Jenner, 1859-60. Stated supply, Chestnut Grove, Md., 1861-70. Pastor, Bethel, 1864-71. Snow Hill, Md., 1872-77. New Loudon, Pa., 1877-79. Darby, 1879-82. Slatington, 1882-83. Teacher, 1883-84. Received from Presbytery of Chester, April 13, 1887. P. E., Moundsville, 1887. Married, December 26, 1861, Virginia Bull, of Baltimore, Md.

No. 430. ROBERT MADISON BROWN,* son of William and Eliza (Warner) Brown, was born in Beaver County, Pa., August 11, 1839. Communicant First Church, Allegheny City, 1854. Jefferson College, 1864. Western Theological Seminary, 1864-67. Licensed April 10, 1866, Presbytery of Allegheny City. Ordained October 6, 1868, Presbytery of Beaver. Pastor, West Middlesex, 1868-71. Rouseville, 1871-73. Irwin, 1873-77. Emsworth, Pa., 1877-80. Bellaire, Ohio, 1881-87. Received from Presbytery of St. Clairsville, June 28, 1887, and installed Wellsburg Church. D.D., Washington and Jefferson College, 1886. Married, October 8, 1868, Katherine J. Blaine, of Bridgewater, Pa.

No. 439. JAMES DONEHOO SPRIGGS, son of Joseph and Margaret (Donehoo) Spriggs, was born in Washington, Pa., March 16, 1856. Communicant M. E. Church, Washington,

* Died at Wellsburgh, West Virginia, April 19, 1889.

1874. Washington and Jefferson College, 1878. Boston U. School of Theology, 1881. Licensed and ordained, 1881, New York Conference. Peekskill, N. Y., 1881-83. Housatonic, 1883-85. Received by Presbytery of Pittsburgh, 1885. Western Theological Seminary, 1885. Received from Presbytery of Pittsburgh, September 13, 1887. Stated supply, Cove, 1887-88. Married, May 24, 1883, Annie Y. Wilson, of Washington, Pa.

No. 273. SAMUEL GRAHAM, son of James and Elizabeth (Miller) Graham, was born in Armstrong (now Clarion) County, Pa., January 15, 1830. Communicant church of Concord, 1849. Washington College, 1860. Western Theological Seminary, 1860-63. Licensed April, 1862, Presbytery of Clarion. Received from Presbytery of Clarion, October 13, 1865. Ordained and installed November 20, 1865, Mill Creek Church. Released October 3, 1866. Installed November 13, 1867, Wolf Run and Allen Grove Churches. Released October 16, 1868. Stated supply Unity and teacher, 1869-72. Dismissed to Presbytery of West Virginia, October 21, 1872. Newburg and Kingwood, 1873-88. Received from Presbytery of West Virginia, April 10, 1888. Stated supply, Unity, 1888. Married, May 28, 1862, Nancy Jane Jolly, of Venango County, Pa.; November 7, 1870, Melinda J. Archer, of Prosperity, Pa.

No. 380. JAMES CLAYTON GARVER, son of John B. and Ann Maria (Wolf) Garver, was born in Franklin County, Pa., October 21, 1850. Communicant church of Green Hill, 1870. Waynesburg College, 1880. Candidate April 28, 1880. Western Theological Seminary, 1880-83. Licensed April 27, 1882. Ordained April 26, 1883. Dismissed to Presbytery of Carlisle, September 12, 1883. Stated supply, Landisburg and Shermansdale, Pa., 1882-83. Pastor, Pennfield and Winterburn, 1884-87. Received from Presbytery of Huntingdon April 11, 1888. Married, June 13, 1883, Margaret A. White, of Moundsville, West Va.

No. 405. THOMAS ALEXANDER ANDERSON, son of John R. and Sarah A. (White) Anderson, was born in Claysville, Pa., September 10, 1860. Communicant church of West Alexander, 1874. Washington and Jefferson College, 1884. Western Theological Seminary, 1884-86. Union Seminary, 1886-87.

Candidate September 10, 1884. Licensed April 28, 1886. Ordained April 11, 1888. Installed May 8, 1888, Upper Buffalo Church.

No. 442. HARRY O. GILSON, son of David R. and Beulah A. (Hoffstat) Gilson, was born in West Point, O., October 25, 1859. Communicant Madison Church, 1874. Wooster University, 1885. Western Theological Seminary, 1885-88. Licensed April 27, 1887, Presbytery Steubenville. Received from Presbytery of Steubenville April 11, 1888. Ordained April 11, 1888. Installed June 7, 1888, Pigeon Creek Church. Married, June 5, 1888, Nannie Pryse, of Wooster, O.

No. 397. JAMES B. LYLE, son of William and Sarah J. (Robertson) Lyle, was born in Cross Creek, Pa., July 6, 1860. Communicant church of Cross Creek, 1879. Washington and Jefferson College, 1885. Western Theological Seminary, 1885-88. Candidate December 15, 1882. Licensed April 13, 1887. Ordained April 11, 1888. Installed June 7, 1888, Mill Creek Church, and June 8, 1888, Mount Olivet Church. Married, May 15, 1888, Elizabeth Rachel Marquis, of Cross Creek, Pa.

No. 441. JOHN CALDWELL PICKENS, son of William and Jane (Caldwell) Pickens, was born in Martin's Ferry, O., August 31, 1859. Communicant church of Scotch Ridge, 1874. Washington and Jefferson College, 1885. Western Theological Seminary, 1885-88. Licensed 1887, Presbytery of St. Clairsville. Received from Presbytery of St. Clairsville April 10, 1888. Ordained April 11, 1888. Installed June 19, 1888, Frankfort Church. Married, May 15, 1888, Ida Newcome, of New Bethlehem, Pa.

No. 293. ABNER OTIS ROCKWELL, son of Zerah and Phebe (Carter) Rockwell, was born in Cambridge, Pa., May 10, 1819. Jefferson College, 1843. Western Theological Seminary, 1843-45. Licensed September 6, 1845. Ordained January 15, 1848, Presbytery of New Lisbon. Stated supply, Middlesex and Sharon, 1845-47. Pastor, Hubbard and Coitsville, O., 1847-52. Bethlehem and North Branch, 1852-55. Pastor, Mingo, 1856-58. Lebanon, 1859-69. Received from Presbytery of Ohio, September 28, 1869. Installed December 21, 1869, Frankfort Church. Released October 16, 1875. Dismissed to Pittsburgh

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COMMISSIONERS TO THE GENERAL ASSEMBLY.

- 1820. Rev. Andrew Wylie.
- 1821. Rev. Andrew Wylie.
- 1822. Rev. Thomas Hoge.
- 1823. Rev. James Hervey.
- 1824. Rev. Andrew Wylie.
- 1825. Rev. Andrew Wylie and Rev. Obadiah Jennings.
- 1826. Rev. John Anderson and Rev. Obadiah Jennings.
- 1827. Rev. Andrew Wylie.
- 1828. Rev. John Stockton.
- 1829. Rev. Andrew Wylie.
- 1830. Rev. David Elliott and Rev. John McCluskey.
- 1831. Rev. William Wylie and Rev. Wm. C. Anderson;
Ruling Elders, John Elliott * and Walter Craig.*
- 1832. Rev. James Hervey and Rev. John McCluskey; Elders,
Redick McKee and J. McFarren.
- 1833. Rev. John Stockton and Rev. David Elliott;* Elders,
Jacob Slagle and Sterling C. Cuthbert.*
- 1834. Rev. James W. McKennan and Elder James McFarren.
- 1835. Rev. David Elliott and Elder Walter Craig.
- 1836. Rev. William P. Alrich and Elder James McFarren.
- 1837. Rev. James Hervey and Elder Jacob Slagle.
- 1838. Rev. John Stockton and Elder James Lee.
- 1839. Rev. Daniel Deruelle and Elder James McFarren.
- 1840. Rev. Robert M. White and Elder Thomas Orr.
- 1841. Rev. E. S. Graham and Elder David Riddle.
- 1842. Rev. John McCluskey and Elder Francis Braddock.
- 1843. Rev. James Sloan and Rev. John Eagleson; Elders,
Robert Patterson and Russell Moore.
- 1844. Rev. John Stockton and Elder Jacob Slagle.
- 1845. Rev. Henry R. Weed and Elder Thomas Thompson.
- 1846. Rev. R. M. White and Elder James Moody.
- 1847. Rev. James Fleming and Elder Matthew Glass.*

NOTE.—Those marked with a * did not attend. The following served as alternates: 1833, Rev. David Hervey; 1847, Elder James McFarren; 1853, Elder Wm. Mercer; 1872, Elder Noel K. Shattuck; 1881, Elder Wm. G. Pollock.

1848. Rev. John McCluskey and Rev. David Robinson; Elders, William Ewing and David Riddle.

1849. Rev. James Hervey and Rev. Francis Braddock; Elders, James Lee and Robert Crangle.

1850. Rev. David Hervey and Rev. Thomas M. Newell; Elders, Samuel Ott * and Thomas Elder.

1851. Rev. John Stockton and Rev. Alexander McCarrell; Elders, Jacob Slagle and James Dinsmore.

1852. Rev. Nicholas Murray and Rev. Nathan Shotwell; Elders, R. R. Reed * and James Lee.

1853. Rev. D. R. Campbell and Rev. Cyrus Dickson; Elders, John Duncan * and Samuel Ott.*

1854. Rev. James I. Brownson and Rev. J. S. Pomeroy; Elders, Joseph Henderson and Robert Crangle.

1855. Rev. E. C. Wines and James P. Fulton; Elders, George Baird and William Cunningham.

1856. Rev. Alfred Paull and Rev. James Fleming; Elders, Zachariah Jacobs and James Jamieson.

1857. Rev. James Sloan and Rev. James W. McKennan; Elders, Greer McIlvaine and James Campbell.

1858. Rev. John Eagleson and Elder Edward H. Fitzhugh.

1859. Rev. Samuel J. Wilson and Rev. Smith F. Grier; Elders, R. R. Reed and Matthew Dill.

1860. Rev. R. V. Dodge and Rev. R. S. Morton; Elders, Samuel Vance and Parker Reed.

1861. Rev. W. P. Alrich and Rev. John Stockton; Elders, John McDonald and Stephen L. Blatchly.

1862. Rev. John W. Scott and Rev. James Sloan; Elders, John Duncan and A. K. Craig.

1863. Rev. James I. Brownson and Rev. Wm. B. Keeling; Elders, Thomas McKennan and Joseph Vance.

1864. Rev. W. H. Lester and Rev. Alexander McCarrell; Elders, William Mercer and James Rankin.

1865. Rev. David Hervey and Rev. W. J. Alexander; Elders, Samuel McClain and Samuel N. Orr.

1866. Rev. James Fleming and Rev. D. W. Fisher; Elders, Wm. Ming Nicoll and Thomas McKean.

1867. Rev. James I. Brownson and Rev. J. S. Pomeroy; Elders, Geo. G. Orr and Montgomery Walker.

1868. Rev. John Eagleson and Rev. J. T. Fredericks; Elders, William Lee and John H. Atkinson.

1869. Rev. John Moffat and Rev. S. F. Grier; Elders, John C. Hervey and James L. Patterson.

1870. Rev. John Stockton and Rev. James Alexander; Elders, James Paull and Thomas Hanna.

1871. Rev. Lavery Grier and Rev. John A. Brown; Elders, Thomas R. Laird and Joseph Scott.

1872. Rev. Robert T. Price and Rev. John B. Graham; Elders, William Donahey and W. M. Campbell.*

1873. Rev. David Hervey and Rev. Alexander McCarrell; Elders, William I. Cool and Thomas S. Irwin.

1874. Rev. W. H. Lester and Rev. D. W. Fisher; Elders, James Todd and Geo. W. Campbell.

1875. Rev. James I. Brownson and Rev. J. S. Pomeroy; Elders, John W. Brown* and Samuel Braden.

1876. Rev. John S. Marquis and Rev. Henry Woods; Elders, John W. Brown and James Walker.

1877. Rev. J. T. Fredericks and Rev. A. O. Rockwill; Elders, W. M. Campbell and D. M. Pry.

1878. Rev. S. F. Grier and Rev. R. B. Farrar; Elders, James H. Braddock and David Kerr.

1879. Rev. John Stockton and Rev. Daniel Williams; Elders, Alexander Bone and H. H. Clark.

1880. Rev. J. D. Moffat and Rev. John A. Brown; Elders, John C. Messenger and Samuel D. White.

1881. Rev. John B. Graham and Rev. George Fraser; Elders, S. D. Lockhart* and R. A. McConnell.

1882. Rev. J. D. Walkinshaw and Rev. T. R. Alexander; Elders, Gibson L. Cranmer and John Reed.

1883. Rev. W. F. Hamilton and Rev. James L. Reed; Elders, M. Wilson McClane and A. F. Hervey.

1884. Rev. W. H. Lester and D. A. Cunningham; Elders, Stephen L. Blatchly and J. R. McLain.

1885. Rev. James I. Brownson and Rev. J. S. Pomeroy; Elders, A. Ridgley Jacobs and A. S. Eagleson.

1886. Rev. John S. Marquis and Elder Alex. McFlanegan.
 1887. Rev. Henry Woods and Elder John Aiken.
 1888. Rev. James I. Brownson and Rev. Lavery Grier; Elders, Robert White and Berridge L. Crow.

RULING ELDERS.

The records of Presbytery for the first twenty years of its existence contain the names of 183 ruling elders as present, but without naming the churches to which they severally belonged. In the case of many of them, there had been frequent attendance at the meetings of Ohio Presbytery. Others continued to attend in Presbytery of Washington long after the expiration of this period of twenty years. We give the whole list, arranged according to the year of first enrollment in the Presbytery of Washington. The figures appended to the names show how often each elder was present within the period named.

1819. William Brown, 1; Ziba Casterline, 1; Joseph Donahy, 11; John Flack, 11; David Gray, 1; John Henry, 1; John Maxwell, 3.

1820. Thomas Atkinson, 2; John Amspoker, 5; Archibald Brownlee, 12; Adam Faris, 17; John Faris, 9; Aaron Kerr, 2; George Lee, 1; George Miller, 11; James McConaughy, 4; John Marquis, 1; John McCullough, 1; David McComb, 4; Samuel Maxwell, 5; Arthur Scott, 8; John Wylie, 2; Thomas Yates, 9.

1821. George Anderson, 1; Samuel Axtell, 2; Thomas Byers, 3; Richard Campbell, 2; James Ewing, 1; James Fleming, 2; John Gilchrist, 9; Henry Giles, 15; John McWilliams, 3; Samuel McKibben, 4; John McMillan, 4; James Proudfit, 10; Hugh Sprowls, 10.

1822. Barnet Bonar, 10; Jacob Hathaway, 11; Wm. Hughes, 1; * James Kerr, 15; Hugh Lee, 15; James McCamant, 2; Jacob Rickey, 1; Wm. Rea, 1.

1823. John Baird, 1; Thomas Harsha, 1; John Jackson, 1; John Lindley, 4; Wm. McKinley, 3; James Reed, 6; Thomas Stewart, 9.

* There were two of this name—one in Pigeon Creek and one in Cross Roads.

1824. Zenas Condit, 3; John Cowan, 1; Robert Lyle, 1; Robert McCready, 3; Alex. McCullough, 1; Robert Ramsey, 4; Thomas Thompson, 6; John Thornburg, 2.

1825. Thomas Cameron, 5; John Harshey, 2; Samuel Meeks, 3; John Orr, 10; George Sutherland, 9; Thomas Stockton, 6; Wm. Wallace, 7; Hugh Wylie, 1; Robert Withrow, 3.

1826. * John Duncan, 9; Peter W. Gale, 1; John Miller, 7; Joseph McFerran, 2.

1827. Ephraim Cooper, 3; Wm. Murray, 2; Redick McKee, 4; Joseph Vance, 2; Adam Weir, 5.

1828. Nathan Axtell, 4; Wm. Cochrane, 4; Wm. Clark, 1; John Elliott, 4; Thomas Fergus, 2; Andrew Farrar, 2; James Orr, 3; Jacob Slagle, 7; James Wallace, 2.

1829. Wm. Archer, 1; John Dinsmore, 11; Wm. Ewing, 6; Charles Hawkins, 7; Lewis Kerr, 10; Robert McConaughy, 8; Samuel Oldham, 5; Robert Officer, 4; John Pollock, 5; Alex. Ramsey, 1; Wm. Simpson, 8.

1830. Simeon Brooks, 2; John Edie, 1; Andrew Henderson, 3; Joseph McCready, 3; George Newell, 7; Thomas Orr, 6; Hugh Pugh, 2.

1831. Sylvanus Cooper, 1; Walter Craig, 5; Wm. Cowan, 6; Israel Day, 1; Robert Miller, 2; John Sharp, 6; Daniel Stewart, 4; John Wolf, 1; Jacob White, 10.

1832. Thomas Axtell, 1; Robert Colmery, 3; Martin Ely, 6; John Laughlin, 5; James McFarren, 6; Hugh McConaughy, 5; John Pittenger, 2; Robert Patterson, 5; James Smith, 2; Nath. W. Smith, 1; John Thompson, 3; Andrew Yates, 2.

1833. Jonas Condit, 3; Stirling C. Cuthbert, 2; Samuel Moore, 10; Wm. McLain, 4; John McDonald, 3; Hugh Maxwell, 1; Ebenezer Smith, 3.

1834. John Atkinson, 4; John C. Bayliss, 2; Lewis Dille, 3; Alex. D. Gunn, 3; Wm. Hervey, 1; Samuel Vance, 2; James Thompson, 4.

1835. Francis Braddock, 12; Wm. Carothers, 2; John Horack, 1; Zachariah Jacob, 4; James Kady, 1.

1836. Robert Caldwell, 3; John Cunningham, 1; Boyd

* Two of this name, father and son, both in Cross Roads.

Emery, 1; Hugh Fergus, 2; Wm. Kerr, 3; Hugh Milligan, 3; David McConaughy, 1; James Moody, 3; Samuel Thompson, 2.

1837. Daniel Agnew, 2; James Campbell, 1; James Dinsmore, 2; Wm. Hammond, 1; Elijah Klegg, 2; James Lee, 2; Robert McFarland, 2; Abraham Rickey, 1.

1838. Luther Axtell, 2; James Braden, 2; John Buckingham, 1; Abraham Barbour, 1; Henry Cowan, 1; Samuel Gamble, 1; Henry Hervey, 1; Wm. Hair, 1; Russel Moore, 2; Robert McComb, 1; David Riddle, 2; Thomas Steele, 2; Wm. Smiley, 2; Robert Wylie, 1.

1839. John Brice, 1; Thomas Dinsmore, 1; Thomas McFarland, 1; Andrew Mitchell, 1; James McFarland, 1; Joseph Scott, 1; Reuben Sanders, 1; Obadiah Van Cleve, 1.

III.

TRIBUTE TO THE DECEASED MINISTERS

WHO HAVE BEEN MEMBERS OF THE PRESBYTERY OF WASHINGTON.

It is not merely an inference of fitness, but an apostolic injunction, which says "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." But in the very context of this solemn charge to the church concerning her living ministry and preceding it, there is another, as sacred, which brings home to her heart the memory of the departed heralds of the same salvation: "Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith" (Hebrews 13: 7. Revised edition). These are but counterparts of the same divine law of remembrance, and reflecting each other's light, they stand together in mutual strength. The honor of the king is here upon the "ambassadors," who stand "in Christ's stead," beseeching their fellow-men to be "reconciled to God." But blessed in the temple of glory are the sainted dead, whose lips no more utter the message on earth, but whose "works do follow them," and whose words will never die; their "everlasting remembrance" is assured; and the generations that will follow them, as they followed Christ, will rise to the rapture of their song.

It is under the power of such a call as this that we hold a place of honor among the memories of this great occasion for the fathers and brethren who, having under God fashioned and conducted the work of the church in our Presbyterial bounds, have gone to their reward, leaving the sowing and reaping of the inheritance to us, their successors. We have listened with delight to the history of the antecedent preparation for the for-



REV. DAVID ELLIOTT, D. D., LL.D.



REV. HENRY R. WEED, D. D.



REV. JOHN STOCKTON, D. D.



REV. JOHN MCCLUSKEY, D. D.



REV. DAVID HERVY.



REV. JAMES ALEXANDER, D. D.



REV. JOHN EAGLESON, D. D.



REV. JAMES SLOAN, D. D.



REV. ROBERT M. WHITE, D. D.

DECEASED MINISTERS, I.

mation of the Washington Presbytery in 1819, covering a period one-half as extended as the Presbyterial history itself. With like skill has our excellent stated clerk led us down along the way of ecclesiastical descent, until our organic life as a presbytery almost touches the line of threescore years and ten. Our educational and missionary history have, in like manner, commanded our interest. I ask you now to come with me, for a little season, into communion of memory with the redeemed men, great and good, whom the Lord chose to bring down alike his work and his honor to our day in the ministry of reconciliation.

The presbytery, at its organization, in October, 1819, included the following ministerial membership, viz.: the Rev. Messrs. Thomas Marquis, pastor at Cross Creek; George M. Scott, at Mill Creek and Flats; John Anderson, at Buffalo; Elisha McCurdy, at Cross Roads and Three Ridges; Cephas Dodd, at Lower Ten Mile; Joseph Stevenson, at Three Ridges (West Alexander); James Hervey, at Forks of Wheeling and "Wheelingtown;" Andrew Wylie, president of Washington College; Thomas Hoge, an evangelist, with Jacob Cozad, a licentiate.

The churches of Upper Ten Mile, West Liberty, Unity, Charlestown and Waynesburg were vacant.

THE REV. THOMAS MARQUIS,

Pastor of the Church of Cross Creek, during the years 1794-1826, first demands attention. His largest service was rendered in the antecedent period, but he presided at the organization in 1819, and continued an active member for seven years longer. He died in the year following his resignation, September 27, 1827, while on a visit to his son-in-law, the Rev. Joseph Stevenson, at Bellefontaine, Ohio. He came from his Virginia birth-place to Cross Creek in 1775, shortly after his marriage to Jane Park. Both of them, together with many others, were subjects of the first revival of the West in Vance's Fort, in 1778, conducted without a minister, amidst the thickest terrors of Indian warfare.

The fruits of that wonderful work were gathered into church

communion a little later, by the Rev. James Power, D.D., of Mount Pleasant, Westmoreland County, Pa., who preached the first sermons of that region, held the first sacramental service and baptized the first child, the eldest of the family of Mr. Marquis (and herself afterwards the wife of a Presbyterian minister and mother of John M. Stevenson, D.D., now secretary of the American Tract Society). At the organization of the Cross Creek Church, in 1779, Mr. Marquis was made one of its ruling elders, and later, upon the discernment of his gifts by God's people, he was led by a divine impulse, though under the burden of a family, at the age of thirty-six years, to seek preparation for the ministry. Some classical instruction under his pastor, the Rev. Joseph Smith, a course in the Cannonsburg Academy and subsequent theological training at the hands of Dr. John McMillan, and all joined with the most rigid and necessary self-denial, constituted his opportunities. But acute intellect, strong emotions, pleasing address, thrilling eloquence and a consecrated spirit, combined to make him a powerful pleader for Christ and an honored winner of souls. Though most earnestly sought in other directions, he became a prophet of exceptional honor "in his own country and among his own kindred," and such he continued to be throughout an average generation. His first four years of service were shared by the church of Upper Buffalo. Richly crowned with spiritual fruits in his own pastoral work, he was known far and wide as "the silver-tongued orator" of the Western pulpit. Small in stature and features, the lines of thought were on his face, and there was power in his presence.

THE REV. GEORGE M. SCOTT

Was born at Neshaminy, Bucks County, Pa., November 9, 1759, but removed, with his father, shortly before the American Revolution, to Northampton County, on the Delaware, nearly opposite to Belvidere, New Jersey. After adequate preparation he became a student in the University of Pennsylvania (at Philadelphia), and was graduated from it in the class of 1793, under the presidency of the distinguished Dr. John Ewing. After graduation he spent three or four years in teaching, the last

two in the Preparatory Department of Princeton College, and, at the same time, pursued his theological studies under the no less distinguished Rev. Samuel Stanhope Smith, D.D., then president of the college. He was licensed to preach by the Presbytery of New Brunswick, May 31, 1797, and ordained by the same body in the autumn of 1798, having, on the 17th of the previous May, been married to Anna, daughter of Col. Samuel Rea, of Mount Bethel, Pa. Under order of the Synod of New York and New Jersey, he fulfilled a missionary tour of six months in the frontier settlements of Western New York, shortly after which, in 1799, he visited Western Pennsylvania, and soon accepted calls to the associated churches of Mill Creek, in Beaver County, Pa., and Flats (now Fairview), in Brooke County, Virginia, and some two months later was installed as their pastor.

The former of these churches Mr. Scott served with great fidelity, until 1837, though he resigned the latter in 1826. After his retirement from pastoral work, at the age of seventy-six years, he still devoted the remnant of his life to such general labor for the Master as his increasing infirmities might permit, and so for ten more years he delighted to press the claims of the gospel upon the attention of sinful men. His last sermon, founded upon Matthew 5 : 6, was marked with special holy ardor and power, and was followed with two funeral services during the ensuing week. But on the next Sabbath, August 15, 1847, under a sudden attack of cholera morbus, he exchanged earth for heaven, in the fullness of gospel peace, at the venerable age of eighty-eight years.

Mr. Scott's life-work of nearly a half century in the ministry of the Gospel, was deeply marked with the spirit of consecration. He came to his western charge just in time to reap the harvest of a religious awakening, under the labors of the Rev. Thomas E. Hughes, then a licentiate, and, under this impulse, to rise into full sympathy with the matchless revival of 1802, which covered this whole region with a baptism of divine power, and still remains a most sacred record in the hearts of the generations which until now have shared its blessings. Often afterwards, but especially in 1816 and 1822, the seal of Heaven was put upon the labors of

this faithful servant—in the latter instance, the ingathering of souls, to the number of two hundred, continuing for full five years. Nor was this all. He performed two missionary services of three months each—one among the destitutions of Northern Ohio, then a wilderness, in 1803, and another among the Indians about Detroit and Sandusky. Both these services were rendered under the direction of the Missionary Board of the Synod of Pittsburgh, not long after its formation. In his earlier and more active years, he also conducted a small classical academy, in which a considerable number of young men were prepared for entrance into Washington and Jefferson Colleges, with a view to the ministry. As, in part, the outgrowth of his home work, at least, within its territory, the churches of Bethlehem, Hookstown, New Cumberland and Frankfort, still carry down the stream of blessings from the fountain opened in the wilderness, almost a century ago.

The facts of this sketch have been derived from various published sources, including especially the Life of Elisha McCurdy, by Dr. Elliott. But I am greatly indebted, also, for much of the material to my valued friend, the Rev. John W. Scott, D.D., a son of this venerable man. This honored son, after a long and eminent, as well as useful, service as both minister of the Gospel and educator, abides in wonderful preservation and not in idleness, at the nation's capitol, having entered with unabated spirit into his ninetieth year. The shadows of life's evening gather gently over his head, whilst faith's sunshine beckons him to brighter skies, and to "a city whose builder and maker is God.*

Very prominent for his works' sake, if not indeed accounted a leader of his brethren in intellectual culture, stands the sainted

ELISHA MCCURDY,

the story of whose life, so admirably written by the late Dr.

¹ Since the preparation and delivery of this historical address, and before its publication, Dr. John W. Scott has been permitted to see his distinguished son-in-law, General Benjamin Harrison, of the State of Indiana, elected and inaugurated President of the United States. Without expecting any distinctive political advantage therefrom, the Presbyterian Church may well be pardoned for a just satisfaction in the elevation to the headship of the nation "at such a time as this," of one of her best sons, and most prominent ruling elders.

David Elliott, renders needless any more than brief mention here. He, too, like Marquis, without early education, passed through the academy at Cannonsburg, and was, also, one of the one hundred instructed in theology by Dr. John McMillan, after which he was licensed by the Presbytery of Ohio, June 20, 1799, and the following November ordained and installed as pastor of the churches of Cross Roads and Three Springs. That pastorate, covering a period of thirty-seven years, included the stated ministerial service of his consecrated life. Resigning then his official responsibilities to younger hands, in advance of the wishes of his people, he spent life's last decade in Allegheny City, and died, July 22, 1845, in heavenly peace, at the venerable age of eighty-six years.

Father McCurdy's name will ever come up in hallowed association with the wonderful revivals of religion which swept, as the breath of God, over this and other regions of our land, consecrating the early years of the present century, and redeeming this whole region from the divided dominion of popery and infidelity. In these he took a prominent and effective part. Nor was he less active in the missionary efforts among the destitute settlements West of the Ohio, and notably among the Indian tribes which, largely under his leadership, engaged the early Western church, and which greatly influenced the whole Presbyterian Church towards the movements shortly afterwards consummated in the Home and Foreign Boards of Missions. A friend he was, also, of liberal education, and the founder of an academy in his parish, which gave a long list of its worthy sons to the ministry of the Gospel. But highest of all rose the flame of his zeal in the evangelical preaching and the wrestling prayer, the memory of which is still an inspiration to his successors in the Lord's work.

THE REV. JOHN ANDERSON, D.D.,

pastor of the church of Upper Buffalo during the years 1802-1833, was one of the most distinguished, though most retiring, of these early fathers. Born in Guilford, North Carolina, April 10, 1767, he received both his classical and theological training under the eminent Rev. David Caldwell. He was brought to

Christ through the preaching of the Rev. James McGready, a pupil and spiritual son of the Rev. Joseph Smith at Buffalo, who had meanwhile gone South. Here, perhaps, we have the cord which drew Mr. Anderson to the scene of his life-work. Having been licensed, and shortly afterward ordained, by the Presbytery of Orange, at a date not later than 1793, and having, partly for health's sake, spent several years of itinerant labor in the Carolinas, Tennessee and Kentucky, he finally reached Pennsylvania, and here settled permanently. He was received into the Presbytery of Ohio January 19, 1802, and installed pastor of Upper Buffalo Church in the spring following. Dr. Anderson's preaching was plain, direct, terse, scriptural, practical, discriminating and pungent, insomuch that "the screw-auger" was the sobriquet by which he was widely known. His pastorate began amidst the glow of the great spiritual baptism of the opening century, and some of its most striking manifestations were in his own church. His ministry, thus sanctified, was both edifying and fruitful, whilst the wisdom that stamped it brought him without his seeking, quiet but powerful leadership in ecclesiastical affairs, as well as in all enterprises in behalf of education, missions, temperance and the like. The prominence of Dr. Anderson may be inferred from his presidency of the Board of Trustees of Washington College from the time of the charter in 1806 until 1833. The degree of D.D. was conferred upon him by this institution in 1821. Theological pupils resorted to him for instruction in unwonted numbers, especially after, by reason of age, Dr. McMillan had been compelled to give up that great work for the church. Among the pupils of Dr. Anderson was his own son, the Rev. William C. Anderson, D.D., one of our most popular preachers in his day. His other son, yet living, John B. Anderson, LL.D., has been a distinguished educator and engineer, as well as elder of the church. The venerable father fell asleep in Jesus February 8th, 1835, having borne his witness of the grace of God until his last breath.

THE REV. JOSEPH STEVENSON

Had been pastor for ten years of the church of Three Ridges (West Alexander) when the Presbytery of Washington was

formed. During the first three of those years his charge had also included Forks of Wheeling. He was born near Hagerstown, Maryland, March 25, 1779. His spiritual birth and his preparation for college both came through the instrumentality of the Rev. Thomas E. Hughes, so long and eminently useful both as pastor and as principal of the log-cabin academy, at Greensburg, now Darlington, Beaver County, Pa. Mr. Stevenson was one of fifteen candidates for the ministry at one time students in that institution, all but four of whom became very efficient preachers. After a course of three years in Jefferson College, he was graduated in the class of 1807. He received his professional training at the hands of his father-in-law, the Rev. Thomas Marquis, and was licensed October 29, 1808, by the Presbytery of Ohio. June 21, 1809, he was ordained and installed by that body as pastor. Upon his resignation in 1825, he removed to a farm near Bellefontaine, O., where the remainder of his life was spent in the character of "a voluntary and self-sustaining home missionary." He was released from life's conflicts by a happy death in February, 1865, sixteen years after he had laid down his devoted wife to her rest in the grave. They are still nobly represented by their son, the Rev. Dr. John M. Stevenson, already referred to.

THE REV. CEPHAS DODD, M.D.,

Was born at Ten Mile, Washington County, Pa., October 12, 1779, and was a son of Thaddeus Dodd, one of the four eminent fathers of Presbyterianism in the West, or the original members of the Presbytery of Redstone at its organization, in 1781. Like so many others of that period, he, too, was a son of the Academy at Cannonsburg, and a theological pupil of Dr. McMillan. His natural life extended to the year 1858, when, on the verge of fourscore years, he ceased from his labors. For sixteen years, commencing in 1801, he was the successor of his father as pastor of the united churches of Upper and Lower Ten Mile, and of the latter for thirty-four years longer. If less brilliant and scholarly than his honored father, he was wise, constant, evangelical and faithful. During most of this service his meagre salary was supplemented by his practice as a physician. In both relations he

enjoyed the affectionate confidence of his people, and among their descendants his name is held in reverence unto this day.

THE REV. JAMES HERVEY, D.D.,

Is still remembered by a few of us for the wisdom and goodness of his character, as well as for his fatherly gentleness. He was the honored pastor of the Forks of Wheeling Church, from his ordination, in 1814, until the Lord took him as a ripe saint to the upper glory, September 13, 1859, at the venerable age of seventy-seven years.

Dr. Hervey was born in Brooke County, West Virginia, Aug. 13, 1782, being the eldest of three ministerial sons of Henry Hervey, who, as an emigrant from the North of Ireland, landed in Philadelphia in 1770, and five years later established his home—still held by his descendants under a patent signed by Patrick Henry, then Governor of Virginia. The qualities of the enterprising pioneer and elder of the church of Lower Buffalo from its formation, and of his energetic wife, descended to their son. He was graduated from Jefferson College in 1810, under the administration of Dr. James Dunlap, its second President. He was one of the one hundred theological sons of Dr. John McMillan. At the time of his settlement as pastor of the Forks of Wheeling Church, and for thirteen and a half years thereafter, the congregation, still passing under the name "Wheeling," embraced the then small town five miles from the mother church, which has since risen into the important city of Wheeling, the largest and wealthiest in the State of West Virginia, with four Presbyterian Churches. Even then it was an attractive outpost where the young pastor bestowed much labor. It is claimed that he was the first minister of any denomination to hold regular services at that place, and that at the first he found only one male and three female members of any church resident there. When he ceased he left an organization strong enough to employ a pastor for his entire time. Upon retiring from that part of his field he took charge, instead, for several years, of the young church of West Union, at Dallas, West Virginia, which was chiefly a growth from the planting and nurture of his own diligent hand, cheerfully resigning it to other care when it came to be self-sustaining.

Thenceforward, until his death, September 13, 1859, he continued to serve as the wise, faithful and efficient pastor of the church which had honored him with confidence and gratitude for almost a half century.

The fine record of Mr. Hervey is abiding. His people, old and young, ever held him in high reverence, alike for his character and his work. His ministerial brethren, also, gave him their affectionate confidence, and were much influenced by his opinions. In recognition of his scholarship Washington College conferred upon him the degree of D.D. in 1847. As a preacher he was at once instructive and evangelical. As a theologian he was clear, acute, sound and well informed. As an ecclesiastic he was judicious, conscientious and firm. As a pastor he lived, labored and watched for the edification of the church, and for the salvation of souls. For almost an average human generation his flesh has slept among the congregation of the dead, whose steps in life he led heavenward, in blessed hope of the glorious resurrection when they shall together rise and be satisfied in the likeness of their Lord.

THE REV. THOMAS HOGE,

A native of Ireland, came to this country as a licentiate of the Presbytery of Tyrone, and for some years resided in Greensburg, Pa., without charge, and engaged in merchandise. He afterward transferred his residence and occupation to Washington, where he resided until 1836, when, shortly before his death, he removed to Philadelphia. But while connected with this Presbytery he did much valuable service, with little earthly reward, in supplying vacant churches, and in forming and fostering new organizations. The warm gratitude of the survivors from among the people he so generously saved, still keeps his memory fresh. The churches of East Buffalo, Claysville and Mt. Nebo, were all debtors for their existence chiefly to his laborious zeal. He was pastor of East Buffalo and Claysville during the years 1821-25, and again of Claysville in 1830-35. He also served the Presbytery for a considerable time as its select clerk.

THE REV. ANDREW WYLIE, D.D.,

Was undoubtedly one of the most talented, scholarly and influential of the original members of the Washington Presbytery. As, however, he was primarily an educator, the arrangements of this occasion assign the chief notice of him to Dr. Cunningham. In that capacity, though circumstances embarrassed his work with peculiar difficulty, the twelve years of his administration as President of Washington College were marked with able service, and as much success as could have been expected. His decision and energy of character gathered around him ardent friends both in and out of the college, though indeed the same traits rallied more or less of opposition in his way. Both the devotion of friends and the antagonism of opponents were intensified by the bitter controversy to which his transfer, in 1816, from the Presidency of Jefferson College, after four years of service, to that of Washington, gave development. But until this day the college cherishes his memory with pride, and takes honor from his name. He resigned in 1828 to become President of the University of Indiana, at Bloomington, where he died November 11, 1851, in the sixty-third year of his age.

Dr. Wylie held a high place, both in the Presbytery and before the public, alike as a preacher and an ecclesiastic. His judgment and advocacy had much weight in local church affairs, and also in the movements of the church at large. Though without a pastoral charge, he was called to preach widely through the churches during the first half of his residence at Washington, but during the years 1822-28, he had charge of the church of Pigeon Creek—one of our most historic churches—as stated supply. His able and attractive preaching and his personal wisdom and power were greatly blessed in healing the distractions of that people, and turning the bitterness of strife into solid unity and peace. He likewise prepared the way for the large ingatherings of converts which sealed the labors of his successors. Even the lapse of sixty years has not obliterated the memory of his great work from the cherished traditions of that venerable church.

It was a source of regret to many that Dr. Wylie, in his life,

felt constrained to transfer his relations to the Protestant Episcopal Church. One of his sons, however, Rev. A. McElroy Wylie, of Brooklyn, N. Y., honorably represents him in the ministry of the church of his fathers.

THE REV. JACOB COSAD,

A licentiate at the formation of the Presbytery, was ordained and installed January 5, 1820, as pastor of the church of Lower Buffalo, but also served the Centre Church, of the Presbytery of Steubenville, one-half of his time. His relation to Lower Buffalo was dissolved April 19, 1827, at which time he was dismissed to the Presbytery of Steubenville. The traces of his life-work are not sufficiently at our command to enable us to do justice to his memory, but will doubtless appear in the history of the Presbytery to which he was transferred.

Here, under formal limits, would end our sketches of the original members of the Presbytery. But justice to the truth of history demands the introduction of another name not second to any other in the work and influence which have served to make the Presbytery of Washington what it is.

THE REV. MATTHEW BROWN, D.D. LL.D.,

Was not ecclesiastically a member of the Presbytery of Washington. For special reasons of expediency, and according to his own desire, he was at the organization, retained in the Presbytery of Ohio, as was also the Church of Washington for his sake. Upon his acceptance, however, of the call to the Presidency of Jefferson College, in 1822, and the settlement of his successor, Dr. Jennings, the boundary line was changed, and both the pastor and the church were embraced in the Presbytery of Washington, as originally designed.

Dr. Brown was a power in the early religious and educational history of Western Pennsylvania. For what he was, and what he accomplished, as the first President of Washington College, from December 13, 1806, until December 16, 1816, and as President of Jefferson College in the 1822-45, it is enough to refer to the excellent paper of Dr. Cunningham, in another part of this volume. But primarily he was settled at Washington as a pastor, and as such he is here presented.

Of Scotch-Irish descent, born in 1776 in Northumberland County, Pa., graduated from Dickinson College, Carlisle, Pa., in the class of 1795, having for his theological instructors successively the Rev. James Snodgrass, Dr. Charles Nisbet, President of his *alma mater*, and Dr. John King, a distinguished pastor at Mercersburg, Pa., and the fourth moderator of the General Assembly, he was licensed to preach by the Presbytery of Carlisle, October 3, 1799. In the spring of 1805, he was transferred from his first charge over the united congregations of Mifflin and Lost Creek, in the Presbytery of Huntingdon, to Washington, Pa., as the first pastor of the Presbyterian Church there, and also as principal of the Washington Academy, which a year later—and largely through his influence—was chartered as Washington College. For the ten following years he served in the double character of President of the college and pastor of the church, but, resigning then the former, he continued in the pastorate until his election, September 25, 1822, to the Presidency of Jefferson College, a position which he held with great success and usefulness until the annual commencement of 1845, when he retired, because of the infirmities of age, nearly eight years before his death.

Dr. Brown was a very pungent and effective preacher. His mind was vigorous and his heart was warm. His nervous temperament betrayed him at times into eccentricities which gave offense, but the ardor of his piety and the reactions of generosity in his disposition ordinarily repaired the injury and turned enemies into warm friends. Encountering the free manners of early western life at the outset, his persevering zeal gained for him great ascendancy over the public mind, and he left the deep impress of an evangelical spirit on the church he so faithfully served. Having a strong taste for metaphysics, his sermons were nevertheless peculiarly marked with scriptural proof and illustration to enforce the saving truth of the gospel. Alike in prayer and exhortation also, he often rose to the highest fervor. His ministry was largely blessed with revivals of religion and the ingathering of converts into the communion of the church. But widest and most abiding of all was his influ-

ence over students under his care, in winning them in large numbers to Christ and into the church and the ministry.

The mantle of Dr. Brown fell gracefully upon his no less distinguished son, the Rev. Alexander B. Brown, D.D., a noble Christian gentleman, one of the best preachers in the church, and for nine years an honored successor of his father in the presidency of Jefferson College. Another successor was his son-in-law, the Rev. David H. Riddle, D.D., LL.D., widely known and respected for his pulpit eloquence and Christian character, alike in Pennsylvania and his native Virginia. A grandson, the Rev. Matthew Brown Riddle, D.D., holding a foremost rank among the Greek scholars of our church and country, is now the professor of New Testament exegesis and literature in the Western Theological Seminary at Allegheny, Pa.

We turn now from the original members of Presbytery to follow the long line of succession of seventy years, which carries us from 1819 to the present time.

Propriety as well as express limitation will forbid the opening to view of the men yet living, who have preached the gospel from these pulpits, and who, as under-shepherds, have led the several bands of Christ's flock into the "green pastures" and "beside the still waters" of gracious instrumentality. Let *their* history be written when they shall have "fallen asleep." Nor would it be possible, if even desirable, to outline in the present form the life-work of all the heralds of salvation who, within these seventy years, have come into this blessed work in this territory, and have been called from toil to reward and glory. Happily every one of them has a just place in the condensed personal record of our stated clerk. We must of stern necessity limit ourselves chiefly to memories of such brethren of this long and deserving list, as, by time and efficiency of service combined, have made their history more or less inseparable from the history of the Presbytery itself.

No worthier name could head this list than that of

THE REV. OBADIAH JENNINGS, D.D.

He was born December 12, 1778, at Basking Ridge, N. J., and was the fourth son of Jacob Jennings, a physician, who, at

the age of forty years, became a minister, and settled as pastor of the Dunlap's Creek Church, in the Presbytery of Redstone. After a course in the Cannonsburg Academy, Mr. Jennings studied law in the office of John Simonton, Esq., of Washington, Pa., and commenced legal practice in 1800, at Steubenville, Ohio. At the end of eleven years of brilliant success, he returned to Washington and opened an office there, having, one year before, entered the communion of the Presbyterian Church. He continued the practice of his profession several years more, with the highest esteem of the bar and people alike for his ability and his Christian consistency, having meanwhile been made a ruling elder in the church of Washington. But the realized call of the Master, enforced by the convictions of his brethren, led to his consecration to the ministry, followed by his licensure to preach, in 1816, and his settlement the next spring as pastor at Steubenville. At the end of six years, however, upon the vacancy made in the Washington Church, by the call of the Rev. Matthew Brown, D.D., to the presidency of Jefferson College, he accepted a call to that church, and so was transferred to the other sphere of his former legal practice. The noble tribute thus twice paid to his Christian character by people familiar with his conduct amidst the conflicts of courts, can well be appreciated. His removal from Washington, in 1828, after five years of the happiest union, to become pastor of the First Church of Nashville, Tenn., was a tearing of the heart-strings of his people, as well as an agony to himself, tolerable only under a sense of mingled duty and pastoral despondency. And yet the decision of change had scarcely been announced, when a powerful revival of religion set in at Washington, and continued for a year under the ministrations of his nephew, the late Dr. Samuel C. Jennings, then a licentiate, when souls were gathered in scores, as precious fruits of the very labors which, to Dr. Jennings' own mind, had been covered with discouragement. His preaching is indeed said to have fallen in eloquence below his freer manner at the bar, but a full compensation was found in its richness of truth and experience, whilst his daily life was a continual sermon. In general influence, both in the church and the community, he was not excelled. In discussion

upon the floor of ecclesiastical bodies, not excepting the General Assembly, he was equal to the strongest. He presided over the Synod of Pittsburgh in 1826 as Moderator. In 1822 he was Moderator of the General Assembly. His death, January 12, 1832, at the age of fifty-four years, amidst the rapid growth of his reputation, and of the affections of his people for him, brought tears of lamentation in many parts of the land.

THE REV. JOHN STOCKTON, D D.,

Was for many years one of the leading and influential members of the Washington Presbytery. He was born near Washington, Pa., November 18, 1803; was graduated from Washington College October 3, 1820; studied theology under the instruction of Dr. John Anderson, and Hebrew and church history under Dr. Andrew Wylie; was licensed by the Presbytery of Washington April 20, 1825; after a supplementary year at Princeton Seminary, was ordained and installed as pastor of the Church of Cross Creek June 20, 1827; and, at his own request, was released from his charge June 20, 1877, the fiftieth anniversary of his settlement. Jefferson College had done double honor, to herself and to him, in the degree of D.D. conferred upon him in 1846. He died at his home May 5, 1882, and two days later, after solemn funeral exercises in the church hallowed by his impassioned and eloquent proclamations of the gospel, his body was borne in reverent silence to the company of sleepers whom he had guided and helped heavenward.

The handsome volume issued on the occasion of Dr. Stockton's retirement from pastoral work five years before his death, to commemorate his "Half Century Pastorate," is so largely in circulation as to render needless, on this occasion, the repetition of his honorable and useful history. Scholarship consecrated at the Lord's altar, animated and pungent words loaded with saving truth; assiduous vigilance and labor to win souls; wisdom, prudence, consistent example and tender sympathy among the people—these were the leading characteristics of his long ministry. Powerful revivals put the seal of heaven upon his work; more than fifteen hundred souls were led to the cross by his gentle hand; two-score ministers of the gospel were debtors

to him for the instrumentality of their consecration; and not less than one hundred ruling elders scattered among the churches learned of him, first how to serve and then how to govern in the house of God. He was eminently a friend of liberal education. Few if any names will occupy a more conspicuous place in the annals of our Presbytery.

THE REV. JOHN MCCLUSKEY, D.D.

Was, for a full quarter of a century and more, the active and successful pastor of the church of West Alexander. He came to it a licentiate from the Presbytery of Philadelphia, at thirty-three years of age, and was ordained by this Presbytery as pastor October 8, 1828. Chester County, Pa., claims the honor of his birth, June 17, 1795, though the discipline of his youth came from Washington County, the future sphere of his chief labors. Jefferson College sent him forth in the class of 1822, adorned with her culture, and better still as a new man in the purpose of his life; for while an undergraduate he made his confession of Christ in the Chartiers Church, then under the pastoral care of Dr. John McMillan. Not a little of his mental development, before and after his collegiate training, came through his own efforts as a teacher, and the habit thus acquired increased and widened his influence throughout his pastoral work. He received his theological training partly under the instruction of Dr. Ezra Stiles Ely, of Philadelphia, and, for one year, in the Princeton Seminary.

Dr. McCluskey, though far from deficient, was more a man of action than of severe study. His preaching was plain, scriptural, sound and spiritual, abounding in illustrations from daily life. It was attended with steady ingathering to the communion of the church, and often with special revivals. He was pre-eminently a man of affairs, ever taking the temporal as well as spiritual interests of his people into his care. Thus, under his influence, the general advancement of society around him kept pace with the progress of the church. He was a special friend of liberal education. He established the West Alexander Academy, and conducted it with much success and reputation during most of his pastorate, sending forth from its walls about

fifty students who became ministers, besides many candidates for the other professions. Like Dr. Stockton, he was also an active trustee of Washington College.

Dr. McCluskey's resignation of his charge, April 15, 1854, in the fifty-ninth year of his age, was not for the purpose of inglorious ease, but rather for a change of work. After a year spent in the service of the Board of Education, he supplied the pulpit of the church of Neshaminy, Pa., and afterwards that of Smyrna, Del., through a period of five years. In 1859 he founded a church-school in West Philadelphia. In 1864 he established an institution at Hightstown, N. J., for the free tuition of the children of ministers, and especially of missionaries. Returning to Philadelphia in 1870, he acted for a time as associate principal of the Mantua Academy. The evening of his declining life was spent among friends at Wooster, Ohio. On March 31, 1880, in the eighty-fifth year of his age, his life-work came to its end in Philadelphia, and he ascended to the upper skies.

Tender memories spring up at the mention of the name of

THE REV. JAMES WILSON MCKENNAN, D.D.

He was born in Washington, Pa. He was the youngest son of Col. William McKennan, an officer of the Revolution, and a brother of the Hon. Thomas M. T. McKennan. After graduation from Washington College, in the class of 1822, he pursued the study of law, and practiced his profession for a little season at Millersburg, O., but grace took possession of his heart, and he dedicated himself to the ministry, when he placed himself under the care of Dr. John Anderson, of Buffalo, along with John Stockton, Samuel McFarren, William C. Anderson, John L. Hawkins and H. M. Koontz, all candidates for the sacred office. Licensed October 8, 1828, and ordained and installed December 9, 1829, by the Presbytery of Washington, he labored, for five years, as pastor of the churches of Lower Buffalo and Short Creek (West Liberty). Afterwards, with an interval of prostrate health, during which he spent two years in the Southern States and Cuba, he had charge successively of the First Church of Indianapolis and the churches of Circleville, O.,

and later of Florence, Lower Ten Mile and Frankfort, in this presbytery. He also engaged for a time in teaching, in Wheeling, later at Moundsville and for several years as rector of the Preparatory Department, and Adjunct Professor of Languages in Washington College. That institution gave him the honorary degree of D.D. in 1860.

Advancing disease suspended the service of Dr. McKennan for the last year of his life. It was during a visit to a relative, Mrs. Charles Neave, at Clifton, a suburb of Cincinnati, that he came to a peaceful and triumphant death, July 19, 1861, in the fifty-seventh year of his age. His body was brought home, and laid with kindred dust in the Washington Cemetery, to await the resurrection. "Devout men carried him to his burial, and made great lamentation over him." Our beloved brother was a model of candor, meekness and benevolence, as well as of faith, fervor and zeal. His sermons were without pretension to learning or eloquence, yet, in evangelical truth, directness, earnestness and pathos, they were powerful and effective. He especially excelled in exhortation. Common sense, fired with affection, was the secret of his force. Careless of his worldly interests to a fault, he was unsurpassed in generosity. Ever ready to occupy a subordinate position, none rejoiced more than he in the promotion of his brethren. We remember him as "an Israelite, indeed, in whom was no guile." He left no earthly possessions; he cared not for fame; but his memory abides in the church as that of *a beloved disciple*.

THE REV. DAVID HERVEY,

A junior brother of Dr. James Hervey, and class-mate of another honored brother, the Rev. Henry Hervey, D.D., a leading pastor and educator at Martinsburg, Ohio, spent nearly his whole ministerial life in connection with our Presbytery. He was born October 29, 1794. He commenced business life as a farmer, and in 1818 was married to Dorothea, daughter of Adam Faris, of Ohio County, (West) Virginia. But realizing the Lord's call to the ministry, he entered Jefferson College as a student in 1820 and was graduated as a member of the class of 1825. His theological studies were pursued under the instruction of his

brother, Dr. James Hervey, and he was licensed to preach, by the Presbytery of Washington, December 13, 1827, One year later, viz., December 21, 1828, he was ordained and installed by the same body as the first pastor of the newly formed church of Mount Prospect. In this field he labored with great acceptance and usefulness until June, 1835, when pursuant to a call, dated March 2, of that year, he was installed as pastor of his native church of Lower Buffalo, devoting, however, one-third of his time to Wellsburg, where, in 1839, he organized a church composed of twenty members. Meanwhile he had resigned his charge in October, 1838, to accept a call to the church of Crab Apple, in Ohio, but resumed it in the following spring, and ceasing to preach at Wellsburg in 1840, he continued in active service at Lower Buffalo until October 3, 1849, when he was released for chosen retirement. He shortly afterwards, however, spent a couple of years in missionary labor in Illinois and organized several churches.

Mr. Hervey spent the remainder of his life on his farm near Wellsburg, but found great delight in preaching the gospel in vacant churches and destitute places, as well as in assisting his brethren at their call. To the end of his life he sustained his well earned reputation as a heroic defender and zealous proclaimer of the truth and grace of God, as found in the inspired word, and embodied in the standards of the Presbyterian Church. He was also a vigilant and useful member of the courts of the Church. His peaceful death occurred June 19, 1881. His unbroken record illustrates the courage of deep conviction, whether called forth in the peaceful work of the church, or in her stormy conflicts with error and sin. Nor was he a less pronounced patriot when through the bloody strife of Civil War, the flag of the nation was dishonored and its integrity was sought to be overthrown. "*The memory of the just is blessed.*"

THE REV. JOHN EAGLESON, D.D.,

Next claims our notice. The mention of his name recalls the sacred memories of thirty-nine years of able and successful labor as the pastor of the venerable church of Upper Buffalo, and of active membership in the Presbytery of Washington. Ohio

claims the honor of his birth, on the 12th of February, 1809; Jefferson College numbered him among her honored Alumni of the class of 1829, and in 1859 added the degree of Doctor of Divinity; the Allegheny Seminary gave him, in part, his theological training; the Presbytery of Steubenville sent him forth January 8, 1833, as a licentiate, to make trial of his gifts; but his life-work had its beginning and end just *here*. He was ordained and installed December 24, 1834, about a year and a half after the retirement of Dr. John Anderson, on account of the infirmities of age, and only a month before the latter's decease; and on this Mount Zion, he stood in his lot, until called to his seat in glory, January 23, 1873, in the sixty-fourth year of his age. Six hundred and twenty-three members were added to this church during his pastorate, making an annual average of sixteen.

The older members of the presbytery readily unite with the fathers and mothers of this congregation in honoring the memory of Dr. Eagleson as among our best ministers and presbyters. Earnest in piety and exemplary in conduct, he was studious in preparation for his work and constant in its execution. His sermons, if not oratorical, were rich in Biblical material, lucid and compact in style and solemn and fervid in utterance. At his hands the people were habitually fed with truth, and stimulated with motives drawn from Christ and eternity. In their homes, also, they were wont to receive the kind personal attentions of a true under-shepherd and friend. He was wise in counsel, careful in speech, faithful in service, and now his works do follow him.

It is among the tender memories of Dr. Eagleson's close of life that the first use of this excellent building, upon the erection of which he had so much set his heart, was the funeral service of song and prayer and the study and application of the lessons of his death, ere we bore his cold body to its resting-place, in the company of his honored predecessors, Smith and Anderson, and of the generations of saints, whom they and he had been permitted to lead and help in their heavenward way. Let the shadow of God's temple still fall gently upon their graves, and the songs of other generations continue to swell up-

ward to the throne from beside the silent city of their waiting, until the trumpet peal of the resurrection glory shall summon the whole church of the redeemed to the joy of their Lord. Though he speaks not with audible voice, he is represented by two sons in the work of the ministry.

THE REV. DAVID ELLIOTT, D.D., LL.D.,

Spent seven years of his most active service as pastor of the First Church of Washington, having come to it in the autumn of 1829, from a pastorate of seventeen years, at Mercersburg, Pa. In the midst of the highest esteem of his people, he was called by the voice of the General Assembly of 1836, to a chair in the Western Theological Seminary, a position which he held with distinguished success and the entire confidence of the church until his death, March 18, 1874, in the eighty-eighth year of his age. During his happy pastorate at Washington he reorganized Washington College in 1831, which had been suspended in 1829, and for eighteen months acted as its president and Professor of Moral Philosophy. From his resignation until 1865 he was president of the College Board of Trustees. His degree of Doctor of Divinity came from Jefferson College in 1835, and that of LL.D. from Washington College, just twelve years later. The same qualities of talent, piety, wisdom and conscientiousness which so distinguished him as a seminary professor, were as conspicuous in his pastoral service and general work as a minister. He was also an eminent leader in the several courts of the church, and was Moderator of the General Assembly of 1837. Those who desire a full account of his life and service, are referred to the memorial volume, published at his death, by the authorities of the seminary, which he had served so long and well.

Dr. Elliott was succeeded in the pastorate at Washington during the years 1836-48, by four excellent brethren, all esteemed, useful and honorably remembered, but each of whom, for good reasons of his own, resigned after a short term of service. The first was the Rev. Daniel Deruelle, who closed an earnest and fruitful work of three years in 1840, to become an agent of the Board of Home Missions. He died suddenly, of apoplexy, at

Rockingham, N. C., March 4, 1858, in the sixty-second year of his age. He was followed by the Rev. James Smith, D.D., a Scotchman of decided ability as a preacher, and attractive as a man, who was compelled by advancing disease to return, at the end of three years, to his native land, that he might die, soothed by the tender ministrations of his mother and sisters. Next in order came the Rev. William C. Anderson, D.D., who served this church for a year, ending in 1846, but who will be more properly noticed later as pastor of the church of Pigeon Creek. The last in this rapid succession at Washington was the Rev. John B. Pinney, LL.D., whose pastorate commenced in 1847, and continued one year. Commencing his work as a missionary to Africa, he was soon called back to his country by broken health, and, with the exception of his brief pastorate at Washington, devoted his subsequent life to the cause of African colonization. The entire four thus grouped were men of high character and ability, and carried with them the esteem of the brethren of the presbytery and of the church they had served briefly but well.

THE REV. HENRY R. WEED, D.D.,

held for many years the highest place of honor among the members of the Presbytery, alike for his talents, wisdom and piety. He was born in Ballston, N. Y., July 20, 1787; graduated from Union College in 1812; was a member of the first class in Princeton Seminary; was licensed in 1815; and, shortly afterwards, settled as pastor in Jamaica, Long Island. At the end of four years he accepted a call to the First Church of Albany, as successor to the distinguished and eloquent Dr. Nott, and there he remained in success for six years, until failing health constrained him to accept an agency for the Board of Education, a cause ever dear to his heart. It was in this work that he was providentially brought to Wheeling in 1832. The congregation there, hitherto divided, gave him a unanimous call, February 5, 1833, which, however, he did not accept for two years; waiting doubtless to see how far the blendings of the people would open his way. But he was installed June 16, 1835, and so began his long and useful service. In 1838 the Doctorate in Divinity was conferred upon him by Washington College.

By the blessing of God upon his great wisdom and zeal the church soon forgot its old controversies, and came into unity and power, insomuch that ultimately his one church multiplied itself into four. And there he continued for thirty years, with growing reputation and usefulness, ever instructive and eloquent, until advancing years came to demand retirement from active labor. But the people who had so long in reverence and love sat at his feet, would not consent to his release, but called the Rev. Daniel W. Fisher, a brother beloved, now Dr. Fisher, the president of Hanover College, as co-pastor, to bear the chief burden of the work.

It was shortly after the death of his beloved wife, August 22, 1861, terminating a happy union of forty years, that the venerable doctor sought the entire repose suited to life's evening. Removing first to Norristown, Pa., and thence to West Philadelphia, he lingered, loved and prayed until December 14, 1870, when the Lord came and took him to himself. His body was brought to the church of his long service at Wheeling, where tender and impressive funeral services were held, and then, in accordance with his own choice, was conveyed, for interment, to the "old stone church" (Forks of Wheeling), and laid to rest beside the remains of his wife. Tenderly we placed him in the narrow house, joyful in his triumph and only sorrowing that we should see his face no more.

When Dr. Weed was taken from us we all felt that a great man had fallen in Israel. His powerful and cultured intellect, his paternal tenderness, his enlarged field of study, his profound argument, often crowned with eloquent application, his evangelical spirit, his wise and wholesome influence in the courts of the church, and his sanctified walk all warrant the great honor conferred on him in life, and remain a precious treasure of memory, and withal a precious pledge of heavenly fellowship and song. Realizing that in person he was gone from our sight, we felt like joining in Elisha's cry: "My father, my father, the chariot of Israel and the horsemen thereof!"

In connection with these memories of Dr. Weed it is not unfit that, for a little while, we should again suspend the order of *dates* in favor of that of association in *place* and *work*.

THE REV. ALFRED PAULL,

A son-in-law of Dr. Weed, was an alumnus of Washington College of the class of 1838, having been born in 1815. After a full course in Princeton Seminary he was licensed by this Presbytery in 1843, and labored for two years in missionary fields on both sides of the Ohio River, after which he was ordained as evangelist April 17, 1850. He then preached, chiefly at his own expense, in the suburbs of Wheeling through an aggregate of fifteen years, and was the chief instrument in the organization of the Third and Fourth Churches of that city. His last and most useful service was at Hestonville, Philadelphia, during the four years ending eighteen months before his lamented death, November 18, 1872. In bodily health he was feeble; but in spirit he was one of the most consecrated of men—a marvel of self-abnegation, a centre of love. His worthy son preaches the same glorious gospel of which he was a devoted witness.

THE REV. CYRUS DICKSON, D.D.,

Was a co-laborer with Dr. Weed in Wheeling. He came into the Presbytery in the thirty-second year of his age, under a call to become the pastor of the Second Church of Wheeling, at its organization in 1848, to which service he gave eight years among the most active of his life-work. He had labored in his first pastorate, at Franklin, Pa., just the same length of time, greatly endearing himself to the people there. He had received both licensure and ordination from the Presbytery of Erie, within whose territory he was born, having been graduated from Jefferson College in the class of 1837, and pursued his theological studies chiefly at Princeton. His call to the Westminster Church, of Baltimore, in 1856, lifted him into a higher and broader sphere, and still further opened the way of preparation for his crowning work, as a representative servant of the whole church as secretary.

Upon the happy reunion of the old and new school branches of the Presbyterian Church in 1870, Dr. Dickson was elected permanent clerk of the General Assembly and soon afterwards chosen secretary of the Board of Home Missions, both of which



REV. CYRUS DICKSON, D.D.



REV. ALFRED PAULS.



REV. JOHN MOFFAT.



REV. ALEXANDER MCCALL, D.D.



REV. SAMUEL H. JEFFERY.



REV. RICHARD V. DODGE, D.D.



REV. JAMES L. FREDERICKS.



REV. JOSEPH C. LYLE.

DECEASED MINISTERS, II.

offices he filled to the admiration of the church, but the latter especially with an energy too great for his strength. Alike in office work, extensive traveling, able and eloquent addresses before Synods and the General Assembly, and all other forms of activity he was a model secretary, and the impulse of his efforts is still an abiding power. A year of rest was compelled by the strain of overwork, but it came too late and was scarcely ended before the Lord's call, September 11, 1881, opened to him the rest and glory of the upper church.

All of us who were associated with Brother Dickson, as members of this Presbytery, can bear cordial witness to his genial temperament, his evangelical spirit, his excellence as a presbyter, his great power as a preacher and pastor, and to the marked success of his church under the divine blessing upon his labors, insomuch that in eight years from a nucleus of fourteen members, it came to be one of the largest and most influential of our pastoral charges.

For a full account of Dr. Dickson's life, work and character we may well refer to the admirable biography of him prepared and published by the Rev. S. J. M. Eaton, D.D. The general impression left behind him in our region for talent and culture is attested by the title of Doctor of Divinity fitly conferred upon him by the Trustees of Washington College in 1858, two years after he left us. Along with the whole church we hold in grateful remembrance alike his character and his great service.

REV. RICHARD VARICK DODGE

Succeeded Dr. Dickson in the Second Church, of Wheeling, in 1857, and continued in that service about five years, after which, for a time, he preached to the Fourth Church as stated supply, and was principal of the Lindsley Institute, but in 1864 he accepted a call to the Second Church of Washington as its first pastor, and conducted it with vigor and success until 1868. Mr. Dodge was born at Kaskaskia, Illinois, August 4, 1821, was an alumnus of Yale College of the class of 1840, and after a brief study of law passed into Princeton Seminary, and there finished his preparation for the ministry. After laboring for brief periods in Princeton, Vincennes and Terre Haute, Indiana, and for eight

years in Springfield, Illinois, he came to Wheeling, and became a member of this Presbytery in 1857, and so continued until his acceptance of a call, in 1869, to Madison, Wisconsin. He subsequently served the First Church of San Francisco and the church of San Diego, California, and died February 26, 1885, in the sixty-fourth year of his age.

Mr. Dodge was a man of excellent scholarship, a sprightly and earnest preacher, a gifted teacher, and a very active and efficient presbyter. He left warm friends in his several pastorates, and in all of them spiritual fruits were gathered, especially at Washington, where an extensive revival of religion attended his ministry.

THE REV. JOHN MOFFAT

Was another pastor of the Second Church of Wheeling, well deserving of a notice in these memorial sketches. He was born at Westerhall, Scotland, January 1, 1816. After his marriage he came to this country without capital to push his fortune, yet with the force of great energy and indomitable will. It was a kind providence which led him to New Lisbon, Ohio; and brought him under the pastoral influence of the late Dr. Andrew O. Patterson, who, as his spiritual father, discerned his gifts and opened his way toward the ministry, directing both his classical and theological studies, except during the year 1846, which he spent in the Western Theological Seminary. He received both licensure and ordination from the Presbytery of New Lisbon. The pastoral service of his life was divided among three charges, as follows, viz.: St. Clairsville, O., 1848-61; Bellaire, O., 1861-63; Wheeling, West Va., 1863-75. His death occurred at the last of these places, December 27, 1875, on the verge of sixty years of age, preceded by several years of declining health, during which he was relieved by the service, as co-pastor, of his son, then at the beginning of his ministry, and now our honored brother, the Rev. James D. Moffat, D.D., president of Washington and Jefferson College.

Mr. Moffat's labors in the gospel were exceedingly popular among his own people and elsewhere. He had a clear and discriminating perception of the truth, together with a natural power of oratory which, sanctified by grace, made his preaching

exceedingly evangelical and effective, and by a blessing upon his touching appeals many souls were added to the Lord. The twelve years of his connection with this Presbytery have left their own deep impress upon the hearts of his co-presbyters who still honor his memory as they respected and loved himself.

Before we return to the succession of *time* let us set forth one more group associated by their relations to one *place*.

THE REV. WILLIAM C. ANDERSON

Was the first settled pastor of the church of Pigeon Creek after the organization of the Presbytery. The first pastorate of the West, under the venerable John McMillan, had embraced this church along with Chartiers. He was followed by the Rev. Boyd Mercer and the Rev. Andrew Gwinn as pastors, and by Dr. Andrew Wylie, President of Washington College, as stated supply during the years 1822-1829. The service of this last-named eminent man was blessed, as we have seen, in the restoration of peace after a bitter strife. The Rev. William P. Alrich then supplied the church acceptably for one year, but declined a call as pastor, to accept a professorship at Washington.

Mr. Anderson was the son of Dr. John Anderson, of Buffalo, a graduate of Washington College in the class of 1824, a theological pupil of his father and a licentiate of the Presbytery of Washington. He was ordained as pastor at Pigeon Creek April 17, 1832, after a year of service as stated supply immediately following his licensure, and resigned July 15, 1836. He was, at different times later, the very popular pastor of prominent churches in New Albany, Ind., Washington, Pa., San Francisco, Cal., Dayton and Cincinnati, Ohio, besides serving as Professor of Hanover College and President of Miami University. He died lamented at the home of his son, the Rev. John A. Anderson, in Junction City, Kansas, August 28, 1870, aged about sixty-six years. A tasteful monument marks the resting-place of himself and his wife, at the place of his death.

THE REV. EBENEZER S. GRAHAM

Was the equally popular successor of Dr. Anderson. He was a spiritual son of the church of Cross Creek, an alumnus of

Washington College in the class of 1834, a pupil in theology of his pastor, Dr. John Stockton, and a licentiate of this Presbytery. He was ordained and installed at Pigeon Creek in 1837, and both faithfully and successfully fulfilled the duties of the pastorate for five years, when in broken health he was compelled to seek release, and soon afterwards was called to his rest.

THE REV. JAMES SLOAN, D.D.,

Was the next pastor of that venerable church. He also was a son of this Presbytery, having been born September 16, 1807, and reared in the congregation of Upper Buffalo. He was graduated from Jefferson College in the class of 1830. His theological studies were pursued under the direction of his venerable pastor, Dr. John Anderson, to whose able teaching so many ministers were indebted for their power as preachers of the word. For a period including his licensure by the Presbytery of Washington in 1834 he was a teacher in the academy at Florence, then at the height of its prosperity and usefulness. Soon afterwards, receiving a call from the church of Frankfort, he was ordained and installed as its pastor, and, through the nine years of his service as such, was greatly blessed in the results of his labors. During a portion of this time he conducted an academy in connection with his pastoral work.

Dr. Sloan was called to the pastorate of the church of Pigeon Creek April 8th, 1844, and was regularly installed in December following. This relation continued for eighteen years and six months, until 1862. He ever looked back upon that as the period of his chief life-work. He was strongly and tenderly bound to his people, ever bearing their burdens and ministering to their spiritual wants, "both publicly and from house to house." The church flourished under his care; God's people were edified by his evangelical discourses, and sinners were converted unto the Lord. After his resignation of this charge Dr. Sloan served the church of Waynesburg with great acceptance and benefit as a stated supply until ill health compelled his relinquishment of labor. He died in holy peace at Monongahela City, March 11, 1871, at the age of sixty-three years. As many of us as were associated with him in presbyterial relations

and co-operative work cannot fail to recall his assiduous faithfulness to duty. We also affectionately remember him as a true servant of the Lord.

Besides his direct ministerial work, Dr. Sloan devoted much attention to the social, educational and moral elevation of the community in which he lived. He was, for twenty years, a trustee of Jefferson College, and then also of the united college from the union of 1865 until his death.

THE REV. SAMUEL MCF. HENDERSON,

Born at New Hagerstown, Ohio, December 24, 1839, an alumnus of Washington College of the class of 1860 and of the Western Theological Seminary in 1863, and licensed in 1862 by the Presbytery of Steubenville, was ordained as pastor at Pigeon Creek by this Presbytery November 4, 1863, and served that church with ability and faithfulness for four years, when he accepted a call to Wilkinsburg, where he labored for eleven years more. He was a fine scholar as well as an earnest minister. Whilst pastor at Wilkinsburg he temporarily conducted the studies of a chair in the Allegheny Seminary, and the last year of his life was spent as a professor in Biddle Institute, North Carolina. He died April 2, 1879.

After this group of names joined by the relation of place, let us come back once more to the succession of time.

THE REV. ROBERT MCCREA WHITE

Was born at Fagg's Manor, Chester County, Pa., March 2, 1815. He was a son of the Rev. Robert White, and on the maternal side a grandson of the Rev. Nathaniel Grier. He became a graduate of Amherst College in 1834. He was a student for one year in the Princeton Seminary, but made the rest of his special preparation for the ministry under private instruction. Having come into our bounds as a licentiate of the Presbytery of New Castle, he was ordained by this body December 27, 1837, and at the same time installed as pastor of the church of Fairview. That pastorate of eleven years proved to be most happy and fruitful. It was marked with strong mutual attachment, and sealed with every token of growth and prosperity.

Mr. White, if not a cultured orator in the ordinary sense, was a powerful preacher of the truth and eloquent in pressing it home to the conscience and heart. His services were much in demand in surrounding churches, and few were more frequently called to occupy the pulpit at meetings of Presbytery and Synod. But for the depression of health and spirits coming forth from a brain diseased, it was thought, by undue mental stress in ministerial study and work, he would have seemed to have a long and bright future of usefulness.

But sad to his devoted people was his announcement early in 1848 of his purpose to accept a call to the church of Chartiers, near Cannonsburg, for the sake of lighter labor. Upon his removal the trustees of Jefferson College were quick to tender him a professorship in connection with his pastorate. But the relief of change came too late. He returned to his former home broken in spirit, to die under a cloud, December 14, 1848. But none who knew him doubted that above that cloud was the sunlight of his Father's love.

THE REV. JAMES FLEMING

Was the quietest, yet one of the most trustworthy members of the Presbytery of Washington in his day. He was born August 5th, 1806, in the bounds of the congregation of Cross Creek, and from the date of his majority enjoyed the educational as well as spiritual oversight of his pastor, the Rev. Dr. John Stockton. His graduation from Washington College was in the class of 1833. His licensure by this Presbytery in 1838 followed a year of study in the Western Theological Seminary, which had been preceded by a course of professional instruction at the hands of his pastor. He was ordained and installed as pastor of the church of West Union, West Virginia, in 1839, by his mother Presbytery. That relation of usefulness and mutual confidence was severed by his own wish in 1856, and two years later he was installed in charge of the church of Lower Buffalo, where he labored faithfully until his removal to Mansfield, Illinois, in 1869. Seven years later we find his name in the statistical records of the General Assembly marked "H. R.," *i. e.*, honorably retired on account of the infirmities of age, having

reached the boundary line of three-score years and ten. He was a member of this Presbytery thirty years, and twenty-eight years one of its pastors. The necrological record of the General Assembly of 1887 has his name among the deceased of the preceding year at the venerable age of eighty years. He is and will be remembered by our older ministers and people for his gentle spirit, his consistent life, the singleness of his devotion to the work of the gospel and the spiritual blessings which came down upon the church through his ministry. His son, the Rev. David B. Fleming, pastor of the church of Unity, Indiana, a son also of this Presbytery, nobly represents him in the work of the gospel.

THE REV. JOEL STONEROAD

Spent by far the largest part of his ministerial life in the Presbytery of Redstone, but the eight years of faithful work in our connection (1842-50), as pastor of the church of Cross Roads, entitle him to a place in these memorial records. His characteristic and habitual activity carried him beyond the limits of his own charge, in preaching and other labor, and was stamped with the divine blessing. He was especially a chief agent in preparing the way for the organization of the church of Burgettstown, now one of our strong and prosperous churches. To survivors associated with him, his name is still precious.

Mr. Stoneroad was born at Derry, Mifflin County, Pa., January 2, 1806; was graduated from Jefferson College in 1827, and from Princeton Seminary in 1830; was pastor at Uniontown 1831-42, and, returning to Redstone Presbytery in 1850, labored in charge of the churches of Laurel Hill and Tyrone for eleven years, and of the former until 1877, when he retired, to spend life's evening of infirmity in preparation for his crown and joy. He died August 11, 1884, in his seventy-ninth year.

THE REV. JAMES ALEXANDER, D.D.,

Departed this life, in peace with God and honor among men, July 26, 1879, at the venerable age of fourscore years. From 1860 until his death he was a valued member of this Presbytery, and with the earnestness of his earlier years, through this period of his ripening for celestial glory, he gave to several of our churches the benefit of his matured wisdom and faithful labors.

Dr. Alexander was born near Mercer, Pa., September 25, 1798. He was graduated from Jefferson College in 1826, a classmate of Drs. A. T. McGill, Aaron Williams, William C. Matthews, John W. Scott, and others of more or less distinction. His licensure by the Presbytery of Erie, April 9, 1828, was followed, October 13th of the same year, by his ordination and settlement at Greenville and Big Bend, in the same Presbytery. He was subsequently pastor, at different periods, of the churches of Hope-well, Allegheny County, Pa.; St. Clairsville, and afterwards Martin's Ferry, in Ohio. In 1860 he took charge of the churches of Allen Grove and Wolf Run, W. Va., which led to the transfer of his name to our roll. From 1867 until near his death, he was pastor of the church of Moundsville. His mortal remains were, with impressive ceremonies, laid down to rest July 28, 1879, in the Walnut Grove Cemetery, Martin's Ferry, Ohio.

Dr. Alexander was made a Trustee of Jefferson College in 1856, and so continued until the union of the colleges in 1865, after which he served as a member of the Board of Washington and Jefferson College until his death. For a number of years, also, he was a Director of the Western Theological Seminary. He was ever held in high regard by his ministerial brethren, as well as by the people whom he served in the gospel, and has left behind him the memory of a useful life. He is now represented by two sons in the ministry, viz.: Rev. J. Kirkwood Alexander, of Keokuk, Iowa, and Rev. Walter L. Alexander, of Beallsville, Ohio.

THE REV. ALEXANDER MCCARRELL, D.D.,

Was the earnest and beloved spiritual leader of the church of Claysville for the continuous period of thirty-five years. For six of these years he was a stated supply, but was installed as pastor in 1852, and so remained, in the bonds of love, until his death, April 18, 1881. He was born, September 22, 1817, at Cross Creek, and was reared under the ministry of Dr. John Stockton, who baptized him, received him into the communion of the church, guided his academical studies, instructed him in theology, after his graduation from Washington College in the class of 1841, took part in his licensure, April 17, 1845, and or-

dination, just two years later, and ever afterwards, while they both lived, was his fatherly co-presbyter.

Dr. McCarrell was highly esteemed by his brethren, as well as by his people. Besides the work of his own church, he was a vigilant member of the various ecclesiastical courts, and, for many years preceding his death, was the efficient Stated Clerk of the Presbytery. But his best success and reputation were achieved as a pastor. His triumphs were spiritual. His goodness was his greatness. He attempted no philosophical elaborations, indulged in no flights of fancy, resorted to no clap-trap, coveted no sensational notoriety, but simply aimed to "preach the gospel with the Holy Ghost sent down from heaven." His mind, led by his heart, ever turned to the central themes which bring the sinner and the Saviour together. He spoke the truth in love, yet commended himself to every man's conscience in the sight of God. He convinced men by "the word of God," whilst he won them by "the meekness and gentleness of Christ." Through him the body of Christ was edified and souls were converted to God. He died lamented, but his record is in many human hearts.

Three sons honorably represent him in the living ministry, and the only other is an active and leading ruling elder.

THE REV. DAVID ROBINSON

Was born at Cross Creek, June 15, 1809. He was graduated from Washington College in 1837, pursued his theological studies partly under Dr. John Stockton, and for one year in the Western Seminary; was licensed October 6, 1841, by this Presbytery, and ordained as pastor of the church of Mill Creek, April 20, 1842. He ministered to that church twelve years, after which his membership was transferred to the Presbytery of New Lisbon, and for several years he had charge of the church of Long's Run, in its bounds. He died at Hookstown, Pa., March 17, 1861. It was in 1853, during his pastorate at Mill Creek, that a very extensive work of grace pervaded that church, during which he was assisted by Professor Nicholas Murray, of Washington College, when about one hundred persons made profession of their faith in Christ, and were added to the church.

THE REV. JAMES TURNER FREDERICKS

Was continuously the pastor of the Burgettstown church from his ordination by the Presbytery of Washington, in 1858, until his lamented death, July 21, 1886, in his sixtieth year. At the age of twenty-eight years he received his bachelor's degree from Jefferson College, in 1855; after which he took a full course in the Western Theological Seminary, and was licensed by the Presbytery of Richland in 1857.

The pastorate of Mr. Fredericks was one of general and creditable success. He was a vigilant, energetic and constant worker. The church was built up into strength, and year by year steady additions were made to its membership in gratifying proportion, whilst a number of special revival seasons brought large numbers of the young into the fold. A large and handsome house of worship was erected in the latter years of his ministry, which has already added much to the stability and progress of the congregation; and we may well hope that it will in future years be a hallowed temple of Zion, where saints shall still be built up in the faith and sinners converted to God.

When our brother Fredericks was called from his earthly work, quite a number of his Presbyterial brethren and other ministers came together to bear their witness of the unfailing comforts of the gospel to his bereaved family and his afflicted church, and to look together into his open grave, sorrowful that he was gone from their sight, and devoutly praying that the lessons of his life and death might be made profitable to themselves. The good seed of the kingdom which he abundantly cast is yet growing, and the full harvest is assured.

For several years preceding his death, Mr. Fredericks was, by the selection of Presbytery, an active and efficient member of the Presbyterian Board of Colportage located at Pittsburgh.

THE REV. NATHANIEL BARR LYONS

Spent the last nine years of his earthly life, almost to its close, in the membership of this Presbytery, and in pastoral charge of the church of Upper Ten Mile. He was born in Ireland, November 5, 1822; graduated from Washington College in 1853,

and the Western Theological Seminary in 1856, having been licensed the previous year by the Presbytery of Redstone; and ordained, in 1856, by the Presbytery of New Lisbon, as pastor of the churches of Hubbard, Liberty and Brookfield, Ohio. He was married, May 8, 1856, to Miss Mary Jane Sample, of Washington, who survives him. In 1859 he became pastor of the church of Upper Ten Mile, in this Presbytery, and so continued until January, 1868, when he was dismissed to unite with the Presbytery of Ohio (now Pittsburgh), and take charge of the church of West Elizabeth. He had been laboring in this new field for about two months in advance of installation, when he returned to his former charge for a communion season, immediately after which he took his bed, never more to leave it alive. The services of his funeral were held in the church in which he had preached for nine years; after which his body was borne to the Washington Cemetery, there to await the resurrection. His ministry was repeatedly blessed with revival, and his spiritual exercises, during the weeks of his last sickness, were marked with peculiar resignation, faith and joy.

THE REV. ROBERT SLEMMONS MORTON

Spent three distinct periods of his ministry of thirty-seven years as a member of this Presbytery. He was pastor of the churches of Mill Creek and Hookstown, 1855-65; of East Buffalo, 1869-70; and again of Hookstown, 1882-85; where he died January 12, 1885, in the sixty-ninth year of his age. He was born September 29, 1816, in Lawrence County, Pa.; was graduated from Jefferson College in the Class of 1845, and from the Western Theological Seminary in 1848; was licensed in June, 1847, by the Presbytery of Beaver, and ordained by the same in June, 1848. His ministry, though marked with frequent changes of location, was one of continual labor. He was a good and faithful minister of the word, and in each of the ten places where he preached he left precious fruits of his labors. Both as pastor and presbyter, he so acquitted himself as to command the respect of his co-laborers in the sacred office, and of the people whom he faithfully served.

THE REV. WILLIAM BUTLER KEELING

Was pastor of the church of Mount Prospect during the years 1858-63. He was born in Pittsburgh May 4, 1828, and was graduated from Jefferson College in the Class of 1855, after which he took the full course of three years in the Allegheny Seminary, receiving license to preach in April, 1857, at the end of his second seminary year, by the Presbytery of Ohio.

He possessed very decided ability and force as a preacher, but his tendency to controversy and stricture alienated a portion of his people from him. During his last year at Mount Prospect he represented the Presbytery in the General Assembly at Peoria, Illinois. His subsequent ministry was spent in several fields of labor in the west. He died at Winona, Illinois, April 29, 1878. During the whole course of his education and public work his superior talents and scholarship were freely acknowledged.

THE REV. DAVID R. CAMPBELL, D.D.,

Was a son both of Washington County and of the Washington Presbytery. He was born March 20, 1820, was an alumnus of Jefferson College of the Class of 1842, completed his course of preparation for the ministry at the Allegheny Seminary in 1846, and was shortly afterwards licensed to preach the gospel, and ordained the year following by the Presbytery of St. Clairsville. After three years of pastoral service in Ohio, he was called to the church of Mt. Prospect in 1850, and there labored with force and acceptance for five years among a people who were familiar with his childhood and youth. After this, returning to Ohio, he labored for five years as pastor of the churches of Cross Creek and Two Ridges, a like period as pastor at St. Clairsville, and the same number of years as pastor of the Second Church of Steubenville. After this declining health demanded cessation of work. He died at Steubenville February 25, 1873, amidst the sympathy and sorrow of a church which had learned to appreciate his decided pulpit ability, his evangelical spirit, and his uniform faithfulness.

THE REV. WILLIAM J. ALEXANDER,

A licentiate of the Presbytery of Erie, after serving the churches of Concord and Deerfield in its bounds for two years, took charge of the church of West Union in 1858, when he became a member of this Presbytery. He was pastor of that church for ten years. For the first part of that term his labors were acceptable as well as profitable; but during the Civil War which prevailed in the land through the years 1861-65, the great questions pertaining to which pressed heavily upon the people of West Virginia, strifes arose, and ultimately the pastoral relation was dissolved on Mr. Alexander's application. He accepted a call, however, at that time (1868) to the church of East Buffalo, where he was met not only with conditions of peace, but by a people longing for spiritual blessings. The baptism of a powerful revival came upon his opening work, and many were added to the Lord. But ere the cloud of mercy had passed away, the overworked pastor was called to cease from his labors on earth and enter into the joy of his Lord.

THE REV. JONATHAN CROSS

Was, for about six years, a member of our Presbytery. He was born in the year 1802, in Beaver County, Pa. At the age of twenty years he became a Christian, and afterwards was made a ruling elder. His burning zeal led him to enter the service of the American Tract Society, in which capacity he labored for many years, chiefly in West Virginia, in the double work of distributing evangelical literature and of winning souls by personal appeal and prayer. It was his great success in this line of service that led him to his entrance into the ministry late in life. In 1866, at the solicitation of that godly man, Samuel Ott, Esq., he came to his only pastoral charge, the Third Church of Wheeling, when that church was at the point of disbanding; but great success and increase marked his work until 1872, when ill health compelled him to retire. He died at Newark, Ohio, December 18, 1876, aged about seventy-four years. In many places he is remembered as an earnest evangelist.

THE REV. DANIEL WILLIAMS, M.D.,

Was born at Merthyr-Tydvil, Wales, March 31, 1826, but came, as a young man, to this country. After a course in Western Reserve College, he entered the Western Theological Seminary in 1852, and was graduated from that institution in 1855, and licensed to preach by the Presbytery of New Lisbon in the same year. Very soon after he was ordained and installed by the Presbytery of Redstone as pastor of the chuech of West Newton, Pa., a relation which continued for two years, and was followed in 1857 by a year of like service at Schellsburg, Pa. In 1860, he became the head of a Female Seminary, and having meanwhile studied medicine and received his degree from the University of Pennsylvania in 1865, he practiced as a physician for two years. Returning to the ministerial work, he was pastor of the church of Mineral Ridge, Ohio, for four years, ending in 1872. At that time he entered upon his last charge in the Third and Fourth churches of Wheeling, West Virginia, as a home missionary, and successfully conducted it for two years, ending in 1874. He continued to preach as opportunity offered in vacant churches and destitute places, and for a time, during such service, he resorted to the seminary of his early training at Allegheny, Pa., for certain lines of special and advanced study. While thus engaged, he received a very sudden call to the triumphant church, December 28, 1880, leaving a record of excellent ministerial character, of earnest work, and of many tokens of heavenly blessing. The members of this Presbytery hold him in fraternal remembrance.

Dr. Williams was twice married; first, in 1849, to Miss Jemima Evans, and, in 1859, to Mrs. Caroline L. Williams. The latter survives him, having not only sustained him nobly in his work, but since his death having taken a zealous part in both foreign and home missionary work, along with her sisters in the church, who honor her with their confidence, and feel themselves strengthened by her co-operation.

THE REV. JOSEPH G. LYLE.

Was born in Belmont county, Ohio, January 2, 1843. He made his confession of Christ in the Church of Crabapple, August 25,

1889, under the pastorate of the Rev. Wm. R. Vincent. His collegiate training was received partly in Washington and Jefferson College, but finished in Vermilion Institute; after which he was graduated from the Western Theological Seminary in 1873, having been licensed in 1872 by the Presbytery of St. Clairsville. He was ordained December 1, 1874, by the Presbytery of Pittsburgh, and settled as pastor of the church of Homestead, and, in 1879, he accepted a call to the Third church at Wheeling, W. Va., where he labored faithfully until his death, April 11, 1884.

Mr. Lyle was a very evangelical and earnest minister of the word, both in and out of the pulpit. His labors at Gardner, Illinois, as a licentiate, and subsequently at Homestead and Wheeling as a pastor, were crowned with the divine blessing. Sound judgment and burning zeal combined in his incessant work, which was also supplemented and sustained by the earnest co-operation of his wife, Mrs. L. J. (Wotring) Lyle, who survives him. Especially was his adaptation to his last charge so largely missionary in its character, manifest in his possession of the confidence of its members and its outside well-wishers, as well as in his peculiar power over the operatives in the manufacturing establishments which abound in that part of the city. Many souls were brought to Christ through his instrumentality, and every interest was promoted by his influence. His ministerial work was conducted under the difficulties of chronic disease induced by service in the army during the Civil War of 1861-65. But he was as true as a soldier of the cross as he had been for his country's flag. Great was the lamentation of all classes of persons at his decease, and still his bereaved people carry him in their hearts, rejoicing gratefully in the abiding blessings of his labor in the Lord.

THE REV. SAMUEL H. JEFFERY

Was born near Imperial, Allegheny county, Pa., August 19, 1815. In early life he united by profession of his faith with the church of Montours, of which his parents were members. Soon afterward he simultaneously taught a graded school at Hookstown, Beaver county, Pa., and pursued classical study, partly alone and partly under the guidance of his future father-in-law, the Rev.

George M. Scott, one of the original members of the Presbytery of Washington. He was married October 15, 1839, to Miss Jane Scott, who still survives him.

Mr. Jeffery was received by this Presbytery as a candidate for the ministry at the October meeting of 1851; licensed to preach just one year later, and ordained April 18, 1855. He served the churches of Unity and Waynesburg, in Greene county, Pa., from October, 1854, until his much lamented death, November 12, 1859. Of the former he was stated supply during this whole period, and of the latter also until November 5, 1855, when, by installation, he became its first pastor. By his own people and also by other churches to which he occasionally ministered, he was regarded as an able, studious, earnest, consistent, and godly man, as well as an edifying and useful preacher. The lamentations of the community, at his death, were general and deep, and many who had been wont to hear Christ through his voice, "sorrowed most of all" "that they should see his face no more." The session of the Waynesburg church placed on their records the following emphatic testimony, viz.: "His faithfulness as a pastor and friend has endeared him to us to such a degree, that we feel that indeed our loss has been great, and would seem almost irreparable." And further: "He was a true servant of the Lord, who never failed to declare the whole truth, and who ever kept himself out of view, whilst he held up Christ and his cross as the only way of salvation to a perishing world. After the lapse of thirty years, the name of Jeffery is still a precious memory, and the echoes of his spiritual messages still linger in the hearts of surviving hearers.

CONCLUSION.

All of these and other honored and beloved men once here, though dead yet speak. Each of them, in his measure, was instrumental in the Lord's hand, in shaping and executing the work of the gospel along the line of this history. Their ability and fidelity, their maintenance and propagation of the truth, their consistency and zeal, their work and prayers, all have an abiding record in the churches which they served and the people whose characters they had so much to do in forming. Their

presbyterial consultations, decisions and co-operative influence have made an abiding record. Their names will go down to other generations. We and those who shall come after us, walking in their footsteps may ever learn from their example, and profit by their faithfulness.

“ We gather up with pious care
What happy saints have left behind ;
Their writings in our memory bear,
Their sayings on our faithful mind.
Their works, which traced them to the skies
For patterns to ourselves we take,
And dearly love, and highly prize
The mantle for the wearer's sake.”

IV.

RELATION OF THE PRESBYTERY TO EDUCATION,

WITH SKETCHES OF EDUCATORS.

I. PRESBYTERIANISM, by its concise and comprehensive system of doctrine, by its prevalent type of experience and character, and by its polity and administration, holds vital relations with liberal and thorough education. No branch of Protestantism has done more, struggled more, sacrificed more, to give to all men everywhere the inestimable blessing of a sound education. In 1558, John Knox, writing from Geneva his "Brief Exhortation to England," affirmed that, "for the preservation of religion, it is most expedient that schools be universally erected in all cities and chief towns, the oversight whereof to be committed to the magistrates and learned men of the said cities and towns; that, of the youth godly instructed among them, a seed may be reserved and continued for the profit of Christ's Church in all ages." We hold ourselves as Presbyterians pre-eminently bound to utilize and diffuse useful knowledge, to foster true science, to sympathize with the best culture, and by all just means to widen and exalt the thoughts of men, doing faithfully what we may to lift humanity more and more resolutely up to the largest attainable measure of intellectual as well as spiritual life. The genius of Presbyterianism is such that it instinctively demands the education of the people. It must do this in order to live and propagate itself. It teaches that intelligence is necessary for the attainment of the highest Christian life, and that man's intellectual and spiritual nature must be developed in harmony.

Our national historian, Bancroft, writes: "He who will not honor the memory and respect the influence of Calvin, knows



REV. JOHN WITHERSPOON SCOTT, D.D.



REV. WILLIAM P. ALCOCK, D.D.



REV. DAVID McNAUGHTY, D.D., LL.D.



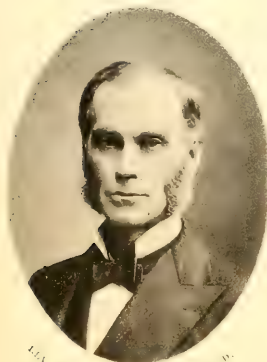
REV. JOHN WORK SCOTT, D.D., LL.D.



ALONZO TINN, LL.D.



REV. JAMES BLACK, D.D., LL.D.



REV. SAMUEL J. WILSON, D.D., LL.D.



REV. GEORGE P. HAYS, D.D., LL.D.



REV. JAMES D. MORLEY, D.D.

EDUCATORS.

but little of the origin of American liberty ;" and he further states, " that John Calvin was the father of popular education, and the inventor of the system of free schools ;" and there is no more glorious leaf in the annals of American Presbyterianism than that on which is written the history of her educational institutions.

The late Rev. Dr. Curry, an able leader in the Methodist Episcopal Church in America, has written of the Westminster Confession that it " is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the gospel." " We concede," he says, " to the Calvinistic churches the honor of having all along directed the best thinking of the country."

Dr. A. A. Hodge said, in an address which I heard him deliver in the Presbyterian Council in Edinburgh, in 1877, that " it is an historical fact, acknowledged by such impartial witnesses as Sir James Mackintosh, Froude, and Bancroft, that these Presbyterian principles revolutionized Western Europe and her populations, and inaugurated modern history. As to their influence upon civil as well as religious liberty, and upon national education, it is only necessary to cite the post-reformation history of Geneva, Holland, the history of the Huguenots of France, the Puritans of England, the Presbyterians of Scotland, and the founders of the American Republic, where, for the first two hundred years of its history, almost every college and seminary of learning, and almost every academy and common school, was built and sustained by Calvinists."

How far the Presbyterian Church in this country has been identified with the cause of education, is manifest alike by the action of its chief judicatories, by the story of its practical effort, and by the growth of institutions originating with it, and still standing as monuments of its zeal and consecration. Such ecclesiastical action, taking note of the intellectual as well as the spiritual condition of the poor, especially in more destitute regions, encouraging the establishment of both parochial and common schools, favoring the founding of academies and semi-

naries for both sexes, furthering the planting and endowment of colleges and universities, and directly assisting in the organization and control of institutions for the special training of young men for the ministry. Such action may be found everywhere in the annals of American Presbyterianism, not only committing its various branches to the support of education in the broadest sense, but also indicating a zeal, an energy, a devotion to that great task nowhere surpassed.

From the early days when men, who were Calvinists in belief, and largely Presbyterian in their conception of the Church, founded the first colleges of New England, through the subsequent period when the famous Log College and other like institutions on the Atlantic coast rose into form under Presbyterian oversight, down to our own time when colleges and seminaries are springing up by natural consequence in every State and Territory where the Presbyterian Church has been introduced, that history is one worthy of the name.

2. The way is now prepared to consider the question, *What connection has our Presbytery had with education and prominent educators?* The connection has been most intimate, ever since the organization of the Presbytery in 1819. Even years before the organization had taken place, the work of education had vigorously commenced on this territory, by the early settlers and the first ministers. "From the outset," says Doddridge, in his "Notes," "they prudently resolved to create a ministry in the country, and accordingly established little grammar schools at their own houses, or in their immediate neighborhoods." With a wise forecast, and in a most catholic spirit, the fathers made provision for the future of the Church, in the founding of schools, academies, colleges and seminaries. Literary institutions were born within "the sound of the Indian's war-whoop, and within sight of the smoke of the Indian's wigwam." Thus the foundations of our strength and greatness were laid by the pioneer fathers in the wilderness, upon the word of God and a liberal Christian education.

As early as 1782, the Rev. Thaddeus Dodd had a suitable house erected on his own farm, and commenced in it a classical and mathematical school, three years after his settlement as

pastor of Ten Mile. That academy continued in successful operation for three years and a half, until, for some reason, the farm was sold. The students were transferred to a school opened in the "study" at Buffalo, in 1785, by the Rev. Joseph Smith. That school was successful for a few years, and it was claimed by the author of "Old Redstone," the grandson of Mr. Smith, to be "the first school opened with *exclusive* reference to the training of young men for the ministry."

Contemporary, in a general sense with these, was another school, established by Rev. John McMillan, whose pastoral charge was partly on the field now included in the Presbytery of Washington, and whose school, though located just outside of this territorial limit, dispensed its advantages equally in every direction.

To these three men—THADDEUS DODD, JOSEPH SMITH and JOHN McMILLAN—of whom biographical sketches will be found elsewhere in this volume, belongs the honorable distinction of having been the pioneers of education no less than religion in Western Pennsylvania. Dodd was a fine classical and mathematical scholar. "His life was gentle, his preaching earnest, persuasive, and particularly attractive to the young." Smith was a most devout man, mighty in prayer, and, as related by his biographer, would frequently rise in the night hours to hold communion with God. McMillan was a man of Pauline zeal as well as doctrine, and, surviving the other two some forty years, did a grand work in his day, particularly in the instruction of the rising ministry.

These devoted men, together with others, who carried the gospel west of the mountains, convinced of the importance of an educated as well as a pious ministry, did not hurry ignorant, uncultivated young men into the sacred office, on the ground that laborers were greatly needed. They required their candidates to be able to read the Sacred Scriptures in the original tongues, and they provided the best means in their power to give a good education to all who sought it.

A few ministers in Morris County, New Jersey, separated from their Presbytery and formed an independent Presbytery, not because they differed in doctrine, but because so few men

of education offered themselves as candidates for the gospel ministry, they thought it necessary to license as preachers men who had very little education or knowledge of theology. Several such were licensed, and remained unemployed. A friend in Morris County wrote to Thaddeus Dodd, who was from that place, inquiring whether or not some of those young men could not be usefully employed in Western Pennsylvania. Mr. Dodd replied to this effect: "That Western Pennsylvania was a very rough, hilly country, and that the roots of trees still green required a very strong, well-trained team to break up the ground, and he did not think that two-year old steers would answer!"

Following the three private schools which have been mentioned, two incorporated academies quickly succeeded, both of which soon grew into colleges.

The history of Cannonsburg Academy and its successor, Jefferson College, is an exceedingly interesting one. Their influence was most direct and potent in moulding the religious life of the whole Western Church. The tracing out of this influence, and putting on record the history of the two institutions, would constitute an attractive labor. This, however, may most appropriately be remitted to the sister Presbytery in whose bounds their site was embraced.

THE WASHINGTON ACADEMY

Was chartered by an act of the Legislature of Pennsylvania, September 24, 1787; but it was not until 1789 that it was opened for students under the Rev. Thaddeus Dodd, who was chosen principal on account of his scholarly qualifications. He remained but a year and three months at the head of the institution, and on account of the burning of the court-house, in which the classes recited, the school was suspended in 1791; but the suspension did not long continue, for we learn that soon afterwards it was re-opened, and carried on with greater or less success until the spring of 1805, under James Dobbins and Benjamin Mills. Then a brighter era dawned upon it, in the call of Rev. Matthew Brown to its management and instruction, who had also been chosen as the first pastor of the Presbyterian Church of Washington. The academy prospered under the able principalship and administra-

tion of the gifted and skillful educator, and on March 28, 1806, received an act of incorporation as a college.

The foundations of the college were firmly laid, alike in scholarship and administration, and a presidential reputation was made of which the alumni of both colleges, Washington and Jefferson, are justly proud.

DR. MATTHEW BROWN,

As the first President of Washington College, during an administration of ten years, and afterwards the President of Jefferson College for twenty years, will be recognized in history as a prominent and successful educator. He was a graduate of Dickinson College in 1794. The Rev. Robert Baird, D.D., who was one of his students writes thus concerning him:—"He was an excellent Latin scholar. In Rhetoric, Logic, Moral Philosophy, and Metaphysics, especially the latter, he was admirable. He was not only well versed in these several branches, but he possessed in an uncommon degree the power of communicating to others what he knew; and in this, quite as much as in his scholarship, lay the secret of his success as a teacher." He was an able and effective preacher. He died after a brief illness at the house of his son-in-law, the Rev. Dr. Riddle, of Pittsburgh, on the 29th of July, 1853, aged seventy-seven. I heard him make his last public address at the Communion table in Cannonsburgh, a few weeks before his death; it was spoken with great fervor and tenderness and made a deep impression upon the minds of all the students and others who heard him. His body was taken to Cannonsburgh, where a funeral discourse was preached by Rev. Dr. Elisha P. Swift of Allegheny. It was then removed to Washington for interment. Both at Cannonsburgh and Washington, there was every demonstration of affectionate respect.

The next prominent educator of that early day was, the

REV. ANDREW WYLIE.

He was born in Washington County, Pennsylvania, on the 12th of April, 1789. He had been a pupil of Dr. Matthew Brown, in the Washington Academy, but graduated in the class of 1810, in Jefferson College. He was a young man of fine

talents and scholarship and address, and possessed great energy. At the early age of twenty-two years, and only eighteen months after his reception of a diploma, he was elected to the presidency of Jefferson College, where he continued for five years. In 1816, he was transferred by election from the presidency of Jefferson to that of Washington, where he continued for twelve years; so that he was noted in the administration of both the colleges, and also in their controversies at that time, concerning which I shall not speak. He retired in 1828 to take charge of the Indiana State University, at Bloomington, where he was distinguished as an educator, and died November 11, 1851, having passed three-score years.

A prominent figure in our picture gallery of educators, was the

REV. DAVID McCONAUGHY, D.D., LL.D.

He was born in Adams County, Pa., September 29, 1775, and was an alumnus of Dickinson College, graduating in 1795; he was called from the pastorate at Gettysburg, Pa., in the spring of 1832, to the presidency of Washington College. During his whole administration, which embraced a period of seventeen years and six months, three hundred and eighty-eight young men received the honors of the institution. The college, during the whole period, enjoyed a constantly increasing prosperity. His resignation, in September 1849, was followed by his peaceful death at his home in Washington, January 29, 1852, "in the seventy-seventh year of his life, and fiftieth of his ministry." His friend, Rev. Dr. David Elliott, has written concerning him in the following language:—"His commanding talents, his extensive and commanding scholarship, his unswerving integrity, his purity of motive, his paternal care and affectionate regard for his pupils, the uniform dignity of his deportment, and the captivating benevolence of his disposition—in a word, the concentrated force of the many rare qualities which constituted his character, gave him a power and control over the public mind, and over the hearts of the young men, against which any few incidental defects in the management of the college, which might perhaps be justly imputed to him, presented but slight resistance. The history of the college during his administration

is a sufficient certificate to the ability and fidelity with which he presided over it."

The next educator whom I shall bring to your view, is

NICHOLAS MURRAY.

He was born in Brooke County, Va., on the fifth of February, 1809. He served an apprenticeship of two or three years at the saddler's trade, in Steubenville, Ohio. He began to feel a strong desire for a liberal education, after he had commenced business for himself in West Liberty, Ohio County, Va. At this time Rev. Dr. John McCluskey was pastor of the West Alexander Presbyterian Church. He says, "I first met young Murray at a Bible class within the bounds of my congregation, and my attention was drawn to him by the deep interest which he manifested, especially in the explanations which were given of the more difficult points. On inquiry I learned something of his previous history, and also his strong desire to obtain a liberal education, in connection with the untoward circumstances which seemed to forbid the hope of it. The next morning I sent a request to him that he would call at my house; he did so, and the following is the substance of the conversation that passed between us:—

" 'Mr. Murray, I have learned that you desire a liberal education.' 'I do, sir, but have no hope of getting it.' 'Give candid and full answers to the questions I am about to propose, and I will tell you whether you can get an education or not.'

" 1. 'Have you any engagements, in love matters, with any lady?' 'No, sir.'

" 2. 'Have you any money?' 'Not a dollar.'

" 3. 'Are you in debt?' 'About thirty dollars.'

" 4. 'Have you any friends who would aid you?' 'I know of no one who would give me a farthing.'

" 5. 'Have you any better clothes than those you have on?' (Not only threadbare but rent.) 'No, sir; these are the best I have.'

" 'Well, my young friend, it is a hard case, but if you will closely follow my directions, I will, under God, secure you a liberal education. Come here next Monday, and I will tell you.'

In the meantime I visited a few families of my congregation, and obtained for him a small English school. On Monday he came. The plan was submitted. It was as follows:—

“1. ‘You will go with me to the store, and, on my credit, get yourself a suit of clothes. I intend that you shall pay for them as soon as you are able.’

“2. ‘You are to teach a small English school, and recite two lessons per week of your academic studies to me, in my study. I will furnish you books and tuition gratis.’

“3. ‘The first money you earn must be used in payment of your debt of thirty dollars. So much of the plan I tell you now.’ He seemed much pleased. I gave him a Latin grammar and he went to work. He gave entire satisfaction in his school, and recited his lessons to me with remarkable accuracy,—though he taught six hours per day he advanced in his studies more rapidly than any of the thirty pupils under my care in regular attendance at the Academy. He was admitted, on an examination, to the full privileges of the church in West Alexander, on the 29th of April, 1832.”

Mr. Murray entered Washington College in 1832, and very soon obtained a tutorship in the college, at the same time reciting in the regular classes. During his whole collegiate course his standing for talent, scholarship and deportment was unusually high, and he graduated with the first honors of his class in 1834.

He studied Hebrew and theology under Dr. McCluskey, and was licensed to preach by the Presbytery of Washington on the 2d of October, 1839. He resumed his employment as a teacher and was for some years at the head of a classical school of a very high order in Wheeling, Virginia. In 1844 he was unanimously appointed Professor of Ancient Languages in the college where he had graduated, and immediately entered upon the duties of his new office.

As a teacher he was most accurate and thorough, laying deep and broad the grammatical basis of each language in the minds of his classes, and exploring the profoundest depths of its philosophy.

He was ordained as an Evangelist at Wellsburgh, Va., on the 16th of April, 1845.

Soon after his removal to Washington he accepted a call from the neighboring church of Ten Mile. His labors, both as a professor and a pastor, were highly appreciated and eminently useful. In the early part of his ministry he was not so spiritual and unctious in his preaching, but afterwards he was the subject of remarkable spiritual exercises, which resulted in a most striking change of the whole man. When he preached, "it appeared that his mind was so absorbed with the person, office and mediatorial glory of the Redeemer, that his soul was literally on fire." During the whole winter of 1852-53 his labors in different places were abundant, and were characterized by a zeal that seemed almost superhuman. After the most intense and uninterrupted labor at the church of Mill Creek, night and day, for nearly a week, he left for Washington, a distance of nearly forty miles, and rode on horseback, exposed to a cold, violent March storm. He was completely prostrated when he reached home, and after a few days, died on the 23d of March, 1853, in the forty-fifth year of his age and in the very prime of his manhood.

REV. WILLIAM P. ALRICH, D.D.,

Was born and brought up at Wilmington, Del.; his preparatory studies were pursued at the Bucks County Academy, which was located in Newtown, Pa. He was an alumnus of Princeton College, and graduated with highest honors, being the valedictorian of his class. He studied theology in the Princeton Theological Seminary.

In 1830 he was made professor of mathematics, astronomy and chemistry in Washington College, and so continued until 1860, when he resigned for rest. During all the time of his connection with the college he fulfilled the active duties of a minister, preaching for a time as supply at Pigeon Creek, but for the most part of the time at East Buffalo. He was a man of great kindness and integrity. His preaching was peculiar in style, but pithy and popular. Not a few were brought to the Saviour under his ministry. He was a man of decided convictions, conservative spirit, very conscientious, plain in manners, even old-fashioned, and was a warm true friend. He left a

"good name." He died in Winterset, Iowa, at the residence of his son-in-law, Mr. C. Ballard, December 31, 1869, in the seventy-second year of his age.

Among the names to be mentioned on this occasion is that of

REV. JOHN W. SCOTT, D.D.,

Of the Jefferson Class of 1827. He was a fine scholar, especially in the Latin, and a thorough instructor. He conducted an academy in Steubenville, O., and afterwards in Wheeling, Va. He was called to the presidency of Washington College in 1853, and continued in the office until 1865. The twelve years of his administration were not surpassed by any like period in thorough scholarship. Two hundred and sixteen were added to the alumni, of whom one hundred and eighteen became ministers of the Gospel, including six Foreign Missionaries. During this period several revivals of religion extended their influence into the college, as others had done before. A brief notice of the revival in Washington College was published in the *Home and Foreign Record* of May, 1858, in which there is the following statement: "The session just closed was the most pleasant we have had. It is admitted by gentlemen here, who have the best opportunity of knowing, that in discipline, good order, industry, morals and religious influence, and also in the standard of scholarship maintained and required, the college is far in advance of any former times." It is recorded concerning President Scott, that in his voluntary retirement, preparatory to the union of Washington and Jefferson Colleges, he "carried with him the high esteem of all connected with the institution." He afterwards did efficient service in the cause of education, as vice-president and professor in the University of West Virginia, at Morgantown, and died July 25, 1879, after many years of great usefulness as an educator.

THE REV. E. C. WINES, D.D.,

Was a professor for about five years in Washington College. Afterwards, for some years, he was president of the City University, of St. Louis. He was a scholarly and literary man, and wrote some valuable books. Among the number was one

on "The Laws of the Ancient Hebrews" and one on "Regeneration." He afterwards did splendid service in prison reform, writing and lecturing upon the subject, and traveling in Europe to obtain information by visiting the prisons of various countries. He became an authority on Prison Reform, and was counted a leader among Christian philanthropists in the amelioration of the physical and moral condition of prisoners throughout civilized countries. He died at Cambridge, Mass., December, 1879, while revising the proof sheets of his book, entitled "The State of Prisons." But there is another man who has a legitimate right by inheritance to a place in this record of the century. His name is

SAMUEL JENNINGS WILSON.

He was in every sense a son of the Presbytery of Washington. He was born in Washington County, Pa., July 19, 1828. He was awakened and brought to the Saviour under the ministry of Rev. James I. Brownson, D.D., and united with the First Presbyterian Church of Washington while a student of the college, in 1849. He was graduated in the class of 1852, and from the Western Theological Seminary in 1855; was licensed to preach the gospel by the Presbytery of Washington April 18, 1855, at a meeting held in Wheeling, and was ordained by the same October 20, 1857, in the same city. He was chosen instructor in the Western Theological Seminary in 1855, just after graduating; for six months he was stated supply for the Second Church of Wheeling, and received a call June 15, 1857, to become pastor of that church, which he declined, as he had been elected professor by the General Assembly of 1857, and was inaugurated April 18, 1858. At his own request he was dismissed to the Presbytery of Ohio (now Pittsburgh) October 2, 1866, and in addition to his duties as professor was the pastor of the Sixth Church of Pittsburgh for a number of years. In 1874 he was chosen to be the Moderator of the General Assembly, which met in St. Louis, Mo. Under the new arrangement of Synods by the General Assembly, he was elected the first Moderator of the Synod of Pennsylvania, which met in Harrisburgh, October, 1882. He was a member of the preliminary "Gen-

eral Council of the Presbyterian Alliance," which met in London, July 21, 1875, and was also a member of the Second General Council, which met in Philadelphia in 1880, before which he read an able paper on the "Distinctive Principles of Presbyterianism." The General Assembly, in 1883, appointed him to be a delegate to the General Council, to meet in Belfast, Ireland, July, 1884. But the Lord had other purposes concerning His servant; after a brief severe attack of typhoid fever, he "fell asleep in Jesus," August 17, 1883, in the fifty-sixth year of his age, and after twenty-five years of faithful service as professor in the Western Theological Seminary. He was interred in Allegheny Cemetery, August 20, 1883. Professor Wilson was a remarkably modest man, as free from arrogance, and presumption, as humble in the estimate of his own importance, as one can be well conceived to be in this world of sin. And yet he was as brave a man as ever lived. He was a successful and accomplished professor in the Theological Seminary, and an eloquent preacher. He was a thorough Presbyterian in his views of doctrine and order. He was not merely acquainted with the doctrines of the gospel, but they so imbued his whole train of thought that they came forth in his teaching without effort or labor in all their native majesty and grace. He united in his own person a remarkable assemblage of those qualities which fit a man for discharging his high trust as a professor. He possessed, in a high degree, that dignity that commands respect, the accuracy that inspires confidence, the ardor that kindles animation, the kindness that wins affection. On the whole, if a bright intellect, unaffected simplicity of manners, staunch integrity of heart, unswerving fidelity in friendship, the gentleness of the lamb and the boldness of the lion—and all those qualities, consecrated by a piety, the most ardent and sincere on the high altar of devotion, have any claim to respect, the memory of Dr. Samuel J. Wilson will long be cherished with tears of admiration by those who knew him. "The righteous shall be in everlasting remembrance." (Ps. 112 : 6.)

PROF. SAMUEL JONES

Is here entitled to mention among our noted educators. He was born in Ireland, and educated in the University of Dublin. He

came to this country and took charge of the Academy in Beaver, Pa., where he soon attracted attention as a successful teacher and a gifted scholar. In 1853 he was elected by the trustees of Jefferson College to the chair of Natural Sciences in that institution, which he accepted and filled with great satisfaction until the union of Washington and Jefferson; he was then transferred to the same chair in the united College, and continued in this position until failing health and the infirmity of years compelled him to retire from active service. He died May 22, 1885, after an honored and useful life. He was an earnest Christian, simple in his habits of life, and had the utmost contempt for shams and lofty pretensions. He was a genius in his line of study, and possessed mechanical skill, as was evidenced by the fact that he manufactured many of the instruments which he used in his laboratory. He was a popular teacher, and won the affection of his pupils, and always retained their highest esteem and respect. In the class-room he was always ready to answer a proper question; but if a student put one out of mere curiosity, or for the purpose of puzzling the teacher, almost as quick as the lightning the Irish wit or sarcasm would flash forth, to the complete discomfiture of the venturesome student. Many of the witty sayings of Prof. Samuel Jones have been transmitted from one class to another, and will live for years to come in the college history. He was an humble Christian and a firm believer in the Word of God and in the atoning merits of the Lord Jesus Christ. His teachings of natural science were always in harmony with the teachings of the Holy Scriptures. In his will he left a considerable legacy to the College which he loved and for which he had so faithfully labored. When he died, he was buried in the beautiful cemetery of Washington, where so many rest who had been faithful Christian educators.

To this list of successful educators, now deceased, may be added others whose term of service was more brief, but whose names should not pass unrecorded.

In 1815 JOHN REED was Professor of Languages in Washington College. He was a graduate of Jefferson College, standing high in the class of 1810, of which Andrew Wylie and Wm.

Hendricks were members. He afterwards entered the ministry, and died in 1840, in Indiana, Pa.

At a later date ANDREW K. RUSSELL was Professor of Languages, and subsequently entered the ministry.

In 1831 REV. DAVID ELLIOTT, D.D., was president *pro tem.* of Washington College.

In 1831-32 REV. J. HOLMES AGNEW was Professor of Languages. (*Vide Presbyterian Encyclopedia*, p. 16.)

He was succeeded by ROBERT FULTON, who afterward entered the ministry.

At a later date REV. JAMES W. MCKENNAN, at two several times, rendered efficient service.

It is deemed sufficient to merely mention here the names of these servants of God. Their fuller record may be found elsewhere in this volume, in the personal sketches which it contains.

Other names of deceased persons who were educators in another sense than that of giving instruction, may here be introduced.

The late REV. CHARLES C. BEATTY, D.D., LL.D., of Steubenville, O., will never be forgotten as the most generous benefactor of Washington and Jefferson College, up to this point in the history.

Nor will the friends of this institution ever let die the name of DR. FRANCIS JULIUS LEMOYNE, whose timely and liberal donations have added so largely to its endowments.

We also find connected with the early history of education on this field, in the responsible office of trustee, many familiar and honorable names. Prominent among these at a very early date were DR. ABSALOM BAIRD, ALEXANDER REED, ANDREW SWEARINGEN, ESQ., JAMES BRICE, HON. JAMES ALLISON, ALEX. WRIGHT, ESQ., and COL. WM. MCKENNAN. A little later are the sons instead of the fathers—GEORGE BAIRD, HON. THOS. H. BAIRD, WM. BAIRD, ESQ., HON. T. M. T. MCKENNAN, HON. JOSEPH RITNER, HON. R. R. REED, JOHN K. WILSON, JOHN L. GOW, ESQ., HON. JOHN H. EWING, COLIN M. REED, and not a few others, who, as members or adherents of the Presbyterian Church, were faithful guardians of their trust, and zealous promoters of the cause of sanctified learning.

Thus far, it is only the honored dead of whom mention has been made. But this record would be plainly defective if no

reference were made to those who are still among the living, particularly those who rendered service as instructors.

From 1824 to 1828 * JOHN W. SCOTT served as Professor of

* Although the following letter was not written for publication, the privilege of inserting it has been obtained. It will be read with an interest not a little enhanced by the writer's venerable age and also his relationship to the Chief Magistrate of the Nation.—COM. of PUB.

“WASHINGTON, D. C., Feb. 25, '89.

“REV. HENRY WOODS, D.D. :

“Rev. and Dear Bro :

“I have received yours of 2d inst., and I am obliged to answer it very briefly. I was received as a candidate for the gospel ministry by the Washington Presbytery—I believe it had then the same name—at its meeting in October, 1828, at West Alexander, and had my first two trial exercises assigned me for the next stated meeting. In the mean time I was dismissed to put myself under the care of the Presbytery of Cincinnati, which I did in the spring of 1829. I was licensed the spring of 1830, by the Presbytery of Oxford at its first meeting, after being stricken off from the mother Presbytery of Cincinnati, and ordained, *sine titulo*, in the fall of the same year. I served as a professor in Washington College, Pa., from the spring of 1824 till the fall of 1828, 4½ years; in the Miami University from the fall of 1828 till the spring of 1845, 16½ years; in Farmers, now called Belmont College, which I aided Dr. Bishop and Mr. Cary in founding, from the spring of 1845 till that of 1849, 4 years; in the Oxford Female College from 1849 till 1859, 10 years; in Hanover College from 1860 till 1868, 8 years; in the commencement for the establishment of a Presbyterial Academy for the old Presbytery of Sangamon, at Springfield, Ill., from 1868 till 1870, 2 years; in Monongahela College, Pa., from 1874 till 1881, 7 years;—in all 52 years. I feel that it is due to myself in this compendious review of my educational life, to say, I am perhaps the oldest living educator in the land. I commenced at sixteen years of age, having been prepared under the instruction of my father so as to be able to enter as a junior in Washington or Jefferson College of that day. I taught, before going to College, two years of common English school; one of English and classical and scientific school mixed, under the patronage of Father Macurdy at Florence, Washington county, the origin and nucleus of the Florence Academy, which existed and flourished for a number of years after, but is now I believe extinct; and one year and a half as principal of the old Beaver Academy—making my whole educational career 56½ years.

“In regard to my gospel ministry, I never was strictly a pastor of any church. My preaching was in the College Hall, with which I was connected, or in neighboring vacancies; of which latter I did a great deal, and, indeed, in some of them much pastoral duty, especially during college vacations. The School of Camden, in the Old Oxford, now Dayton Presbytery, where I was the first to break ground for and organize a Presbyterian church, I supplied again and again at different times, when they became vacant, sometimes for months at a time, while I was a professor in Miami University. I did the same for the Church of College Corner, but not so repeatedly or so long terms. The churches of Harmony, Reilly, Somerville, Collinsville and (Rossville, now extinct), I supplied a good deal when vacant during the years I lived at Oxford. While I was at Farmers or Belmont, I supplied regularly for two or three

Mathematics in Washington College. He soon afterward entered the ministry, and has given to the Master some sixty years of active service as preacher and teacher. Dr. Scott is a son of Rev. George M. Scott, first pastor of Mill Creek and the Flats, in the Presbytery of Washington. (*Vide*, sketch elsewhere in this volume.) Dr. Scott, now full of years and honors, is spending the evening of life in Washington, D. C.

REV. JAMES CLARK, D.D.,

Was President of Washington College for two years, being the successor of Dr. McConaughy; he resigned in July 1852, and is still living and residing in Philadelphia. Dr. J. I. Brownson, the able and beloved pastor of the First Church of Washington, in addition to his pastorate and at the urgent solicitation of the Trustees of the College, presided over the institution from July 15th, 1852, and carried it most satisfactorily to the annual commencement in September, 1853. In like manner he acted as President of Washington and Jefferson for the year ending with the commencement of 1870. As President of the present Board of Trustees of Washington and Jefferson College, and also of the Female Seminary of Washington, and First Vice-President of the Board of Directors of the Western Theological Seminary; as author of the educational history of colleges, academies and female seminaries, in Western Pennsylvania and parts adjacent; and also author of "The History of the Western Theological Seminary," DR. J. I. BROWNSON will stand pre-eminent in our history as a wise and liberal promoter of sound education.

REV. JAMES BLACK was made Professor of Greek in Washing-

years the Church of Cheviot in the Presbytery of Cincinnati. I was called to Hanover College, with the express understanding that I should supply Hanover Church as a *quasi* pastor, and thereby obtain half my salary—which I did for 8 years.

"In regard to the middle letter of my name, it was assumed after I became a resident of your good little city, as distinctive, there being three or four other John Scotts who received their mail at the Washington office—with the approval of my father, who personally knew and greatly admired old Dr. Witherspoon while a student of theology under his son-in-law, Dr. Stanhope Smith, at Princeton—assumed in honor of him.

"I have thus answered all your inquiries, in course; though not as briefly as I intended.

I remain, dear Bro., yours, very truly,

"J. W. SCOTT."

ton College in 1859, and in 1865 had added to this the official dignity of Vice-President of Washington and Jefferson College, which position he continued to hold until 1868, when he resigned it to assume the Presidency of Iowa State University. After two years of service in this position, he accepted the Principalship of Pennsylvania Female College at Pittsburgh, Pa., which he held until 1875. Since that time he has been Professor of Greek in University of Wooster, and since 1877, Vice-President of the same. He bears the double titular honor of D.D. and LL.D.

REV. WM. I. BRUGH, D.D. was Professor in Washington College from 1863 to 1865. The names of Rev. Edsall Ferrier, D.D., Prof. Edwin H. Twining and Prof. Geo. Vose, occur also at this point.

REV. GEO. P. HAYS, D.D., pastor of the Central Presbyterian Church of Allegheny, Pa., and alumnus of the Jefferson class of 1857, was elected President of the united and re-organized colleges, and inaugurated September 21, 1870, in the presence of a large assembly, composed of the trustees, faculty, students, citizens and strangers. His administration was a successful one, and continued for eleven years; the classes grew in numbers and strength; a new college building was erected and dedicated, which in beauty and adaptation, was in striking contrast with the succession of old structures in previous use. Dr. Hays was Moderator of the General Assembly in 1884, and a member of the Presbyterian Alliance which met in Belfast, Ireland, the same summer.

REV. JAMES D. MOFFAT, D.D., the pastor of the Second Presbyterian Church of Wheeling, West Va., was chosen to succeed Dr. Hays. Since his inauguration in 1882, he has rendered most acceptable service as President of the college, and is ably supported in his work by a faculty who are one with him, alike in advanced scholarship and in religious faith.

During the incumbencies of Drs. Hays and Moffat, several persons have filled various positions in the College Faculty, who are not now connected with it. Their names are Col. W. H. Adney, Rev. Geo. Fraser, D.D., Rev. W. F. Hamilton, D.D., Prof. James A. Lyon, Rev. Wm. Eaton, Prof. T. A. Anderson, Prof. Thad. C. Noble, all whom are now either ministers or members of the Presbyterian Church. The present faculty are as follows, not including subsidiary teachers:

THE PRESBYTERY OF WASHINGTON.

REV. JAMES D. MOFFAT, D.D., PRESIDENT.

Professor of Metaphysics, Political Philosophy and Evidences of Christianity.

ALONZO LINN, LL.D., VICE-PRESIDENT.

*Steubenville Professor of Greek and the Philosophy of Languages.**

REV. HENRY WOODS, D.D.

*Memorial Professor of Latin.**

JAMES S. SIMONTON, A.M.

Professor of French Languages and Literature.

DUNLAP J. M'ADAM, A.M.

Le Moyne Professor of Applied Mathematics.

EDWIN LINTON, A.M.

Le Moyne Professor of Agriculture and Correlative Branches.

JAMES F. RAY, M.S.

Professor of Physics and Chemistry.

WILLIAM C. M'CLELLAND, A.M.

Professor of English Language and Literature.

J. ADOLPH SCHMITZ, A.M.

Professor of German Language and Literature.

JOHN L. LOWES, A.B.

Adjunct Professor of Mathematics.

* Endowed by the late C. C. Beatty, D.D., LL.D.

But alongside of the college has grown up like a "fruitful vine," the Female Seminary, presided over gracefully for many years by the late Mrs. Hanna, and now with so much efficiency and fidelity by Miss N. Sherrard. In this institution multitudes of the daughters of the Presbytery and the surrounding regions have been educated, and not a few have gone out into the great mission fields of the world, where they are winning souls for Christ.

We have had within our territory, at different periods, a number of academies chiefly under Presbyterian control, namely,—West Alexander, Cross Creek, Linsley Institute, in Wheeling, and West Liberty Academy. These primary institutions have been the doors by which many of the youth have found their way to the colleges, and ultimately into the various learned professions. We can never fully estimate what blessings these smaller institutions have been in the great field of education. The men who taught in them did foundation work.

Finally, eternity alone can disclose how far-reaching have been the blessed influences of our Presbyterian teaching. We possess a "goodly heritage." Our fathers laid the foundations in faith and prayer. They brought with them the Word of God, and "The Shorter Catechism." In the school and in the home they taught the children and youth, that "man's chief end was to glorify God and to enjoy Him forever." They ever insisted that no divorce should be wrought between education and religion. They ever claimed that the great and primary principles of religion should be revered and inculcated in some form in every place where the young are being trained for the responsibilities of maturer life. And we rejoice that our college, planted by the care and sacrifice of our Presbyterian fathers, is not like some old universities, a harboring place for doubt, or a citadel of unbelief, but that it is a fountain sending forth pure and healthful streams. Between three and four thousand alumni have gone forth, and by their noble achievements in the service of patriotism, humanity and religion, have blessed the world. Many of these have been in the front ranks of educators, in this and other lands. May we be true to our trust, so that the religion of Christ and a Scriptural education may go hand in hand for the redemption of our race.

V.

MISSIONARY HISTORY.

THE RELATION OF THE PRESBYTERY TO MISSIONS, WITH SKETCHES OF MISSIONARIES.

THE work of the church of Christ is twofold—to hold what it already has, and to gain what it does not possess. The early settlers of Pennsylvania realizing this, having planted the home and the church together, at the same time carried the gospel into the regions beyond. At the close of the last, and the beginning of the present century, living in the then unsettled State of Ohio, and on the head-waters of the Allegheny River, in Pennsylvania and New York, were several native tribes, speaking their own language and worshipping according to the custom of their ancestors. These untutored Indians had souls to save, and were not beyond the reach of the gospel. Acting on this conviction, the pioneer church went into the wilderness, carrying “the bread of life” to these perishing children of the forest. This Presbytery was not then organized, but ministers living within its present bounds engaged in this missionary work.

The Synod of Pittsburgh covering the ground of this Presbytery was organized in 1802. At that meeting the following action was taken in reference to missionary work: “The Synod of Pittsburgh shall be styled the Western Missionary Society. The object of this society is to diffuse the knowledge of the gospel among the inhabitants of the new settlements and the Indian tribes.” Their field of labor was among the Wyandotts of Sandusky, the Senecas of New York, the Ottawas of Maumee and the Cornplanter Indians in Pennsylvania and New York. They opened schools, taught the arts of agriculture and preached the gospel.

The REV. GEORGE M. SCOTT, pastor of the church of Mill



REV. SAMUEL G. MCFARLAND, D.D.
SIAM.



REV. JOSEPH P. GRAHAM.
INDIA.



REV. ALEX. L. BLACKFORD, D.D.
BRAZIL.



REV. ARTHUR V. BRYAN
JAPAN.



REV. WILLIAM B. HAMILTON.
CHINA.



REV. WILLIAM H. LESTER, JR.
CHILI.



REV. GEORGE S. HAYS
CHINA.

MISSIONARIES, I.

Creek and Fairview, one of the earliest ministers in this region, a man of deep and ardent piety, went out into the wilderness to do this work. He is said to have been a man fearless in danger, patient in hardships and ready for duty. He labored at Sandusky in 1803-04. On his return he made the report of his labors to Synod, which entered on its minutes: "the approval of the diligence, fidelity and prudence of its missionary."

REV. ELISHA MCCURDY, a man of Apostolic spirit, whose praise is yet in the churches, was conspicuous for his interest in and labors among the Indians. Before and after he became the pastor of the church of Cross Roads, he spent a considerable time planning for their welfare and preaching the gospel among them.

Under the Synod, between the years 1805-10, SAMUEL OLDHAM and his wife, members of the church of Three Ridges (now West Alexander), lived nearly three years among the Cornplanter Indians, imparting religious instruction and teaching them the useful works of home life. Many others, besides their pastoral labors, did similar service among these tribes. The way to their fields lay through the pathless forest. They could have no communication with their homes and friends; it was only toil and self-denial, yet moved by the constraining love of Christ they "counted not their lives dear to them," so they might bring these lost ones into the fold of the Saviour.

Before SAMUEL J. MILLS, GORDON HALL and JAMES RICHARDS, on the banks of the Hoosac, under the hay-stack near Williamstown, Mass., prayed into existence the embryo of Foreign Missions in the East, these consecrated men had already begun this work in the West. In 1810 The American Board of Foreign Missions was organized at Boston. In 1802, at Pittsburgh, the work of converting the world, at home and abroad, took definite shape. The missionary zeal of those fathers may be inferred from the sermons preached at the annual meetings of Synod. In 1805 REV. THOMAS MARQUIS, of the church of Cross Creek, preached from Sol. Song 8: 5. "What shall we do for our sister in the day when she shall be spoken for?" 1806 REV. JAMES HUGHES, of the churches of Lower Buffalo and Short Creek, preached from Isa. 49: 16. "Behold, I have graven

thee on the palms of my hands, thy walls are continually before me." 1809 ELISHA McCURDY, of the churches of Cross Roads and Three Springs, preached from Mark 16: 15. "And He said unto them, go ye into all the world, and preach the gospel to every creature." The first sermon preached before the General Assembly of our church on Foreign Missions was at Pittsburgh, in 1833, by REV. JOSEPH STEVENSON, of the church of West Alexander.

These sermons, in the interest of missions, breathed the spirit of the last command of our Lord to His disciples "to preach the gospel to every creature." They were the seed-sowing from which has grown the abundant harvest of Christian workers in heathen lands.

With the removal or extinction of the Indian tribes the church turned to a wider field. Looking from these hill-tops they saw the far off nations sitting in "darkness and in the shadow of death." They felt increased responsibilities were laid upon them, and a closer union for more united effort was necessary. Hence, in 1831, there sprung from the bosom of the Synod of Pittsburgh the "Western Foreign Missionary Society." The directors of this society from this Presbytery were REV. DAVID ELLIOT, D.D., of the church of Washington and JAMES McFARREN, ESQ., elder of the church of Cross Roads. It was "the day of small things," but the beginning of larger. The principle that animated these fathers was the "constraining love of Christ," the mightiest power ever wrought upon the human heart.

We read from an early report the platform on which they stood and worked. "We believe the Presbyterian Church owes it as a sacred duty to her glorified Head, to yield a far more exemplary obedience to His command, 'go ye into all the world, and preach the gospel to every creature.'

"We believe it to be among the causes of the frowns of the Master which are now resting on our beloved Zión, in the declensions of vital piety, in the divisions that distract us, that we have done so little to send the gospel to the heathen, the Jews and the Mohammedans."

This clear statement insists the church was designed, adap-

ted, and is bound to give "the bread of life" to a spiritually lost race.

After the division in 1837, the energies and benevolence of the church were concentrated, and the "Western Foreign Missionary Society in Pittsburgh was reorganized in Baltimore into the Presbyterian Board of Foreign Missions in the United States," with New York as the seat of its operations, and the Hon. Walter Lowrie its corresponding secretary.

Fifty-one years have passed since the foundation of the Foreign Board. "What hath God wrought?" Ministers, teachers (male and female), schools, colleges, converts and churches have increased more than "an hundred fold," and God's people are coming into sympathy with her glorified Head. O that this sympathy were a thousandfold greater and stronger than it is!

Only a brief notice can be given of those who have gone from this Presbytery to do the Lord's work. To outline the lives and work of those who have labored under the Home Board, would be a difficult task. A large part, perhaps a majority, of all who have been licensed and ordained by the Presbytery, have, for a time at least, gone to the weak and destitute places in our own land. The self-denial exercised, the hardships endured and labors done have been much the same, whether in the Home or Foreign fields.

Only those, therefore, who have gone to the Foreign work will have a place in this paper. Owing to the difficulty of obtaining information concerning them, in some instances only the name can be given.

REV. WILLIAM MCCOMBS was born in Pittsburgh, Pa., in 1803. Graduated at Washington College, Pa., in 1833, and at the Western Theological Seminary in 1836. Licensed by the Presbytery of Washington in 1836. Ordained by the same in 1837. Married, in 1837, Miss Mary B. Morgan, a member of the Presbyterian Church of Washington. His life was spent in pastoral work in this country. Died in 1854.

REV. JOHN MCCLINTOCK was born in Washington, Pa., in 1808. Graduated at Washington College in 1836, and at the Western Theological Seminary in 1837. Licensed by the Presbytery of Washington in 1838. Ordained in 1840. Married, in 1832,

Miss Mary Orr. Blessed in his work and beloved by all, he will, if spared, soon complete fifty years of pastoral service in the Presbyterian Church of New Providence, Greene County, Pa.

These brethren and their wives gave themselves to the Foreign work, and were under appointment of the Presbyterian Board to Smyrna. Owing to difficulties on the field, the mission was abandoned and they were not sent out. It was the disappointment of their lives. For more than a year they waited, prepared for their departure at the shortest notice. Providence closed the door to their going abroad, and they gave themselves to the work at home.

REV. JOHN CLOUD* was born in 1801 in Cross Creek, Pa. Graduated at Jefferson College in 1830, and at the Western Theological Seminary in 1833. Ordained by the Presbytery of New York, with a view to the Foreign work. He sailed for Africa in November, 1833. Soon after his arrival at Monrovia, he was prostrated by the African fever. Having partially recovered, he was taken with the dysentery, and died in April, 1834. He was a man of genial manners and warm affections. The love of Christ and of perishing souls took him to that land, but the Master had need of him, and he was called early to the service above.

MISS JULIA N. MCGIFFEN, member of the church of Washington, was married to the Rev. William Hamilton in 1837. They went, under the Foreign Board, to the Indian tribes in the West. She died in 1867. She was honored with thirty years of missionary labor for the Master in the field. Hers was a life of patient, faithful, blessed service, and was crowned with "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of the Lord Jesus Christ."

MISS THERESA DENNIS, member of the Presbyterian Church of Washington, Pa., was married to the Rev. Edmund McKinney. They were missionaries, under the Presbyterian Board, to the Creek, Otoe and Choctaw Indians, from 1844 to 1856, and among the Freedmen from 1865 to 1871.

REV. WILLIAM CLEMENS was born in Wheeling, West Va., in

* The facts of Mr. Cloud's early life are obscure. His father was a member of Cross Creek Church early in the century. At a later date he belonged at Raccoon.

1825. Graduated at Washington College, Pa., in 1850, and at Princeton Theological Seminary in 1853. Ordained by the Presbytery of Washington, and was missionary, under the Presbyterian Board of Foreign Missions, to Africa, from 1853 to 1862. Broken in health, he was on his return to this country, and died on shipboard, June 24, 1862. "He was a man of great devotedness and efficiency. His labors were useful to no ordinary degree." A life was concentrated and poured out in those nine years of service for Christ.

MISS FLORA LEE, a daughter of Professor R. H. Lee, and member of the Presbyterian Church of Washington, was sent out by the Foreign Board, in 1855, to the tribes in the Indian Territory, and there labored till 1861, when the breaking out of the war compelled her to give up the work to which she had devoted her life, and for which she was well qualified.

REV. JOHN KELLY, member of the church of Forks of Wheeling. Graduate of Washington College in 1851, and Princeton Theological Seminary in 1854. Ordained in June, 1854, by the Presbytery of Washington, under appointment of Foreign Board, to go to Corisco, Africa. Owing to infirm health, he was not sent out. He has been engaged in successful pastoral work in this country.

MISS MARY MCKEAN, a member of the church of Washington, graduate of the Washington Female Seminary, went out under the Presbyterian Board to the Creek Indians. Her labors extended from 1856-60. She died in 1861. She is said to have had remarkable qualifications for her work—a gifted mind, consecrated spirit and blessed in winning souls to Christ. The tribute paid to her worth by one of the secretaries of the board was: "She was one of the best missionaries in the Presbyterian Church."

ALEXANDER L. BLACKFORD, D.D., was born in Jefferson County, O., in 1829. Graduated at Washington College, Pa., in 1856, and at the Western Theological Seminary in 1859. Licensed by this presbytery in 1858, and ordained by the same in 1859. He went under the Foreign Board in 1860, to Rio de Janeiro, Brazil; has continued, and is now in the church's work in the same country. He is a man of good mind and scholar-

ship, industrious and persevering in labors. He has been greatly blessed, in preaching the word, organizing churches and establishing schools. The foundation of a grand and permanent work has been laid in that Roman Catholic country, largely by him. He has helped gather in the first fruits, the promise of an abundant harvest.

SAMUEL G. MCFARLAND, D.D., was born in Washington County, Pa., in 1830, a member of the church of Burgettstown, Graduate of Washington College, Pa., in 1857, and at the Western Theological Seminary in 1860. Licensed by Presbytery of Washington, 1859, ordained by same in 1860. He went the same year, under the Presbyterian Board, to Siam. For a number of years he was engaged successfully in the regular missionary work. In 1878 he became "Superintendent of English education for the Government of Siam." This educational work seemed to be the opening for an enlarged usefulness in the Master's cause, hence the transfer from the Board's to the Government's service. In addition to his other labors he has published "Evidences of Christianity," "Compend of Church History," and has translated "the Pentateuch, Minor Prophets and Confession of Faith" into the Siamese language.

MRS. JANE HAYS MCFARLAND, his wife, is a native of Washington County, and was a member of the church of Miller's Run, and subsequently of the First Church of Washington. A graduate in 1853 of Washington Female Seminary. She is an enthusiastic and devoted laborer. No one can see and hear her without feeling her heart and life is devoted to Siam. In everything she seems to say: Siam is my country, its people are my people, and their salvation is the work of my life.

MRS. ELIZABETH EWING SPEER, wife of Rev. Wm. Speer, D.D., and daughter of Hon. J. H. Ewing, was a member of the church of Washington. Owing to Dr. Speer's feeble health, he did not return to China, where he had labored several years under the Presbyterian Board. They engaged in the first missionary labors of the church among the Chinese in California, for which Dr. Speer was fitted by his knowledge of the language. After this they were in the Home Missionary work in Minnesota until he was called to the secretaryship of the Board of Edu-



MRS. RACHEL (KERE) JOHNSTON.
INDIA.



MRS. JANE (HAYS) MCFARLAND.
SIAM.



MRS. LUCINDA (CROUCH) LEAMAN.
CHINA.



MRS. ANNIE (SHERRARD) EVANS.
INDIA.



MRS. SARAH N. (ANDERSON) LESTER.
CHILL.



MRS. FANNIE (CORBET) HAY.
CHINA.



MRS. LILLIE (WHITE) DUFFEY.
U. S. OF COLUMBIA.



MRS. ELLA (M'ILVAINE) MENDEN.
PERSIA.



MRS. CLARA (LINTON) HAMILTON.
CHINA.

MISSIONARIES. II

cation. Her heart and life are devoted to the cause and to stimulating others to its furtherance.

REV. JOSEPH P. GRAHAM, son of Rev. John B. Graham, was born in 1847. Graduate of Washington and Jefferson College in 1869. Studied theology at Princeton, N. J., 1869-72. Was licensed by the Presbytery of Washington and ordained as an Evangelist in 1872. Went out the same year under the Presbyterian Board to Kolapoor, India.

He is a man of excellent scholarship, sprightly mind, patient in labors and devoted to the work. The words of Henry Martyn, the sainted missionary, spoken of himself are not inappropriate to him. "I take whatever of learning, talents and time I have, and twining them in one wreath, lay it at the cross of my Saviour."

It may be stated in this connection that most of those who have gone from this presbytery to the missionary field ranked high as scholars in their college and seminary studies. Places of honor and usefulness opened to them in this country, but the Martyn- the Christ-spirit constrained them, and they chose the front of the battle for the Master's sake.

MRS. RACHEL KERR JOHNSON, daughter of Mr. David Kerr, was born in Hookstown, Pa., in 1837, a member of the Presbyterian Church of Hookstown and graduate of Steubenville Female Seminary in 1857. She married Rev. Wm. F. Johnson, D.D., in 1860, and died in June, 1888. In 1860, under the Presbyterian Board of Foreign Missions, they sailed for Northern India. With the exception of a short time in this country, they continued in the field till 1884. Pending arrangements for the education of their children in the United States, they engaged in the Freedmen's work, having charge of the Biddle University, North Carolina, and were thus employed at the time of her death. The results of her life toils cannot be measured. Her faithful, tender and unselfish spirit was carried into the schools and Zenanas of India. She drew the women and children to herself only that she might lead them to Christ. She did her work well "as a good steward of the manifold grace of God." In her visits to this land, before Female Missionary Societies and public assemblies, she was an effective pleader for

missions. Her memory is treasured in many hearts at home and abroad. If she needed any proof of her abiding in her Saviour she had it in her death, which was occasioned by falling from a carriage. Though suffering great bodily pain, she was in full possession of her faculties, and gave precious testimony of her undoubting and peaceful trust in her Lord. "She rests."

Her eldest daughter, Miss Mary Johnson, at the time of her mother's death, was under appointment of the Foreign Board to labor in India, her native land.

REV. DAVID F. MCFARLAND was born in this county, in 1820. A member of the church of Cross Creek. Graduated at Washington College in 1849, and at the Western Theological Seminary in 1851. Licensed by this presbytery in 1851. He was a pastor in the home work till 1866. That year he went as missionary to the Spanish-speaking people of Santa Fe, N. M., where he labored with great self-denial and usefulness till called from the service of earth to that of heaven.

After his decease his widow, Mrs. Amanda Reed McFarland, went under the Home Board to the Indian tribes in the territory of Alaska. Encountering great difficulties and discouragements, she has made the beginning of a Christian civilized society, in opening schools and organizing churches. She has realized the truth of "Forasmuch as ye know that your labor is not in vain in the Lord."

MISS ELIZA DARE was born in Wheeling; resident of Washington, Pa., and member of First Presbyterian Church. She was married to the Rev. Edward Cornes in 1868. They were sent out by the Presbyterian Board of Foreign Missions to Yokohama, Japan, "where they labored with marked ability and gratifying success." Their prospects of usefulness were unusually bright, but "the Lord had need of them." They, together with their eldest child, were killed, August, 1870, by the explosion of a boiler on the steamer "City of Jeddo." An infant son, three months old, was saved, who is now with his grand-parents Cornes in this country.

MRS. JULIA (DODGE) CAROTHERS, daughter of the Rev. Richard V. Dodge, D.D., pastor for many years of the Second Presby-

rian Church of Wheeling and the Second Presbyterian Church of Washington, Pa., went with her husband, Rev. Christopher Carothers, under the Foreign Board, to Japan, several years since. Owing to her failing health, they soon returned to this country. She is the gifted author of several books on Japanese manners, customs and religion. Her attractive and instructing writings have greatly aided to inform our people on the prospects and wants of a nation, lately unknown, now rising into prominence.

MRS. LUCINDA (CROUCH) LEAMAN was born near Independence, Pa., within the bounds of Lower Buffalo Church. While attending the Female Seminary at Washington, Pa., she was received on profession of faith into the First Presbyterian Church of that place. Soon afterward she gave herself to the Lord in the work of Foreign Missions, and, having completed her education at Wooster University, O., she went out under the care of the Foreign Board, in 1874, to China (unmarried). For many years she was a teacher in the Mission Schools in Canton. Zealous, wise and faithful, she won the confidence of the native children and women, and it may be said of her, few have done better or more successful work than she. After her marriage to the Rev. Charles Leaman, she was transferred to Nankin, her husband's field, where she now labors with the same fidelity and success.

MISS BELLE CALDWELL, member of the First Presbyterian Church of Wheeling, went out, under the Foreign Board, to Bangkok, Siam, in 1879. She married the Rev. John N. Culbertson, of the same mission. After two years of faithful service, owing to failing health, she returned, and is now in this country.

MRS. JENNIE (SHERRARD) EWING, daughter of Rev. John H. Sherrard, pastor of the church of Upper Ten Mile, a graduate of Washington Female Seminary, went out with her husband, Rev. J. C. R. Ewing, D.D., to India, in 1879, under the care of the Foreign Board. She is a real missionary. Teaching the children the knowledge of books, the women true home ways, in everything teaching Christ, she has brought light and joy to many hearts and lives. It is said of a celebrated English singer :

"She preached in her singing, and by her singing led many to the cross." The same may be said of Mrs. Ewing. Her sweet, persuasive voice, full of the tenderness of the gospel, has given a charm and blessing to her missionary work and life.

REV. GEORGE W. POLLOCK was born within the bounds of the church of West Alexander. Graduated at Washington and Jefferson College in 1878 and at the Western Theological Seminary in 1881. Licensed by the Presbytery of Washington in 1880. Ordained by the same in 1881. Married MISS MARY W. EWING, member of the Second Presbyterian Church of Washington, in 1881, and went to India, under the Foreign Board, the same year. Returned to this country in 1887. Just as they were getting fully prepared for their work, "the first fruits" already gathered, failing health compelled Mr. Pollock to return to this country. He is now in Colorado, under the Home Board. Their co-laborers bear testimony to their faithful and self-denying labors.

REV. ARTHUR VERNON BRYAN, son of Rev. Edward D. and Sarah (Conger) Bryan, was born at Rye, Westchester County, N. Y., May 11, 1856. Graduated at the New Jersey College in 1878 and at the Western Theological Seminary in 1881. Licensed by the Presbytery of Washington in April, 1880, and ordained by the same April 26, 1882. Married, October 11, 1882, Mary M., daughter of Rev. A. H. Dashiell, at Lakewood, N. J. He went out under the Foreign Board, in November, 1882, to Japan, where he has continued to the present time, stationed at Hiroshima.

REV. WILLIAM H. LESTER, Jr., was born in 1856. Member of the church of West Alexander. Graduate of Amherst College, Mass., in 1878, and of Auburn Theological Seminary in 1881. Licensed by the Presbytery of Cayuga April 14, 1881, and ordained by the same April 12, 1882. Married MISS SARAH M. ANDERSON, member of the Presbyterian Church of Claysville, Pa., a graduate of Steubenville Female Seminary in 1881; and immediately following his ordination, went, under the Foreign Board, to Chili, South America, and is pastor of the Spanish Protestant Church in Santiago, Chili. Mrs. Sarah M. Lester died in July, 1884. She had just learned the language, and was

full of enthusiasm for the work. The prospect of usefulness was bright; her hands were full of seed for the sowing, when she was called, "Come up hither." With the words,

"Jesus, lover of my soul,
Let me to Thy bosom fly,"

she went to be "forever with the Lord."

EDWARD ALEXANDER, M.D., a member of the church of the Forks of Wheeling, went out under the Foreign Board as Medical Missionary to Persia, in 1882. He married, the same year, MISS GERTRUDE FARIS, daughter of the Rev. William B. Faris, deceased, who was licensed by the Presbytery of Washington. Their labors in hospital and school have been abundant and blessed.

REV. GEORGE S. HAYS was born in Washington County in 1861. Graduated at Washington and Jefferson College in 1882, and at the Western Theological Seminary in 1885. Licensed by the Presbytery of Washington in 1884. Ordained by the Presbytery of Mahoning in 1885. Holding a call to the pastorate of the Presbyterian Church of East Palestine, O., he became convinced his work for Christ was in heathen lands. He married MISS FANNIE C. CORBETT, daughter of the Rev. Hunter Corbett, D.D., in 1886, and went the same year, under the Foreign Board, to North China, where they are engaged in missionary work. Mrs. Hays was a graduate, in the class of 1885, of the Washington Female Seminary.

MISS LILLIE WHITE, member of the Second Presbyterian Church of Washington. Married, in 1886, Rev. J. G. Touzeau, and went out the same year, under the Foreign Board, to Bogota, South America, where they now labor.

MISS ELLEN FLORENCE MCILVAINE, a member of the Presbyterian Church of Pigeon Creek, daughter of Ruling Elder R. Campbell McIlvaine, and granddaughter of Rev. James Sloan, D.D., deceased. Married, in 1887, Rev. J. C. Mechlin, and went out the same year, under the Foreign Board, to missionary work in Persia. Mrs. Mechlin was a graduate of Washington Female Seminary, in the class of 1884.

REV. WILLIAM B. HAMILTON was born in 1864. Graduate of

Washington and Jefferson College in 1883, and of Allegheny and Princeton Theological Seminaries 1884-88. Licensed by the Presbytery of Washington in 1886. Ordained by the same in 1888, as an Evangelist for mission work in China. Married, May, 1888, MISS CLARA LINTON,* of Bellevernon, Pa., a graduate of Washington Female Seminary in 1885, who, during her seminary course, was received on profession of faith into the First Church of Washington. Their station is Chinanfu, capital of the province of Shantung, where they arrived in November, 1888.

Thus "the succession" continues. Some have fallen, ceased from their toils, while others have taken up their "mantles" and entered into *their* labors. Could the lives of these men and women and their struggles and victories on heathen soil be written, it would make one of the bright pages in Christian history and arouse a stronger missionary spirit in all our churches.

Others may have gone to the foreign work from the bounds of this Presbytery whose names we have not been able to learn. Not a few names occur, also, of persons now foreign missionaries, who, during their college course at Washington, were identified with one or the other of the two churches there as transient communicants, Sunday-school teachers and constant worshippers. Of such in more recent years are held in pleasant remembrance Ewing and McCombs of India, Gault, Good and Robinson of Africa, Touzeau of South America, Boyce of Mexico, Aiken and Dunlap of Siam, and Mechlin of Persia. Those who have labored in the destitute places in this land, and have gone to the Freedmen in the South far outnumber those who went to the

* Mrs. Hamilton died at Chinanfu, January 10, 1889. Though her previous condition of health from childhood had been good, and she was fully approved by competent physicians as a suitable person to engage in missionary work, she was stricken down by acute pulmonary disease only six weeks after arriving at the station assigned them in the interior of China. She seemed fitted for service, and eager to engage in it. She was bright, cheerful, intelligent and of a most saintly life. Her qualities of mind and heart bespoke for her a useful career. But the Master accepted the purpose, without requiring more. Her death was quiet and painless, and she was happy and contented, remarking, "I shall soon be perfect. Oh, I am so glad." She exhorted her husband to be more earnest than ever, and told him he "must do two people's work now. Her own and his." Mrs. Hamilton was a daughter of Mr. Robert J. Linton, a ruling elder of Bellevernon Church. She was a granddaughter of Rev. Giles Doolittle, an early member of the Synod of Pittsburgh.



MRS. ELANOR A. BROWNSON.



MRS. C. L. WILLIAMS.



MRS. A. C. F. CUNNINGHAM.



MRS. E. J. PAUL.



MISS N. MERRIAM.



MRS. C. L. HILLY.

OFFICIAL MEMBERS
IN
PRESBYTERIAL MISSIONARY SOCIETIES.

foreign field. The true self-denying missionary spirit belongs to them. Their difficulties and discouragements equal those who went "into all the world," and in honor they deserve a place beside those who went to heathen lands. Owing to the difficulty of tracing their life-work, it has not been attempted in this sketch.

This is only an imperfect glance of those who went forth in obedience to their Lord's command. Unlike the Crusaders, they did not go to recover the empty tomb of a risen Saviour from the spoiler, but to carry a living Christ and His gospel to the lost.

The marked feature in missions of this Centennial Anniversary is "Woman's work for *Women*." There have always been godly women in the *Church*. Paul mentions such by name, and commends their devotion and work for Christ. But since the beginning of the present century there has been developed an interest, a zeal and faith that has united Christian women in giving the Gospel to their benighted and suffering sisters in heathen lands, such as no hundred years since the days of Christ have witnessed.

This Presbytery has given her choicest daughters to the mission work; and those who remained at home have been in heart and labors no less missionaries than those who went out.

In 1874, according to the recommendation of Presbytery, a committee met in reference to Presbyterial organization, but nothing definite was done till 1877. In May of that year these women met in the First Presbyterian Church of Wheeling and were regularly organized for work. They have met annually, often semi-annually, for prayer and conference how they might best advance Christ's kingdom in the world. Interest in missions has been awakened, increased efforts have been put forth, and success has attended their labors of love.

At the organization in 1877 three missionaries, nine scholarships and two Bible readers were supported by the bands and societies of the churches. The missionaries were Mrs. Z. P. Easton in Persia, Mrs. Mary Shaw in China, and Mrs. Rees Thackwell in India.

After eleven years of devoted and blessed labor, Mrs. Shaw returned to this country, and owing to feeble health did not go back.

In 1887 six missionaries, thirteen scholarships, two Bible readers, and one native teacher were supported by the auxiliaries of the society.

The missionaries were, Mrs. Rees Thackwell, Mrs. J. C. R. Ewing and Miss J. R. Carleton, M.D., in India; Mrs. B. Labaree in Persia, Mrs. Fannie Corbett Hays in China, and Mrs. F. A. March in Syria.

Miss Dr. Carleton was educated in the Female Medical College in Philadelphia by the society. She is now their missionary in the hospitals and Zenanas, devoting herself to the spiritual and bodily needs of her sex in the land of her nativity.

At its organization the society was composed of twenty-three auxiliaries and about twenty "circles" and bands. It has an enrolled membership of 1974.

In the offerings of the society to the funds of the Board of Foreign Missions there has been a gradual increase from the beginning.

At the annual meeting April 1878, \$1788.57 were reported; April 1888, \$5572.38 were the society's contributions for foreign missionary work. In ten years ending 1888, \$35,661.23 have been paid into the treasury of the Lord.

It is no exaggeration to say "it is a powerful and beneficent agency, pouring its multiplied and collected rills" in a swelling tide of blessing all over our missionary field. I quote from one of its reports: "There is scarcely a mission field or any form of labor on mission fields in which this society has not had a share. Itinerary work in China, Zenana visiting in India, medical and hospital work in Siam, Laos, Persia, Korea, and India have been done through their efforts and contributions." Their faith looks to the salvation of the world, and their works lie along the line of their faith.

We notice "WOMAN'S WORK FOR WOMEN" in the HOME FIELD. No country presents a more important field for missionary

work than our own. The wide regions of the West filling up with marvellous rapidity, with settlers from the old States and immigrants from Europe, make this work imperative and pressing. The Macedonian cry from these destitute regions called into existence the Woman's Presbyterial Home Missionary Society. It was organized March, 1883, in Washington, Pa. Though much younger than the society for Foreign Missions, it has all the machinery, of officers, auxiliaries and agencies for effective service of its older sister.

At its formation, in 1883, there were seven church societies.

In 1888 there were sixteen societies and thirteen circles and bands.

The women of many churches not organized into societies contribute to its funds.

1883. Money contributed through the treasurer of this society for home work was \$135.22; in 1887, \$1520.70; since the organization, \$4912.22; value of boxes sent to missionaries in 1884 was \$126.00; in 1888 value of boxes sent to Missionaries and Freedmen was \$602.50; value of boxes from 1883 to 1888 was \$1712.40.

The money has gone to the support of schools and teachers in Alaska, New Mexico, Utah and the Freedmen in the South.

The society has no missionaries or teachers directly under its own care. Its funds are sent to the Women's Home Board, in New York. There have gone from this presbytery Mrs. Anna (McKean) White, a member of the First Church in Washington, Pa., who taught one year in Utah.

MISS ANNIE RALSTON, a member of the church of West Alexander, went under the Freedmen's Board to the South in 1884. She has continued in this laborious, self-denying and loving service for Christ, and is now teaching in Virginia. At an earlier date, Miss Florence Bausman, of the First Church of Washington, rendered similar service.

The interest grows, and plans are enlarged year by year, to rescue the young in the South and West from ignorance, degradation and vice. A thankful feature of this centennial is "Woman's Work for Women" at home and abroad. Like the branches of a river, their waters unite, and flow in one stream,

"to make glad the city of our God." They give promise of a bright future.

The growth of the missionary spirit is, in a measure, indicated by the increase of the church's offerings to advance the Master's cause in the world. Before the organization of the Presbyterian Foreign Board, all money collected in the Presbytery was placed in one column in the minutes of the assembly, under the head of "Missionary Fund."

The average contributions of the churches, as far as can be learned, before 1840, were about \$1880 to the home and foreign work.

Beginning with 1840 the average annual contribution for ten years for the foreign work was, from 1840-50, \$995; from 1850-60, \$1766; from 1860-70, \$2330; from 1870-80, \$4525; from 1880-88, \$7140. This includes the collections in the churches, Sabbath-schools, societies, bands and partly bequests of deceased members. The great increase has been since 1870, or since the formation of the "Presbyterial Foreign Missionary Society," and is a clear indication the church is bringing into line all her force to promote the Master's cause in the earth. Let the Divine command "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith" be obeyed fully, and the promise "I will open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it" will be performed.

The one hundred years just closing are the marvel age in the world's history.

This country, at the beginning, extended but little beyond the Ohio River, now it reaches to the Pacific Ocean. It was then an infant among the nations; it is now the stalwart man. Discoveries have been made, inventions, educational and religious facilities, everything that conduces to the true comfort and advancement of the people have developed without parallel—but in nothing has there been so great progress as in the spirit and work of missions. In 1800 there was no evangelical denomination in the entire land organized for and engaged in foreign mission work. Under the impulse of the last com-

mand, "Go ye into all the world and preach the gospel to every creature," every church is girding herself for the salvation of the world. The world for Christ is the watchword. Let this be our prayer and labor, so before another one hundred years shall have passed, "the kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."

"And this I know, though trouble-bound,
No people need despair,
Behind whom, on God's roll are found
A hundred years of prayer,"

VI.

DECEASED RULING ELDERS.

BY REV. S. F. GRIER, REV. W. F. HAMILTON AND REV. A. B. LOWES.

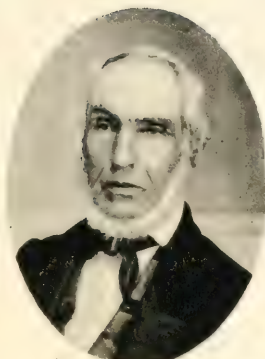
PREFATORY NOTE.—In compliance with the wish of Rev. S. F. Grier, to whose patient industry and painstaking care Presbytery is indebted for most of the following sketches, but whose duties as pastor of a large church did not, in his judgment, allow him to devote to such labors all the time which they required, Messrs. Hamilton and Lowes were associated with him as assistants in this work, and the result of their joint endeavors is here put in connected form. The task executed by them has been one of great difficulty, owing to the scanty sources of information accessible. The great number of persons, also, who have served as elders in so many churches, and through so long a period, has increased the difficulty. In the nature of the case, this chapter in the Church's history could not be otherwise than fragmentary and incomplete. A few names only are emphasized, while many others, no doubt equally worthy, are not. Whatever disappointment may be felt by any on this account is fully appreciated. Those who have labored at these sketches desire to have it said that, with all that has been accomplished by their joint endeavors, they feel themselves to have but touched here and there on a vast field, which, if it had been taken in hand soon enough, would have been fruitful in interest, but the thorough exploration of which is now impossible.—COM. OF PUB.

This record of those who once lived and labored in the Church on earth, and are now reigning with Christ in heaven, is made with three purposes in view: 1st. To perpetuate their memory; 2d. To preserve the history of the Church; and 3d. For our own personal benefit. These consecrated and devoted men whom God called not only into the Church, but to places of authority and power in the Church, whom he made rulers in His house, should not and must not be forgotten. Their memory should be cherished as one of the most precious legacies to be sacredly kept, and to be handed down to the latest generations of those who shall succeed us.

And the history of their lives of labor and self-sacrifice, of self denial and prayers is identified with the history of the Church in this Presbytery. In fact they are one; they cannot be sepa-



HON. WALTER CHAD,
CROSS CREEK.



JAMES MCFARRAN, ESQ.,
CROSS ROADS.



THOMAS ORR, ESQ.,
COVE.



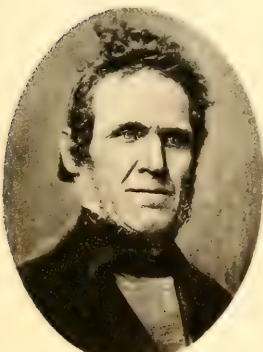
WILLIAM MCLAIN,
CLAYVILLE.



JAMES HUGHES, ESQ.,
MT. PROSPECT.



SAMUEL OTT,
WHEELING 2ND.



HON. R. R. REED, M. D.,
WASHINGTON 1ST.



HON. JAMES PAULL,
WHEELING 1ST.



DAVID KERN,
HOOKSTOWN.

DECEASED ELDERS.

rated. Take away these godly men and those associated with them, leave them out of the history of the Church in this region, and there is no Church whose history we may record.

They were not only a part of the Church: but were also the instruments in the hand of God in establishing and strengthening these churches, and making them what they are to-day. And will there not be an inspiration to us in the very names of these godly men as they may be mentioned in the progress of this record, in their devoted spirit and consecrated lives, and especially as we look around us and see what God has wrought through their labors and prayers, in connection with our own, in all these churches. In the hope that these ends may be secured, we make our feeble effort to perform the task assigned us.

PIGEON CREEK.

PATRICK SCOTT was one of the three elders present at the first meeting of Redstone Presbytery in 1781. He is mentioned in McMillan's journal. The young pioneer preacher lodged with him August, 1775, on the occasion of his preaching his first sermon in the bounds of Pigeon Creek. Patrick Scott was born in Ireland in 1734. His parents were William and Margaret Scott of County Tyrone. He was married, in 1763, to Lettice Denny, of County Derry. They came west in 1772, and settled in the bounds of what is now Pigeon Creek Church. One son, William, was an elder in Ohio; he afterwards joined the Methodist Episcopal Church. Another son, James, studied law, and became a Supreme Judge in Indiana. He was an exemplary Christian, and to the end of his life a firm Presbyterian. A daughter, Margaret, was married to David McCombs, an elder in Upper Buffalo Church. Rev. David Scott McCombs of Iowa, lately deceased, and his son, Rev. James M. McCombs, of the Lodiana Mission, India, are descendants. Patrick Scott died February 19, 1820, aged eighty-six.

HUGH SCOTT was born, 1726, near to where Gettysburg now stands, then Chester County. He was married to Janet Agnew. They came west in 1772, and settled in the bounds of Pigeon Creek Church. He was one of the first bench of elders, and represented it in Presbytery in 1788. In the same year he was

commissioned Justice of the Peace. He had previously, in 1781, acted with James Edgar and others as commissioners to purchase the site and erect a court-house and jail. He died October 11, 1819, aged ninety-three. He was a brother of Josiah Scott, elder in Chartiers Church. His descendants are numerous. Rev. Geo. K. Scott, of Texas, recently deceased, was a great-grandson. (*Vide* "History of Washington County," p. 883.)

PATRICK McCULLOUGH was present at the third meeting of Presbytery in 1783. His gravestone in the Pigeon Creek burying-ground fixes the date of his decease January 8, 1811, aged 76. He was the grandfather of the late James McCullough, Esq., ruling elder in the Church of Cannonsburg. Rev. D. H. Barron, D.D., of Hollidaysburg, Pa., and Rev. R. F. Wilson, of Lewistown, Pa., being sons-in-law of the latter, their wives are great-granddaughters of Patrick McCullough.

HUGH COTTON was of Puritan ancestry. He was a bachelor, and lived on a farm two miles east of the town of Washington, now owned by John Vance, elder in the First Church of Washington, and previously owned by his father, Samuel Vance, also an elder in the same church. Mr. Cotton's sister Mary was the mother of Samuel Vance. Mr. Cotton was a good man, and faithful as an elder. He lived to a full age.

WILLIAM FERGUSON came from near Chambersburg, and in 1796 purchased a farm in the bounds of Pigeon Creek Church. Had been married before coming West to Sarah Liggett. Was a man of fine personal appearance and more than average intelligence. He died 1833, aged 87. A few years before his death he entrusted his farm to the care of two sons, and removed to Williamsport, now Monongahela City, where the remains of himself and wife lie buried. One son, Matthew, was an elder for nearly half a century in Ohio. Three daughters were married to Presbyterian ministers. Martha to Rev. Michael Law; Rachel to Rev. Samuel Ralston, D.D., and Isabella to Rev. John Reed. Many elders and wives of ministers are descendants. One grandson, James Ralston, died just after completing his preparations for the ministry at Allegheny Seminary. Rev. Wm. F. Hamilton, D.D., of Washington, Pa., and his son, Rev. Wm.

B. Hamilton, missionary in China, are respectively grandson and great-grandson. •

JOHN STEVENSON, JR., was a son of John Stevenson, Esq., Sr., who, it is held by those best informed, was one of the first bench of elders, though no written record of the fact has been found. It was in his house, according to tradition, that the first meeting of the Presbytery of Redstone was held. He was a native of England; came to Pigeon Creek about 1780, and at once took a leading position. Was commissioned justice of the peace in 1782, and was representative to the State Legislature, at Philadelphia, 1783-85. On his way home died, of smallpox, at Hagerstown, Md., March, 1785, aged about 50.

One of his sons became a Presbyterian minister, Rev. Joseph Stevenson. (*Vide* Sketches of Deceased Ministers.)

John Stevenson, Jr., the son, ruling elder at Pigeon Creek, was born in 1771; was married about 1792 to Elizabeth Stevenson. They had born to them eleven children, the youngest of whom, Rev. James E. Stevenson, died June 29, 1844, at Tallahassee, Florida, and having been but two years in the ministry.

John Stevenson's name first appears on the records of Presbytery in 1804. He was for nearly or quite half a century an acceptable elder in the Pigeon Creek Session. One who knew him sixty years ago writes: "He is remembered as a plain, but exceedingly intelligent farmer, with a spice of humor in his nature, which made his home a pleasant resort. With his four interesting daughters, two sons, and quiet and sweet-faced wife, the house was a charming Christian home." He died March 1852, aged 81.

JAMES KERR was a cutler, and resided on the Mingo Creek side of the congregation. His name first appears on the roll of Presbytery in 1808. He represented Washington county in the State Legislature ten terms, at various times, from 1801 to 1817. He was one of the original members of the Board of Trustees of Jefferson College named in its charter, 1802, and served until his death. He died September 7, 1834, aged 75.

Mr. Kerr's wife was a daughter of Rev. James Power, D.D. He had a brother, John Kerr, who was also married to a daugh-

ter of Dr. Power, and a sister who was the wife of Rev. John Brice. (*Vide* Old Redstone, p. 344) •

The late William Kerr, elder in Pigeon Creek Church, was a son of James Kerr.

AARON KERR was born in Sussex County, N. J., June 4, 1776. He seems to have been a very prominent man both in civil and religious affairs. He was three times elected to the Legislature of his native State. In 1809 he removed to Washington county, Pa., and located on Pigeon Creek, in what is now Somerset township. He was elected to the Legislature of Pennsylvania in 1824, and re-elected in 1825-26-27 and 28. He was chosen a member of the Constitutional Convention in 1836, and again chosen to the Assembly in 1840. He held the office of ruling elder in four different churches within whose bounds he lived. He was first elected and ordained to this office in Hardwick Church, near Hackettstown, N. J., when only twenty-one years of age. During his residence on Pigeon Creek he was elected an elder in that church. Subsequently he resided at Sparta, and was an elder in Upper Ten-Mile Church. In 1831 he removed to Monongahela City, where he was soon after chosen an elder in the church in that place. In April, 1845, he removed to Cross-Creek Village, where he died May 1, 1854, in the 78th year of his age.

His wife was the daughter of Rev. Francis Peppard, pastor of Hardwick Church, N. J. He had two sons who entered the ministry, both of whom still live, viz.: Rev. Joseph Kerr, once a missionary among the Indians and now residing at Fairfield, Iowa, at an advanced age, and Rev. A. H. Kerr, of Rochester, Minnesota. Rev. O. M. Todd, of Evansville, Ind., is a grandson.

WILLIAM SMITH, youngest son of William and Mary (Caldwell) Smith, was born in Nottingham Township, Washington Co., Pa., June 28, 1804. Was ordained an elder in 1856. He discharged with much fidelity the duties of his office until his death, which occurred September 29, 1882. Andrew Wylie Smith, a member of the present session, is a son. A daughter, Sarah Jane, is the wife of Rev. Andrew N. Haggerty of the United Presbyterian Church, Kansas City, Mo.

UPPER AND LOWER TEN MILE.

These two churches constituted but one organization up to 1817. Of the elders during this early period we particularize as follows :

DEMAS LINDSLEY was one of the three elders present at the first meeting of the Presbytery of Redstone in 1781. He was a leading man in the colony which in 1773 came from Morris Co., N. J., and located in Washington Co., Pa., on Ten Mile Creek. The fort erected by these first settlers to defend themselves against the Indians took its name, Fort Lindsley, from him. He had been an elder for many years in New Jersey, and a foremost position of respect and influence was freely accorded to him. His name is of frequent occurrence in the early civil records of the county. His greatest influence was in the church. But few of the early elders were more frequently in attendance at Presbytery.

As appears from the inscription on his gravestone at Ten Mile, he died January 22, 1818, in the eighty-fifth year of his age and sixtieth year of his eldership.

It is stated in "Blake's Biographical Dictionary," that all the Morris County Lindsleys, or Lindleys—the same name modified by taste or accident—were descendants from Col. Francis Lindsley, who came from England in 1685. It is further stated that the family has been an honored one in America, many obtaining high civil distinction, and many others becoming ministers of the gospel. Among these are enumerated the descendants of Demas Lindsley of Ten Mile, along with Rev. Phillip Lindsley, D.D., a former professor in New Albany Theological Seminary, and his son Rev. John Berrian Lindsley, who succeeded his father as Chancellor of Nashville University. Of the sons of Demas Lindsley, one, Joseph, became an elder at Ten Mile while his father was yet living. Another entered the ministry, Rev. Jacob Lindsley, D.D., who was the father of Rev. David Lindsley, for more than thirty years a missionary among the Zulus in South Africa (*Vide* sketch of Rev. Jacob Lindsley in list of early ministers).

WILLIAM MCFARLAND, ESQ., was the son of Col. Daniel

McFarland, an officer in the Revolutionary War, and was, it is believed, born in New Jersey in 1756. He and his father both made a profession of their faith in Christ on the third Sabbath of May, 1783, which it is said was the first administration of the Lord's Supper in this region. He died June 2, 1823.

JONAS CONDIT, ESQ., died July 17, 1850, in the eighty-second year of his age, having held the office of elder for forty-five years. His second wife was a daughter of Rev. Thaddeus Dodd. It is said of him that none were more faithful or more highly esteemed. A man of good judgment and equal temperament. In him anxious souls found a wise counsellor and judicious guide.

Other elders of this period whose memory is revered as men of marked zeal and influence were,—Jacob Cook, Joseph Coe, Daniel Axtell and Abel McFarland. The last named represented the county several times in each branch of the Legislature. Daniel Axtell was an active man of business, dealing largely in real estate. Two others of the same name, Nathan and Luther, were elders at a subsequent period. The Coes were a prominent family. Three of that name,—Joseph, at Ten Mile, Moses, at Chartiers, and Silas, at Three Ridges, were elders in the last century. The wife of Aaron Williams, elder at Mingo, was a Coe. So also was the mother of Rev. Moses Allen. Jacob Cook was one of the first settlers at Ten Mile. He was to the Lower Settlement what Demas Lindsley was to the Upper.

LOWER TEN MILE.

JAMES MCFARLAND, son of William McFarland, was born in Washington County, Pa. He was chosen to the eldership in the year 1837, and served the church faithfully for twenty-eight years. He was eminently a man of prayer. His grandson who was a member of his family bears this testimony. "He prayed more than any man I ever knew. When a boy in working with him on the farm, and we would reach a secluded spot, he would say, 'this is a good place to pray,' and then we would kneel down and he would offer a short prayer." He died February 26, 1863, in the eighty-third year of his age.

THADDEUS DODD, M.D., was the son of Rev. Cephas Dodd.

He was elected to the eldership December 9, 1868, and died August 9, 1877. It is said of him by one who knew him: "He was a good physician, a man of few words but of much thought. His religious convictions were based on a very extensive and thorough acquaintance with the word of God and the doctrinal standards of our church." And in the Minutes of Session we have this record,—“We delight to bear testimony to the beautiful Christian character of our deceased brother. It is with pleasure we look back upon our intercourse with him in the Session. He was prudent in counsel, fervent in prayer, and ever sought the purity and peace of the Church.”

UPPER TEN MILE.

LEWIS DILLE was installed April, 1795, and died April 30, 1885, in the eighty-ninth year of his age. For fifty-four years he was a faithful officer, and until disabled by the infirmities of age was always at his post. The Sabbath-school and the sanctuary were his delight.

JOHN A. BLACK was installed May 2, 1875, and died May 8, 1880. His career was short, but marked by wonderful consecration. He was untiring in his labors, both as an officer and member of the church, and many still refer to him as a model of Christian character and life, and mourn his early death.

JOHN MCFARLAND had previously served as an elder in Lower Ten Mile Church, and was installed in this church November 26, 1870. He died February 18, 1878. It is testified of him that he walked humbly and faithfully before God.

CROSS CREEK.

JUDGE JAMES EDGAR was born in York County, Pa., November 15, 1744. When but eight years old he began to be concerned about his soul, which continued causing great anxiety until his sixteenth year, when he saw the light, and gave his heart to Jesus. He was elected an elder before he was twenty-three years of age, and became an elder in this church in 1779. About 1778 he came from York County, and settled near Cross Creek, and became one of the first elders in this church, and prosecuted the call for Rev. Joseph Smith before the Pres-

bytery of New Castle, at Carlisle. In Crumrine's "History of Washington County," it is said of him: "In the numerous lists of distinguished men who have been residents of Washington County there are found none who bore a higher character, or were more universally beloved and trusted than was Judge James Edgar." Judge Edgar served both the State and the county, as well as the church. He was a member from York County, Pa., of the Provincial Council, which met in Carpenters' Hall, Philadelphia, June 18, 1775; also a delegate from that county to the convention which framed the constitution of 1776, and a member from that county of the Council of Safety in 1777. In 1788 he was one of the Board of Censors for Washington County, and September 30, 1788, was commissioned as associate judge, and held that office until his death. In 1794 he was prominent in the "Whiskey Insurrection," on the side of law and order. He died June 8, 1814.

ROBERT MCCREADY, ESQ., was born in Scotland in 1752. He came to America in 1772, and taught school in York County, Pa.; went out with a company of volunteers from Harford County, Md., and served his country in the War of the Revolution. From the hospital at Trenton, N. J., he returned to York County, and thence to Pittsburgh, and joined a company of friends on Montours Run. He came to Cross Creek about 1777. He and two companions held meetings at their homes, and were soon joined by other neighbors; and this is known as the Irish Ridge Society in the history of the congregation. He was elected an elder near the close of the pastorate of Rev. Joseph Smith. Mr. McCready was noted for his piety, benevolence and eminent Christian life. He was powerful in prayer, and is spoken of as "the praying McCready." In the minutes of session we find this record: "He descended to the grave loved, respected and lamented by the whole congregation." He died August 10, 1846.

HENRY GRAHAM came from Chester County, Pa., in 1776. Was active in the organization of Cross Creek Church, and donated the land on which the church edifice was erected. He was commissioned justice of the peace in 1790. He was the

grandfather of Rev. Ebenezer Graham, deceased. He died January 31, 1827, aged eighty-seven years.

WILLIAM REA, ESQ., came from Northampton County, Pa., in 1789. He was one of the strong pillars in the church. He was a member of the Synod's Board of Trust, and was a member of the Board of Trustees of Jefferson College from 1805 to 1827. He represented the presbytery in the General Assembly in 1809, 1817 and 1819, and was commissioned justice of the peace in 1823. He died in 1835, aged seventy-two years.

ROBERT LYLE came from Northampton County, Pa., in 1784. He was an elder, at different periods, in Cross Creek, Upper Buffalo and Mount Prospect Churches. His name first appears on the roll of Ohio Presbytery, in 1793. He was a brother of Hon. Aaron Lyle, who represented the district in Congress from 1808 to 1816. Robert Lyle died November 25, 1843. He was an elder over half a century.

The late Rev. Joseph G. Lyle, of the Third Church of Wheeling, and Rev. David D. Allen, of Rockford, Washington Territory, are great-grandsons. The wife of David A. Newell, of Dalton, O.—*nee*—Elizabeth Reed, is a granddaughter.

HUGH NEWELL was a native of Connecticut. He settled in Cross Creek not later than 1781. He died in 1810. His farm passed to his son, George Newell, who was made an elder in 1818, and held the office until his death, in 1840.

GEORGE NEWELL was married to a daughter of Rev. Thomas Marquis. Two sons, Thomas M. and George B. became ministers.

HUGH LEE was the son of Hugh and Mary Lee, who emigrated from Ireland in 1790. He was born in 1793. His parents located near Cross Creek, on the farm now owned by his great-grandson, W. C. Lee. He was elected an elder in 1818, and of him Dr. Stockton says: "He was one of the most influential of all the elders God bestowed on that congregation." The minutes of the session say: "He was a brother much beloved in the session, a father who had much influence in the congregation, and died beloved and lamented by the whole community." He was noted as a peacemaker. He died April

24, 1837, at the house of William McLain, while attending a meeting of the presbytery at Claysville.

WALTER CRAIG was born in Donegal, Ireland, December 1, 1786. He came to America about 1793, and settled near West Middletown, Washington County, Pa. He received a good English education, and became a surveyor. In early life he was a river trader. In 1815 he was elected commissioner, and resigned in 1816. He was a member of the Legislature in 1818-1819, a member of the State Constitutional Convention in 1837-38 and a member of the State Senate in 1843, '44 and '45. The history of Washington County says that his character for incorruptible integrity was not excelled by any of his contemporaries. In 1828 he united with the church, and in 1831 was elected an elder, which office he held until his death. He was a firm and faithful reprovcr of wrong-doing, a wise counselor and remarkably attentive to the ordinances of divine worship; and ever ready to sacrifice his time, labor and money to promote the cause of Christ. He died February 10, 1875, and his dust rests in the cemetery at Cross Creek.

Two of Cross Creek's earliest elders, viz., JOSEPH PATTERSON and THOMAS MARQUIS, became ministers of the gospel. Marquis was the second pastor of Cross Creek Church, and was known as "the silver-tongued Marquis." Patterson was for many years the faithful, beloved and successful pastor of Racoon Church, Presbytery of Pittsburgh.

UPPER BUFFALO.

WILLIAM SMILEY, SR., who came from York County, Pa., was one of the first elders of this church, and it was he who took the flour to New Orleans, to sell, in order to pay the salary of Rev. Joseph Smith. In "Old Redstone," page seventy-eight, we have this description of him: "He was a Scotchman, of a strong mind, very shrewd and extremely pious. His manners were somewhat blunt; and he had an integrity and honesty about him which would not allow him to connive at anything which he thought wrong. He disliked everything which in any way set aside the claims of religion, and did not give it its proper place in the business of life or the enjoyment of the so-

cial circle. He was sixty-four years old when the flour was taken to New Orleans. He died November 21, 1813, aged eighty-two years."

WILLIAM HUGHES was a son of Rowland Hughes and a brother of Rev. James Hughes (*q.v.*), and of Rev. Thomas E. and Smily Hughes. Their father's second wife was Elizabeth Smily, who, after her husband's death, removed with her family to the West, and settled in what is now Washington County, Mount Pleasant Township. William had been a soldier in the war of the Revolution. He was a tanner by trade, as his father had been, and built a tannery on his place, which he carried on for many years. His name first appears on the roll of Presbytery in 1802. He was a member of the Board of Trustees of Jefferson College at its incorporation, in 1802, and served until 1817. Was elected a member of Synod's Board of Trust for Missionary Work in 1808, and annually thereafter for several years. Was recognized as a man of eminent piety and influence. About the year 1825 he joined with others in securing the organization of Mount Prospect Church, and was made one of its first Board of Elders, and continued to serve until his death, April 17, 1831. He had a son (James Hughes) who became an Elder in the same church, and was for a long time a justice of the peace.

JAMES DINSMORE came from Ireland and settled, not later than 1784, on Miller's Run, Allegheny County. About 1795 he removed to Washington County, in the bounds of Upper Buffalo Church. He had, while in Allegheny County, been an Elder in Bethel Church. He served in the same office in Buffalo Church until his death, at an advanced age. He is spoken of as a burning and shining light, a man wonderfully full of the spirit of prayer. A son (John Dinsmore) was an Elder at Buffalo for a long period. Among the grandsons may be named Rev. James D. Mason, Davenport, Iowa; Rev. W. C. Mason, deceased, and Rev. James H. Dinsmore, D.D., who, after a long and faithful ministry in Kentucky, is now spending the evening of his life in Washington, Pa. Rev. J. W. Dinsmore, D.D., of Bloomington, Ill., is a great-grandson.

JOHN MCWILLIAMS came from Ireland, and settled in the bounds of Upper Buffalo Church at an early period, locating

lands granted him under a Virginia certificate and surveyed in 1785. His name first appears on the roll of Presbytery in 1793. From this until 1817 he was present at eleven meetings. His descendants are very numerous, and to a large extent are thrifty, church-going people. One son (General Wallace McWilliams) was among the foremost men of the county in public affairs, and represented the county several times in the State Legislature.

WILLIAM WALLACE was enrolled as an Elder attending meetings of Ohio Presbytery in 1803. His name appears frequently in records of Ohio and Washington Presbyteries up to a short time before his death, which occurred November 23, 1845. In his last will and testament, after making bequests to relatives, he states: "Because, in the good providence of Almighty God, all my sisters and near kindred are abundantly supplied with the good things of this present life, I will and direct that all the remainder of my property, real and personal, at my decease, be sold by my executors, and by them disposed of as herein directed, that it may be for the extension of the kingdom and glory of our blessed Lord and Saviour Jesus Christ." The bequests made were as follows: Western Theological Seminary, \$500; Foreign Missions (Assembly's Board), \$500; Board of Missions for Support of Gospel in this country, \$400; American Tract Society, \$400; Board of Education, \$400; American Bible Society, \$400; "Support of Gospel in American Colonies on Western coast of Africa," \$400. Balance to be divided equally between Washington and Jefferson Colleges, to educate persons for the ministry. Elder William Wallace, of Chartiers Township, is not to be confounded with William Wallace who represented the county several times in the Legislature. The latter lived in Somerset Township.

SAMUEL DONAHEY, son of Joseph and Mary (Alexander) Donahay, was born in county Tyrone, Ireland, May 17, 1787, and brought by his parents to this country August, 1790. He was married in early manhood to Anna, daughter of William Reed, Esq., and sister of Rev. Messrs. John, Samuel and William Reed; was ordained a Ruling Elder in 1840, and died December 25th of the same year. He was a man of integrity and enjoyed the confidence of his fellow-citizens.

JOHN DINSMORE, Sr., was born July 14, 1779, at Miller's Run, Allegheny County, Pa.; died July 7, 1858, on the farm where he lived and served his generation sixty-four years. He was an Elder forty-one years, and was a man of good mind, well-versed in the Scriptures and practical divinity; of great force and strength of character, thoroughly faithful to his pastor and his church. Judicious and punctual as an office-bearer, systematic and conscientious in his benevolence, and much given to prayer and devout meditation.

JAMES TAGGART was born in 1782; died July 13, 1863, in the eighty-first year of his age and the twenty-fourth of his Eldership. He was a man of blameless life, unpretentious, never putting himself forward; was a great reader, very intelligent in the Scriptures, and was devoutly faithful in the discharge of his official duties.

ANDREW HERRON. Born in 1781; died November 20, 1869, aged eighty-eight years; served thirty years as an Elder. He was a guileless man, of strict integrity and uprightness of character. A lover of Jesus, of His church and of His people, he died as he lived, a Christian's death. He was the father of Rev. Robert Herron, D.D., deceased.

PARKER REED. Born in 1810; died March 27, 1871, in the sixty-first year of his age; was a native of Washington County, Pa. He made a profession of religion in early life, under the ministry of Dr. Anderson; and was an Elder thirty-one years. "He was a man of great integrity of character, and performed the duties of his sphere, whether as a citizen, a professed Christian, or an officer in the church, with remarkable fidelity." His end was peace.

WILLIAM DONAHEY, son of Samuel and Anna (Reed) Donahey, was born near Taylorstown, Washington County, Pa., January 17, 1816; was married, December, 1843, to Mary, daughter of Martin Ely, Elder in East Buffalo Church; was ordained an Elder in Upper Buffalo Church in 1853, and served until his death, August 14, 1884, in his sixty-ninth year. Mr. Donahey was a devout and exemplary follower of Christ, honoring God in his household and faithful as a Ruling Elder. Two of his sons

(Rev. Martin L., of Ohio, and Rev. Joseph A., of Waynesburg, Pa.) are Presbyterian ministers.

WEST ALEXANDER (THREE RIDGES).

JOHN MCPHERRIN was one of the first bench of elders at Three Ridges, and represented that church in Presbytery more frequently than any of that first session; was present six times from 1792 to 1807. Mr. McPherrin died about the year 1815, having made bequest of over \$2000 to the Trustees of Jefferson College, the interest to be applied in aid of candidates for the gospel ministry.

GEORGE LEE was at Presbytery in 1803, and as late as 1818. The characteristics of this elder were spiritual-mindedness and an all-absorbing desire for the salvation of others. It was a rule of his life never to be in the company of others without speaking to them personally on the subject of religion. It was never done obtrusively or offensively, but so wisely and tenderly that he never gave offence. At that time the country was almost an unbroken forest, and on Sabbath morning, on his way to church, he would turn aside into a thicket for a season of prayer; and as his voice, broken with sobs, went out in cries for the influence of the Spirit on the preacher, the preaching, and the people, many a one would stop to receive an impression that fitted him for the house of God and led to a blessing.

GEORGE SUTHERLAND was at Presbytery eight times from 1802 to 1818. He was generally called "*little* George Sutherland," to distinguish him from another man of the same name. He was quick, always ready, the theologian and Bible student of the Session. It is said he could express himself with the clearness and force of a theological professor. His creed was summed up in the "Five points of Calvinism," and if his pastor or any one else occupying the pulpit seemed to deviate from this straightest of rules, he was duly informed of it before he left the church, and set right.

JOHN McDONALD was born March 15, 1788, and died December 11, 1868, in the eighty-first year of his age; was married in 1817, to Margaret Byers. He was elected an elder in 1828, and served in this office for forty years. He was also

Superintendent of the Sabbath-school for more than twenty years. "His special gift was that of prayer. His godly life was an ornament to religion. He loved the Saviour and the church; but in prayer he excelled. He would take the congregation in the arms of his faith and lay them down at the mercy-seat for a blessing. His words were so simple and scriptural; his tones so simple, childlike and tender, it could only have been the Spirit making intercession. Deeply moved himself, he as deeply moved others. He was pre-eminently a man of prayer." He has two sons in the ministry of the Presbyterian Church—Rev. George McDonald, of Upper Ten-Mile, and Rev. John McC. McDonald, Ulysses, Kansas.

FORKS OF WHEELING.

JOHN FARIS was the eldest son of William Faris (*q. v.*). He was brought from Ireland in childhood. He came to the West from Berkley County, Va., at a very early date. His name was first enrolled in presbytery in 1799. His wife was Agnes Stewart, daughter of Robert Stewart, of Covenanter descent. Their home was near Roney's Point. Mr. Faris died in 1838. Several of his sons became elders in the Western States. Among his descendants are the following ministers: Rev. John M. Faris, of Anna, Ill., Rev. W. W. Faris, D.D., of Anna, Ill., who has a son now studying for the ministry, Rev. W. B. Faris, deceased, whose daughter is the wife of Dr. E. W. Alexander, missionary in Hamadan, Persia, and Rev. S. C. Faris, of Richmond, O. Three of these are grandsons. Rev. Dr. W. W. Faris, son of Rev. J. M. a great-grandson.

ADAM FARIS, son of William Faris, was born near Martinsburg, Va., November 6, 1763. He was married to Mary Findlay, January 7, 1794. He was a farmer and on coming west purchased lands on Wheeling Creek, Ohio County, Va. He was made an elder in Forks of Wheeling Church not later than 1802. He represented his district several terms in the Virginia House of Representatives, traveling to and from Richmond on horse back. In 1829 he was Vice-President of a temperance society of which his pastor, Dr. Hervey, was President. A son, David, was made an elder in Forks of Wheeling Church in 1838. A

daughter, Mary, was married to Josiah Brown, also made an elder in the same church in 1838. Another daughter, Dorothea, became the wife of Rev. David Hervey. The last years of Mr. Faris' life were spent with these at their home in Brooke County. He died July 6, 1841, in his seventy-eighth year and was buried at Forks of Wheeling Church. Mr. A. Faris Hervey ruling elder in the church of Wellsburg, is a grandson.

WEST LIBERTY, FORMERLY SHORT CREEK.

JOHN WAYT. This name appears on the roll of Presbytery in 1794. Tradition assigns him to both the Forks of Wheeling and Short Creek. The "History of the Panhandle" published in 1879, contains the following concerning him: "John Wayt emigrated to Ohio County, Va., near the year 1780, at the age of twenty-five. He was accompanied by two brothers and two sisters. Mr. Wayt was educated for a priest in the Catholic Church of England, and upon his rejection of their creed was compelled to flee. He became here a member of the Presbyterian Church and subsequently an elder. He was married soon after his arrival to Mary Peyatt. He became a leading man among the early settlers. He died in 1822, and his remains were interred in the cemetery of the Stone Church near Elm Grove."

MATTHEW ANDERSON was present as a ruling elder in the Presbytery of Ohio as early as 1796. In 1807 he removed to St. Clairsville, Ohio, where he resided until his death. His wife was Isabella Hughes, sister of Rev. James Hughes, pastor of Short Creek and Lower Buffalo. She survived her husband and died in the period between 1846-52. Two of their sons entered the ministry of the Presbyterian Church,—Rev. James H. Anderson who died after a brief service in North Western Ohio, and Rev. David S. Anderson of the Presbytery of Maumee, who died April 2, 1886. Rev. Oscar A. Hills, D.D., of Wooster, Ohio, is a grandson of Matthew Anderson, by his daughter Sarah Anderson, who was born at Short Creek July 1, 1805.

WILLIAM FARIS was born in Ireland, from which he emigrated to Virginia not later than 1770. He was an elder in Back Creek Church, Berkley County, Va., of which Rev. Hugh Vance

was pastor. Not long after the Revolutionary War closed, he removed to Ohio County, Virginia, settling on Magraw's Run, in the bounds of Short Creek Church. His farm is still held by some of his descendants. He had two sons, John and Adam, who were elders in Forks of Wheeling Church. His descendants to the fourth and fifth generation have been numerous and have mostly held to the ancestral faith. One of them writes, "I think it safe to presume that of the descendants of Elder Wm. Faris, not less than forty persons have been either ministers or elders, or wives of ministers or elders in the Presbyterian Church. Among the descendants I can recall, are Blayneys, Yates, Potters, Gastons, Maxwells, Finleys, Herveys, etc., in all of which have appeared elders and in several of them ministers." Mr. Faris died in 1818, aged eighty-four. He was buried at Forks of Wheeling.

WILLIAM MCKINLEY was one of the first Board of Elders in Short Creek Church. His name first appears on the roll of Presbytery in 1800. He was chosen Treasurer of the Board of Trust at its erection by the Synod of Pittsburgh in 1802. Mr. McKinley is spoken of as one of the noblest of men, a man to pattern after. Of many things spoken of, his conduct under calamity was most frequently dwelt upon. Having become liable for the debts of others, his property was brought under the Sheriff's hammer, and on the day of sale when it was seen that the goods levied upon would not meet his liabilities, he took his watch from his pocket when he might have legally retained it, and manifested no regret. But when there was still a balance against him, and "Scott's Commentaries" must go to meet it *he was seen to weep*; this book having been such a source of comfort to himself and a help in comforting others in various ways. Mr. McKinley represented his Presbytery in the General Assembly in 1793 and in 1797, 1802 and in 1807. He also frequently represented his county in the Legislature of Virginia. One of his daughters was the wife of Rev. James Hervey. Rev. Edward G. McKinley of Ligonier, Pa., is a grandson. Wm. McKinley died May 20, 1838, aged seventy-five years.

THOMAS YATES began attending Presbytery in 1819. Is believed to have been an elder much earlier, probably 1807. He

transferred his membership to Three Ridges, where he was also elected an elder. He died September 7, 1855. His son, Andrew Yates, was elected an elder September 6, 1828. Died December 19, 1876. Byers T. Yates, a son of Andrew, was elected an elder December 12, 1853, and is still serving. They were Scotch-Irish Presbyterians of the most orthodox stamp. Their descendants are very numerous and are largely represented in the ministry and eldership of the Presbyterian Church.

LOWER BUFFALO.

ARTHUR SCOTT was born in Lancaster County, Pa., in 1760. Came west at the close of the Revolutionary War and settled in the eastern part of Washington County, near Ginger Hill. In 1786, in connection with his brother Samuel, purchased land in Hopewell Township. He was married in 1789, to Ann Hamilton, sister of David Hamilton, Esq., of Ginger Hill. They were, it is believed, original members of the Church of Lower Buffalo, and Mr. Scott became an elder at an early date. Tradition says that he was faithful in his family, in the church, and in all the relations of life : a good and useful man. He died on his farm four miles south of Independence July 24, 1843, aged eighty-three years.

Arthur Scott was the father of COL. JOSEPH SCOTT, who has been an elder in Lower Buffalo Church, and a teacher in its Sabbath-school for more than fifty years.

CROSS ROADS (KINGS CREEK).

DAVID PHILIP JACKSON was the oldest of four brothers who came with their parents from Maryland about 1779, and settled at the Cross Roads. Under the preaching of Rev. Joseph Smith at Cross Creek, he was converted and united with that church. When Kings Creek was organized in 1785, he transferred his membership to it and was elected ruling-elder. In 1798 the location of the church was changed to Cross Roads, and here in 1800 the call for the first pastor, Rev. Elisha McCurdy, was signed by him in connection with Miles Wilson and John McMillan, and carried by him to the Presbytery of Ohio. In the great revival which followed the settlement of Mr. McCurdy,

Philip Jackson was ever active and watchful for souls. He had great power in prayer and was known as the *praying elder*. He loved the church and daily plead her cause at the throne of grace. During the progress of this revival, when but fifty-three years of age, he was called home to receive his reward. He died February 13, 1803. He had a brother, JOSEPH JACKSON, who became an elder 1807, and died 1824. MARION JACKSON, an elder, who died June 24, 1888, was a grandson.

JOHN TRAVIS came from Wales when quite young. He was a soldier in the war of the Revolution. He was commissioned a sub-lieutenant of York County, Pa., in 1778, by Supreme Executive Council, Thomas Wharton, Jr., President, signing the commission. He was married early in life to Rebecca St. Clair. On first coming to the west he settled in Fayette County, Pa. He was an elder in Laurel Hill Church in 1793. He represented Cross Roads Church in the Presbytery of Ohio in 1801. His last residence was near New Lisbon, Ohio. He was an elder there under Rev. C. Vallandigham. For several years before his death, September 26, 1827, he had been entirely blind. His preceding life had also been shadowed with affliction. While resident in Fayette County, he was subject for a time to mental derangement. Subsequently through misplaced confidence he lost his worldly estate. Despite all, by faith in God, he held fast his integrity, and in ripe age went down to the grave in peace. He was a strong temperance man, much in advance of the time in which he lived; was powerful in prayer, a comforter of those in trouble, a man greatly honored and beloved.

Of Mr. Travis' descendants several have been ruling elders and two at least Presbyterian ministers. Rev. Wm. Travis of Grand Fork, Dakota, is a grandson by his second son William, who was married to Alice, daughter of Philip Jackson, and was an elder at Wellsville and Salem, Ohio, and has a son Israel T., an elder at Youngstown, Ohio. Rev. M. Moore Travis, Superintendent in the United States Indian Service, Pima Agency, Sacaton, Arizona, is also a grandson by his youngest son Robert, who was long an elder of Bethel Church in Steubenville Presbytery, and has a son John, now an elder in New Lisbon, Ohio. The oldest son of Mr. Travis was married to a daughter of

Miles Wilson. Their son John T. is an elder. Several others of the descendants are elders.

JAMES PROUDFIT, SR., was born about 1760. He signed the call for the first pastor. He was elected an elder in 1803, led the music during the great revival of 1802, and was also a teacher in the Sabbath-school. He died in 1856, aged ninety-six years. His last words were, "Come, Saviour, and take me home."

SAMUEL FULTON was a soldier of the Revolution. He had the rank of captain, and served to the close of the war. He received a gunshot wound in the cap of his knee which rendered him slightly lame for life. He declined to receive a pension, saying that he was amply compensated in the deliverance of his country from British oppression. After the war he resided in Baltimore, where he was married to Catherine Smith, a relative of Rev. Joseph Smith of Cross Creek. Removing to Washington County, Pa., he purchased a farm within the bounds of Cross Roads Church, in which he became an elder in 1803, in the time of Father McCurdy. A grandson, Rev. Samuel Fulton, whose home was with him from childhood until he went to college, writes thus concerning him: "He was a regular attender of church and prayer-meetings, cold or hot, rain or sunshine. He was liberal and prompt in both the spiritual and temporal affairs of the church, *always paying his subscriptions and pew-rent the day they were due.*

"He was a strict observer of the Sabbath, and always ceased work on the farm, with all his hired men, at three or four o'clock on Saturday to rest and prepare for the Sabbath, and on that day he never engaged in worldly conversation. He was a 'living epistle known and read of all,' in the community where he lived."

Mr. Fulton died about the year 1819, leaving a family of five sons and three daughters, all of whom were members of the church. One son, Robert, entered the ministry. He was a graduate of Washington College in 1833, where he served for a time as tutor in the Latin and Greek languages. He afterwards taught at Florence, Pa., and Ashland, O., where he also preached until his death. Mr. Fulton had, likewise, three grandsons who became ministers: Rev. William Fulton, who preached in Iowa,

where he died; Rev. Robert J. Fulton, who was pastor for a few years, until his death, of the church of Buffalo in the Zanesville Presbytery; and Rev. Samuel Fulton, for many years a pastor in Pittsburgh, now spending the evening of his life in Westchester, Pa.

Four great-grandsons also of Mr. Fulton have become preachers of the gospel: Rev. John M. Fulton, of Fort Wayne, Ind.; Rev. Wm. P. Fulton, of Huntingdon Valley, Pa.; Rev. Albert A. Fulton, missionary at Canton, China (whose sister, Miss M. H. Fulton, M.D., is a member of the same mission); and Geo. W. Fulton, a licentiate, who has offered his service to the Presbyterian Board of Foreign Missions.

JOHN DUNCAN, SR., was elected an elder in 1803; he was also a teacher in the Sabbath-school, and a zealous worker in his Master's cause. He was for several years a member of Synod's Board of Trust. He died March 28, 1850, aged eighty-two. He had a son, John Duncan, Jr., who was elected elder in 1831. He died February 17, 1876, aged seventy-six. Rev. Jesse C. Bruce, of Franklin, Pa., is married to the youngest daughter of John Duncan, Jr.

JAMES KERR, father of Rev. John Kerr, for a number of years pastor of the church of Monongahela City, and now residing at Parnassus, Pa., was ordained an elder in 1815, and died in 1847.

GEORGE ANDERSON was ordained in 1815. He was first superintendent of the Sabbath-school in 1818. He was married to Miss Katie McCloud, of Florence. About the year 1820 he removed to St. Clairsville, O., where he died. Mr. Anderson was a brother of Rev. John Anderson, D.D., pastor of Upper Buffalo.

JAMES MCFARREN, ESQ., a brother of Rev. Samuel McFarren, D.D., was born at Northampton, on the Delaware, June 12, 1786. He came west with his father's family in 1807, and settled on a farm near Florence, where he afterwards lived for fifty-three years. In 1820 he was chosen superintendent of the Sabbath-school, which office he held until 1860. He was also a teacher in the Sabbath-school and trustee of the church, and was elected an elder in 1831. In 1842 he was elected a member of the Legislature of Pennsylvania from Washington County, and also was a Justice of the Peace for several years. In all these rela-

tions, both to the church and the State, Mr. McFarren acted the part of an upright man and sincere Christian. He died November 3, 1866, and sleeps in the cemetery of the church of Cross Roads.

JOHN MCCONNELL, SR., was born December 19, 1784, and was elected ruling elder February 20, 1853; he was also a trustee, and a teacher in the Sabbath-school for many years. He died April 11, 1879, and his wife died March 9, 1888, aged one hundred years, eight months and eleven days, having been a member of the church for eighty-five years.

JAMES WALLACE was ordained and installed an elder in 1820, and died October, 1863.

WILLIAM MERCER was elected an elder February 20, 1850, and died June 13, 1876.

DAVID CULBERTSON was born near Cross Creek; was elected an elder September 23, 1867, and died August, 1886. His gifts to the church and Sabbath-school were many and liberal.

WILLIAM J. COOL was a tailor by trade; he was also Postmaster for many years. He was elected and ordained an elder December 27, 1855. He was also a trustee of the church, a teacher in the Sabbath-school, and its superintendent from 1860 until 1879. He died in Carrollton, O., September 8, 1880.

THREE SPRINGS.

WILLIAM LEE was one of the first bench of elders, a strong pillar in the church. He represented it in presbytery fifteen times from 1800 to 1818. He was one of three elders chosen as members of Synod's Board of Trust in 1805. He died August 27, 1819.

JOHN ORR was born July 5, 1765, and came into the bounds of Three Springs Church from the vicinity of Carlisle, Pa., about 1795. His name first appears on the roll of presbytery in 1803. He was married August 11, 1788, to Mary Gilson. A second wife was a Mrs. Hindman. He died March 1, 1843. His only son, Thomas, became an elder in the Holliday's Cove Church at its organization, in 1846, having previously been an elder in the Three Springs Church. Four grandsons, sons of Thomas Orr, viz.: Thomas S., George G., Samuel H. and

James C. Orr, became elders. The last-named alone survives, serving in the Second Church of Wheeling. Two great grandsons are elders. On the female side, the facts are similarly remarkable, nearly, if not quite all, the daughters and granddaughters of John Orr having become wives of elders.

SAMUEL MAXWELL was born near Carlisle, Pa. When a young man he came West, and settled on a farm, in what is now Hancock County, W. Va. He was, it is believed, one of the converts of the great revival at Three Springs in 1802.

It is certain that he was an attendant on those meetings, and often, in his advanced years, dwelt in conversation on the incidents and scenes connected with that wonderful work of grace, which seems to have made a most vivid impression upon his mind. About the year 1808, or possibly a few years later, he was ordained by Mr. McCurdy one of the elders of Three Springs Church. It was a source of great sorrow to him when about the year 1854, the old stone church was abandoned, and the congregation became two, one branch worshipping at Holli-day's Cove and the other at Paris. He never ceased to think regretfully of the old consecrated place of worship, about which had gathered, for him, so many hallowed associations and blessed memories. In the fall of 1865, at the age of eighty-nine years, he died, and was laid to rest in the burial ground of the church he so dearly loved.

He was a truly godly man. One who knew him well testifies that his love of prayer (family, public and private), of reading the Scriptures (in connection with the annotations of Scott the commentator), of attending upon the preaching of the word, and of religious conversation, so absorbed his mind that he constantly seemed to live in the world as one who was not at all of it.

Mr. Maxwell was twice married. From a daughter by his first wife was born Rev. Josiah Welsh, the founder, and until his death, in 1877, the pastor of the First Presbyterian Church, Salt Lake City.

The second wife was Mrs. Jane Fulton (widow of John Fulton, of Florence), whose maiden name was Jane McCluskey, sister of Rev. John McCluskey, D.D.

Rev. James M. Maxwell, D.D., of Monongahela City, Pa., is a child of this second marriage.

Mrs. Maxwell, by her first husband, was the mother of Rev. Robert John Fulton, who was licensed by the Presbytery of Washington, and died at Cumberland, Guernsey County, O., in 1855, shortly after his installation as pastor of the then large and flourishing church of Buffalo.

ENOCH HAYS was born December 1, 1802, near Burgettstown, Washington County, Pa., and received in early life into the communion of the church of Raccoon, during the pastorate of Rev. Moses Allen. He became an elder in Three Springs Church about the year 1862 or '63, having previously been ordained to the office at the organization of the Pine Grove Church, from which he took his dismission to Three Springs, in 1862.

Mr. Hays was a consistent and exemplary follower of Christ, and faithfully discharged the duties of his office as elder. Having lived forty-one years on his farm in Brook County, W. Va., he entered into rest February 13, 1872, aged three-score and ten. His summons was a very sudden one. "He walked with God, and was not, for God took him."

MILL CREEK.

ALEXANDER McCULLOUGH was one of the first elders in this church. His name first appears on the roll of Presbytery in 1800. He was, in both lineage and character, a pronounced Scotchman—"Auld Sawney" he familiarly called himself). He was noted for his fidelity in reproving sin, yet doing it so judiciously as not to give offence. He was seldom absent from church, was active in keeping up the prayer meeting, and in every respect was an earnest, zealous worker. He died about the year 1830, full of years, and of faith, and good works.

GEORGE McCULLOUGH was a brother of Alexander McCullough, and said to have been younger, though his name appears on the roll of Redstone Presbytery in 1793, seven years earlier. The tradition is, that he was an able and efficient officer in the church. He died in 1812.

DAVID KERR came from Ireland when a young man. His wife's name was Cornelia Chamberlain. He was owner of a

large farm one mile east of Hookstown. As an elder he was faithful and earnest in efforts to promote Christ's kingdom. He took delight in training the young. He had them come to his home to "say their questions." At other times he met them for the same purpose at the home of Andrew Poe. Mr. Kerr was an elder for about thirty years, and died in 1824.

JOSEPH MCCREADY was born July 9, 1786, and died October 3, 1862, having served as an elder about fifty years. In early life he married Elizabeth Ewing. A second wife was Mrs. Elizabeth Calhoun. Father McCready, as he was commonly called in his later years, was eminent for his piety, efficiency and usefulness. His personal appearance was made especially venerable by gray locks reaching to his shoulders and a healthy countenance that beamed forth the spirit of Christian love. He was remarkably endowed with the spirit of prayer and exhortation. He had a deep voice, somewhat tremulous in its opening utterances. He often spoke with tears rolling down his cheeks and words of entreaty flowing from his heart. In the great revival of 1853 he was a most efficient helper in leading anxious souls to the Saviour. Mr. McCready was also particularly zealous for the temperance cause, both in word and deed. His lamented death was the result of a lamp explosion. But the call, though unexpected, did not overtake him unready. It was the Master's voice which he heard, and he entered into rest.

JAMES MOODY was born April 6, 1793, near Easton, Pa. He came to the Mill Creek neighborhood with his parents, in 1819, and was made an elder in 1833, serving nearly forty years, until his death, December 30, 1872. He was an earnest friend of the temperance cause, and being a man of intelligence and ready utterance, he did effective work as a speaker at temperance meetings. He was also very active in securing the acceptance of the free school system.

In his later years he gave exemplary proof of his interest in Mill Creek by compiling from the written records then extant, and from reliable tradition and personal knowledge, a history of this venerable church from its organization down till near the time of his death. Mr. Moody was a brother of Rev. Samuel Moody, who died in 1856, aged fifty-five years.

MATTHEW GLASS was elected an elder in 1840, and was a faithful laborer, always diligent and active. He organized and maintained a prayer-meeting in Hookstown for many years; was very zealous in the temperance cause. He died in 1851, aged fifty-four years.

JAMES MCKINLEY was elected an elder in 1840, and was a good man, of strict integrity and sound in the faith. He was born in Ireland, and brought to this country by his parents, in infancy. He died in 1856.

FAIRVIEW—(THE FLATS).

HENRY PITTENGER was one of the original elders of this church in connection with John Eadie and John McMillan. He was born February 25, 1735, and was elected an elder at the organization of the church; and continued in office until his death, in 1825. A son, Nicholas, entered the ministry. John Pittenger, another son of Henry, was born January 20, 1771, and was elected an elder in this church before 1812, and exercised this office for half a century, or until his death, in 1860. Four of his sons became ruling elders in different churches, three of whom are now dead.

Abraham, one of his sons, is now an elder in this church, thus presenting this interesting and remarkable fact—three generations from one family represented in the eldership of one church in an unbroken succession covering nearly a century of time.

JOSEPH W. ALLISON was born March 31, 1830, and died December 30, 1883. Was elected elder in 1858, and served the church in this office faithfully until his death. He was a man of large intelligence, well informed on all the leading questions of the day, and represented his county in the House of Delegates of the State of West Virginia. He was large-hearted and benevolent, always contributing liberally to the boards of the church, and the cause of humanity. He loved God's Word and his house and his people; and his place in the sanctuary was rarely unoccupied; and for two years previous to his last sickness it was not marked by a single absence. His end was peace, and his memory is blessed.

WASHINGTON FIRST.

The original elders in this church ordained and installed at its organization 1793, were four, viz.: Andrew Swearingen, Joseph Wherry, Robert Stockton, and William McCombs. Since that time, including the present session, 37 have been ordained and installed. Of these, 26 have gone to wear their crowns and share the glory promised to those who are faithful unto death.

ROBERT STOCKTON came, in 1784, from near Chambersburg, Pa., where most of his children were born. He purchased a farm in Franklin township, near Washington, on which he resided until his death in 1824. He was the father of Rev. Joseph Stockton, (*q. v.*). Another son, Thomas, became an elder in the church of Washington while the father was yet living. A daughter, Elizabeth, was married to Rev. James Cunningham. Another daughter, Jane, was the second wife of Rev. John Brice.

JOSEPH WHERRY was born near Wilmington, Del.; came to Washington county about 1790, with wife and oldest child. Died May 5, 1826, aged 74.

ANDREW SWEARINGEN was a brother of Van Swearingen, first sheriff of Washington county. They were sons of John Swearingen, who came from Berkeley county, Va., before the Revolution, and settled in Springhill township, Fayette county, Pa. Both sons were captains in the Revolutionary war. Andrew was justice of the peace, first in Yohogania, and then in Washington county. Also served as treasurer of Washington county. He was an extensive landholder, and lived on one of his tracts in Chartiers township. He served as an elder until his death, which took place June 26, 1824, in his 78th year.

WILLIAM MCCOMBS.—He held the office of coroner in Washington county in 1784. Had lands in Strabane, Somerset and Canton townships. He sold the Somerset farm to his brother Robert in 1792. Previous to this he served as elder in Pigeon Creek Church. His name appears repeatedly in the records of both Redstone and Ohio Presbyteries. He died on his farm in Canton township in 1807.

WILLIAM SHERRARD was an early resident of Washington, Pa.; an elder of unblemished reputation, and died with unshaken confidence in his Redeemer, Dec. 17th, 1818, aged 75.

THOMAS STOCKTON, son of Robert, was descended from a pious and godly ancestry. His grandfather as well as father was an elder in the Presbyterian Church. He was elected to the same office during the pastorate of Dr. Matthew Brown, somewhere between 1805 and 1822, and died in 1849 much respected and beloved and lamented in his death. He was the father of Rev. John Stockton, D.D., for fifty years the pastor of Cross Creek in this Presbytery.

JAMES ORR was born in Penns Valley, Centre County, Pa., in 1775. His boyhood was spent in Franklin county, Pa. He was married in 1797 to Miss Margaret Hawkins, of Chambersburg, Pa., and came at that time to reside in Washington. He was a carpenter by trade. Thirteen children were the fruits of his marriage, and four of his daughters became the wives of ministers. Rev. Albert O. Johnson, one of the martyred missionaries in India during the Sepoy rebellion, and Rev. W. F. Johnson, D.D., for 25 years a missionary in India, and now president of Biddle University, N. C., were his grandsons. Three of his daughters were married to Presbyterian ministers. He seems to have enjoyed the confidence of his neighbors, and was called by them to several responsible positions—among them were magistrate and bank director. As a member of Session he was wise and faithful, and as a Christian eminent and consistent. He died in peace, January 31, 1858.

GEORGE BAIRD, Esq., was the son of Dr. Absalom Baird, surgeon in the Revolutionary army. He was born in Kennett Square, Chester county, Pa., in 1785, and was brought to Washington by his parents at the age of five years. He was educated in Washington Academy, now Washington College, and for some time taught the classics in that institution. He held the offices of magistrate and sheriff of Washington county, and was also elected a member of the Legislature of Pennsylvania. He made a profession of religion in 1812, under the ministry of Dr. Brown, and was elected to the eldership in 1847. He was a member, from this Presbytery, of the General Assembly which met in Nashville, Tenn., in 1855. He was a very conscientious man, warm-hearted, a liberal giver, and a man of prayer.

HON. R. R. REED, M.D., was born in Washington, March 12,

1807, and was the son of Alexander Reed, a prominent merchant of that place. He graduated at Washington College in 1825, and also graduated in medicine at the University of Pennsylvania, in Philadelphia, in 1828. He was converted and made a profession of religion in the same year, during a quiet revival of religion in the church of Washington. He was elected to the office of ruling elder in 1847, and held the office until his death. Two of his sons entered the ministry, viz., Rev. Alexander Reed, D.D., who died at Denver, Colorado, November 18, 1878, and Rev. William B. Reed, who is still living.

Dr. Reed was elected a Representative from Washington County to the Legislature of Pennsylvania, and was also a member of Congress, in both of which offices he commanded the highest regard, both as a gentleman and a Christian. He was frequently a member of Synod, and also represented this Presbytery in the General Assembly. He was especially interested in the work of the Sabbath-school, and was the beloved and efficient Superintendent of the Sabbath-school in this church for twenty-six years previous to his death. He was a very intelligent and godly man, of great warmth of affection and sympathy, very active in all Christian work, very efficient and reliable, "the pastor's friend." He died December 14, 1864, in the fifty-eighth year of his age.

CHARLES HAWKINS was born in Baltimore, November 27, 1773. Spent most of his early life in Chambersburg, Pa., and from 1817 until his death lived in Washington. His ancestors were Covenanters, of which church he was also a member until 1811, when he united with the Presbyterian Church, under the ministry of Dr. Matthew Brown, and was elected an elder in 1827. His pastor says of him: "A man of holy dedication, great power in prayer, and carrying with him the confidence and sympathy of God's people in a remarkable degree." He mentions this incident: "Dr. Matthew Brown, my predecessor, was present in my prayer-meeting shortly after I came here. Before beginning his lecture, he turned to me and asked, 'Is Charles Hawkins here? Call on him to pray. I must hear him pray once more before I die. I can't speak until I am lifted up to God by one of his prayers.'" He died February 25, 1864, in the ninety-first

year of his age. He was the father of Rev. John L. Hawkins, of Melrose, Kansas.

JACOB SLAGLE, the son of Christian Slagle, who came from Germany, was born in Baltimore, Md. His father died in 1794, and in 1804 Mr. Slagle came to Washington, as an apprentice to the saddlery business. He united with the church of Washington in 1824, during the pastorate of Rev. Obadiah Jennings, and was elected an elder in 1829, which office he held for forty-five years, or until his death, which occurred June 7, 1872, in the eighty-fourth year of his age. He was several times a representative of this Presbytery in the General Assembly. He held the office of School Director, Trustee of the Female Seminary, and Associate Judge of the courts of Washington County, and was often chosen as counselor in business and church difficulties. He is said to have been remarkable for straightforward truthfulness and candor, very judicious, kindly and sympathetic. He was the father of Rev. B. W. Slagle, of Defiance, Ohio; of Judge J. F. Slagle, of Pittsburgh, and also of John S. Slagle, an elder in the First Church of Allegheny, Pa.

JOSEPH HENDERSON was born in Accomac County, Va., and came to Washington in 1816. He was Sheriff of Washington County, member of the Legislature of Pennsylvania, Postmaster in Washington during the administration of John Quincy Adams, Deputy Surveyor of the Land Office of Pennsylvania under Governor Ritner, and also Adjutant-General. He studied law in Harrisburg, and opened an office in Washington in 1839; was not much of a pleader, but an excellent counselor, and was held in the highest esteem for honesty, integrity and kindness. He made a profession of religion in 1826; was elected an elder in 1847, and was always a consistent Christian and faithful Sabbath-school teacher until his death. He represented this Presbytery in the General Assembly at Buffalo, N. Y., in 1854. He died September 19, 1872, aged seventy-five years.

SAMUEL VANCE was born in Somerset Township, Washington County, Pa., March 13, 1791, and died February 25, 1874. For forty years, until his death, he was a ruling elder in the First Church of Washington, having been inducted in 1834, under the ministry of the Rev. David Elliott, D.D. He was the last on

earth of the eleven venerable members of Session who welcomed the present pastor, Dr. Brownson, in 1849. He represented the Presbytery as a Commissioner to the General Assembly of 1860, which met in Rochester, N. Y. He left the record of a consistent life and a faithful officer of the church. At the end he rested, without doubt or fear, upon the one atoning sacrifice, only longing for the vision of the Lamb. The Rev. Joseph Vance, D.D., pastor of the Second Presbyterian Church of Chester, Pa., is his son. A son (John Vance) and son-in-law (William Paul) are members of the same Session in which his wise counsels were so long given.

UNITY.

FRANCIS BRADDOCK, Sr., was a principal founder and supporter of this church. He settled in the neighborhood about the year 1805. Served as elder from the church's organization until his death, a period of forty-two years; he died March 25, 1856, aged seventy-seven years, and bequeathed to the church a valuable legacy, a portion of which was used in purchasing a house and lot. He often visited the sick and sorrow-stricken; his place in the house of God was seldom vacant; and his last Sabbath on earth was spent in leading the prayer-meeting in the church. Three of his sons—Francis, Cyrus and Joseph—became ministers. The late Rev. W. P. Braddock, of Pittsburgh, was a grandson.

MOSES DINSMORE settled in the neighborhood in 1812. He was one of the first bench of elders ordained August 27, 1814. He died April 3, 1836, aged fifty-three years. Being dead he yet speaketh. One of the ways in which his influence has been wonderfully perpetuated is through his descendants. *Six sons* studied for the ministry. Their names are Robert S., Francis B., Thomas H., John, Moses and William. Most of these have entered into rest.

ABRAHAM RICKEY was born August 26, 1804, in New Jersey, and removed with his parents to Green County, Pa., about the year 1810. He served as elder for thirty-three years and was faithful and conscientious in the discharge of the duties of his office. He was ever ready to uphold the hands of his pastor in every good work. He died July 28, 1880.

EAST BUFFALO.

JOSEPH DONAHEY, SR., came from County Tyrone, Ireland, in 1790, bringing with him a certificate of church membership of himself and wife Mary (Alexander) Donahey, signed by Robert Nelson, minister of Parish of Omagh. He had become a follower of Christ in early life, and was made an elder of East Buffalo at its organization about the year 1818. He became the founder of an extensive family whose influence for good in the Presbyterian Church continues to the present day.

MARTIN ELY was born in 1790, in Buffalo, then Donegal Township, Washington County, Pa., and died 1871, in his eighty-first year, on the farm where he was born. Mr. Ely was of German descent, and first worshiped in the Lutheran Church which stood where the East Buffalo Church now stands. He was married to Ann Jolly about the year 1811. Their children were five sons and two daughters, *all of whom are yet living*. He was made an elder in East Buffalo Church, if not at its organization in 1818, not a great while afterward. He lived a devout exemplary life. Elisha Ely of the present Session of East Buffalo is a son. Rev. J. C. Ely of Xenia, Ohio, Rev. R. W. Ely of La Moure, Dakota, Rev. Martin L. Donahey of Napoleon, Ohio, and Rev. Joseph A. Donahey of Waynesburg, Pa., are grandsons.

JOSEPH DONAHEY, JR., son of Joseph and Mary (Alexander) Donahey, was born October 18, 1792. He held the office of ruling elder first in the church of East Buffalo and subsequently in Claysville Church. He died suddenly in the town of Washington, March 28, 1859, in the sixty-eighth year of his age. It was written of him at the time that, "He loved the house of God and rarely was his seat in the sanctuary vacant. To the poor, he was kind and charitable; to the benevolent enterprises of the church his purse was always and liberally opened. To his home the ministers of Christ were always welcome, and often were his pastor's heart and home made glad by his private gifts. He trusted in the Lord Jesus Christ alone for salvation, and through a long life gave evidence that he walked with God."

CLAYSVILLE.

WILLIAM McLAIN was born near Cannonsburg, Washington County, Pa., June 23, 1779. He settled in Claysville in 1830, and remained there until his death March 2, 1872, aged ninety-three years. Was ordained and installed an elder February 5, 1832, and served in this office faithfully for over forty years. His life as a follower of Christ extending over sixty years was full of worthy helpful deeds, and he was permitted to see all his children, to whom his memory is a precious legacy, members of the church which he had loved and served so well. One son, Samuel A., entered the ministry in 1835. Two, John and Joseph R., are elders in the church of Claysville. A. K. Craig of the same Session is a son-in-law. A daughter, Martha, was married to Rev. Alex. McCarrell, D.D. Three of her sons, Joseph J., William A. and Thomas C., are Presbyterian ministers. Another son, S. J. McCarrell, Esq., is an elder in the Market Square Church, Harrisburg, Pa.

GEORGE MCCONAHEY was born in 1801, was installed about 1845, died January 19, 1866. Was a very useful elder, and for many years precentor in the church.

HUGH CRAIG was born March 3, 1795. He united with the church February 4, 1832. He was ordained and installed an elder March 17, 1850. He served in several civil stations,—School Director, Justice of the Peace, County Commissioner, and Member of the Legislature of Pennsylvania. He was very faithful in his attendance on public ordinances, always in the prayer-meeting. He died November 18, 1854. A. K. Craig of the present Session, and Hugh K. Craig, Baptist minister, are sons.

JOSEPH DONAHEY, JR., was born in 1792. He was installed as a ruling elder in this church June 4, 1857. He died March 28, 1859. He was a spiritual man and noted for his benevolence in everything connected with the interests of the church. (*Vide* East Buffalo.)

HUGH MCCLELLAND was born December 13, 1789. He was a ruling elder in the United Presbyterian Church of South Buffalo, and also in the Second Presbyterian Church of Washington. He was installed in this church June 27, 1869, and died January 5, 1885.

THOMAS S. IRWIN was an elder in the Claysville Church for a quarter of a century. He was generally known as "Major" Irwin, having been from 1837 to 1845, a major in the State Militia. In his time he was a Brigade Inspector, Justice of the Peace, a local Census Taker, and for twelve years Post Master of Claysville. In religion, morals, politics, or any question with which he became identified, he was always a man of strong convictions.

JOHN SAWHILL was intelligent, kindly and public-spirited. Though a quiet, humble man, he nevertheless exerted considerable influence in the church and community. He has one son in the ministry, Rev. Eldon O. Sawhill of Enon Valley, Pa.

MOUNT PROSPECT.

WILLIAM HUGHES (See Upper Buffalo). Of the first Bench of Elders, consisting of Wm. Hughes, John Cowan, and Wm. Simpson, it is testified that they were men of strong minds, determined purpose and devoted piety. They carried upon their hearts the interests of the newly organized church, and impressed upon it their characters, which will likely remain as long as the church has an existence.

CHARLES CAMPBELL was born on what is known as the Mason Campbell farm in Cross Creek Township, Washington County, Pa., October 31, 1786. He was married February 22, 1810, to Esther Mason, and was ordained and installed an elder in 1828. He died a comparatively young man, having only spent about five years in office. He was a man of marked integrity, with good wisdom, and a good spirit. His name is connected with the history of the church and the Sabbath-school from the very beginning. He died June 4, 1832.

ROBERT LYLE.—(See Cross Creek).

HUGH MCCONAUGHEY.—This name is one deservedly held in great respect by the people of this church and community. He was unobtrusive and modest to a marked degree, but an earnest, faithful, and fervent Christian man. There was no interest of the cause of Christ which he did not make his personal interest. He was wise in his counsels, faithful in his works, and sincere and honest in his friendships, a man to whose influence all were ready to yield.

He was a native of Washington County, and married Isabel Walker (a sister of John Walker, Sen., who was well known in Washington County), then of Fulton County, Pa. He became an elder in 1828, and died in the fall of 1874, having filled the office of elder with great acceptance for forty-six years.

JAMES HUGHES.—This is another honored name. He was a child of this church, and a son of one of its first elders. He was a very capable business man, and as such was widely known. He served a long time as Justice of the Peace, and in that capacity he retained the confidence and esteem generally of those who had business with him. He was a man of peace, and his first and chief endeavor was to bring about a peaceable settlement of all differences which came before him; and in his endeavors he generally succeeded. He was a man of most excellent Christian spirit, and most exemplary in all his deportment. His own spiritual interests, and the interests of his Redeemer's kingdom were paramount with him, and so, as a man and a Christian, he was one of the most influential in his community. He was ordained an elder in 1844, and died in 1872.

JAMES LEE was another man of extended influence. He was perhaps more widely known than other elders in this church either before or since his day.

He was a capable man, and quite influential, although not so eminent for his spirituality as some of his associates, yet he deservedly bears the name of a very good man. He is remembered as a very liberal and a very useful man. He was born in Cross Creek Township, on the farm now occupied by Mr. W. Craig Lee, in 1794, was installed an elder in February, 1851, and died June 12, 1867.

JAMES RANKIN was a man of very decided character. He had strong convictions, and he tried to carry them out. His judgment was good, and his perseverance and energy remarkable. His whole life through he was a very active man, and one who won and retained, in a very good degree, the respect and confidence of his community. As a Christian he was very humble, but very sincere. The cause of Christ and His Church was very dear to him, and those who knew him best knew him as a warm-hearted Christian man.

As an elder he was both influential and useful. As a friend he was faithful and devoted, and in every relation he was true. He was ordained an elder in March, 1859; married Martha Stevenson. He removed to Burgettstown in 1883, and died in 1887.

ANDREW DONALDSON is another name well remembered in the church and community. His earlier church life was spent in other congregations. He came to this church a mature Christian man, past the middle of his life. He was a very modest and unassuming man, retiring in his disposition, but firm and earnest, and sincere in his religious convictions. He was a man of good spirit and faithful as an elder. He has left a name worthy of the high esteem in which it is held. He was born July 10, 1802; married Ellen Wilson February 1, 1840; ordained an elder January 25, 1867; died July 12, 1880.

WHEELING FIRST.

ANDREW WOODS was one of the first bench of elders. He came from Botetourt County, Va., and was a brother of Colonel Archie Woods, also of Wheeling. Andrew married the widow of Major McCulloch, who made the famous horseback leap at Wheeling Creek in escaping from Indian pursuers. Mr. Woods' eldest daughter, Jane, was married to Rev. Dr. James Hoge, of Columbus, O. Rev. Moses A. Hoge, D.D., of Zanesville, O., is a grandson. Rev. Dr. Hall, of Mobile, Ala., married a granddaughter, two of whose sons are ministers of the Southern Presbyterian Church. Rev. Henry Woods, D.D., of Washington, Pa., and Rev. Francis M. Woods, of Martinsburg, W. Va., are grandsons.

REDICK MCKEE, a son of John and Sarah (Redick) McKee, was born at McKeesport, Pa., December 7, 1800; was received into the First Presbyterian Church of Pittsburgh in 1817, and the year following removed to Wheeling, where he resided for thirty years as a dealer in merchandise. He was active in the organization of the First Presbyterian Church, and was made an elder in 1826. Mr. McKee subsequently resided at San Francisco, and Washington, D. C., filling various responsible positions in both civil and ecclesiastical affairs. He died September

13, 1886, in his eighty-sixth year. (*Vide* "Presbyterian Encyclopedia," page 500).

JOHN LAUGHLIN, was ordained and installed as an elder in this church April 11, 1832, and died in 1856. He is said to have been a plain man; but a thorough Christian, ever exemplifying the principles of the gospel in his daily life.

ZACHARIAH JACOB was ordained and installed October 10, 1835.

JACOB SENSENEY, January 7, 1843.

JOHN ROBERTSON, February 20, 1850.

J. GAMBLE BAKER, ALEXANDER BONE, and JAMES PAULL January, 1857.

In a sermon preached by Dr. Fisher in memory of JUDGE JAMES PAULL, he thus speaks of several of these brethren: "I remember him (Judge Paull) as the sixth of the ruling elders who have actively served this church during my pastorate, and who have now gone to join the General Assembly and Church of the first born. The first was John Robertson, who went to heaven soon after I came to this City. He was a good man. The next was that sweet-spirited, upright man, Jacob Senseney. The next was Zachariah Jacob, a man of sterner mould, but one who lived and labored for Christ and who died in the faith. The fourth was J. Gamble Baker; he, too, was a man of God. In the other world he has a higher place. This world was not worthy of him. The fifth was Joseph A. Metcalf. The term of his official service was not long, but it was sufficient greatly to endear him to many for his kindness and peaceable disposition. And now James Paull is with these brethren; and Dr. Weed, and Mr. Wylie, and that godly company who from this church have ascended to glory."

Mr. Paull, whose remote ancestors were among the early settlers in Western Pennsylvania, was a son of George and Elizabeth Paull, and was born near St. Clairsville, Ohio, in 1818. He graduated at Washington College, Pa., 1835, and having studied law, located in Wheeling, Va. At the time of his death he was Judge of the Supreme Court of West Virginia. He died at Wheeling, May 11, 1875, and was buried at the Stone Church, Forks of Wheeling. Mr. Paull was first married to Jane A., daughter of Judge Fry. His second wife was Eliza J., daughter

of Samuel Ott. Two sons are elders—Alfred, in the First Church of Wheeling, and James, in the Church of Wellsburg.

ALEXANDER BONE was born on the Clyde, near Glasgow, Scotland, and came to this country when he was a young man. He won the esteem and confidence of the business community and was one of the most accurate accountants in the City. He was a great Bible student and mighty in prayer. He will be long remembered by those who knew and loved him here. He died May 6, 1884.

WILLIAM RIHELDAFFER was a very modest and unassuming man, but had great spirituality and unction in prayer. He died June 8, 1883.

WEST UNION.

ALEXANDER GUNN. Ordained September 23, 1831; died May 8, 1848, in his 80th year.

DAVID STEWART. Ordained September 23, 1831; died February 2, 1852.

THOMAS STEELE, SR., Ordained September 23, 1831; died October 2, 1838.

JOHN MCCrackEN. Ordained July, 1839; died January 28, 1882.

DAVID G. FLEMING. Ordained September 1, 1854; died July 12, 1882.

THOMAS STEELE, JR., Ordained March 28, 1867; died March 26, 1886.

BETHLEHEM.

JOHN POTTER was mainly instrumental in bringing about the organization of Bethlehem Church, and was its first elder. He was born December 15, 1803, in Allegheny county, Pa. At the age of twenty-one was ordained an elder in Mingo Church by its pastor, Rev. Dr. Ralston. Was married by the same to Eliza, daughter of James Hair, elder in the Church of Williamsport, and the father of Revs. Messrs. S. M. and Gilbert Hair. Mr. Potter settled in Beaver county, Pa., in 1830. It was a neighborhood where wickedness had greatly abounded, and the organization of the church was productive of the most blessed results. Mr. Potter was a very zealous Christian, and for some

twenty-five years was in the employ of the American Tract Society, first as a colporteur and then as a general agent.

For the last eight years of his life he was employed as a City missionary in Philadelphia, under the auspices of Rev. Dr. Breed's church. The memory of his devoted and useful life is preserved in a small volume written by Dr. Breed and published by the Presbyterian Board, the title of which is, "John Potter, the Model Christian Worker."

He was taken to his rest August 28, 1878, very suddenly, at Darlington, Pa., in his 75th year, and was buried at Pine Creek, Pa. Four of his sons, James H., John N., Gilbert M. and Henry N. entered the ministry of the Presbyterian Church.

JONATHAN CROSS was one of the first bench of elders, ordained September 2, 1832. Became widely known as a colporteur of the American Tract Society. Subsequently entered the ministry. (*Vide* Presbyterian Record.)

WILLIAM RAMBO was one of the first bench of elders and for many years a pillar in the Bethlehem Church. Was a cheerful, happy Christian.

He removed to Iowa, and died there December 13, 1871. Not long before this he wrote: "Now I go the way of all flesh, leaning on the arm of the Beloved. I think I love the Lord Jesus. I love the Church, and the worship of God. I love the saints of the Lord. I love to talk about the doctrines of redemption. I love to commune with Jesus in secret. I love to commune with him in his public ordinances. I love to tell sinners about Jesus and the love of the Father in sending His Son into this world to save sinners."

FRANKFORT.

RUSSEL MOORE was born in 1795, and was ordained and installed an elder in this church February 5, 1838. He was naturally diffident and retiring, and yet he enjoyed the confidence of all who knew him. As an elder he was faithful in the discharge of every duty, always manifesting the deepest interest in the welfare of the Church. He loved the sanctuary; and his place in the house of God, until prevented by the infirmities of advanced years, was seldom vacant. He was the father of Rev. J.

Paden Moore, of the Presbytery of Fort Wayne. He died July 4, 1880, in the 85th year of his age.

SAMUEL MOORE was ordained and installed an elder in 1845, and died February 1876—thus serving the Church in this office about thirty years.

He was a man of most amiable and lovely spirit, an eminent and devoted Christian, and one in whom all had the most perfect confidence. He had great power in prayer, and his prayers were especially marked by earnestness and simplicity. He seemed to talk with God as a man talketh with his friend; and to plead with him as a child pleadeth with a parent. His end was peace.

JOHN STEVENSON was ordained an elder in this church April 17, 1858, and died July 1, 1878. His natural diffidence kept him from as great activity as many others; but his constant effort was to do his duty. As a man he was upright and conscientious; as a Christian, earnest and sincere, and as an elder judicious and faithful. He died in the full hope of eternal life through Jesus Christ.

WELLSBURG.

WILLIAM C. KIRKER, M.D., was received in membership with this church by profession of his faith, February 5, 1868.

He was elected and ordained a ruling elder about 1872, and died January 25, 1883. He was a man of deep piety, a consistent Christian, and a faithful officer of the Lord's house. He was possessed of large executive ability. Dr. Kirker was the only elder of this church who died while connected with this session.

WAYNESBURG.

OBADIAH VANCELEVE was born in Franklin County, Pa., near McConnellsburg, January 30, 1798; came to Greene County about 1823. Was made an elder in Unity Church in 1837, and when the church of Waynesburg was organized, in 1842, he became an elder there, and continued to serve until his death, February 22, 1873. He was faithful in his office as elder, and by his exemplary character, as well as his Christian zeal, did much to promote Christ's kingdom in the community where he lived.

Mr. Vancleve filled with acceptability the office of County

Treasurer. Rev. W. S. Vancleve, pastor of the Presbyterian Church of Gettysburg, Pa., is his youngest son.

COVE.

THOMAS ORR was an original member of session in this church, and was perhaps better known than any elder in the Presbytery at the time he lived. He was prominent in all matters pertaining to the interest of the church, both in temporal and spiritual affairs. As Justice of the Peace and Presiding Justice of the Court, as they were then constituted in Virginia, he occupied a prominent and influential position. It may be said to his honor that on the question of licensing the sale of intoxicating liquors, his opinions were far in advance of public sentiment at that time. He was firm and decided in his opposition to it, and lived to see his position sustained by all the members of the court. He was an only son of John Orr, elder at Three Springs. Was born March 8, 1789, and died April 2, 1852.

JAMES CAMPBELL, the other original elder, was naturally diffident, but always faithful to his vows, both as a professed Christian and as an officer in the church. Died May 24, 1882.

GEORGE G. and SAMUEL N. ORR were brothers, and sons of Thomas Orr. The date of their election cannot be definitely ascertained, in consequence of the loss of the records of the church; perhaps it was about 1858. They both died in the same year. George died June 27 and Samuel February 5, 1882. They exercised their office about twenty-four years. Thomas E. Orr, eldest son of Samuel N., is a ruling elder in the Park Avenue Church, Pittsburgh, Pa.

JOHN C. CRAWFORD was elected an elder in 1858, and died November 21, 1885. He was a most influential and useful man, both in the church and his community, one whom all respected and loved, and died universally lamented. His son, William A., succeeds him as a member of the same session, having been elected elder August 21, 1886.

WHEELING, SECOND.

SAMUEL OTT was born at Woodstock, Va., September 4, 1799, where he united with the Presbyterian Church while a young

man. He came to Wheeling in 1837, and became a member of the First Church, the only Presbyterian organization at that time in the city; and was there ordained as an elder, May 22, 1842. On February 18, 1848, he assisted in the organization of the Second Church, as one of its founders. On the same day he was elected and installed an elder in the newly-organized church. The Second Church is very largely indebted to his Christian character, his prudence and generosity, for her early support and prosperity. He was dismissed by letter on June 11, 1854, to unite with the Third Presbyterian Church, that he might be to it, in its establishment and early history, what he had been to the Second Church. He died at Wheeling, August 2, 1868. A man faithful to his convictions of right; righteous in his life, pious toward God, and devoted to his church. No layman by character, or purse, or Christian activity, has ever done more to extend and sustain the Presbyterian cause in the city of Wheeling.

WILLIAM B. QUARRIER was born at Richmond, Va., in 1800, and united with the Presbyterian Church in Norfolk, Va. He removed to Wheeling in 1835, and connected himself with the First Church; was elected an elder in this church and ordained January 7, 1843. In the organization of the Second Church of Wheeling, he was a conspicuous and efficient agent. Was one of the fifteen original members, and was elected and installed an elder in its organization, February 18, 1848. He died April 2, 1862; and his memory is still precious in Wheeling, for he was a sincere Christian and a faithful officer of the church; true to all interests committed to his trust; a kind, genial gentleman, and had hosts of friends.

ROBERT CRANGLE was born in county Down, Ireland, June 4, 1816, and united in his youth with the Presbyterian Church at Porta-Ferry. He came to America in 1834, and settled in Pittsburgh; his residence in Wheeling dates from 1836. He joined the First Church here by letter, and remained in connection with it for several years, when he was received by certificate into membership in the Second Church; and was ordained an elder February 25, 1849. He was soon appointed Superintendent of the Sabbath-school, and held this office for

thirty-three years. During almost the whole time of his connection with this church, he was a leading member of the Board of Trustees. He was always prominent in the affairs of the congregation, taking a great interest in its welfare; contributing liberally to its support, and identifying himself with all its interests; he was attentive to his duties in every official position which he occupied in the church, and as a worshiper he was always in his place. He died at his home in Wheeling February 22, 1888.

WILLIAM M. BERRYHILL was ordained an elder October 5, 1851. After rendering valuable services as the leader of the singing in the Sabbath-school and prayer-meeting for twenty years, he was dismissed to Martinsburgh, Ohio, where he died June 10, 1872.

ALEXANDER HADDEN was ordained an elder October 5, 1851. He was born in Tyrone County, Ireland; July 12, 1801; and came to America in 1825, his first residence in this country being in Philadelphia, Pa. Came to Wheeling in 1832, and united with the Associate-Reformed Presbyterian Church in 1841. Became by letter a member of the Second Presbyterian Church October 31, 1849. Dismissed to join the Presbyterian Church at Parkersburgh, Va., March 30, 1856; he died in Parkersburgh. He was a useful man of business, with an unsullied reputation for integrity.

JAMES DALZELL was born in Rochester, N. Y., May 22, 1822. Was a son of Robert M. Dalzell, for many years an elder in the First Church of that city. He came to Wheeling when twenty-one years of age, and resided here until his death. Became a member of the Second Presbyterian Church by profession of his faith in Christ, January 17, 1849, and was ordained an elder June 1, 1856. He died at Wheeling August 15, 1882. He was a man of sterling character, honest and fearless in expressing his opinions; orthodox, but not bigoted; an intense hater of shams and pretense of all sorts. In his active life he always showed himself worthy of the trusts reposed in him.

A. S. TODD, M.D., was born April 10, 1798. He came to Wheeling in 1819. He was ordained an elder in the Second Church November 24, 1872. He was dismissed March 22, 1882.

He studied medicine at Transylvania University, Lexington, Ky. Practiced medicine in partnership with his brother Dr. Martin L. Todd, who soon resigned the entire practice to him. He continued in the active and successful practice of his profession so long as his strength permitted. He died May 1, 1883. He was highly respected as a citizen, and widely and favorably known as a physician. One of his sons, Martin Luther, now deceased, entered the ministry of the Presbyterian Church.

WHEELING THIRD.

ANDREW HILL was born in Roxboroshire, Scotland, May 6, 1805. He came to this country, settled in Wheeling, connected himself with this church, and was elected a ruling elder in July 1850. He served in this office with great acceptance until his death April 3, 1864.

SAMUEL OTT was installed a ruling elder in this church January 14, 1854, and served in this capacity the remainder of his life. He died August 2, 1868. (*Vide* Wheeling Second.)

BURGETTSTOWN.

ROBERT PATTERSON was a son of Josiah Patterson who emigrated in 1806, from Path Valley, Cumberland County, and settled near Burgettstown, Washington County, Pa. Robert, who succeeded to the paternal estate, was ordained an elder in Cross Roads Church in August, 1831. He was mainly instrumental in founding the church at Burgettstown, and was one of its first elders and its strong support until his death January 1861, aged seventy-six years.

He was a practical surveyor, and acting Justice of the Peace from 1818 to 1834. Was of exemplary character, and lived an eminently useful life. His liberality in contributing to church objects was proverbial, and at his death he bequeathed to each of the Church Boards two hundred dollars, and a like sum each, to the Bible, Tract and Colonization Societies. A son, James L. Patterson, who was graduated from Washington College in 1842, is an elder in the Burgettstown Church. A daughter, Mary, became the wife of Rev. J. T. Fredericks.

THOMAS THOMPSON was one of the first bench of elders. He

had been previously ordained an elder at Cross Roads in 1820. He was installed March 29, 1850, and served until his death June 23, 1850. He was a very devout man, much given to secret prayer and noted for his fluency in public prayer.

WILLIAM CUNNINGHAM was received from Cross Creek Church, where he had confessed Christ in his sixteenth year, and at thirty-three (33) years of age was made Sabbath-school Superintendent. He was active in preparing the way for the organization at Burgettstown, and was ordained an elder there March, 1850, and excepting five years of absence from the congregation, continued to serve until his death in 1878, aged seventy-eight. Mr. Cunningham was a zealous worker in the church and Sabbath-school, finding his chief joy in the house of God, faithful in visiting the sick, and much gifted in prayer.

In his earlier years it was his habit to regularly attend the mid-week prayer-meeting, though it oftentimes required him to lay aside pressing secular engagements and travel three miles at the close of a hard day's labor. The memory of his exemplary zeal still abides in the congregation.

JOHN MOORE was ordained and installed an elder March, 1850. His service was interrupted by some periods of absence, but he was in office when he died June 21, 1872, aged sixty-nine. He was a quiet, unassuming Christian gentleman, always found in the line of duty, exerting a wholesome influence upon those with whom he was associated.

HON. JOHN FARRAR was the oldest son of Samuel and Jane (Simonton) Farrar, and was born in Mt. Pleasant Township, Washington County, Pa., January 7, 1818, and died at his residence near Burgettstown, January 6, 1875. When twenty-three years of age he confessed Christ in the church at Raccoon, where he subsequently served as Sabbath-school Superintendent. Removing in 1853, to Rock Island County, Ill., he resumed Sabbath-school work, and aided in establishing a church at Beulah of which he was ordained an elder.

After returning to Pennsylvania in 1857, he served as elder in the church of Burgettstown, and then in Raccoon Church until his death. In 1866 was elected an Associate Judge of Washington County, in which position his influence was uniformly ex-

exercised against the licensing of drinking saloons or bar-rooms. In 1874 he was elected to the State Legislature, but did not live to take his seat. In all his adult Christian life of more than the third of a century he was universally esteemed as a gentleman of rare excellence, and a faithful and zealous worker in the Lord's vineyard. Mr. Farrar was married in 1840, to Miss Phebe White. Several children survive, filling places of trust and usefulness. (*Vide* "History of Washington County," page 929.)

JOHN L. PROUDFIT was a son of John Proudfit, one of the early elders at Cross Roads. He was born in Smith Township, Washington County, Pa., September 3, 1812, and died September 22, 1882, aged seventy. He possessed in a high degree energetic and industrious habits and large business capacity, and combined with these unbending integrity, and a Christian consistency that commanded the respect of his fellow-men. He was commissioned Justice of the Peace in 1855. He was a member for over thirty years of the Burgettstown Church, during eighteen of which he served as an elder, to which office he had been ordained in 1864. A short time before his death he connected himself with the United Presbyterian Church of Burgettstown, in which communion he died.

Mr. Proudfit was twice married, June 9, 1840, to Miss Eleanor Campbell, and December 24, 1867, to Mrs. Nancy Byers, *nee* Duncan. Some of his descendants by his former marriage are residents of various places in Western Pennsylvania. (*Vide* "History of Washington County," page 930.)

NEW CUMBERLAND.

JOHN WYLIE was born in 1805, and died October 15, 1873. He spent his whole life on a part of the original tract of land owned by his father in what is now Hancock County, West Va. His parents emigrated from Scotland, and their children were well instructed in the doctrines and order of the Presbyterian Church. He united with the church of "Three Springs," (of which his father, John Wylie, Sr., was one of the first elders), under the ministry of Rev. Elisha McCurdy, and for a number of years held the office of elder in that church. He was one of

the original members of the church of New Cumberland, and was one of its first elders, being elected to that office at the time of its organization in May, 1851. He was a good man, firm and decided in his opinion, a wise counsellor, and always manifested a deep interest in everything pertaining to the welfare of the Church.

WILLIAM L. BINGHAM was born in Fayette County, Pa., and lived for many years in Fairview, West Virginia, and was connected with that church. In 1853 he removed to New Cumberland, and united with the church there. In 1866 he was elected to the eldership, and held that office until his death in 1873. He was naturally diffident, and this want of confidence in himself hindered his activity and usefulness in the church. But he was a sincere Christian, faithful in duty, a wise counsellor, a good citizen, and died lamented of all.

Mrs. Maria Irvine (Bingham) Campbell, who with her husband, Rev. David Elliott Campbell and their two children, Willie and Fannie, suffered martyrdom at Cawnpore, India, June 13, 1857, in the Sepoy rebellion, was a niece of Wm. L. Bingham, and for a number of years made her home with her uncle at Fairview. While residing here she made profession of her faith in Christ, uniting with the church of Fairview.

ALEXANDER H. EDIE was born October 1, 1841, and died September 9, 1885. He united with the church on profession of his faith, in 1858, and was elected to the eldership in 1866, which office he held until his death. He was the youngest member of this session, but was always faithful in the discharge of all his official duties.

HOOKSTOWN.

DAVID KERR was born in Beaver County, Pa., in 1811. His parents were members of the Presbyterian Church, and by them he was dedicated to God in baptism, and faithfully instructed in the doctrines and polity of that church.

In 1834 he was united in marriage with Miss Mary Swaney, and the same year, in connection with his wife, he made a public profession of his faith in Christ, and united with the church of Mill Creek, under the ministry of Rev. Geo. M. Scott. He

remained in connection with this church until 1853, when he transferred his membership to the church of Hookstown, which had just been organized. Here he was immediately elected to the office of ruling elder, which office he held until his death. He was also a teacher in the Sabbath-school for thirty-three years, and its superintendent for twenty years. He was always deeply interested in everything connected with the welfare of the church, and his influence on the side of truth and righteousness was always felt in the community where he lived. He was naturally timid and fearful of himself, and yet he was always willing to bear any burden, or discharge any duty to which he might be called. Of him it might be said in truth: "Behold an Israelite indeed, in whom is no guile."

He was permitted to see all his children, as the result of his instructions and prayers brought into the church. One of them, Mrs. Rachel J. Johnson, wife of Rev. W. F. Johnson, D.D., now president of Biddle University, was for many years a missionary in India; and another, Frank D. Kerr, M.D., is an elder in the church of Hookstown. Mr. Kerr died November 25, 1887, in the seventy-sixth year of his age.

VII.

SKETCHES OF CHURCHES.

PREFATORY NOTE.—It is due to the writers of the following papers to state that the plan of the volume, as fixed by Presbytery, admitted of but brief historical sketches of the several churches,—and these largely statistical. This accounts for the omission of biographical facts relating to pastors and elders which, under the plan adopted, find their place elsewhere in the volume.—COM. OF PUB.

PIGEON CREEK.*

THE church of Pigeon Creek whose house of worship is in Somerset Township, Washington County, Pa., ten miles east of the town of Washington, constituted part of the first pastoral charge established west of the Allegheny Mountains. Rev. John McMillan preached the first sermon within its bounds, on Tuesday after the 4th Sabbath of August, 1775. The year following he accepted a call to become pastor of the united congregations of Pigeon Creek and Chartiers, but was prevented from permanent settlement until 1778. Meanwhile "he visited the churches as frequently as he could, and ordained elders," which fixes the date of organization previous to 1778,—most probably 1776. In 1793 Mr. McMillan resigned the charge of Pigeon Creek, thenceforth giving all his time to Chartiers.

PASTORS.—The full list of pastors is as follows :

Dr. John McMillan, pastor from 1776 to 1793.

Rev. Boyd Mercer, pastor from 1795 to 1799.

Rev. Andrew Gwinn, pastor from 1800 to 1817.

Dr. Andrew Wylie, stated supply from 1822 to 1829.

Dr. William P. Alrich, stated supply from 1829 to 1830.

Dr. William C. Anderson, pastor from 1832 to 1836.

Rev. Ebenezer S. Graham, pastor from 1837 to 1842.

Dr. James Sloan, pastor from 1844 to 1862.

* By PROF. J. C. MESSENGER.

Rev. Samuel Henderson, pastor from 1863 to 1867.

Rev. John S. Marquis, pastor from 1868 to 1884.

Rev. H. O. Gilson, present pastor, installed June 7, 1888.

RULING ELDERS.—The first bench of elders was elected and ordained in 1776, and consisted of the following persons: Hugh Cotton, Hugh Scott, John Stevenson, Sr., Patrick McCullough, and Patrick Scott. The last two are buried in the cemetery of this church. During the pastorate of Rev. Gwinn the following persons were elected and ordained ruling elders: James Smith, John Hosack, James Kerr, Joseph Vaughn, John Stevenson, Jr., William Ferguson, Aaron Kerr, Robert Moore and John Atkinson. Date of election and ordination unknown.

During Dr. Anderson's pastorate John Vance, Samuel Gamble, Samuel Ritchey, Dr. Boyd Emery, William Kerr and David Riddle were chosen and ordained elders. This addition was made July 17, 1836. During the period of Dr. Sloan's labors there were additions at three different times: 1st. Andrew Smith, James Vance, John Leyda, John Scott and Greer McIlvaine, elected February 13, 1849; ordained April 8, 1849. 2d. William Ramsey, William Smith and Edward Paden, elected March 3, 1856; ordained April 14, 1856. 3d. Alexander Hamilton, Zachariah Pees, James Rankin and John C. Messenger, elected March 5, 1860; ordained April 8, 1860. During the pastorate of Rev. John S. Marquis, Andrew Wylie Smith, Robert Campbell McIlvaine, James Jones and H. Fulton Power were elected September 3, 1883; ordained November 11, 1883. The present session are Greer McIlvaine, Alexander Hamilton, H. Fulton Power, Edward Paden, Andrew Wylie Smith, James Jones, Robert Campbell McIlvaine, John C. Messenger.

DEACONS.—William Barkley, William Davis, Isaac V. Riddle, and James Jones were chosen deacons, and were ordained March 7, 1864. Barkley is dead, Davis united to First Presbyterian Church of Washington, Riddle and Jones are the present Board. It is believed that these persons constituted the first Board of Deacons in this church, although clearly a scriptural office.

HOUSES OF WORSHIP.—The first church building was erected near the centre of the present graveyard. The date of erection

is not certainly known, probably about 1778. The first winter it was used for worship it was neither chunked nor daubed, and was without fire. It was built of round logs; roof and door clapboard. The lady-worshippers came from homes where the luxury of a "dish of coffee" was only enjoyed on Sabbath morning. The Sabbath dress of both sexes was the plain "homespun." They came to church to hear the Gospel.

The second building was of stone. Preparations were commenced in 1797, and the house was finished in 1800. The structure was plain and unimposing; aisles earthen. The pew-holders made their own seats, and these seats were as varied as the fancy of the makers. This building stood at the southeast corner of the present cemetery. During the summer, when the weather was favorable, the preaching services were conducted in a grove, a few rods southwest of the church building.

The present church edifice was built in 1829. It is seventy by fifty-six feet. The cost, including plastering, painting, pews, etc., was \$2714. It is worthy of note that the cost was promptly met, and no debt, with its depressing influences, was left hanging over the congregation for years afterwards. Persons subscribed what they intended to pay and paid it. The building has been repaired four times: 1st, 1854, cost \$280; 2d, 1858, cost \$298; 3d, 1875, cost \$363; 4th, cost \$1495. The last repairing was quite an advancement upon the former ones. The windows were enlarged, the walls and ceiling frescoed, and a modernized pulpit took the place of the curtained sheep-rack, and subsequently the mantel-piece, as they were sometimes termed.

In 1871 the congregation erected a parsonage and other necessary outbuildings, at a cost of \$4000. Three and one-half acres of pasture-land are attached to the parsonage. This is used by the minister exclusively and free of rent.

In 1832 a sexton-house was built and a well dug, costing in the aggregate \$130. In 1882 another house of like character was erected, costing \$590. An acre of land, for the use of the occupant, is around and near this building.

The CEMETERY is among the oldest, if not the very oldest, in this section. The first burials were about 1777, and it was used for this purpose, many years afterwards, by the citizens of an

extensive territory around it, as well as the families of other Christian denominations. Besides the ones appropriately designated, there are nearly four hundred unmarked and unknown graves in it.

The first meeting of the Presbytery of Redstone, west of the Allegheny mountains, was held within the bounds of Pigeon Creek, September 19, 1781. Members present: Rev. John McMillan, Moderator; Ministers, James Power, Thaddeus Todd; Elders, John Neil, Demas Lindley, Patrick Scott.

SPIRITUAL HISTORY.—The first revival commenced near the close of the year 1781, and continued with little interruption till the close of 1787. The second, during the pastorate of Rev. Mr. Gwinn, known as the "Falling work," commenced at the beginning of 1800, and continued till the close of 1802. During almost the entire ministry of the Rev. William C. Anderson, the church was in a revived state, and in five years and six months, the term of his pastorate, two hundred and thirty-two persons cast in their lot with God's people.

Whilst during the ministerial labors of Rev. E. S. Graham, there was no marked manifestation of the work of grace in the church, yet there was a regular growth in additions to its membership. At the beginning of the year 1857, Dr. Sloan pastor, the Spirit's converting power was specially displayed, and at the following March communion seventy-eight publicly renounced the world and came out on the Lord's side. The whole number added to the church that year was one hundred and two. His pastoral work, covering a period of eighteen years, was blessed by the addition of three hundred and six to the household of faith. About the 1st of November, 1867, the church being vacant, a precious season of grace was experienced, and on the following December communion, sixty-eight made an open profession of religion. The work began in a prayer-meeting, few in number, and in a private dwelling. It was transferred to the church building, and in a few evenings a crowded house, impressive solemnity, and an earnest congregation, proved unquestionably that the Holy Ghost was present by an influence that brightened every Christian joy and melted the hardest heart.

During this revival ministers of neighboring churches were frequently present to preach and exhort. In this connection Rev. J. P. Irwin, then a young licentiate, now of the Presbytery of Erie, was made chiefly instrumental in doing a good work for his Master. At the first of the year 1877, the hearts of God's people were made to rejoice by the special presence of the Divine Spirit, and at the next communion eighty-one persons publicly professed their faith in Christ. The last season of spiritual refreshing, and regenerating work, occurred at the beginning of the year 1886, and was chiefly noticeable during the month of March. As a result, forty persons took their stand for the Saviour and his cause. It is worthy of note that a large majority of the additions, especially at the last revivals, came from the Sabbath-school, and the interest, in a measure, began during the week of prayer.

SABBATH-SCHOOL.—In the year 1814 a class of young men convened in the church on Sabbath morning, for the purpose of studying the Scriptures, catechism and holding religious conference. Some of the members of session or older members of the church were always present as instructors. The class numbered ten, and Thomas Vaughn, James Vaughn, Andrew Pees, Zachariah Pees, were in that number. The first Sabbath-school proper was organized the 17th of May, 1822. The first superintendent was Aaron Kerr; David Hart, Sr., teacher of male Bible class; Sarah Smith, teacher of female Bible class. The other teachers were Joseph Kerr, John Stevenson, Robert Moore, Ralph Atkinson, James Mercer, Robert Mercer, Andrew Smith, James Smith (afterward Rev.), Aaron Gamble, Flora Ferguson, Elizabeth Stevenson, Elizabeth Vaneman, Sarah Ferguson, Sarah Dawson, Margaret Stevenson, Phœbe Kerr, Ruth Gamble. In 1824 a class of colored ladies and gentlemen was organized, Joseph Kerr teacher. He is the father of Rev. B. M. Kerr, now pastor of the Presbyterian Church in Brownsville. The superintendents that followed in the different consecutive periods were James Smith, Robert Moore, Dr. Boyd Emery, assistant, Samuel Hamilton, David Riddle, John C. Messenger, James Jones, assistant, Alvy Leyda.

The school is kept open the entire year. A large adult Bi-

ble class is a prominent feature. The total membership of the school is two hundred and twenty-two. The church membership is two hundred and seventy-five. The average congregation on Sabbath is two hundred and seventy-five.

During the pastorate of Dr. Sloan the church of Fairview, Munntown, was organized, and a few years afterward the church of Mount Pleasant, South Strabane Township. Both these churches were composed largely of families connected with Pigeon Creek, thus considerably reducing her membership and territory. There are two working mission bands, one composed of the young, the other of the older ladies of the congregation.

MINISTERS.—The names of some of the sons of this church who have entered the ministry are as follows: Deceased—James Stevenson, John Hattery, James Smith, George Vaneman, Thos. B. Wilson, Wm. Kerr. Now living—M. Parkinson, John G. Riheldaffer, Boyd M. Kerr, Wm. Paden, Ross Paden, James Leyda, Craig Vaneman, William A. Jones.

MISSIONARIES.—Two daughters of the church are on the mission field, Mrs. J. C. Mechlin, of Persia, formerly Miss Ella F. McIlvaine, and Miss Catharine Fingal, of Alaska.

Contributions to all benevolent objects \$225.20; congregational, including minister's salary, \$1500.

CENTENNIAL.—On the 24th of August, 1875, the congregation held a centennial commemoration of the preaching of the first sermon within its bounds by Dr. McMillan. The assemblage was immense. Children, grandchildren and great-grandchildren of the first worshipers came long distances to the spot, around which clustered so many hallowed associations and impressive reminiscences.

EDUCATIONAL.—The first regular educational meeting in the interest of common schools ever held, it is believed, in our State, was in this church, Dr. Sloan pastor. Robert Milligan, professor in Washington College, addressed the meeting. Results—county conventions, superintendents and institutes.

UPPER TEN-MILE.*

This church, having its house of worship at Prosperity, in Morris township, Washington county, Pa., was at the first a

* By REV. GEO. McDONALD.

constituent part of the Ten-Mile Church, organized August 15, 1781, and for a considerable period existing as one organization, having two houses of worship. In the spring of 1817 the two branches became two distinct bodies.

The founder of Ten-Mile Church was the Rev. Thaddeus Dodd, who had first visited the field in 1777, and had settled in it with his family in 1779, some two years before the organization.

The most authentic list of members at its organization is as follows:

Thaddeus Dodd (V.D.M.) and Phebe, his wife; Demas Lindley and Joanna, his wife; William Hays and Anna, his wife; Jabez Baldwin, William Leonard and Mary, his wife; David Dille and Elizabeth, his wife; Jacob Cook and Phebe, his wife; Daniel Axtell and Ruth, his wife; John Eady and Mary, his daughter; Joseph Coe and Abigail, his wife; Daniel Dodd and Charity, his wife; Abner Brown, James Milliken and Sarah McFarland, wife of Daniel.

Previous to its separation into two parts, Ten-Mile Church had three pastors.—The Rev. Thaddeus Dodd, 1779-93; Rev. Thomas Moore, 1794-1803; Rev. Cephas Dodd, 1805-17.

During this period, its elders, with the dates of their installation, are as follows: 1781—Demas Lindley, Jacob Cook, Joseph Coe, and Daniel Axtell; 1784—William McFarland and Stephen Cook; 1795—Stephen Sanders, Joseph Lindley, John Carmichael, John Smiley, William Logan, and Abel McFarland; 1805—Israel Dille, Jonas Condit, Ziba Casterline, John Headly, and Abijah Loveridge.

Following the separation, Rev. Thomas Hoge was stated supply 1817-19; Rev. Andrew Wylie, D.D., stated supply 1819-21; Rev. Boyd Mercer stated supply 1821-23; Rev. Ludovicus Robbins stated supply 1823-24. During the period from 1824-27 the church was vacant. The Rev. Cornelius Laughran was pastor 1827-29. Rev. Jacob Lindley stated supply 1830-32. Again followed a period of vacancy from 1832-38. The Rev. James Smith was pastor 1838-44. Various supplies from 1844-45. The Rev. Nicholas Murray, D.D., stated supply 1846-53; Rev. Cyrus Braddock stated supply 1853-54; Rev. E. C. Wines stated

supply 1854-58; Rev. N. B. Lyons stated supply 1859-68; Rev. Henry Woods stated supply 1868-70; Rev. William Ewing stated supply 1870-71. Rev. Samuel M. Glenn pastor 1871-78; Rev. John H. Sherrard pastor 1878-82; Rev. George McDonald pastor 1883—

Under its separate existence the church has had the following elders :

Daniel Tuttle, John Lindley, Aaron Kerr, Jacob Hathaway, James Reed, Reuben Sanders, and Zenas Condit. Of the above the time of their installation is not known. Installed 1831—Lewis Dille, Sylvanus Cooper, Thomas Axtell, Samuel Day, John Wolf, and Jacob McVay. Of these, the five last mentioned withdrew to the Cumberland Presbyterian Church. James Reed died 1845. Thos. B. Ringland installed 1841; John Reed installed 1852; dismissed 1856. John Wilson installed 1852; died 1872. Harvey Gamble installed 1852; dismissed 1855. S. L. Blachley installed 1857. Thomas Hanna installed 1857; dismissed 1887. Nathan Axtell installed 1857; dismissed 1865. Isaac N. Day installed 1857. John McFarland installed 1870; died 1878; Stephen Post installed 1875. John Black installed 1875; died 1880; John Hazlett installed 1875; dismissed 1877. Phillip A. Minton and Albert O. Wilson installed 1882.

Demas Lindley served in his office sixty-two years, and Lewis Dille fifty-four years. All have proven themselves worthy of their office, and have been efficient helpers of their pastors. The present session consists of Dr. S. L. Blachley, Isaac N. Day, Stephen Post, Phillip A. Minton and Albert O. Wilson.

DEACONS.—In 1838 the congregation resolved to introduce the order of deacons, and the following persons were elected: Milton Lindley, J. Miller Day, William V. Day, William Sanders and Matthias Minton.

Mr. Lindley declined serving. William Sanders died 1875. William V. Day died 1883. The present board consists of J. Miller Day, Matthias Minton and D. L. McVay, elected 1875. Time and experience have proven the office to be highly beneficial to the congregation.

SABBATH-SCHOOL.—The Sabbath-school was organized as early as 1825; probably as early as 1823, during the ministerial

services of Rev. L. Robbins. The following persons have, with great faithfulness and efficiency, served successively as superintendents: Aaron Kerr, Luther Day, Sr., Mr. Colburn, Thos. Hanna, Luther Day, Jr., Jackson Hazlett, Ira Dille, William Sanders, Matthias Minton, Bayard McVay, and Johnston Fleniken.

Luther Day, Sr., served as superintendent for more than thirty years. Through its whole history the school has been a success, and has wielded a mighty influence for good. The gatherings of the Church have been largely from this precious nursery.

It is in possession of a good library. The Westminster Helps are used, the Shorter Catechism is regularly taught, weekly collections are lifted, and much interest is taken in the music.

HOUSES OF WORSHIP.—The first house of worship, a log structure on the site donated by Demas Lindley, near the village of Prosperity, was built about 1790.

The second was a commodious frame building on the site of the first, and built 1817. This house served the congregation about thirty-six years. In 1854 it was removed and a third one of more modern style was built on the same site. In January, 1860, this beautiful house was burned. The spring following the congregation resolved to rebuild, and acting with commendable zeal and a generous liberality, before the winter came they had a fine brick edifice completed on the site of the three former houses, and in which a happy people are still permitted to worship the God of their fathers.

MANSE.—The question of a manse had been frequently considered without success till 1871, when a committee consisting of Thomas Worrel, Thomas Hanna, and Hyman Andrew, was appointed to see what could be done. Through the zeal and perseverance of the chairman, Mr. Worrel, the committee met with a generous response from the people, encouraged by the very liberal offer of Dr. S. L. Blachley to give one-seventh of the entire cost. As a result, in the spring of 1872, a suitable house and grounds was in readiness for the occupancy of the pastor and his family. This was at a cost of \$2900.

MUSIC.—This congregation has always taken a deep interest both in the matter and manner of its praise. From its organi-

zation it has been noted for the excellency of its music. The spirit infused by the first pastor, that much depended on the music, has been preserved; and now in the fifth generation we are favored with sweet melody from voice and instrument to tune our hearts for blissful intercourse with God in the other parts of worship. God forbid that this department of worship should ever be neglected.

Long may God's praises here be sung,
And higher strains to him ascend;
From generations yet to come,
Till work and worship here shall end.

MINISTERS.—Among those who entered the ministry at an early date from this part of the old Ten-Mile Church, may be named Stephen Lindsley, Jacob Lindsley and Jacob Cozard. At a later date William Reed, Charles Cooper, Charles P. French, Alanson R. Day and Henry Minton.

LOWER TEN-MILE.*

This church having its house of worship at Amity, in Amwell Township, Washington County, Pa., was at first a constituent part of the Ten-Mile Church organized August 15, 1781, and for a considerable period existing as one organization having two houses of worship. In the spring of 1817, the two branches became two distinct bodies. (*Vide* Upper Ten-Mile.)

Under its separate existence, Lower Ten-Mile had the following pastors and stated supplies: The Rev. Cephas Dodd, who was pastor of the united charge of Upper and Lower Ten-Mile previous to the separation having been released as pastor continued as stated supply of Lower Ten-Mile from 1817-56. Rev. James W. McKennan, D.D., was associated with Mr. Dodd, as stated supply during 1851-54. Rev. Wm. P. Harvison was pastor during 1856-61; Rev. James Black, stated supply, 1861-64; Rev. Wm. B. Faris, stated supply, during the winter of 1863-64; Rev. Wm. I. Brugh, D.D., stated supply, 1864-65; Rev. Jesse W. Hamilton, stated supply, 1865-70; Rev. J. C. Hench, pastor, 1871-73; Rev. John S. Atkinson, pastor, 1874-81; Rev. Ross Stevenson, D.D., pastor, December, 1882-86; Rev. John S. Marquis, stated supply, 1886—.

* By REV. A. B. LOWES.

RULING ELDERS.—Under its separate existence the elders, with the dates of their installation, are as follows:

- William McFarland, installed 1787; died 1823.
- John Smiley, installed 1790; dismissed —.
- Jonas Condit, installed 1805; died 1850.
- Samuel Anderson, installed 1824; dismissed 1832.
- Ephraim Cooper, installed 1826; withdrew to the Cumberland Church.
- Nathan Axtell, installed 1826; died 1852.
- William Patterson, installed 1837; died 1856.
- James McFarland, installed 1837; died 1863.
- Luther Axtell, installed 1837; died 1868.
- John Buckingham, installed 1837; died 1882.
- James Braden, installed 1837; died 1871.
- Thomas McFarland, installed 1838; died 1871.
- John McFarland, installed 1857; dismissed 1870.
- Thomas J. Patterson, installed 1858; dismissed 1860.
- Robert Boyd, installed 1858; dismissed 1868.
- Daniel Condit, installed 1858; died 1887.
- Dr. Thaddeus Dodd, installed 1868; died 1877.
- Elias McCollum, installed 1868; died 1887.
- Samuel Braden, installed 1872; dismissed 1877.
- Andrew P. Van Dyke, installed 1872.
- J. Newton Horn, installed 1872.
- David B. Baker, installed 1882; dismissed 1887.
- Zachariah Sharp, installed 1882; dismissed 1887.
- Henry W. Horn, installed 1882.
- Jabez Condit, installed 1887.
- D. Edson McCollum, installed 1887.

HOUSES OF WORSHIP.—The first house of worship was of hewn logs and was built on the premises of Mr. Cook in 1785.

The second house was of brick on the farm of Jonas Condit, five miles northwest of Amity. This house was sold in 1871 for \$213.70.

In 1831 the congregation built a brick house near the site of the first. It was 55x50 feet and cost about \$1000. In 1842 this house was blown down. A meeting of the congregation

was called, and arrangements were made for erecting their fourth house of worship in the village of Amity. This was a frame structure and cost about \$1300.

The present house of worship was erected in 1875. It is a brick edifice, fifty-seven by forty-five feet, and cost five thousand three hundred dollars.

SABBATH-SCHOOL.—There is some uncertainty as to the exact time when the Sabbath-school was organized. It is believed, however, to have been in 1826. Very little is known of its early history. Special attention was given in the school to the memorizing of Scripture. "The International Course of Lessons" was adopted in 1872. A few months later the secretary wrote: "The school seems to have new life." The next five years succeeding, the average daily attendance was nearly seventy-four. The number enrolled in 1879 was one hundred and thirty-four, embracing the young as well as the old, parents as well as children. For want of records a complete list of officers and teachers in the school from the beginning cannot be given.

On February 18, 1875, a goodly number of the women of the church met, and organized the "Women's Foreign Missionary Society of Lower Ten Mile." This society, at its first meeting, adopted a native Chinese woman as a Bible reader, in Canton, and their representative in the foreign field; and pledged fifty dollars annually for her support.

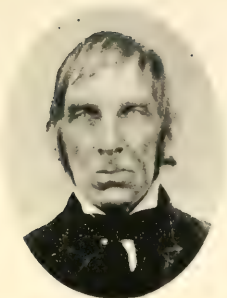
Thus far, though sometimes with considerable effort, the society has been able to keep its pledge.

ENTERED THE MINISTRY.—At an early date, before Upper and Lower Ten Mile became separate organizations, several sons of Ten Mile Church became ministers. Those who most probably lived in the Lower Ten Mile settlement were William Wick, Cephas Dodd, Cyrus Riggs and Ira Condit. Thos. Hunt belonged to Ten Mile in early life, but was dismissed to Three Springs before he began to study for the ministry.

CROSS CREEK.*

ORGANIZATION.—Prior to 1775 no religious interest is known to have existed in the region now known as Cross Creek. In

* By REV. J. P. ANDERSON.



WILLIAM COWEN.



JAMES DINMORE.



JOSEPH GRAHAM.



JOSEPH VANCE, JR.



ANDREW REED.



WILLIAM LEE.



ELMSKEL T. JOHNSON.



DAVID GAULT.



SAMUEL D. WHITE.



JAMES DONOHOE.

RULING ELDERS, CROSS CREEK.

1775-77 meetings for social worship were held. Two societies were soon organized, one at Richard Well's Fort, in West Virginia, about three and one-half miles from Eldersville, on the Eldersville and Steubenville road; the other at Vance's Fort, on the farm now owned by Mr. Allison Vance. The leading members of the former were John Morrison, Robert McCready, William McCandless and Samuel Strain; of the latter, Major William Vance, John Campbell, John Stone, Robert Barr and William Wilson.

As a result of these meetings considerable interest was awakened, and at Vance's Fort seven or eight persons were converted. The report of this work was carried back to the settlements, and Rev. James Power, to test its genuineness, visited this region and preached the first sermon ever heard in it, under an oak tree, just outside the gate of Vance's Fort, September 14, 1778.

After the sermon twenty-one children were baptized, the first in this region, and the first of which was William,* the eldest son of Mr. and Mrs. Thos. Marquis.

In April, 1779, Rev. Joseph Smith, from York County, Pa., preached within the bounds of Cross Creek, and shortly afterward Dr. John McMillan preached a few sermons. These sermons led the people to put forth an effort to obtain the stated ministrations of the gospel.

Accordingly, in May, 1779, the church of Cross Creek was organized, and on the 21st of June they met with the people of Upper Buffalo at the house of James Marshall (now the residence of Thos. McCorkle), midway between the two places, and made out a joint call for Rev. Joseph Smith.

Judge Jas. Edgar prosecuted this call before the Presbytery of New Castle, in session at Carlisle, Pa., and Rev. Smith accepted it October 27, 1779.

The following were among its first members: Wm. Campbell, Wm. Patterson, Judge Jas. Edgar, Wm. Park, Hugh Newell,

*Genealogy of Marquis' family—William was born December 22, 1776; James March 17, 1779; Sarah (believed by many to be the child baptized), September 6, 1780; Thomas, January 27, 1782; Susannah, November 20, 1783; Mary, September 28, 1786; Jane, May 9, 1788; and Anne, March 28, 1791.

John Morrison, Robert McCready, Jas. Newell, Joseph Vance, Joseph Patterson, Thos. Marquis, Miles Wilson, Wm. Rannels, Henry Graham, Wm. McCandless, Wm. Vance, Saml. Johnston, John Marquis, Saml. Patterson, Geo. Marquis, Lettice Griffeth and Thos. Bay.

The church was not chartered until 1825.

PASTORS—Rev. Joseph Smith 1779 until his death, April 19, 1792.

In the fall of 1779 he accepted the call from Cross Creek and Upper Buffalo, and he and his family were brought on pack horses by John Smith, in December.

Col. James Marshall offered two hundred acres of land (that now owned by J. M. K. and J. C. Reed), to any one who would move Rev. Smith to Buffalo.

The offer was accepted by Col. Joseph Reed, of York County, and he sent his team and son-in-law, Joseph Reed, with Mr. Smith's effects. The Buffalo people met him at Washington, and cut a road to Buffalo.

Rev. Thos. Marquis was pastor from April 23, 1794, to October 3, 1826. Rev. John Stockton, D.D., from June, 1827, to June 20, 1877, and as pastor emeritus until his death, May 5, 1882. After his retirement his last public act was to bury, in February, 1882, Mrs. Hannah Lee (the last member, who was a communing member, when he took charge). *

The fourth pastor was the Rev. Wm. H. McCaughey, from October 31, 1877, to June 30, 1885. Unknown to himself he came to serve the church in which his great-grandfather, Hugh Edgar, had served as an elder.

The fifth pastor is the Rev. J. P. Anderson, from April 1, 1886—.

SUPPLIES.—Cross Creek never had a stated supply. From October 16, 1826, to June, 1827, Rev. Richard Campbell preached seven Sabbaths, for each of which he received \$5, as receipts show.

*Dr. Stockton said that it was Mrs. Lee's tears that led him to accept the call to Cross Creek. When told that Rev. Stockton had decided to go to Congruity, she could not restrain her tears. When told of this Rev. Stockton said he would have one faithful woman to pray for him, if he came, and he accepted the call.

ELDERS.	DATE OF ORDINATION.	DEATH OR DISMISSED.
John Morrison,	1779 or 1780.	Dismissed.
George Marquis,	1779 or 1780.	Dismissed.
Judge James Edgar,	(York County.)	June 8, 1814.
*Thomas Marquis,	1782 or 1783.	
*Joseph Patterson,	1782 or 1783.	
Joseph Vance,	1782 or 1783.	May 6, 1832.
(These three were appointed by the Session.)		
Robert McCready,	1792.	August 10, 1846.
William Rea,	1792.	September 28, 1835.
Henry Graham,	1792.	January 31, 1827.
Robert Lyle,	1792.	November 25, 1843.
Hugh Newell,	1792.	September 13, 1810.
Thomas Marshall,	1792.	Dismissed (1827).
John Colville,	1792.	
John Wilkin,	1807.	January 3, 1818.
Thomas Smith,	1807.	
John Marquis,	1807.	February 28, 1821-22.
Hugh Edgar,	1807.	Dismissed.
Samuel McKibben,	1807.	September 27, 1836.
John Henry,	1818.	
James Fleming,	1818.	
George Newell,	1818.	March, 1840.
Hugh Lee,	1818.	April 24, 1837.
George Miller,	1818.	December 4, 1839.
Andrew Farrar,	1818.	Dis'd (Mt. Prospect).
Joseph Smith,	1818.	(Died) 1822.
Hon. Walter Craig,	February 27, 1831.	February 16, 1875.
William Cowen,	February 27, 1831.	April 28, 1857.
Ebenezer Smith,	February 27, 1831.	Dis. 1835 (Cross Roads).
John Amspoker,	(Lower Buffalo.)	Dis. 1835 (Kittanning).
General James Lee,	June 16, 1843.	Dis. (Mt. Prospect).
Abraham Barber,	June 16, 1843.	October 20, 1858.
James Dinsmore,	June 16, 1843.	April 3, 1870.
George Miller, Jr.,	June 16, 1843.	Dis. 1849 (Pine Grove).
John McKibben,	June 16, 1843.	Dis. 1857 (Hookstown).
Robert Lee,	June 16, 1843.	January 16, 1853.
Thomas Wilkin,	June 16, 1843.	October 24, 1853.
Joseph Graham,	June 23, 1854.	March 9, 1855.
Joseph Vance, Jr.,	June 23, 1854.	March 26, 1866.
Andrew Reed,	June 23, 1854.	July 30, 1868.
Major William Lee,	March 18, 1858.	August 17, 1888.
†Russell T. Johnson,	March 18, 1858.	
Samuel Cowen,	March 18, 1858.	Dis. 1869 (Kentucky).
James Walker,	April 19, 1866.	April 29, 1883.

* Afterward Revs. Marquis and Patterson.

† Present member.

ELDERS.	DATE OF ORDINATION.	DEATH OR DISMISSED.
William M. Campbell, . .	(At Prospect, and returned . . 1869.)	
*Samuel D. White, . . .	April 16, 1870.	
*David Gault,	April 16, 1870.	
Richard Wells,	April 16, 1870.	Dis. 1883 (P. Mills).
James Donehoo,	April 16, 1870.	June 16, 1873.
*James T. Marquis, . . .	March 14, 1880.	
John M. Boice,	March 14, 1880.	Dismissed, 1883.
*Wallace W. Jackson, . .	September 14, 1883.	
*Alexander E. Walker, . .	(1869, at Mount Prospect.)	

"The Life of McCurdy" says Robert Barr and Samuel Fleming were elders here, but no record shows it.

HOUSES OF WORSHIP AND PARSONAGE. — In the summer of 1779, Major William Vance, Robert McCready and Henry Graham selected a site, on or near the present one, on which an unhewed log house, twenty-six by twenty-two feet, was erected.

The second, of hewed logs, sixty by thirty feet, was erected in 1784; afterwards adding another story and a gallery. This house was burned (by an incendiary), on the morning of April 20, 1803; "And on the twenty-first of the same month the congregation met and opened a subscription for building a new house." This was of stone, fifty-six feet square, and was completed by November 17, 1804, on which day they met, adopted rules and regulations, "and appointed Aaron Lyle, Thomas Smith, Samuel Fleming, William Wallace, John Wilkin, Hugh Edgar and William McKibben a Board of Trustees."

Help was received from different quarters. From Philadelphia, \$320.77; from Virginia, \$70; from Pittsburgh, \$13.70, and from different persons sufficient to make a total of \$456.47. A subscription list of one hundred and thirty-two names amounts to \$2,303.89.

It is also stated that the amount of linen "collected amongst the females for the purchasing of stoves, glass, paint, etc., was £48 3s. 4d." Judge Edgar says eight or ten webs.

In 1830 a brick house, seventy-six by fifty-six feet, with a gallery on three sides, was erected, costing from \$3,000 to \$3,500.

In 1864 the fifth house was erected. It is of brick, eighty-two by fifty-four feet, with a lecture, session and library rooms on the first floor, and cost over \$12,000.

* Present members.

The trees in the church-yard were set out in 1834, and cost thirty-one and a quarter cents each.

In 1878, a lot, containing two and one-half acres, was purchased, and a house erected thereon, at a total cost of \$2,500; the first and only parsonage.

SPIRITUAL HISTORY.—The first revival was at Vance's Fort, in 1775-77, when eight or ten were converted. In the winter of 1781-82, the Lord revived His work in the congregations of Upper Buffalo and Cross Creek, and in the autumn of 1782, when the sacrament was observed for the first time at Cross Creek, about fifty persons from each congregation were received into full membership. This work continued with but little abatement for six or seven years. The most gracious season was in June, 1787, when fifty persons united with Cross Creek.

God again revived His work in 1799, and thirty persons united. Then followed a season of great religious depression.

"In the summer of 1802 there began to be increased interest among the people, and some additions were made. This feeling increased until 'The Great Revival' was ushered in, October 5, 1802. This work was attended by extraordinary bodily exercises." This revival continued through the years 1803-04, and brought about one hundred members into the church.

Again, in the winter of 1827-28, God revived His work. This work began in a sick chamber, that of Miss Susanna Curry, and spread through the village and entire congregation, and continued for four or five years. "So powerful was it, that at one time one hundred and twenty persons were admitted into the church."

Again, in 1835-37, God revived His people, and over one hundred and forty members were added. Another followed in 1840-42, when about one hundred publicly professed faith in Christ. In 1853-54 God graciously visited this church, and about ninety united. Again, in 1857-59, "gentle showers of heavenly grace have distilled on this hill of Zion."

From this time there was no special revival until the winter of 1886-87, when the people were awakened, and forty-seven were added to the roll.

There has scarcely been a communion season but some have been added to the church.

MISSIONARY SOCIETIES.—The Woman's Foreign Missionary Society was organized March 6, 1872, with a membership of fifty-seven. There has been a gradual decline, and in 1887 but twenty-eight members were reported. Quite a number of ladies contribute who are not enrolled. Since its organization \$2371.36 have been contributed. At present they pay \$100 annually for the support of Mrs. J. C. R. Ewing, of India.

The "Annie Graham" Band, a home mission society, was organized April 16, 1879. Since that time they have paid \$50 annually for the support of a girl in the Home at Fort Wrangel, Alaska.

The Loring Band was organized June 11, 1882, by Miss Sophia Loring (now Mrs. Dr. Taylor, of Mount Jackson, Pa.). It has a membership of over sixty. They meet semi-annually, and bring their offerings. They have contributed over \$328 (\$30 annually) to a scholarship at Yokohama, Japan, and the balance to Medical Missions.

ENTERED THE MINISTRY.—*Deceased*—Jos. Patterson, Thos. Marquis, Jas. Satterfield, John Hattery, George Marshall, D.D., Jas. Fleming, John Caruthers, Ebenezer S. Graham, Thomas F. Magill, D.D., David Robinson, James Boggs, Thomas Marshall Boggs, Obadiah J. Campbell, Alfred Paull, Thomas Marquis Newell, James E. Marquis, Alexander McCarrell, D.D., David S. McCombs, John M. Boggs, John Boggs, David F. McFarland, Robert McMillen, William Carr Mason.

John Cloud, Samuel McClain and A. W. McCartney were raised in the bounds of this church, and we believe properly belong to it, but have no record to show it.

Living.—John Marquis, Los Angeles, Cal.; James D. Mason, Davenport, Iowa; Geo. Bently Newell, Farmer City, Ill.; John S. Marquis, Washington, Pa.; John P. P. Stockton, West Unity, O.; Samuel G. McFarland, D.D., Bangkok, Siam; E. R. Donehoo, Pittsburgh, Pa.; J. F. Magill, D.D., Fairfield, Iowa; Benjamin F. Powelson, Lyons, Kans.; Elgy V. Campbell, St. Cloud, Minn.; James B. Stevenson, Burgettstown, Pa.; Silas Cooke, Dunlap, Ill.; Perrin Baker, Belle Vernon, Pa.; James P. Lyle, Taylor, Texas; James B. Lyle, Hookstown, Pa.

Three, Thos. Marquis, Jr., Henry M. Graham and Robert

Campbell, candidates, died before entering the seminary. Two others were licensed but returned their licenses.

MINISTERS' WIVES.—Miss Sarah Marquis (Mrs. Joseph Stevenson); Miss Mary Lee (Mrs. Geo. Marshall, D.D.); Miss Elizabeth Craig (Mrs. A. H. Kerr); Miss Susanna Lee (Mrs. — Hughes); Miss Sarah Rea (Mrs. Joseph Vincent); Miss Maggie Patterson (Mrs. J. M. Smith); Miss Josephine Cook (Mrs. A. G. White); Miss Lizzie R. Marquis (Mrs. J. B. Lyle).

MISSIONARIES.—Miss Polly Pogue was a co-worker with Rev. Jos. Badger, 1804 to 1810, among the Indians on the Western Reserve.

Miss Mary Vance was sent out by our board in September, 1859, and labored among the Indians in Indian Territory until July, 1861.

John Cloud went to Liberia, West Africa, in 1833, and died in 1834. Samuel G. McFarland, D.D., went to Siam in 1860, and still labors there as Superintendent of Education for the Government.

SABBATH-SCHOOL.—It was organized in April, 1821, by Wm. McClain, Hugh Lee, Sr., and Geo. Newell. They met with some opposition at first. It was conducted by a Board of Managers composed of Wm. McClain, Hugh Lee, Sr., Geo. Newell and Alexander Mason, Sr.

The first teachers were Rev. Thos. Marquis, James Fleming, Mrs. Elizabeth Mason and Mrs. Hannah Lee, assisted by the Board of Managers. It began with twenty scholars and reached one hundred by the end of the year. The exercises consisted in reading and reciting the Scriptures, the Shorter Catechism and exhortations. Proverbs was the first book studied.

In 1827, when Dr. Stockton began his work, the school numbered about two hundred and at one time during his pastorate three hundred were enrolled. The Doctor taught in the school from 1827 until near the time of his death in 1882.

The last Board of Managers was James Donehoo, David Gault, Major Wm. Lee and Henry C. Anderson.

The first superintendent was Col. Samuel Magill, elected in April, 1875, who served two years, with Henry C. Anderson as assistant, and J. S. Cummins, treasurer and librarian.

The International Lessons were introduced on July 6, 1874, and were adopted by most of the classes.

In 1879 the church membership was two hundred and thirty-one, and about eighty of these were in the Sunday-school.

It is related by W. Cunningham that he taught a class of seven young men, four of whom became ministers, two elders and the other still a wanderer and he continued to follow him with his prayers.

The young men's Bible class had just three teachers in fifty-two years,—Dr. Stockton, James Donehoo, Esq., and Henry C. Anderson.

SUPERINTENDENTS.—Samuel Magill, 1875-77; H. C. Anderson, 1877-80; W. W. Jackson, 1880-81; S. L. McCullough, 1881-82; Jas. B. Lyle, 1882-83; W. W. Jackson, 1883-84; H. W. Donehoo, 1884-85; A. E. Walker, 1885-86; J. K. P. Magill, 1886-88, and S. S. Dunbar, 1888—.

At present one hundred and fifty scholars are enrolled and twelve teachers. The school is kept up during the entire year.

Collections are taken every Sabbath, on the first Sabbath of each month for foreign missions and on the third for home missions, others for the use of the school.

In 1879 the teachers were,—Dr. Stockton, H. C. Anderson, David Gault, H. W. Donehoo, S. L. McCullough, Misses Hannah Lee, Elizabeth and Cora Simmons, Mrs. Sarah Anderson, Jane Lyle, and Elizabeth McCaughey.

The present teachers are,—Rev. Anderson, David Gault, H. W. Donehoo, H. C. Anderson, W. C. Lee, J. S. Marquis, Jr., Misses Hannah Lee, Elizabeth Simmons, Nannie Anderson, Mrs. Lizzie Stevenson, H. W. Donehoo, and Teresa Anderson.

STATISTICS OF MEMBERSHIP, CONTRIBUTIONS AND SALARY.—200 members were received during Rev. Smith's pastorate, and about 400 during Rev. Marquis'.

Dr. Stockton received 1,545. In 1828 they reported 267 members; the largest membership was reached in 1846, when it was 410. At the close of Dr. Stockton's pastorate in 1877, 232 were reported.

In 1878, 208, and in 1880, 230 were reported. During the

fourth pastorate about 140 were added to the roll and at its close in 1885, 225 were reported.

At the beginning of the fifth pastorate 212 were reported, and since then 110 have been received and the present membership is 280.

Contributions.—Since 1828, as near as can be learned, the congregation has contributed to benevolent objects alone over \$30,000.

We find a subscription list for the benefit of Barnet, the Indian, Rev. Geo. M. Scott left with Mr. McCurdy at Florence to be educated. It amounts to £7, and is dated 1809.

Salary.—With Buffalo they promised Rev. Smith £150 (75 each); their subscription list amounted to £197.

In 1794 they subscribed £104 for Rev. Marquis, "One-half in money and the other in good merchantable wheat at 4 shillings per bushel, to be delivered at any mill or place within the bounds of said congregation where said minister shall appoint."

Dr. Stockton's call promised \$500, and his salary was increased at different times until 1864, when it was made \$1000, which has been the amount paid since.

BIOGRAPHICAL ITEMS.—Thomas Marquis was a soldier in Lord Dunmore's Indian War.

The following, related by Rev. Richard Lea, is believed to have occurred while he was an elder:

"Rev. Marquis the 'silver-tongued' was lodging at the house of the late Samuel Ewalt, just above where the arsenal now is. (In Pittsburgh.) One night Ewalt said to his guest, I have observed that you go out early in the morning to the large sycamore to pray. Now to-morrow morning pray at your bedside! Signs which I understand indicate the presence of Indians at Girty's run. They will cross the river in darkness and at daylight to-morrow your scalp would not be safe outside of the house. Marquis either forgot the warning or trusted implicitly in God and passed through the chamber of his host at early dawn to his trysting place. Even in sleep Ewalt could hear the passing step and seizing his rifle followed. Marquis was upon his knees, unconscious of the fact that the hand of a savage was raised to hurl the tomahawk. A ball clashed through the throat

of the Indian, and the preacher was saved." In relating this, Ewalt was accustomed to say. "After that Marquis did good service in the great revivals. Aint I entitled to half? I saved his life? I know I am not good, but half of his good deeds added to all of mine will make one pretty safe."

While Joseph Patterson was an elder he was unable either to lay by or to borrow four dollars, which he had either subscribed for repairing the church or as salary, and on the morning of the day for payment, he took his gun as he went for his cows and in a woods by the side of a log, he knelt and "appealed to God for the purity of his motive, and asked God either to provide the money or to see to it that the church of God sustained no injury from his lack of payment." While thus praying he heard a noise in front of him, which at first he thought a device of Satan, but the sound approaching nearer, he opened his eyes and there on bended knee shot a wolf, and took its scalp to the meeting which more than paid his subscription. In the words of Dr. Stockton "As the fish brought the money to Peter, so the wolf brought the subscription money to Patterson."

It is also said that Robert McCready was unable to pay his subscription at one time. And as he was on his way home from the church, he heard some one calling behind him and upon stopping he learned that Wm. Campbell thought he was about to die and wanted him to write his will. Sending the young man on to tell his family where he had gone, he hastened to Mr. Campbell's. After spending one day settling Mr. Campbell's business affairs and writing his will he was asked what he charged. He replied that he ought to have as much as a man would get for making rails or for grubbing. He received five dollars which paid his subscription.

Judge Edgar in his autobiography says, "It is the wise improver of the Providences of God that is the growing Christian." He gives two of the more than fifty that he noted. It happened just after he was ordained as an elder, when he was about twenty-three years of age.

He was told that one of their elders had been drunk at a ferry house on a certain day and that the ferryman had helped him on his horse.

In conversation with Mr. Edgar the man acknowledged it, but when he came before the Session the ferryman had moved to Carolina, and the elder denied it and had no recollection of admitting it to Mr. Edgar. Being an older man and longer connected with the church, he accused Mr. Edgar of malicious slander. The other elders were satisfied that Mr. Edgar was innocent but the fact could not be proven. Mr. Edgar was about to be excommunicated; he was filled with despair; the words of a friend that "if his cause was just, God would work a miracle to deliver him," did not comfort him much. Meeting with an accident and having made a narrow escape he saw that God had saved him in the time of danger, and his faith was increased so that he felt that he could trust his case in God's hand and felt no more concern about it. In a few days a friend came to visit him and informed him that if necessary he could testify to the truth of the charge for he rode home with the drunken elder from the ferry. Although bolder and stormier than ever at the opening of the next meeting of Session, yet when Mr. J. B. (Edgar's friend) was examined, then the elder confessed and was reproved.

SKETCHES OF RULING ELDERS.—*William Cowen was born in Mount Pleasant Township, Washington County, in 1795. In 1823 he married Miss Susan McMillan, of Cross Creek, who died June 5, 1825, and in 1830 he married Elizabeth Hughes. In early life he united with the church, and in 1831 was elected and ordained elder. He was a zealous Christian, and improved every opportunity of talking with the unconverted. Either day or night found him ready to visit, pray with and counsel the sick and troubled. He adorned his office, and was a cheerful and liberal giver. He died April 29, 1857.

*Hon. Walter Craig (see sketch of "Deceased Elders").

*James Dinsmore (son of Elder John Dinsmore, of Upper Buffalo), was born May 20, 1803. In 1831 he moved to Cross Creek, and united with the church in 1835. "In 1837 he was ordained and installed a ruling elder, the functions of which office he continued faithfully to discharge with great acceptance to the congregation till his decease," April 3, 1870.

*Joseph Graham was born December 25, 1811. He became a Christian in early life, and was called to the office of elder,

and ordained June 23, 1854, serving only until March 19, 1855, when he was called to his reward. "He was greatly beloved by his brethren, and enjoyed, in a high degree, the confidence of the congregation." He was married February, 15, 1837, to Miss Jane Lee.

* Joseph Vance, Jr., was born September 18, 1802, and when a young man united with the church. On June 23, 1854, he was inducted into the office of elder, and on March 26th he died. "He was a brother highly esteemed by the session for his piety, wisdom and generous character."

* Andrew Reed was born July 4, 1798, near Upper Buffalo. At the age of eighteen he united with the church under the pastorate of Dr. Anderson. In 1835 he came to Cross Creek, and was called to the eldership and ordained June 23, 1854. He died July 30, 1868. He rests with kindred dust at Upper Buffalo. "He was well versed in Scripture, strongly attached to the Presbyterian system of doctrines, a man of ardent piety."

* Major William Lee, son of Elder Hugh Lee, was born July 24, 1807. During the revival of 1827 he united with the church, and on March 18, 1858, was ordained an elder. He died August 17, 1888. He represented the church in all her courts, was a thorough Presbyterian, both in order and doctrine and a conscientious, faithful officer. On a pleasant Sabbath evening in July, 1888, he was last permitted to enter the house of God to hear the history of the church read. He was married September 21, 1836, to Miss Jane, daughter of Walter Craig.

Russell T. Johnson was born in Newark, Vt., August 25, 1815. When fourteen, he united with the Methodist Episcopal Church of that place. At the age of twenty-one he went to Wisconsin, and after visiting his parents, he came with a friend, within the bounds of Upper Buffalo, in 1840. In 1843 he came to Cross Creek, and united with this church in December, 1850. On March 18, 1858, he was ordained, and still serves the church. On April 3, 1845, he married Miss Elizabeth Patterson.

David Gault was born February 8, 1815; when sixteen, he united with the church, and on April 16, 1870, was ordained, and is still in active service.



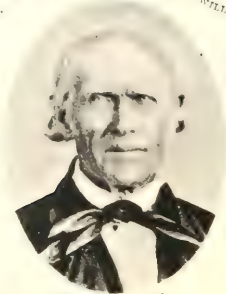
JOHN DINSMORE.



WILLIAM SHILEY, JR.



PARKER REED.



ANDREW W. HERRON.



EZEKIEL DAMS.



ROBERT SLOAN.



WILLIAM DONNELLY.



R. W. HUNTER.



DAVID C. ROSS.



JOSEPH M. RANKIN.

RULING ELDERS, UPPER BUFFALO.

Samuel D. White was born May 9, 1827. Married Miss Sarah A. Dinsmore December 20, 1855. Became a communicant June, 1856. Was ordained an elder April 16, 1870, and is now serving.

* James Donehoo was born A.D., 1800, in Armagh, Ireland, and was brought to this country an infant. Became a communicant very early in life. Was married in 1824, to Eliza Ramsey, of Washington County. Ordained an elder April 16, 1870. Died June 16, 1873. Rev. E. R. Donehoo, of Pittsburgh, is a son. Rev. J. D. Spriggs, of this presbytery, Rev. G. P. Donehoo, of Redstone Presbytery and Rev. J. De Q. Donehoo, of the Protestant Episcopal Church, are grandsons. Another grandson is about to begin theological study.

UPPER BUFFALO.*

This church having its house of worship in Hopewell Township, Washington County, Pa., eight miles northwest of the town of Washington, was organized in May or June, 1779. It was incorporated March 29, 1804. The first trustees were Jas. Taggart, Sr., David Boyd, Alex. Hunter, Wm. McComb, John Flack, Matthew Morrow, James Dinsmore, John Gilchrist, Wm. Hughes. The Rev. Joseph Smith was its first pastor. He was called to Upper Buffalo and Cross Creek June 21, 1779. He accepted the call October 27, 1779, and in December of the next year took charge of the congregations. He continued as pastor until his death, April 19, 1792, having served eleven years and four months.

The Rev. Thos. Marquis served as stated supply one-half the time, from June 13, 1794, to the beginning of the year 1798, a period of three years and six months. From 1798 to 1800 the church was dependent on presbyterial and transient supplies.

In October, 1800, Rev. John Anderson, D.D., began work as stated supply. He was called to be pastor and installed in the spring of 1802. The pastoral relation was dissolved June 18, 1833. His term of service was thirty-two years and eight months. He died January 31, 1835.

The Rev. John Eagleson, D.D., preached his first sermon to

*By REV. THOS. A. ANDERSON.

this people January 19, 1834, and was regularly called June 2, 1834. Was ordained and installed December 24, 1834. Died January 23, 1873. His ministry covered a period of thirty-nine years.

The fourth pastor was the Rev. James D. Walkinshaw, May 22, 1874, to October 1, 1882. His term of service was seven years and four months.

The fifth pastor was the Rev. W. W. Morton, who began work in the congregation November 1, 1884. Was installed February 20, 1885, and continued as pastor to October 1, 1887. He served the church two years and eleven months.

The present pastor is the Rev. Thos. A. Anderson, called January 23, 1888. Began work in congregation February 8, 1888. Was installed May 8, 1888.

The ruling elders of Upper Buffalo congregation in all have numbered thirty-two. The names are—Wm. Smiley, Sr. (died November 21, 1813), John Johnson, William McCullough, William Hughes, John Cowan, James Dinsmore (died April 20, 1817), Robert Lyle, James Brice, William Patterson, John Flack (died September 12, 1842), David Rannells (died September 24, 1809), John Gilchrist, William Wallace (died November 23, 1845), John Dinsmore (died July 7, 1858), John McWilliams (died October 8, 1837), James McConaughy (died November 7, 1836), Robert Caldwell, William Smiley, Jr. (died January 22, 1887), David McComb (ordained 1831, died December 18, 1837), James Taggart (ordained January 9, 1840, died July 28, 1863), Parker Reed (ordained January 9, 1840, died March 27, 1871), Andrew Herron (ordained January 9, 1840, died November 20, 1869), Samuel Donahey (ordained January 9, 1840, died December 25, 1840), Ezekiel Davis (ordained September 25, 1853, retired 1886), William R. Donahey (ordained September 25, 1853, died August 14, 1884), Robert Sloan (ordained September 25, 1853, died December 19, 1888), Anderson S. Caldwell (ordained January 7, 1872, ceased to act June 12, 1882), W. W. Hunter (ordained January 7, 1872), David C. Ross (ordained January 7, 1872), Joseph R. Rankin (ordained May 10, 1885), Samuel D. Blaney (ordained May 10, 1885), J. Luther Davis (ordained May 10, 1885).

The first house of worship was erected in 1779. The site was chosen by Wm. Smiley and Robert Caldwell, acting as a committee for the congregation. The first building was situated in the northwest corner of what is now the graveyard. It was built of logs, and used as a place of worship until 1798.

The second house was mostly built in 1797, but not entered until 1798. It was on the site of the present church. It was a hewed log house, 70 feet by 40. It was finished with a gallery on the ends and on one side, with the pulpit on the other side. The entire work of putting it up, closing it in, and roofing it was done by the voluntary labor of the men of the church. Stoves were first used in 1806. Weather-boarding was put on in 1808. It was furnished with communion tables in 1810, and with pews in 1812. It was afterward plastered and the pulpit painted. This was all the paint ever used on that church. It was used for 47 years, until 1845.

The third house was of brick, and was built in 1845, on the same ground as the second house. It was 65 feet by 53, and one story high. The building committee consisted of Wallace McWilliams, John Reed and John Lowry. The contractor was Henry Shearer, of Washington, Pa. The house cost about \$3300. It was dedicated October 26, 1845; the sermon being preached by the pastor from 2 Chron. 7: 1. A lecture-room was also built during the years 1845-46. It was first entered, though in an unfinished state, May 11, 1846. The house was completed before the following winter. This church was occupied 27 years.

The fourth and present house was commenced in 1872. It is built of brick and two stories high. It is 80 feet by 54. The basement story is twelve feet high, and contains a Sabbath-school room, an infant class room, and a session room. The audience room is twenty-two feet at the eaves and twenty-seven in the centre; has stained-glass windows, and was built by Nelson Vankirk, of Washington, Pa., from designs furnished by Barr & Mosier, architects, Pittsburgh, Pa. The building committee consisted of William Dinsmore, James McConaughy, Robert Hamilton, Robert Sloan, Anderson S. Caldwell. The total cost, when finished, was \$20,597. The cost of the building proper

was \$18,985, which was raised by popular subscription and sale of pews. The church was dedicated May 22, 1874. The dedicatory sermon was preached by Rev. J. T. Fredericks, from Ps. 122: 7. The dedicatory prayer was made by Rev. John Stockton, of Cross Creek, Pa.

A parsonage was built in 1875—William Dinsmore, James McConaughy and James France acting as building committee. It cost \$2530, and was paid for by voluntary subscriptions.

Upper Buffalo has been the scene of several remarkable revivals. In the latter part of 1781 special meetings were held, week day and night. There was a deep conviction of sin on the part of unbelievers and great travail for souls on the part of Christians. Much prayer was offered, and in 1783 the fruits appeared, about 100 persons being added to the church. The revival continued with great power for three or four years, and there was not much visible decline for six or seven years.

The year 1802 witnessed another remarkable revival. Then occurred at the fall communion what is known as the falling-work. There was a great concourse of people assembled for the communion. As many as ten thousand persons were estimated to be present. The public exercises began on Saturday, November 13th, 2 o'clock, and continued with short intermissions until Tuesday evening. Fifteen ministers were present, all members of the Synod of Pittsburgh. There was an extraordinary effusion of the Holy Spirit on the hearts of the hearers. Hundreds were convinced of their sin and misery. Many sunk down and cried bitterly; some fell suddenly; some lost their strength gradually; others lay quiet and silent, while many were violently agitated. The whole of Saturday night was spent in preaching, exhortations and prayer. On the Sabbath 960 communicants partook of the Lord's Supper. The meetings were continued throughout Sabbath night, Monday, Monday night, and Tuesday until late in the evening. So greatly was God's power manifested, that it was with difficulty the people were persuaded to return home. Fifty-five persons were the fruits of that revival in this church. There were other seasons of special revival during the pastorate of Dr. Anderson, but of these we are unable to speak.

In 1835 thirty-one persons were added to the church at the June communion.



SAMUEL OLDHAM.



EARNEST DOUAR.



ANDREW YATES.



JOHN McDONALD.



JOHN REED.



JAMES TODD.



JOHN REED.

RULING ELDERS, WEST ALEXANDER.

In 1853, after special meetings arranged for by Presbytery, there were received into the fellowship of the church, at the administration of the Lord's Supper, May 15th, twenty-nine persons. Again, on March 9, 1857, nineteen were received. The years 1858 and 1859 were also marked by reviving influences. Marked religious interest was visible during the years 1841, 1843, 1847, 1853, 1854, 1865, 1867, 1868, 1871, 1872. From the year 1841 up to the time of Dr. Eagleson's death, the church enjoyed an almost uninterrupted revival. Since its organization God has blessed it abundantly.

Twenty-nine ministers have gone out from this congregation, viz: William Wylie, Joseph Anderson, David Smith, Andrew Wylie, James Cunningham, William Reed, John Reed, Samuel Reed, Jacob Wolf, William C. Anderson, James Sloan, Robert Herron, James H. Dinsmore, Alex. Hamilton, John M. Smith, Fred. R. Wotring, John McClintock, David McCombs, John Bowman, Robert B. Farrar, John W. Dinsmore, J. Brice Reed, William S. Eagleson, Samuel T. Davis, James D. Reed, Alex. G. Eagleson, M. Luther Donahey, Joseph A. Donahey, Charles P. Blaney.

The Sabbath-school in connection with this church has been in existence since 1815. Patrick Miller was the first superintendent. Some of his successors have been Robert Caldwell, Jr., John Dinsmore, Parker Reed, William Donahey, Thomas Stewart, W. W. Hunter, S. A. Caldwell, John Blaney, William Ross, James M. Dinsmore.

At present the school has fourteen teachers and one hundred and ninety-two scholars.

The membership of the church is two hundred and eighty-nine. Contributions are made to all the boards of the Church. The church is well organized: It has three mission societies, a W. C. T. U., and a Young People's Meeting. Prayer-meetings are held in all the districts.

WEST ALEXANDER.*

This church was first called "The Three Ridges." The name came from three ridges converging and meeting near the place.

By REV. W. H. LESTER, D.D.

The time of its organization cannot be precisely given, as there are no existing records of the event. The first mention of it is found in the minutes of the Redstone Presbytery, as follows, at its fall meeting in 1785: "Supplication for supplies was made by Three Ridges." "The supplication" was renewed in the fall meeting in 1786. From this time supplies were sent till 1790. Whether it was only a preaching point or organized church cannot be determined. The early members were of Scotch-Irish origin, and of the Old Presbyterian faith.

PASTORS.—Of the successive pastors of the church mention can here be made in only the briefest terms. The fuller portraiture of their life and character has devolved on others. The first pastor was Rev. John Brice. He preached his first sermon in this church the second Sabbath of the year 1788. In April, 1789, he received a call from this and the neighboring church of "the Forks of Wheeling," and was appointed by Presbytery to preach to them until its next meeting. Having accepted the call to the united charge, he was ordained and installed over the church April 22d, 1790.

The following is the minute of Presbytery:

"APRIL YE 22D, 1790.

"*Three Ridges, one O'clock, P. M.*—The P.b.y, according to appointment, proceeded to the ordination of Mr. John Brice, and did, by fasting, prayer and imposition of the hands of P.b.y, set him apart to the holy office of the gospel ministry. Mr. Dodd preached the ordaining sermon from Gal. 1: 10. Mr. McMillan presided, and Mr. James Finley gave the charge. Mr. Brice now takes his seat as a member."

There is no record of the election of the first elders of the church. It was probably about 1790.

The Forks of Wheeling and Three Ridges continued one pastoral charge until 1812, when each field, through increase of members and means, was able to sustain a minister the full time. This pastorate continued till 1807, when, from infirmities of age, Mr. Brice resigned the charge. He was beloved by his people, and is said to have been a solemn, fervent, instructive preacher of the Word, and faithful pastor. His labors were abundantly blessed.

The successor of Mr. Brice was Rev. Joseph Stevenson. Having received a call to become pastor of the united charge

of this church, and of the Forks of Wheeling, he was ordained and installed June, 1809. He was released from Forks of Wheeling in 1812, and thenceforth gave all his time to Three Ridges. The relation continued until 1825, when, at Mr. Stevenson's request, it was dissolved. The union between the pastor and people was harmonious to the end. Under his ministry the church increased in numbers and strength. In an eminent sense, he was a peace-maker. In the disturbances that come into neighborhoods, churches and families, the common resort was to send for Father Stevenson. The oil of peace calmed the troubled waters. Over all, and controlling all, he was a devout, humble, prayerful and cheerful Christian.

From 1825 until 1828 the church was without a pastor. The pulpit, during this interval, was supplied by appointments from the presbytery and other ministers, who were candidates for the pastorate.

The third pastor was Rev. John McCluskey, D.D. He was ordained and installed in October, 1828. On account of increasing infirmities he resigned the charge in April, 1854. For further particulars concerning this great and good man we must be content to refer to sketch by our brother, Dr. Brownson.

The fourth pastor is the Rev. William H. Lester. He was ordained and installed October, 1854. This relation, which has continued now nearly thirty-five years, has been harmonious, and blessed of God. The church will soon have completed its one hundred years. It has had only four pastors to break to the people the bread of life.

The first church building was a log-house, made of timber that grew near to where the church stood. Here all the people originally worshipped as one congregation. Between 1793 and 1795 there was a division, which resulted in the "Associate Reformed Church of Three Ridges." The cause of this division was the matter of Psalmody. The book of praise in use was "Rouse's version of the Psalms." On one occasion Mr. Brice gave out to be sung one of "Watts' Psalms." Those opposed to this innovation at once left the house, and organized into what is now the U. P. Church in the place.

In 1849 there was another division—those going out forming the “Free Presbyterian Church of West Alexander.” Being situated on the border of a free and slave State, the question of slavery was, almost from the first, one of great interest. It passed from the arena of politics into that of religion. A paper adopted by the General Assembly of the church to the effect that slaveholders, professing Christians, were not to be debarred from communion and fellowship, was the cause of the rupture. After the close of the war, which ended in the emancipation of the slaves, the organization was disbanded, and many of the members returned to the old church. Revs. J. S. Poage, Robert Burgess, J. B. Dawson and Samuel McLain were pastors or supplies to this people.

This church has always cultivated the revival spirit. Many precious works of grace have come to revive and strengthen. When the great revival, about the year 1800, came to this entire region of country, this people were especially blessed. It was known as “the falling work.” Under the solemn and alarming preaching of the “terrors of the law,” the hearers were violently agitated in body and mind—fell to the floor, and for a considerable time remained unconscious. The most hardened would often be most affected. Whatever may be said of the bodily movements, the fruit of the work was a deep and abiding piety.

There is no known record of persons received into church membership during the pastorates of Revs. Brice and Stevenson. Under Dr. McCluskey there were received, in 1829, sixty-three members, in 1835, one hundred and one, and in 1853, fifty-three. Under the present pastor there have been several precious seasons of the outpouring of the Spirit. In 1858 fifty-one members were received, in 1861 thirty-four, in 1869 sixty-two persons and in 1875 sixty-four became members of the church.

While large numbers have been enrolled, yet, owing to removals, the strength of the church remains about the same. Sometimes the membership is somewhat above, and sometimes a little under three hundred.

The Sabbath-school was organized during Mr. Stevenson’s labors here, probably about 1820. It has continued without

interruption; is one of the oldest schools in the presbytery; and is now in a flourishing condition. A large number of those who have confessed Christ in the church have come through the Sabbath-school. A scholarship in one of the schools in India has, for more than twenty-five years, been supported by its benefactions.

Many of the youth of this church have become ministers. At least twenty-five from families directly connected with the congregation have entered the sacred office. They are in home and foreign fields, preaching "the unsearchable riches of Christ." Besides these, twenty-six at least, who were members while prosecuting their studies, have gone into the ministry. Surely her "line has gone out into all the earth."

One of the first endowment gifts to Jefferson College was made by John McPherrin, one of the first elders of the church, near the year 1800. It was about \$2,000—a magnificent donation, for those times, to Christian education. This stream of benevolence, beginning in the infancy of the congregation, has flowed on in an increasing volume. The Boards of the church have been repeatedly remembered in the wills of the departed members, and some of the living count it "more blessed to give than to receive." Collections are regularly taken for the Boards. The Woman's Foreign Missionary Society was organized in 1871, and from that time has, in part, supported a missionary in China, and also contributed largely to the destitute in this land. A "Band" of children, a "Circle" of young ladies, and the Sabbath-school are contributors. Beside the support of the church at home, the amount of offerings to the Lord in 1888 was \$1,680.

The living will soon have passed away, but the promise will not fail—there shall be "a seed" here who "shall fear Him as long as the sun and moon endure throughout all generations."

A List of the Officers of the Church.

PASTORS.—Rev. John Brice, ordained and installed April, 1790; dismissed April, 1807. Rev. Joseph Stevenson, ordained and installed June, 1809; dismissed 1825. Rev. John McCluskey, D.D., ordained and installed October, 1828; dismissed April,

1854. Rev. William H. Lester, ordained and installed October, 1854; pastoral relation still continues.

ELDERS.—There is no record of the first election of Elders. It was probably about 1790.

So far as known the full list is as follows: About 1790: John McPherrin, John Maxwell, John Waits, John Faris. 1800: John Henry, George Sutherland, Silas Coe, William Scott, George Lee, Moses Hull. 1813: James McCammon, William Gaston, John Miller, Thomas Byers. 1819: Thomas Yates. 1828: John Pollock, John McDonald, Samuel Oldham, Andrew Yates, George Sutherland, 2d, Thomas Maxwell. 1847: Barnet Bonar, James Gaston, James Todd, Henry Hervey. 1853: Hugh Armstrong, Joseph Carson, Byers T. Yates, John Reed. 1858: John C. Hervey. 1869: William Armstrong, Joel Truesdell, William Reed. 1880: John Reed, 2d, Alexander McCleery, James F. Blayney, R. Milton Maxwell, Thomas G. Yates, David S. Eagle-son, M.D. Of these all are deceased except Byers T. Yates, who is an acting elder in the West Liberty Church; and James Todd, John Reed, William Armstrong, Joel Truesdell, John Reed 2d, Alex. McCleery, James F. Blayney, R. Milton Maxwell and Thomas G. Yates, who compose the existing session.

SONS OF THE CHURCH WHO ENTERED THE MINISTRY.—1. Those whose families were directly connected with the congregation, viz.: William G. Bell, Samuel Templeton, Milo Templeton, J. Brice McCoy, Andrew B. Frazier, Irwin Carson, Nicholas Murray, Joseph Whitham, John Whitham, William Bonar, Hamilton Byers, D.D., John V. Miller, Joseph Todd, George McDonald, Richard Carson, J. McCluskey Blayney, D.D., Henry G. Blayney, James H. Smith, Chester P. Murray, William G. Pollock, William H. Lester, Jr., Thomas A. Anderson, Frank E. Armstrong. (This list does not include those whose early life was spent in this church, but who were connected elsewhere before they became candidates. Rev. J. M. Stevenson, D.D., Rev. George W. Pollock and some others were of this class.) 2. Those who united with the church while in a course of study at West Alexander Academy, viz.: John M. Dinsmore, Francis B. Dins-

more, James H. Dinsmore, Robert Dinsmore, Thomas N. Dinsmore, J. S. Braddock, Francis Braddock, Samuel Mahaffy, John M. Hastings, John Marquis, William M. Ferguson, Robert J. Fulton, Robert Criswell, George M. Spargrove, Charles P. French, C. C. B. Duncan, Samuel Ramsay, Jonah Lupton, D.D., Joseph Waugh, Ph.D., John W. Hagen, Joseph Coe, William H. McCuskey.

FORKS OF WHEELING.*

Authorities differ as to the date of the organization, varying from 1787 to 1790, and from the fact that all the records prior to 1849 were consumed in the burning of the dwelling of Dr. Hervey, very little can be known of its history up to that time. We have depended in a great measure on a few items left on a loose scrap of paper found in the sessional records in the handwriting of Dr. James Hervey and a sketch from the pen of Mr. John C. Hervey, published in the *Wheeling Intelligencer*, March 29, 1876.

At the formation of the church the Session consisted of the following persons: John Wait, Robert Stewart, and Jas. McConnell. Subsequently John Baird and William Maxwell are recorded; but there is no account of their election. In 1836 the Session seems to have been composed as follows: John Faris, Richard Campbell, Adam Faris, Hugh Milligan, John Thornburgh, and Thomas Buchanan.

Additions have since been made as follows: December 10, 1838. David Faris, James Wherry, Josiah Brown, and Samuel D. Faris.

October, 1859, David Thornburgh, William Maxwell, Hugh McConnell, and Findly Lowry.

August 15, 1867, Archibald Waddell, Henry Reed, John W. Brown, and David B. Boggs.

November 13, 1873, John C. Hervey, Daniel S. Thornburgh, and James Baird.

November 3, 1881, Thomas Y. Hervey and Alfred Davis.

All the above have either died or have removed, with the following exceptions, who now, August, 1888, constitute the Session: John W. Brown, Daniel S. Thornburgh, James Baird, Thomas Y. Hervey, and Alfred Davis.

* By REV. L. GRIER.

Soon after the organization, Rev. John Brice was installed pastor of Forks of Wheeling (then called Wheeling,) and Three Ridges (now West Alexander), and continued to divide equally his labors between them, until his death. Mr. Brice was succeeded in this double pastorate by Rev. Joseph Stevenson, who remained about six years, when he resigned that he might devote all his labors to West Alexander.

In 1811 a call was given to Rev. William Johnston, which, for some reason, he did not accept.

In 1812 Mr. James Hervey commenced, and continued as stated supply until 1813, when a call was given him, which he accepted; and in the records of the Presbytery of Ohio we find the following minute:

"The Pres. of Ohio being met at the Forks of Wheeling, on the 20th of April, 1814, did, with fasting and prayer, and the laying on of the hands of the Pres., ordain Mr. James Hervey to the office of the Gospel Ministry, and installed him pastor of the united congregations of Wheeling Town & Forks of Wheeling.

"JOHN ANDERSON, Clerk."

This arrangement continued until 1828, when Mr. Hervey resigned the charge of the church at Wheeling, and the Forks asked and obtained his services for three-fourths of his time, the remainder being given to a new organization called West Union.

This pastorate continued until 1839, when the Forks, at a congregational meeting presided over by Dr. McCluskey, made out a call for the ministerial services of their pastor for the whole of his time, which was accepted by him and consummated by Presbytery. The relation thus formed continued until the death of Dr. Hervey, September 13, 1859, making a continued pastorate of more than forty-seven years.

After a vacancy of fourteen months, the congregation held a meeting November 12, 1860, under the moderatorship of Rev. David Hervey, and a call was made out for the ministerial services of Rev. Laverty Grier, of East Springfield, Ohio, which he accepted, and commenced his labors on the first Sabbath of January, 1861, and was regularly installed in the following June by a committee of Presbytery, Rev. R. V. Dodge preaching the sermon and Rev. James Alexander delivering the respective

charges. The relation thus formed continues to the present time, August, 1888, the two pastorates covering a period of more than seventy-six years.

The membership in 1820 numbered 128; in 1860, 134; in 1888, 180. It must be remembered, that in 1820 the bounds were much greater, embracing the City of Wheeling, the territory of what are now West Union, Wolf Run, Allen Grove and Limestone; so that from the parent stem have grown seven branches.

Of the statistics of the church little can be given. It has been blessed with great harmony, and a gradual, regular, though not rapid, growth; and has always been above the average in contributions to objects of benevolence. There have been comparatively few communion seasons in which there have not been some accessions, and there have been revivals of great power. In the years 1849, 1853, 1866, 1869, and 1871 there were very large additions.

MINISTERS.—The following sons of this church entered the ministry: John M. Faris, Josiah Milligan, John Kelly, William Faris, Faris Brown, Alfred Jones, W. W. Faris, and J. V. Milligan.

Two others died before completing their theological studies. These were McKinley Hervey, son of Rev. Dr. James Hervey, pastor of the church, and David Brown, son of Josiah Brown, an elder in the same.

LOWER BUFFALO CHURCH (INDEPENDENCE, PA.).*

The date of the organization of this church is not certainly known, as all the records of the church, before the year 1835, are lost. But it was probably organized between 1785-1790.

The number uniting in the organization is unknown, as also their names; and the names of the first elders are lost.

It is thought that Arthur Scott, (afterwards a member of Session) and his wife, Ann Scott, were among the first members.

PASTORS.—Rev. James Hughes, 1790 to 1814; Rev. Jacob Cozad, 1818 to 1828; Rev. James W. McKennan, 1829 to 1835; Rev. David Hervey, April, 1835 to 1849; Rev. James Fleming, 1858 to 1869; Rev. S. L. Davis, M.D., November

* By REV. HENRY G. BLAYNEY.

15, 1870 to 1872; Rev. Wm. McCrea, 1873 to 1874; Rev. J. L. Reed, 1875 to 1883; Rev. Henry G. Blayney, June 10, 1884, to the present time.

The church was supplied from 1849-1854, by Revs. Andrew Virtue, E. Quillin and — Stewart; and by Rev. James W. McKennan as stated supply, 1854-1857. During the pastorates of Rev. James Hughes and Rev. James W. McKennan, this church was united with West Liberty (Short Creek).

RULING ELDERS.—The names of the first ruling elders are unknown. The names of those who are known to have held this office in the church, are as follows, viz.:

Samuel Green,* ruling elder in 1818; died about 1820.

Arthur Scott,* ruling elder in 1818; died 1843.

John Amspoker, ruling elder in 1818; dismissed about 1825.

Lewis Kerr, an elder from Pigeon Creek Church, elected and installed about 1828; dismissed to West Liberty, Va., December 20, 1855.

Jacob White, elected 1828; removed to Wellsburg, Va.,

Steven Caldwell, ordained June 21, 1838; dismissed to Wellsburg, Va., 1839.

Joseph Scott, ordained June 21, 1838.

William Hair, ordained June 21, 1838; dismissed to State of Indiana, 1839.

Samuel C. Meaks, ordained or installed ruling elder in 1835; time of death unknown.

David Campbell, from Cross Creek Church, installed September 15, 1848; served until death, November 15, 1858.

John Lamb, ordained and installed September 15, 1844; removed west.

Prof. A. F. Ross, of Bethany College, Va., ordained and installed September 15, 1844; dismissed to West Liberty, Va., December 20, 1855.

David B. Waugh, 1851-53; removed to Iowa, 1863.

Lyle Patterson, 1851-53; removed to East Buffalo Church 1860-61.

* These two brethren were probably ruling elders a number of years before this date (1818).

Alexander Adams, installed 1851-53.

Samuel B. Campbell, installed May 20, 1858.

Jas. K. McConaughy, installed May 20, 1858; died May 21, 1883.

William Liggett, installed December 29, 1867.

James Boyd, installed December 29, 1867; died October 8, 1880.

James T. Craighead, installed December 29, 1867; dismissed to Cannonsburg, Pa., 1870.

David Buchanan, installed June 6, 1874.

Cyrus S. Wells, installed June 6, 1874; dismissed to Iowa 1877.

Wm. J. Patterson, installed between December 1, 1877 and April 14, 1878.

David A. Scott, installed June 12, 1887.

David B. Mulholland, installed June 12, 1887.

John Wells, installed June 12, 1887.

HOUSES OF WORSHIP.—Four churches have been erected and dedicated to the worship of Almighty God by this congregation.

The *first church* was built of logs—such a church as the fathers were accustomed to erect in this region of country in the early days. It is said that it would seat about three hundred. It stood in the southwest corner of what is now Lower Buffalo graveyard, one mile and one-quarter west of the village of Independence, Pa. But it was in Brooke County, Va. (now West Virginia).

Here the attendance was *good*. The people came from long distances, as much as six and seven miles—from over on Short Creek, from up and down Buffalo Creek, from all the surrounding country and even from Wellsburg. This *log church* stood for thirty years or more.

The *second church* was built of sandstone, in 1822. It was about the size of the first. It was also in Virginia. It stood about one-fourth of a mile east of the old church, or one mile west of Independence.

"It was a good, solid building; the walls were plastered, and it was ceiled overhead. It had a nice pulpit, and was seated with pews." This building was occupied for twenty-eight years.

The *third church* was built in 1850. The citizens of Independence, many of them, not having a convenient way of getting to church, were anxious to have a new church built "in town," and one of their number, Richard Carter, whose wife was a member, to secure this end, generously presented to the church a large, nice lot, well suited to the needs of the congregation for all purposes. This was thankfully accepted. On this a new church was built. It was a frame building, neat, plain and comfortable—well painted and seated. Here they worshipped for thirty-two years.

In the summer of 1882 this church was so completely reconstructed that it might be, *and is* called, a *new church*; and this is *the fourth* they have built. It is the last and best of all. It was built during the pastorate of Rev. J. L. Reed, to whom great credit is due. This church gives general satisfaction. It is modern in style, and is well adapted, in all its appointments and arrangements, to the taste and needs of the congregation. It is heated from beneath. It has a tower and bell, a lecture-room extension and pulpit recess. And will seat comfortably (when the folding doors connecting the lecture-room with the audience-room are thrown open) three hundred and fifty or more. It was dedicated free of debt, amidst great rejoicing.

The church of Lower Buffalo has been blessed with the outpouring of God's Spirit at different times in its history. Special mention should be made of those times of refreshing enjoyed by so many of our churches in this region of country in the early days, when this church was refreshed also; and in the year 1858 the first of the labors of Rev. James Fleming, the Spirit was poured out; and again in 1885, when God visited this people by his Spirit, when over thirty souls confessed Christ, and were added unto the church.

A Women's Foreign Missionary Society has been kept up

for many years. It has added very materially to the contributions; besides, has been useful, in developing a deeper love for the great work of converting this world to Christ, in the hearts of some.

Joseph Waugh and D. B. Fleming (this last a son of one of the pastors) have entered the ministry.

One of our members, Miss Lucy Crouch (now Mrs. Lehman), is laboring in the foreign mission field in China.

The Sabbath-school in its present organization has been conducted in the church for more than forty years. But before this, for a number of years, without special organization, effective work was done for the young similar to that which is now accomplished by the Sabbath-school. It has been, and *is still*, a most useful arm of the church. The school is now fairly up to the average school, considering the membership of the church, which has never been so large as some of the neighboring churches, that have a much larger territory.

The lowest number of members was thirty-seven, in the year 1858, when Rev. James Fleming began his labors with this people. There was soon a very encouraging increase in the number. The highest number was one hundred and seventy-two, in 1885, the first of the present pastorate.

To God be all the glory for all the good, both pastors and people have, by His Spirit, been enabled to accomplish.

The present session is—Henry G. Blayney, pastor, Joseph Scott, Alexander Adams, Wm. Liggett, Samuel B. Campbell, David Buchanan, Wm. J. Patterson, David A. Scott, David B. Mulholland, John J. Wells, ruling elders.

WEST LIBERTY (SHORT CREEK).*

It is impossible to determine with absolute certainty the date of the organization of this church. As nearly as can be determined it was in June, 1788.

Among those connected with the church at its organization were William McKinley, Nathaniel Coleman, John Waite, William Faris, William Brown, William McCulloch, Moses Chaplain and their families.

* By REV. A. B. LOWES.

PASTORS AND SUPPLIES.—The Rev. James Hughes, who was licensed by the Presbytery of Redstone, April 15, 1788, was ordained by the same presbytery, and installed the first pastor of Short Creek, in connection with Lower Buffalo, April 21, 1790. This pastoral relation was dissolved June 29, 1814. During an interval of fourteen years following, in which the church was dependent upon the presbytery for supplies, the names of the Rev. Messrs. John Anderson, Matthew Brown, Elisha McCurdy, Thomas Marquis, Obadiah Jennings, and William and Andrew Wylie, appear as supplies. The Rev. James W. McKennan was pastor from 1829 to 1834; the Rev. William D. McCartney, stated supply from 1836 to 1837; the Rev. Nathan Shotwell, pastor from 1840 to 1854; the Rev. James W. McKennan, stated supply from 1854 to 1858; the Rev. William Aiken, pastor from 1858 to 1859; the Rev. David Hervey, supply from 1859 to 1864; the Rev. John A. Brown, pastor from 1864 to 1875; the Rev. David B. Rogers, pastor from 1876 to 1878; the Rev. Thomas F. Boyd, pastor from 1880 to 1882; the Rev. John J. Graham, supply from 1883 to 1886; the Rev. Abram B. Lowes, supply from 1886 to 1888.

RULING ELDERS.—The original session consisted of William McKinley, Nathaniel Coleman, William Brown, John Waite and William Faris. William McKinley died May 20, 1838, aged seventy-five years; Nathaniel Coleman died June 2, 1810, aged sixty years; William Brown died July 3, 1832, aged seventy-nine years; John Waite died 1822; William Faris died 1818. Succeeding the above were: David and Henry Hervey, John Maxwell, Robert McFarlain, Henry Giles, John Sharp, Prof. Andrew Ross, Andrew Yates and James Waite. Of these, John Sharp died 1846; John Maxwell died August 11, 1855, aged fifty-three years; Robert McFarlain died August 11, 1858, aged sixty-four years; Andrew Yates, dismissed to West Alexander, Pa., died December 18, 1876; Arthur Boggs, dismissed to Princeton, Ill., June, 1876; Prof. Andrew Ross, dismissed to New Athens, O., died 1876; James Waite died 1884, aged seventy-two years; James P. Smith was, at his own request, released from acting, 1880; Montgomery Walker, elected 1866, was dismissed to Wellsburgh, W. Va., 1868; John C. Faris, elected 1868, was

dismissed to West Alexander, Pa., 1880; Thomas C. Hammond, elected 1868, was dismissed to Bellair, O., 1870. The present session consists of A. Ridgely Jacob, James Rogers and J. Brown Atkinson, elected 1881; Byers Yates, Henry Spear and William North, elected 1885.

PLACES OF WORSHIP.—Before the erection of a house of worship, meetings were held on the flat some distance southwest of the town. Here, it is said, were witnessed some thrilling scenes in connection with what was known as “the falling exercises,” in the remarkable revivals in the beginning of the present century. In 1791 Providence Mounts, and Hannah his wife, “in consideration of the love and affection they had for the congregation on Short Creek under the care of the Rev. James Hughes, and for the further consideration of five shillings to them paid, bargained, granted, sold, released, aliened, and confirmed two lots of land in the Town of West Liberty, for the use of said congregations, and for all Christian people of all denominations to bury their dead in.”

Upon these lots the first meeting-house was built as early as 1793. It was a two-story frame building, with the pulpit in the south side, and having a gallery around the two ends and north side. The pulpit was of the elevated kind, being as high as the second story of the house, and was reached by a narrow winding stairs. The clerk's desk was also elevated, and in front of the pulpit. The second house was of brick, 56x36 feet, with a fourteen-foot ceiling, and was erected in 1855. The contract price was \$1400 and the material of the old building. The third and present house was built in 1873, and was dedicated December 11, 1873. The cost was \$10,000. The parsonage was purchased in 1880, at a cost of \$1450. Of this sum \$500 was given by Mrs. Lavinia Taylor, and \$300 by Mrs. Sarah Standiford. Mrs. Standiford also left \$500 to be permanently invested for the support of the church.

SABBATH-SCHOOL.—No full and accurate record of the history and work of the Sabbath-school is at hand. It was organized as early as 1826, perhaps earlier. William McKinley, Sr., was for many years superintendent of the male department, and Mrs. Hester Walker, of the female department. In 1826 the school

reported six teachers and more than one hundred scholars. It has been maintained, with more or less interest, from that early period.

An interest in missionary work was early manifested by the church, begotten, no doubt, by the missionary spirit and zeal of the first pastor, Rev. James Hughes. In 1809 the united charge of Short Creek and Lower Buffalo is reported as giving \$20 for missions, and in 1810, \$40 for the same. At a meeting of the women in 1827, \$60 were contributed for missions. The Women's Foreign Missionary Society and the Cunningham Band were organized in 1876.

Four of the sons of this church have entered the ministry, as follows: Edward Grafton McKinley, John H. Trussel, Lewis W. Barr and Andrew C. Brown.

To this list might be added the names of Smiley Hughes, a brother of the first pastor, and who died soon after his licensure; and the eminent Nicholas Murray, both of whom spent a part of their early youth here.

The above are the prominent points of the church's history as gathered from meagre church records, and traditions from the descendants of the early fathers of the church.

CROSS ROADS—(KING'S CREEK.)*

The organization of this church took place about the year 1785, on King's Creek, Washington County, Pa. Messrs. Philip Jackson, Miles Wilson and John McMillen constituted the first session. From November, 1785, until April, 1788, the Revs. Thos. Marquis, Thaddeus Dod, Joseph Smith and Joseph Patterson supplied the church with preaching. April 22, 1788, this body, in connection with the newly organized church of Mill Creek, presented a call to Rev. John Brice, which was declined. The first recorded observance of the Lord's Supper was on the fourth Sabbath of August, 1788, when Revs. Joseph Smith and John McMillen conducted the service. During the next four years calls were extended successively to Revs. George Hill, Robert Finley and William Swan, which were not accepted, so that the church of King's Creek never had a set-

* BY MRS. ELIZABETH STEVENSON POTTS.

tled pastor. When the Presbytery of Ohio was formed, in 1793, this church was included in it, so that we have been unable to find any record of its work during the next five years. Although much good was done here, yet the location was not considered central enough, and accordingly a change was proposed, to a point three miles to the south, where the Pittsburgh pike crosses the Washington road, and where the village of Florence now stands. A new house of worship was here erected, and in 1798 the organization was transferred to this place. Since then it has borne the name of Cross Roads.

PASTORS.—In November, 1799, this people united with the congregation of Three Springs in giving a call to Rev. Elisha McCurdy. In June, 1800, he was ordained and installed as the first pastor. His ministry lasted till the fall of 1835, but he supplied the pulpit till the spring of 1836.

Rev. Daniel Deruelle was stated supply from 1836–37; Rev. William Burton was pastor from November, 1839–41; Rev. Joel Stonerod, was pastor from 1842–50; Rev. J. S. Wylie was stated supply from the fall of 1850–51, when he received a call, but was never installed, as he died, February 10, 1852, in Florence, Pa.; Rev. O. M. Todd was pastor from November 9, 1852, to January, 1858; Rev. J. P. Caldwell was pastor from 1860–64; Rev. Andrew Boyd was pastor from 1864–65; Rev. D. M. Miller was pastor from September 25, 1867, to October 1, 1871; Rev. S. F. Forbes was pastor from February, 1873, to April, 1876; Rev. Ross Stevenson, D.D., was pastor from 1877 to September, 1882. Rev. A. F. Alexander, the present pastor, was installed June, 1883. The first ruling elders, as already stated, were Messrs. Philip Jackson, Miles Wilson and John McMillen, who were ordained and installed in 1785. Philip Jackson died February 10, 1803; Miles Wilson was dismissed 1814. Since then, with the date of their ordination or installation affixed, there have been—John Travis, 1800, dismissed 1809; John Riddle, 1800, withdrew 1804; Samuel Fulton, 1803, died 1819; James Proudfoot, Sr., 1803, died May 2, 1856; John Duncan, Sr., 1803, died March, 1850; Joseph Jackson, Sr., 1807, died 1824; James Allison, 1807, died 1814; James Kerr, 1815, died 1847; George Anderson, 1815, dis-

missed 1819; Robert Withrow, 1820, dismissed 1845; James Wallace, 1820, died October, 1863; Thomas Thompson, 1820; and Robert Patterson, 1831; were transferred to Burgettstown October 18, 1849, with sixty other members, to form the church there; Hon. James McFerran, 1831, died November 3, 1866; John Duncan, Jr., 1831, died 1876; Norris Duncan, Sr., 1853, died 1855; John McConnell, Sr., February 20, 1853, died April 11, 1879; William Mercer, Sr., February 20, 1853, died June 13, 1876; John Amspoker, December 27, 1855, dismissed — —, — —; William J. Cool, December 27, 1855, died September 28, 1880; David Van Eman, December 27, 1855, dismissed 1867; Peter Teel, December 27, 1855, died September 13, 1871; David Culbertson, September, 1867, died December 29, 1878; Daniel Crane, July 10, 1870, dismissed — —, — —; James Magill, November 30, 1879, dismissed in the fall of 1885; Marion Jackson, — —, 1875, died June 24, 1888. The present session consists of Messrs. S. M. McConnell, who was elected July 10, 1870, Josiah Scott, September, 1872, Finley Scott, September, 1882, W. A. P. Linn, 1884.

HOUSES OF WORSHIP.—The first church building was a log structure, built in 1786, on what is now known as the McCaslin farm, King's Creek. The second, or the first building on the new location, was also of hewn logs, seventy feet long and thirty feet wide, cruciform in shape; built in 1798. A new house, of brick, was finished in 1831. At the dedication Rev. C. C. Beatty, of Steubenville, O., preached the sermon. This structure was five rods north of the old one, and from some unknown cause, was burned to the ground the night of September 25, 1845. The present building, also of brick, was then erected, and dedicated June, 1847. Rev. Joel Stoneroad preached the sermon. The congregation own the four acres surrounding this building. May 14, 1864, they purchased, for the use of a parsonage, four and one-half acres of ground, on which is erected a two-story frame house, with all necessary buildings adjoining. This purchase was made for the sum of one thousand dollars.

PASTOR'S SALARY.—The salary of Rev. Elisha Macurdy was £120, one-half payable in money, the balance in "good mer-

chantable wheat." As the church progressed, the salary of the pastors was slightly increased, until the sum of \$1,000, besides the use of a parsonage, has been reached.

SPIRITUAL HISTORY.—*Sabbath-School Work*.—This school was organized by Rev. E. McCurdy, in 1818, with Mr. George Anderson as Superintendent, and James Justice as Secretary. The teachers elected were Archie Barton, Samuel Fulton, James and John Proudfoot, George Anderson and John Duncan, Sr. The second Superintendent was Hon. James McFerran, who served from 1820 till 1860; W. J. Cool, 1860 to November, 1879; J. P. Magill, November, 1879, to December, 1882; Finley Scott, December, 1882, to December, 1886. Since then the pastor has acted in that capacity. The school now has twelve teachers, with an average attendance of eighty pupils. The young men who have gone from this school to preach the Gospel, number thirteen, viz : Revs. Francis McFarland, D.D., Ezekiel Glasgow, John Kerr, J. C. Caldwell, D.D., W. R. Vincent, Jesse Bruce, John McFarland, J. M. Fulton, Thomas J. Stevenson, W. P. Fulton, and G. A. Duncan, a candidate who died January 11, 1882.

Messrs. W. F. Plumer and J. Ross Stevenson, licentiates, and G. W. Fulton, expect to complete their seminary studies next year. This church has furnished but one missionary, Rev. John McFarland, of Alaska.

We have no record of the number or the names of the first members of this church, but the present membership is over two hundred and sixty.

We have a general prayer-meeting, and a young people's meeting, held each week, and once a month the Woman's Missionary Society and Home Mission Circle meet.

The church, during this its first century, has many times been refreshed by the manifest presence of the Lord. During the first pastorate, in 1801-02, the whole community was aroused, and hundreds were brought to bow before King Jesus. This was truly a work of God's Spirit, as was clearly shown by the fruit that was produced. A train of spiritual influences followed that has been felt the world over. The people longed to know more of higher and better things; so schools, Bible readings and

meetings for prayer were established throughout the community. Not only by the Session was the pastor aided in this good work, but the majority of the members were active also. This state of feeling continued for several years, and, although one hundred and thirty united with this church and Three Springs, yet but few cases of apostasy occurred.

During some of the pastorates of the succeeding years, up to the present time, the laborers have been rewarded by seeing many "turn from darkness to light." Other pastors have sowed bountifully the seeds of truth, but have not witnessed any great religious awakening during their ministry. "One soweth and another reapeth, and both shall receive their reward."

While we are glad that we enjoy the privileges of a church so fraught with historic memories, yet we remember that "unto whom much is given shall much be required."

THREE SPRINGS.*

As early as 1790 an appointment was made by the Presbytery of Redstone for one of its members to preach at Three Springs, on the third Sabbath of November of said year. It is not known how much occasional preaching there was in the years following, nor in what year the first elders were elected. The history of the church begins practically in 1799, when Elisha Macurdy, a licentiate of the Presbytery of Ohio was called to become pastor of the two churches of Cross Roads and Three Springs. Mr. Macurdy was ordained and installed the year following. He was released from Three Springs in 1824, and from Cross Roads in 1835.

His successors at Three Springs have been the following: Rev. Samuel Reed, Three Springs and The Flats, 1826-29; Rev. Richard Brown, 1832-35; Rev. R. M. White, Three Springs and The Flats, 1837-42; Rev. George Gordon, Three Springs and Frankfort, 1846-50; Rev. John Y. Calhoun, 1854-61; Rev. D. H. Laverty, Three Springs and Frankfort, 1863-65; Rev. John B. Graham, Three Springs and Cove, 1866-78; Rev. Wm. I. Brugh, D.D., stated supply, 1879-87; Rev. A. B. Lowes, stated supply, 1889.

Rev. J. Work Scott, D.D., while conducting an academy at

* By REV. W. F. HAMILTON.

Steubenville, was stated supply at Three Springs in 1836, and also in 1844. J. F. Magill, licentiate, was stated supply for a short time after his licensure in 1861.

RULING ELDERS.—At the time of Mr. Macurdy's settlement the elders were, John Goodman Young, William Lee, John Wylie, and John Orr. (*Vide* Life of Macurdy, page 35.) Mr. Young's name does not appear in the presbyterial records. The other names occur frequently.

Owing to loss of sessional records, a complete list of elders is lacking. It is believed the following is nearly, if not altogether, full: Andrew Henderson, Samuel Maxwell, Thomas Orr, Robert Wylie, James Campbell, James Kincade, Samuel Archer, Joseph Ralston, James Finley, James Ralston, John Wylie, Joseph Lyons, Jerome I. Hopkins, George W. Campbell, John Cochran, Joseph Ralston, Enoch Hays, William Buchanan, William McCabe, S. D. Lockhart, David A. Lyons.

The existing session consists of Joseph Lyons, G. W. Campbell, S. D. Lockhart, and D. A. Lyons.

HOUSES OF WORSHIP.—The old Three Springs Church building was on the Campbell tract in Brooke county, Va., four miles from the Ohio river. About 1804 the site was changed to a point two miles southeast from this, where a stone building was erected.

The organization of the Cove Church, in 1846, divided the territory; and not many years thereafter the stone church was abandoned and a new site chosen, at the neighboring village of Paris, Washington county, Pa.

Rev. James M. Maxwell, D.D., of Monongahela City, Pa., Rev. Josiah Welch, late of Salt Lake City, Utah, and Rev. Howard N. Campbell, of Martin's Ferry, Ohio, entered the ministry from this church.

Miss Nellie S. McCabe, a daughter of one of its elders, is the wife of Rev. J. F. Magill, D.D., of Fairfield, Iowa.

MILL CREEK (BEAVER COUNTY, PA.).*

This church had an existence, more or less fully organized, as early as 1784 or 1785. In the latter year, an application was

* By REV. JAMES B. LYLE.

made by it to the Presbytery of Redstone for supplies. This was at the April meeting, and at the October meeting Rev. Joseph Smith was appointed to preach at Mill Creek the first Sabbath of December, and one other Sabbath at discretion. In 1787 request was made for administration of the Lord's Supper. In 1789 a call from Mill Creek and King's Creek was presented to John Brice, licentiate. In the years following, appointments to preach and administer the Lord's Supper continued to be made, and calls were presented successively to Rev. Robert Finley and licentiates George Hill and William Swan, none of which were accepted. In April, 1793, the church was first represented in Presbytery, by George McCullough.

PASTORS AND SUPPLIES.—Previous to the formation of any pastoral relation, John Brice, William Swan and Thomas E. Hughes, licentiates, had each preached at Mill Creek, as stated supply, while Rev. Messrs. Joseph Smith, John McMillan, John Clark, Robert Finley, James Hughes and Thomas Moore, together with licentiates John McPherrin, Robert Marshall, George Hill, David Smith and Thomas Marquis, had fulfilled appointments by Presbytery.

In the summer of 1798, the church was visited by George M. Scott, a licentiate of the Presbytery of New Brunswick, and in the spring of 1799 a call was forwarded to him by the united congregations of Mill Creek and The Flats (now Fairview), which he accepted; and having meanwhile been ordained *sine titulo*, by his Presbytery, he took his dismission to the Presbytery of Ohio, by which he was received on August 29, 1799, and installed September 14th following. In 1826 he was released from charge of The Flats, and thenceforth gave his whole time to Mill Creek until December 26, 1837, when, at his request, the relation was dissolved, though much of the year following he continued to supply the pulpit, making almost forty years of ministerial labor in this church.

Subsequent pastors and supplies were as follows: Rev. David Polk, stated supply, 1839-40; Rev. J. B. McCoy, pastor, 1840-41; Rev. David Robinson, pastor, 1842-54; Rev. R. S. Morton, pastor, 1855-65; Rev. Samuel Graham, pastor, 1865-66; Rev. J. L. Fulton, pastor, 1868-73; Rev. David McFie, stated supply,

1873-74; Rev. W. H. Hunter, pastor, Mill Ceeek and Mount Olivet, 1877-85; Rev. James B. Lyle, pastor, Mill Creek and Mount Olivet, 1888-.

RULING ELDERS.—The first Bench of Elders, chosen certainly not later than 1793—possiby much earlier—consisted of George McCullough, who died in 1812; Alexander McCullough, who died about the year 1830; and David Kerr, who died at an advanced age in 1824. Following these closely were James Ewing and John Thompson, chosen together, and the latter of whom represented the church in the Presbytery in 1801. James Ewing died in 1831, aged seventy-seven years; John Thompson died June 26, 1836, aged seventy-seven years. To these may be added the following:

John McCullough, ordained September, 1813; removed to Harrison County, Ohio, in 1818.

Joseph McCready, ordained in 1813.

Thomas Harsha, ordained in 1813.

John Harsha, first mentioned in 1820; both Harshas joined Associate Reformed Church in the year 1835.

Robert Ramsey, first mentioned February, 1820; in his younger years he was an elder in Associate Reformed Church; died in 1862, age seventy-six.

Wm. Ewing, first mentioned February, 1829; died, 1863, age seventy-seven.

Wm. McCullough, first mentioned in 1829; removed to Bucyrus, Ohio.

John Mitchel, first mentioned in 1829; removed from this congregation.

Nathaniel Douglass, elected in 1833; after a few years of service removed to Meigs County, Ohio.

James Moody, elected in 1833.

Samuel Reed, elected in 1840.

Matthew Glass, elected in 1840; died 1851.

James McKinley, elected in 1840; died 1856.

Thomas Moore, elected in 1840; removed to Ohio.

Israel Bebout, elected in 1854; removed to Cross Creek.

Wm. Moore, elected in 1854; removed to Ohio.

Robert W. Stewart, ordained in 1864.

John T. Temple, ordained in 1864.

Eli Ramsey, ordained in 1864.

Alexander Pugh, elected in 1870; previously ordained.

Robert G. Stewart, ordained 1873.

Samuel McHenry, ordained 1873.

Jesse Mercer, ordained 1882.

Samuel Ramsey, ordained 1882.

HOUSES OF WORSHIP.—The first house of worship was a log cabin 18x20 feet, located on a spot now covered by the old burying ground. It was without doors or windows, being lighted from the roof, and entered by an underground passage, to secure protection from the Indians.

This was succeeded by a double log house 30x60 feet, without floor or door; afterwards these were added, along with pews, stoves and pulpit.

In 1832 this house was replaced by a brick edifice 50x60 feet with a gallery. Cost, \$2,250.

In 1869 a large brick edifice took the place of this one, 70x48 feet. Aggregate cost, \$8,191.

In 1882 the present beautiful and comfortable house was built, seating about 400; size 70x38. Estimated cost about \$4000.

SPIRITUAL HISTORY.—In common with most of the early churches, Mill Creek has been subject to constant and severe depletion by the establishment of additional churches within its original territory. The bounds of the congregation at first included an area equal to that of some counties. On this territory have been organized, at various dates, the churches of Bethlehem, Frankfort, Liverpool, Glasgow, Hookstown and Pine Grove. Besides these six Presbyterian Churches, three United Presbyterian and five Methodist Episcopal Churches have also been established. With all this, Mill Creek, though greatly reduced in its roll of membership, still retains its place among the active working churches of the presbytery, and looks forward hopefully to new experiences of growth and usefulness.

There have been many marked revivals in the church at various times. The first was before the church had succeeded in obtaining a pastor, at some time between 1781 and 1787. In

a letter written by Rev. Joseph Stephenson, this revival is described as "a most extraordinary work of grace." About the close of the century under the preaching of the Rev. Thomas E. Hughes, a licentiate, many were added to the church of those being saved. In 1802, under the preaching of the pastor, Rev. Geo. M. Scott, what is known as the great revival of 1802 reached Mill Creek.

It was a time of great awakening in this church, and as elsewhere, so here, many were the subjects of the "bodily exercise."

Concerning this singular phenomenon, Mr. Scott, then pastor at Mill Creek, records his experience as follows: "When the bodily exercise first appeared, I considered the whole to be a delusion. I supposed these excitements were produced by preachers thundering the terrors of the law, and I thought I could check it by preaching the invitations of the gospel and the way of salvation through Christ, but I soon found, instead of stopping the work, this kind of preaching only increased it."

In 1816 this congregation was again visited with the reviving influences of the Spirit of God, in connection with the church at the Flats, and over a hundred were brought into the communion in the two churches. Again, in 1822, the work of God was revived, and continued with little or no intermission for about five years. The fruits of this revival were an accession to the church of more than two hundred persons in the two congregations. And, it has been noted as a striking fact, that of thirteen young lads under eighteen years of age, who were received into the church on a certain communion season, during one of these revivals, twelve afterwards became ruling elders in different churches. In a historical sketch of the church of Mill Creek, Mr. Scott himself has indicated the kind of preaching which was employed in connection with these revivals. He says: "The subjects of preaching have been uniformly the old orthodox doctrines of the fall of man—our apostasy in Adam—the total depravity of the whole human family—their absolute need of regenerating grace—the way of recovery through the redemption that is in Christ Jesus—justification by faith, etc." The next period of revival began in

January, 1853, under the preaching of the pastor, Rev. David Robinson, assisted by Dr. Stockton, and continued for two months, with the further assistance of Revs. J. S. Pomeroy Wells, Jennings, Grier, and Murray. Ninety-nine persons were added to the church on one occasion; the pastor baptized twenty-two adults. The lamented Murray has said that this season was worth crossing the ocean to witness."

Eleven have entered the ministry from this church, viz.:—John W. Scott, Samuel Moody, Robt. Rutherford, Mr. McFerran, Wm. Harsha, Capt. Murray, Samuel Jeffery, Robt. Bunting, Jno. Y. Calhoun, Moore Buchanan, Marion Moore.

The salaries given by this church to their pastors have varied with the times. The salary of Mr. Scott was \$320, a part to be paid in grain at a fixed price. Mr. McCoy's salary in the call was fixed at \$400, and was afterward raised to \$500. David Robinson's salary was \$500. Mr. Morton's salary was fixed at \$600, and house rent \$60, from the united churches of Mill Creek and Hookstown. Mr. Graham's salary in the call was fixed at \$650, with an understanding that an additional \$50 should be added to it. Mr. Fulton's salary was \$1000 for all of his time. Mr. Hunter's salary was \$800, from the united congregations of Mill Creek and Mount Olivet. Mr. Lyle's salary is \$1000, from the united congregations of Mill Creek and Mount Olivet.

Sabbath-school in log-house prior to 1832.

FAIRVIEW—(THE FLATS.*)

The region of country embracing the Fairview Church was originally settled by emigrants from Eastern Pennsylvania, New Jersey and Connecticut, between the years 1780 and 1790. They were mostly Presbyterians, either by profession or education, and from the first scrupulously observed the Sabbath and maintained public or social worship. During this early period, it was their custom to invite, at irregular intervals, some Presbyterian minister resident this side of the Allegheny mountains, to visit them and preach a series of sermons, administer the Lord's Supper, and baptize their children. Among those who visited

* By REV. WINFIELD E. HILL.

them and ministered to them, during these early years, were Revs. Joseph Smith, John Brice, and Thomas Marquis. Soon after the organization of the Presbytery of Ohio, in 1793, perhaps the following year, they were formally taken under the care of that Presbytery, under the name of the "Flats Church," when Messrs. Henry Pittinger, John McMillan and John Edie were ordained and installed elders. They were supplied at intervals by the foregoing Presbytery until the summer of 1798, when they were visited by the Rev. George Scott, of the Presbytery of New Brunswick, who preached to them and the church of Mill Creek until the following spring, as a stated supply. In the spring of 1799 they united with Mill Creek in a call for the pastoral services of Mr. Scott, and sent a Mr. Doak as commissioner to prosecute the call before the New Brunswick Presbytery.

This call was accepted, and he was installed as the pastor of these churches in the autumn of 1799, being the first settled pastor.*

In October, 1826, Mr. Samuel Reed became pastor for the one-half of his time, in connection with the church of Three Springs. This pastorate was dissolved July 1, 1829, on account of the mental derangement of Mr. Reed.

During the summer of the following year, they were visited by Rev. John Hales, who remained with them as stated supply until the winter of 1830-31, when he was installed pastor by the Presbytery of Washington. This pastorate continued until April, 1837, and was dissolved on account of the declining health of Mr. Hales.

In the fall of 1837 a call was presented from this church, in connection with the church of Three Springs, for the pastoral services of Mr. Robert M. White, a licentiate from the Presbytery of New Castle. This call was accepted, and Mr. White was ordained and installed on the 28th of December, 1837. This

* Mr. Scott's pastorate covered a period of more than a quarter of a century, being dissolved April, 1826, to enable him to give full time to the church of Mill Creek. The most powerful revival that ever visited this church occurred during his ministry, beginning in the year 1822, and continuing for two or three years, during which time over one hundred were received into the communion of the Church, increasing the membership to over two hundred.

pastorate continued eleven years, being dissolved October 1, 1848. During this time over three hundred persons were received into the Church—two hundred and forty being on profession of their faith.

Mr. J. S. Pomeroy, a licentiate from the Presbytery of Beaver, began his ministry in this church July 1, 1849, and was ordained and installed pastor in the spring of 1850. This pastorate terminated in April, 1871, including a period of nearly twenty-two years. Several memorable revivals of religion occurred during Mr. Pomeroy's ministry, notably in the winter of 1852-53, when one hundred persons were received into the communion of the Church on profession of their faith.

Rev. J. H. Stevenson succeeded to the pastorate from May, 1873 to June, 1875 inclusive.

Rev. R. B. Porter was pastor from April 1, 1876, to April 1, 1879.

Rev. Winfield E. Hill, the present pastor, began his ministry in this church the first Sabbath of October, 1879, and was installed in May, 1880. It may be mentioned as a curious coincidence, that Mr. Hill is a son of Sanford C. Hill, who was born within the pale of this church and a baptized member thereof, and a grandson of Roger Hill, one of the original members and one of the original elders-elect, but who declined to accept the office.

The present membership of the church is 245. At different periods in its history it has exceeded 300.

The Sabbath-school was organized the first Sabbath in October, 1819. According to a published report in the *Pittsburgh Recorder* of October 18, 1823, "With seventy scholars and seven teachers, but during the four years following increased at times to 150 or 160." We quote further from the foregoing report: "During these four years the total number of Scriptural verses, and psalm and hymn verses committed and recited is 81,746; Shorter Catechism questions, 5,639." From the time of its organization until the present, it has never ceased to meet regularly throughout the year. The present enrollment is 170, with an average attendance of about one hundred.

Three houses of worship have served this congregation dur-

ing its history. The first was a log structure built sometime before the present century; the second was a frame erected about the year 1808; the third, a large and substantial brick, with a seating capacity of between five and six hundred, first occupied in the fall of 1839, and which has served the congregation until the present. It may be added, the initiatory steps have been taken towards the building of a new house of worship, an object, it is confidently expected, that will in due time be accomplished.

The following is a list of the elders from the organization of the church until the present so far as they could be ascertained, arranged as nearly as possible chronologically, or in the order of their installation: Henry Pittinger, John McMillan, John Edie, John Pittinger, Hugh Sproule, Sr., Thomas Cameron, Abraham Prosser, Robert Moore, Thomas Elder, Andrew Henderson, Thomas Atkinson, John Scott, Samuel McLane, William Flanegin, James H. Pugh, Joseph W. Silverthorn, A. J. Moore, J. H. Harper, Joseph W. Allison, A. McC. Flanegin, Hugh Pugh, Abraham Pittinger, Robert W. Pugh, David M. Wylie, Samuel Allison, Joseph Moore, Harper M. Ralston, Morgan H. Miller, Morgan Headley, Ebenezer Langfitt, R. Anderson Shay, and William Devers.

The present board of ruling elders is as follows: A. McC. Flanegin, Joseph Moore, Robert W. Pugh, Abraham Pittinger, Morgan H. Miller, Ebenezer Langfit, R. Anderson Shay, William Devers.

The following are the acting deacons: Jason Hart, Peter A. Pugh, Samuel Swearingen, John Pittinger, J. Smiley Stewart, Van. B. Bernard, Joseph Miller.

For more than twenty years Mr. Samuel Moore has been treasurer and congregational clerk, filling these positions most acceptably for the church.

The following is a complete list of Sabbath school superintendents—in the order of succession, together with the years of service as nearly as could be determined: Robert Mylar, 1819; Wm. Murray, 1820; Jno. McMillan, 1821; Robert Mylar, —; Thomas Elder, —; Robert Moore, —; Thomas Elder, —; Wm. Flanegin, 1847-50; Thomas Elder, 1851—; John

M. Todd, 1858; A. McC. Flanegin, —; J. H. Harper, 1867-70; A. McC. Flanegin, 1871; J. H. Harper, 1872-73; A. McC. Flanegin, 1874; J. W. Allison, 1875-76; A. McC. Flanegin, 1877; J. W. Allison, 1878; A. McC. Flanegin, 1879-82; A. Pittinger, 1883; W. C. Tolton, 1884; M. H. Miller, 1885; W. E. Hill, 1886; V. B. Bernard, 1887-88.

This church has given at least ten of her sons to the ministry of Christ, all occupying Presbyterian pulpits, namely: Nicholas Pittinger, licensed 1803; John Moore, D.D., licensed 1845; Moses Coulter, missionary to China, licensed 1850; Robert Johnston, licensed 1848; Mervin Johnston, licensed 1848; George Scott, licensed 1859; (the foregoing all deceased); James M. Newell, pastor Presbyterian Church of Santa Clara, Cal., licensed 1867; Joseph H. Ralston, pastor Presbyterian Church of Worcester, Mass., licensed 1878; John B. Pomeroy, Synodical Missionary, Synod South Dakota, licensed 1879; Obadiah T. Langfitt, pastor Presbyterian Church of West Liberty, Iowa, licensed 1883.

WASHINGTON, FIRST.*

This church was formally organized in the winter of 1793-94, following shortly the organization of the Presbytery of Ohio, and the erection of the "Stone Academy," still the central structure of the "Old College." Both of these events took place in the previous summer, and doubtless operated as incentives. Until then, the Presbyterians of the town and vicinity held their membership in the church of Chartiers, under the pastoral care of the Rev. John McMillan, D.D. By a temporary arrangement, however, services were conducted, as opportunity offered, in the court-house, by occasional supplies. The first historical recognition of constant preaching appears in the application to the Presbytery of Redstone, December 30, 1785, for the stated services of Alexander Addison, then a licentiate of the Presbytery of Aberlow, Scotland, and afterwards a distinguished judge. At the organization of the church in 1793, Messrs. Andrew Swearingen, Joseph Wherry, Robert Stockton and William McCombs were chosen and ordained as ruling elders, and Mr. James Welsh, a licentiate of the Presbytery of Transylvania, was secured

* By REV. JAMES I. BROWNSON, D.D.



JAMES ORR.



JACOB SLAGLE.



SAMUEL VANCE.



GEORGE BAIRD.



JOSEPH HENDERSON.



JOHN WILEY.



THOS. M'KEEMAN, M.D.



THOMAS M'KEAN.



JAMES C. ACHESON.



WILLIAM DAVIS.

RULING ELDERS, WASHINGTON 1ST.

as stated supply for one year. After this, the church was obliged to depend upon the temporary services of members of Presbytery and other ministers not settled, until the spring of 1805, when the Rev. Matthew Brown began his labors as the first elected pastor, and also as principal of the Washington Academy. He was installed by the Presbytery, October 16th following. A sketch of the life and labors of this distinguished preacher and educator, as well as of his several successors, may be found elsewhere in this volume. During his effective service, the church was enlarged to a membership of two hundred, the average of yearly additions, including several seasons of revival, being fifteen. During this pastorate of seventeen years, Messrs. James Brice, Josiah Scott, William Sherrard, Hugh Wylie, Thomas Stockton, Thomas Officer, Robert Johnston, Thomas Fergus, Obadiah Jennings, James Orr and Dr. John Wishart were at different times added to the Session.

By unanimous election, the Rev. Obadiah Jennings, formerly a ruling elder, as above stated, succeeded Dr. Brown in the pastorate, in October, 1823, and continued until 1828, when he accepted a call to Nashville, Tennessee, and there died in 1832. The harvest of Dr. Jennings' earnest labors began at the very time of his departure, and continued through the year following. A few yet linger among us of the many who were then born into the kingdom. During his pastorate, Messrs. Charles Hawkins, Robert Colmery, Jacob Slagle, Robert Officer, Adam Weir and Alexander Ramsey were added to the Session by election and ordination.

In the autumn of 1829, the Rev. David Elliott, D.D., became the pastor, from which relation scarcely any appeal could have separated him, short of the call of the General Assembly, which, at the end of seven happy and prosperous years, transferred him to a Professor's chair in the Western Theological Seminary. He left three hundred communicants on the roll, having received an annual average of twenty members on examination and sixteen on certificate. Messrs. Hugh Fergus and Samuel Vance were set apart to the ruling eldership by his hands.

For a period of twelve years following Dr. Elliott's retirement, the church continued to maintain its ground, though with un-

usual change in the pastorate. The service of the Rev. Daniel Deruelle extended from November, 1837, to October, 1840; that of the Rev. James Smith, D.D., from December, 1840, to April, 1844; that of the Rev. William C. Anderson, D.D., from the early winter following to January 9, 1846; and that of the Rev. John B. Pinney, LL.D., from January, 1847, to April, 1848. Each of these brethren did good service for Christ in his turn, and received tokens of divine blessing upon his labors. The intervals of vacancy were ably filled by that eminent servant of God, the Rev. David McConaughey, D.D., LL.D., then President of Washington College.

It was under Dr. Pinney's pastorate that Messrs. George Baird, Joseph Henderson, James Boon and the Hon. Robert R. Reed, M.D., were set apart as rulers in the Lord's house. At the same time, Messrs. John Wilson, Isaac Hewitt, John K. Wilson and John Grayson, Jr., were made deacons.

The pastorate of the Rev. James I. Brownson, D.D., dates, in fact, from January 1, 1849, though his formal installation, by a committee of the Presbytery of Washington, did not occur until the first day of May following. Its fortieth anniversary was duly celebrated, at the opening of the present year, by appropriate exercises, in commemoration of the divine goodness and grace, and of the mutual good will of the pastor and people, and their cordial co-operation, through this whole period. Its continuance is heartily committed to the sovereignty of the Head of the Church. Its history can be best given in sections, according to subjects.

THE GROWTH AND MEMBERSHIP OF THE CHURCH, of course, claims the first place. The pastor at his coming found a constituency of 125 families and 277 communicants. The additions during these forty years have been 749 by original profession, and 694 by certificate, making an aggregate of 1,443, and an annual average of 36. This number added to the membership at the beginning gives a roll of 1,720 communicants, who have been under the present pastor's care. Subtracting now our present number, 439, it appears that 1,281 have gone from us by death, or removal to other places, within the same period, or an annual average of about 32.

Within these two-score years, the rite of baptism has been administered to 562 infants and 155 adults; 354 couples have, within the same period, been united in marriage by the pastor; 42 young men (about one-third of whom have come from families of our own church and the rest from the college) have confessed Christ among us in the Holy Supper, and afterwards entered the ministry; and 32 young ladies of our communion have in these years, as appears from the pastor's record, been called to be wives of ministers.

SABBATH-SCHOOL.—Our Sabbath-school was organized June 15, 1816, and has continued without suspension until now. It has a very gratifying record of faithful work for Christ, with many tokens of usefulness, not the least of which is seen in the fact that immediately from its classes, 271 pupils have gone to the communion-table under the present pastorate. It now has an enrollment, in its different departments, of 440 scholars and 23 teachers, besides six officers. James C. Acheson, Esq., has entered his twenty-fifth year as the successful Superintendent, having followed the lamented Dr. Robert R. Reed, whose death, December 14, 1864, terminated a like most faithful service of twenty-six years.

CHURCH ACCOMMODATIONS have a fair place in this history. The first church building was erected just after the settlement of the first pastor, in 1805. With a capacity of from five to six hundred sittings, it fulfilled its purpose until September 11, 1851, when the first structure on the present site, fully one-third larger, or ninety by sixty-three feet in dimensions, was dedicated to divine service. It was taken down and rebuilt, except the basement, in 1868; and the new building was set apart in like manner, March 27, 1869, the cost of the reconstruction, furniture, etc., being about \$22,000. A handsome and commodious chapel was added, at a cost of \$10,500, in 1886, and dedicated March 19, 1887. An extension of the main building, at the southern end, followed the next year, at a cost of \$1250, which now contains a fine new church organ and accommodations for the choir, immediately behind the pulpit; and also a neat "study" for the pastor in its lower story. These advancements have given us a church property with excel-

lent facilities, worth, at the present valuation, not less than \$50,000.

THE RELIGIOUS BENEFACTIONS claim a leading place among the church activities. Beside all that has been necessary for self-support, the church has steadily advanced in gifts to the various agencies of evangelization established from time to time by the General Assembly, and to such other causes as commended themselves. For some years past the system of a collection for Christian beneficence, every Lord's day, with proportionate distribution under a fixed scale, among the several sanctioned objects, has been satisfactorily practiced. For some years prior to 1849 the average of gifts per member for such purposes was \$2.50. At the quarter-century celebration of the present pastorate, at the opening of 1874, with an increased membership, the average was \$4.25 for that period. For the past fifteen years the like average has been \$5.68. For the year ending April 1, 1888, it amounted to \$11.67, which was due in part to the special appeals of the "Centennial Year."

The sources of these beneficent funds, besides moderate, special and occasional personal gifts, have been chiefly three, viz. : church collections, contributions from missionary organizations (especially of females) and contributions from the Sabbath-school. The aggregate of gifts to the Lord, though far from what it should be, has been steadily increasing, as the general work of evangelization has advanced, with new fields, new methods and new light, ever opening to the church. Imperfectly yet, but more and more, has our call been felt to go in spirit and work with our brethren in the Lord, who have gone into the vast destitutions of our own land, including the needs of our savage tribes and the freedmen of the South, and with not a few of them—also "into all the world" to "preach the gospel to every creature."

Precious names, both of the dead and the living, link us to this sacred cause. Those of Mr. and Mrs. William McCombs, and Mr. and Mrs. John McClintock, carry us back to their devotion to the work in Smyrna, in 1836, though unforeseen difficulties suspended the mission, and held them to consecrated service in the field at home. Our Mrs. Julia McGiffin Hamilton, Mrs.

Theressa Dennis McKinney, Miss Mary H. McKean and Miss Flora Lee are gratefully recalled as having gone from our communion table to expend the strength of their lives for Christ, in behalf of the Western Indians. The like devotion led Misses Mary Garrett and Flora Bausman to the emancipated slaves. Nor have we forgotten that Mrs. Elizabeth Ewing Speer, now again among us, went with her husband, Dr. W. Speer, after their marriage, in 1852, when, in view of his previous service in China, he was appointed by the board to carry the same gospel to the incoming Chinese on our Pacific Coast. We may not claim space to name the home missionaries, male and female, who have nobly represented us in the Western States and territories. Mr. and Mrs. Cornes, who went to instant death by the explosion of a steamer in the harbor of Yokohama; Miss Lucinda Crouch (now Mrs. Leaman), who went as a teacher to China in 1873; Mr. and Mrs. Clemens in Africa; Dr. and Mrs. A. G. McFarland in Siam; the three Newtons, Joseph P. Graham, James M. Alexander, James I. Hull and Dr. J. C. R. and Mrs. Ewing in India; Dr. A. L. Blackford in Brazil; and Anderson O. Forbes in the Sandwich Islands, all were identified with us in church fellowship, in the course of their education, and at least four of them first confessed Christ in our company. And now our latest offering has been made in the persons of the Rev. William B. and Clara Linton Hamilton,* both spiritual children of our church, who are just about to sail for Chinanfu, China, the place of their destination, as witnesses for Christ and for us to the perishing heathen.

Some of these dear brethren and sisters have gone up to their glorious reward from lands of idolatry, and some are toiling and enduring still, but they all have held our warmest sympathies and prayers.

A desire from outside the church itself is hesitatingly fulfilled in appending to this history the list of young men who

* Since the above was written, and before its publication, the sad news has come to us with crushing power, that our beloved young Mrs. Hamilton was called in death to meet her Lord and receive her crown, just six weeks after the arrival of her husband and herself at Chinanfu. This event occurred January 10, 1889, following a confinement to bed of five days. The Lord chose her song in glory, rather than the earthly service to which she had devoted herself with an undivided heart, J. I. B.

first confessed Christ in our fellowship and then devoted themselves to the ministry. The following have thus gone from the families of the church, viz.: John L. Hawkins, John Stockton, D.D., Hugh A. Koontz, James W. McKennan, D.D., Abner Leonard, George Gordon, John McClintock, Joseph Gordon, William Ewing, Ph.D., Hugh O. Rosborough, Samuel J. Wilson, D.D. LL.D., Alexander Reed, D.D., George K. Scott, Bernard W. Slagle, Marcus Wishart, Joseph Vance, D.D., William H. Hartsell, Samuel T. Davis, Edward P. Hawes, Edward P. Lewis, George W. Riggle, William B. Reed, George P. Wilson, Marcus A. Brownson and Wm. B. Hamilton. The following, also, have come from other places as students of the college, have been received into our church on profession of their faith, and here realized their call into the ministry, viz.: John W. Scott, D.D., James Anderson, D.D., Wm. H. McGuffey, D.D., LL.D., David Chesnut, Thomas Cratty, Wm. D. McCartney, William McCombs, James Smith, John D. Whitham, James H. Dinsmore, D.D., Andrew M. Hershey, Clement V. McKaig, D.D., Obadiah H. Miller, Thomas M. Newell, Samuel M. Templeton, John M. Faris, David McCombs, John M. Bonnell, Andrew Barr, John Y. Calhoun, Edgar Woods, Robert F. Bunting, D.D., William V. Milligan, D.D., Wm. E. Ijams, James F. Craig,* R. Boyd Jack,* John Watson Hughes,* Richard Carson, Wm. W. Anderson, Wm. A. Ramsey, David W. Clark, John P. P. Stockton, Henry G. Blayney, J. McC. Blayney, Robert B. Farrar, George Newell, William B. Faris, Daniel W. Townsend, Alexander H. Marshall, D.D., David H. Sloan, D.D., James S. Ramsey, D.D., C. Morris Wines, Silas Cook, Joseph P. Graham, Joseph A. Donahey, Martin L. E. Donahey, Robert Smith, John C. Ely. Of this whole number ten of the first class and twenty-one of the second belonged to the period before the commencement of the present pastorate.

To this list quite a number could be added of dear brethren who went home from revival scenes here to confess Christ among their friends, and also laid their lives upon the altar of the ministry. A still larger list than that given above would contain the precious names of those who came to us by letter

* Died before completion of studies.

and bore away our deepest interest into their work in the gospel.

ORGANIZATION.—The church was organized in 1793, and its present officers are as follows, viz.:

Rev. James I. Brownson, D.D., pastor, settled Jan. 1, 1849.

Ruling Elders.—Thos. McKennan, M.D., ordained 1859; Jas. C. Acheson (clerk of session), ordained 1864; Thomas McKean, ordained 1864; William Davis, ordained 1869; William Paul, ordained 1869; M. Wilson McClane, ordained 1869; John Vance, ordained 1878; Dunning Hart, ordained 1883; John Aiken, ordained 1883; Jos. F. McFarland, ordained 1883; James K. Mitchell, ordained 1883.

Deacons.—Geo. Davis, ordained 1868; Saml. M. Charlton (treasurer benevolent funds), 1871; Jonathan Allison, installed 1887; Joseph L. Thistle, M.D., ordained 1887; Edward Culbertson, ordained 1887.

Trustees.—Colin M. Reed, Jr., president; Jas. W. McDowell, secretary; Alex. M. Brown, treasurer; Nelson Vankirk, A. G. Happer.

The organizations for church work are as follows, viz.:

FOREIGN MISSIONS.—Sewing Society, Ladies' Foreign Missionary Society, Cornes Band, Young Ladies' Band, Seminary Band, Boys' Missionary Society ("Standard Bearers") and Girls' Missionary Society ("June Rose Buds.")

HOME MISSIONS.—Woman's Home Mission Society and Young People's Home Missionary Society.

SOCIETY OF CHRISTIAN ENDEAVOR.—Organized in 1888, and growing in number and usefulness.

* UNITY (GREENE COUNTY, PA.)

This church was organized August 27, 1814, by a committee of the Presbytery of Ohio, consisting of Rev. John Anderson, D.D., and Rev. Joseph Stevenson. It was one of the churches included in the Presbytery of Washington at its erection in 1819.

PASTORS AND STATED SUPPLIES.—From the time of organization to 1828 the church had only occasional supplies appointed by Presbytery. From 1828 until about 1844, or later, the

churches of Unity and Wolf Run were united in the support of a minister, each receiving one-half time. During this period the succession was as follows: Rev. Abner Leonard, stated supply, one year; Rev. W. D. Smith, 1831-33; Rev. Samuel Moody, 1834; Rev. John Knox, 1835; Rev. James Fleming, stated supply; Rev. John D. Whitham, 1841-43; Rev. Alex. McCarrell, 1844. About this time Unity and Claysville united in supporting Mr. McCarrell. When he ceased preaching at Unity, it united with the newly-organized church of Waynesburg, and they were supplied successively by Rev. Messrs. H. O. Rosborough, J. Y. Calhoun and John Miller. In 1854 Rev. Samuel Jeffery began labor in these churches, and continued to supply them with great acceptance and success until his death in 1859. Subsequently Rev. James A. Ewing and Rev. William Jeffery each served as stated supply one year. Rev. William Hanna preached from 1862 to 1864, and was succeeded by William S. Vancleve, a licentiate of Presbytery, 1865-67. The union with Waynesburg having terminated, Unity was supplied by Rev. Samuel Graham from 1869 to 1872, and by Rev. J. B. Stevenson from 1873 to 1875. From 1876 to 1881 Unity was united with Cameron as one pastoral charge under Rev. R. B. Farrar. Since that time it has been supplied partly by appointment of Presbytery. Rev. William Hanna served for a few years as stated supply. Rev. Samuel Graham is now serving in that capacity.

RULING ELDERS.—David Gray, installed 1814, died April 5, 1822; Jacob Rickey, installed 1814, died December 1, 1822; Moses Dinsmore, installed 1814, died April 3, 1836, aged fifty-three; Francis Braddock, installed 1814, died March 25, 1856, aged seventy-seven; Abraham C. Rickey, installed 1837, died July 28, 1880; Francis Braddock, Jr., installed 1837, entered the ministry 1845; Obadiah Vancleve, installed 1837, removed soon after to Waynesburg; Thomas Dinsmore, installed 1837, died March 3, 1862, aged eighty-six; William Loughridge, installed 1856, died April 16, 1867, aged ninety-five; David Braddock, installed 1856; John Carter, installed 1856; John Reed, installed 1856, removed in 1872 to West Alexander; J. H. Braddock, installed 1873; Hamilton Teagarden, installed 1873; Daniel Clutter, installed 1873; died July 1, 1881; Thomas Henderson, in-

stalled 1878; had been an elder previously in the State of Iowa.

HOUSES OF WORSHIP.—The congregation first worshipped in a log school-house. In 1840 a frame structure, 45x50 feet, costing about \$700, was built. It was burned in 1879, and the same year a new building was erected in Graysville. Its cost was \$2250, of which the Board of Church Erection gave \$350. It is 34x54 feet, and seats three hundred persons. It was dedicated June 20, 1880.

SABBATH-SCHOOL was first conducted by Francis Braddock, Sr., in the old log school-house. It has been sustained to the present time with a considerable measure of interest and success.

SPIRITUAL HISTORY.—The general condition of this church has been unfavorably affected by the frequent change of ministers. But several seasons of marked interest have occurred. During the ministry of Rev. Samuel Jeffery, and subsequently in 1869, 1876 and 1880, seasons of revival came, bringing in, on some occasions, as many as twenty converts.

CANDIDATES.—Nine persons from this church have studied for the ministry, viz.: Francis, Cyrus and Joseph Braddock, sons of Francis Braddock, Sr., ruling elder; Robert S., Francis B., Thomas H., John, Moses and William Dinsmore, sons of Moses Dinsmore, ruling elder; and James Lynn Reed, son of John Reed, ruling elder.

EAST BUFFALO.*

The time when this church was formally organized cannot be definitely ascertained. The sessional records prior to 1864 have been lost. The earliest mention of this church, ecclesiastically, is in the minutes of the Synod of Pittsburgh, where the Presbytery of Ohio reports Rev. Thomas Hoge as stated supply at Upper Ten-mile and East Buffalo in the year 1818, one year previous to the formation of the Presbytery of Washington. It must have had some kind of existence prior to that time, and cotemporary with a German Lutheran organization that worshipped at the same place till near 1840, and both occupying to some extent the same house of worship. It was, doubtless, to

* By A. S. EAGLESON.

accommodate both these elements that existed in the neighborhood, that induced Hardman Horn, Lawrence Streker and Michael Ely to make a joint deed, which is recorded in Book S, Vol. I, pages 402 and 403, Records of Washington County, Pa., to the "German Societies of this neighborhood being of the Presbyterian and [?] Church persuasion," for the sum of five shillings, conveying certain boundaries containing three acres (one acre from each), "for the use of school-house, meeting-house and burying-ground, forever." This deed was made March 5, 1802.

In the above-mentioned deed the word "Lutheran" must have been omitted by the person who wrote it, for we find in the deed of Lawrence Streker's executors to William Brownlee, and dated June 12, 1820, the following: "excepting and reserving at all times one acre of said land for the Presbyterian and Lutheran meeting-house, best known as Wolf's meeting-house." This last name, no doubt, came from Wolf's Fort, and people of that name, which were in the immediate vicinity of this Church. Both organizations existed within the memory of some yet living and members of this church.

This church was granted a charter of incorporation by the Court of Washington County, Pa., on the 17th of August, A. D. 1869, as "East Buffalo Presbyterian Church (Old School)."

MINISTERS.—Thomas Hoge was received as a licentiate from the Presbytery of Tyrone, Ireland, by the Presbytery of Ohio, on the 17th of April, 1816; was ordained on the 21st of January, 1817; and in 1818 was reported as stated supply at Upper Ten-mile and East Buffalo.

By Presbytery of Washington, in 1819, he is reported as stated supply at East Buffalo alone; and in 1820, stated supply at East Buffalo and Claysville. Presbytery of Washington met at East Buffalo, June 26, 1821, and on the 27th Mr. Hoge was installed pastor of the united churches of East Buffalo and Claysville, and the relation as pastor continued till October 6, 1825, and Mr. Hoge was dismissed to the Presbytery of Baltimore.

He was again received from the Presbytery of Ohio, and became stated supply at Claysville, and preached at East Buffalo,

until about 1832, and was dismissed to the Presbytery of Philadelphia in 1835.

Rev. W. P. Alrich was received as a licentiate from the Presbytery of New Castle, December 20, 1831, and was ordained April 17, 1832, and appears on the records of Presbytery as stated supply that year at East Buffalo—reporting the membership of the church as twenty-five at that time. He continued to minister to this church until the early part of 1864. There was quite a revival under his ministry about the years 1856-57. He was, during all this time, Professor in Washington College.

Dr. Alrich was succeeded by the Rev. James Black, D.D., also a professor in the Washington College, about October 1, 1864, and continued in that relation until August 2, 1868, when he accepted the presidency of the Iowa State University.

Rev. W. J. Alexander began his ministrations to this church about the 1st of October, 1868, and was elected pastor on the 12th, and labored faithfully, intending to accept the call, until his death, January 20, 1869. An interesting revival and an addition of sixteen was the result of his three months service.

On the 10th of April, 1869, a call was made for the Rev. R. S. Morton, who began his ministrations May 23d, and was installed pastor June 28, 1869. He continued pastor until January, 1871, when he resigned.

Rev. Henry Woods, D.D., then and still a professor in Washington and Jefferson College, succeeded Rev. Morton in January, 1871, and still continues his ministrations to this church. Two interesting revivals have occurred during his ministry, the first during the winter of 1878 and 1879, when nearly seventy were added to the church, increasing its membership to about one hundred and forty-five, and the other during the winter of 1886 and 1887, when eighteen were added to the church roll. The present membership is one hundred and forty-one.

The following persons served this church as elders, and have gone to their reward: Joseph Donahey, Sr., Archibald Brownlee, Martin Ely, James Mitchel, James Thompson, Joseph Donahey, Jr., Joseph Clark and Joseph Vankirk. John G. Clark and James Rankin are living and connected with other churches. The present members of session are Elisha Ely and Joseph C.

Johnson, who were elected in 1855; Israel Weirich and Andrew S. Eagleson, installed September 15, 1867; William C. Ramsey and John H. Vankirk, inducted into office November 29, 1885.

The present Sabbath-school officers are, Superintendent, A. S. Eagleson; Assistant Superintendent, Joseph C. Johnson.

A Woman's Foreign Missionary Society was organized September, 1877, with twenty-one members. It has been kept up with very few changes in the membership until the present time. In the first years of its existence the amount raised annually for the work was about forty dollars. For several years past the contributions have reached an average of double that sum. The society is now organized for both home and foreign missionary work, and is gaining in interest and usefulness.

The first house of worship was a log building, and was occupied jointly by the Lutherans and Presbyterians. The second was of brick, built by the Presbyterians about 1836. The third house, also of brick, was erected in 1880, and dedicated March 27, 1881.

Rev. John C. Ely, of Xenia, Ohio, Rev. Robert W. Ely, of Neosho, Missouri, and Licentiate Edwin S. Brownlee, are sons of this church.

CLAYSVILLE.*

The Claysville Church was organized September 20, 1820, by Rev. Thomas Hoge. The two original elders were Joseph Donahey, Sr., and Archibald Brownlee. The original members were Barnett Bonar and his wife Jane, Joseph Henderson and his wife Mary, Widow McGuffin, Thomas Stewart and his wife Mary, Catherine Gemmell, Martha Morrow, Martha Gamble, Margaret Miller, Andrew Bell and his wife Mary Ann, Samuel Gilmore and his wife Anne.

The pastors and stated supplies have been as follows: Thomas Hoge, stated supply, 1820-22; pastor, 1822-26; stated supply, 1826-28; Appointments by Presbytery, 1828-30; Thos. Hoge, pastor, 1830-35; Peter Hassinger, pastor, 1836-39; John Knox, stated supply, 1840-41; Wm. Wright, stated supply, 1841-42; David McConaughy, D.D., stated supply, Joseph Gordon, stated supply, John Miller, stated supply, 1842-46; Alexander McCar-

* By REV. FRANK FISH.



HUGH CRAIG



ALLEN K. CRAIG



GEORGE MCCONAHY



JOSEPH DONAHY, JR.



THOMAS HENDERSON



JOHN SAMUELS



THOMAS S. IRWIN



JOHN M. LINN

RULING ELDERS, CLAYSVILLE.

rell, D.D., stated supply, 1846-52; pastor, 1852-81; Jas. L. Leeper, pastor, 1882-86; Frank Fish, pastor, 1886—.

RULING ELDERS.—Joseph Donahey, Sr., September 20, 1820; Archibald Brownlee, September 20, 1820; Thomas Stewart, November 26, 1820; Barnett Bonar, November 26, 1820-35, withdrew from the church; Dr. John Hair, November 28, 1824, died April 15, 1841. (All these above, except Mr. Bonar, were active in 1835, when there is a break in the record, and were all gone in 1845, when the record begins again.) Wm. McLain, February 5, 1832 to March 2, 1872, deceased; George McConahey, ordained, 1841 to January 19, 1866, deceased; Robert Woods, ordained, 1841 to December 26, 1857, dismissed; Hugh Craig, March 17, 1850 to November 18, 1854, deceased; Nicholas Bearly, March 17, 1850 to 1862, withdrew 1862; John Hoon, March 17, 1850 to April 23, 1864, dismissed; Alex. K. Craig, April 19, 1857, still serving (1889): Joseph Donahey, Jr., June 21, 1857 to March 28, 1859, deceased; John McLain, June 1, 1863, still serving; Thomas S. Irwin, June 1, 1863 to July 13, 1888, deceased; John Sawhill, June 27, 1869 to August 30, 1887, deceased; Thomas Henderson, June 27, 1869 to November 21, 1883, deceased; Franklin P. Scott, M.D., June 27, 1869 to December 4, 1873, dismissed; Hugh McClelland, June 27, 1869 to January 5, 1885, deceased; Thomas Ritezel, December 23, 1883, still serving; John A. Dickey, December 23, 1883, still serving; Jos. R. McLain, December 23, 1883, still serving; Dr. George Inglis, December 23, 1883, still serving; Andrew W. Henderson, December 23, 1883, still serving; James McKee, December 23, 1883, still serving.

The first place of preaching was a wooden tent erected in the summer of 1820, in which the gospel was preached to congregations of one hundred and fifty, two hundred and fifty, and sometimes many more.

The first building was a frame church on the site of the present school-house. The next building was the one still used, which was built in 1830, at a cost of two thousand dollars, one-third of which was raised by Rev. Thomas Hoge, the pastor. This building was repaired in 1876. The present and only parsonage was built in 1882, at a cost of twenty-five hundred dollars.

The most prominent revivals, judging from the number of accessions, were those of 1830, when fifteen were received into the Church at one time, on profession of faith, and eight by letter; 1856, when twenty were received on profession, and two by letter; 1867, when thirty were received on profession, and one by letter; 1883, when eighteen were received at one time on profession, and one by letter, and 1889, with about a score of accessions. In two years, between February, 1876, and February, 1878, forty-five were received on profession, and six by letter. In the one year of 1883 forty-four were received on profession, and five by letter.

The missionary spirit, at least within the last ten years, has been considerable. There are now in active and fruitful operation a Woman's Foreign Missionary Society, a Woman's Home Missionary Society, a Young Ladies' Foreign Missionary Society, and a Girls' Home Missionary Society.

The Claysville Church has given eight of her sons to the ministry, namely, Rev. Hugh K. Craig, whose ideas on baptism led him to join the Baptist Church, which he served in several congregations, and also as president of the Baptist Monongahela College of Jefferson, Greene county, Pa., where he did his last work, as he died March 23, 1884; Rev. George W. Birch, D.D., now pastor of Bethany Church, New York; Rev. John M. Mealy, D.D., now pastor of the Neshannock Church, New Wilmington, Pa.; Rev. William A. McCarrell, now pastor of the church of Shippensburg, Pa.; Rev. Jos. Jas. McCarrell, now pastor of the church of McKeesport, Pa.; Rev. Thomas C. McCarrell, now pastor of the church of Waynesboro, Pa.; Rev. Anthony A. Mealy, now pastor of the Central Church, Pittsburgh, Pa.; and Rev. Eldon O. Sawhill, now pastor of the church of Enon, Pa.

Four of the daughters of the Claysville Church have married ministers, namely, Mrs. Alex. McCarrell, *nee* Miss Martha McLain, daughter of elder William McLain and sister of John and Jos. R. McLain, at present active elders of this church, and the devoted and helpful wife of Rev. Alex. McCarrell, D.D., for thirty-five years the faithful pastor of this church; she died June, 1880. Mrs. Jos. Jas. McCarrell, *nee* Miss Elizabeth Birch, daughter of

Hon. John Birch, and wife of Rev. Jos. Jas. McCarrell, of McKeesport, Pa.; Mrs. O. T. Langfit, *nee* Miss Ella V. King, daughter of W. C. King, Esq., and wife of Rev. O. T. Langfit, of West Liberty, Iowa; and Mrs. Wm. H. Lester, *nee* Miss Sarah M. Anderson, daughter of W. C. Anderson, Esq., and wife of Rev. Wm. H. Lester, missionary to Chili, S. A., where she died July 30, 1884.

Another daughter of the Claysville Church, Miss Kate G. Patterson, has just gone forth (January, 1889,) as a teacher in the Nuyaka School for Indians, in Indian Territory.

The Sabbath-school was organized at an early date in the history of the church, though for many years as a union school, under the superintendency of 'Squire James Noble. The later superintendents have been as follows: Alex. K. Craig, 1862-76; Thaddeus C. Noble, 1877-82; Hon. Jos. R. McLain, 1883-84; George Y. Holmes, 1885-87; William A. Irwin, 1888-.

Number of officers in 1888, 6; teachers, 13; scholars, 167.—Total enrollment in school, 186.

The membership in 1820 was 17; in 1833, 133; in 1846, 62; in 1881, 250; in 1884, 228, and in 1888, 242.

The contributions were, in 1884, missionary \$608, and congregational \$1756; in 1888, missionary \$852, and congregational \$1376.

The salary paid Rev. Alex. McCarrell, D.D., was small at first, but gradually advanced to \$800, as the congregation increased in strength.

The salary offered Rev. James L. Leeper, in his call, 1882, was twelve hundred dollars, payable monthly, with the use of the parsonage.

The same salary was given to Rev. Frank Fish, in his call, 1886.

BIOGRAPHICAL.—John McLain, a son of William McLain, was born December 21, 1806. Has been an elder for twenty-six years.

Alex. K. Craig, a son of Hugh Craig, and son-in-law of Wm. McLain, was born February, 1828. Has been an elder thirty-two years. For forty years has been leader of the choir. Was superintendent of Sabbath-school fifteen years—1862-77.

MOUNT PROSPECT.*

This church, having its house of worship in Washington County, Pa., ten miles north of the town of Washington, was organized about the year 1825. It originated in the desire of the people living in that neighborhood to have a church nearer their homes. Some of the leading families that were interested in the new enterprise were those of William Hughes, John Cowen, William Simpson, Robert Marshall, Robert Wallace, Saml. Moore, Chas. Campbell, David McGugin, Simeon Haynes, Archy Stewart, Hugh McConaughey, David Lyle, George Campbell, John White and Samuel Jewell, all of whom were long distances from the already established churches of Upper Buffalo, Cross Creek, Raccoon and Miller's Run. These persons, whose names are given above, and their families, along with others no doubt, of whom no certain knowledge can be obtained now, constituted the first membership of the church. More than three years elapsed before the congregation saw its way clear to call a pastor, but in the fall of 1828 it called Rev. David Hervey, who was installed December 3, 1828, and was the first pastor of the congregation. His pastorate in that church continued a little more than six years, and was dissolved by presbytery April 23, 1835. The next pastoral settlement was that of Rev. John Moore, beginning April 1, 1837, and continuing till the third Wednesday of April, 1845, a little more than eight years. His successor in the pastoral office was one of the church's own sons, Rev. David R. Campbell, who was installed soon after the fall meeting of presbytery, in 1849, and released about November 1, 1855. The next pastor was Rev. W. B. Keeling, who was installed in December, 1858, and released in September, 1863. Then followed Rev. J. C. Caldwell, in a pastorate of one month less than four years, commencing September, 1864, and ending August 1, 1868. In December, 1868, Rev. R. T. Price became pastor. He was released from the charge in January, 1873, and succeeded in the same year by the present pastor, Rev. T. R. Alexander, who was elected

* By REV. T. R. ALEXANDER.



JAMES RANKIN.



JAMES E. HILL.



WILLIAM N. CAMPBELL.



HUGH MCCONACHY.



ANDREW DONALDSON.



A. A. MCGUGIN.



J. B. TATE.



JOHN D. MILLER.

RULING ELDERS, MT. PROSPECT.

by the congregation in April, took pastoral charge June 1st and was installed October 10, 1873.

It will be noticed that there were a number of long vacancies in the congregation. During these vacancies the pulpit was filled by such ministers as could be secured for one or a few days, but not by stated supply, except in one instance, when Prof. Snyder, of the college at Cannonsburg, supplied the church for more than a year. In the list of supplies before the settlement of the first pastor, we find the names of Revs. McCluskey, Mercer, Anderson, Elisha McCurdy, Nesbit, William Smith, John Hamilton, Vincent, Hoge, Stockton, Hervey, to which, no doubt, others should be added whose names have been lost. During the vacancy between 1835 and 1837 occur the names of Revs. Knox, Sloan, Weed, Elliot, McCartney, Boggs, Kennedy, Moore and Stockton. From 1845 till 1849 were Newell, Miller, Moore, Hastings, Nesbitt, Hare, Todd and Snyder, whose term as stated supply occurred in this vacancy. From 1855 till 1858 occur the names of Revs. Stockton, J. P. Fulton, J. S. Pomeroy, Alexander McCarrell, Loyal Young, James Fleming, Todd and Dr. R. Campbell. From 1863 till 1864 occur the names of Stockton, McCaig and Eagleson. In 1868 mention is made only of Frederick Wotring and D. M. Miller. In 1873 there were only two supplies, Revs. R. L. Stewart and T. R. Alexander.

ELDERSHIP.—At the organization of the church three elders were chosen, all of whom had been acting elders in the churches from which they came. These were William Simpson, from Miller's Run, and William Hughes and John Cowen from Upper Buffalo. All these men continued to be ruling elders in this church till their death. William Hughes died April 17, 1831, John Cowen died August 11, 1833 and Wm. Simpson died March 20, 1848. In 1828 the session was increased, by the election of Charles Campbell, Hugh McConaughy and Andrew Farrar. Chas. Campbell died June 4, 1832, and Andrew Farrar November 5th of the same year. Hugh McConaughy died November 14, 1874, after having faithfully served as a ruling elder in his church for forty-six years. In 1834 Robert Lyle, who had been an elder at Cross Creek, was elected, and

served till his death, in 1843. Probably at the same time with Mr. Lyle, Samuel Moore was made an elder, and served till his death, in 1848. In the fall of 1848 Wm. M. Campbell and Saml. Cowen were added to the session, and in February, 1851, James Lee, who had been an elder in the church of Cross Creek. Saml. Cowen resigned 1857. James Lee died June 12, 1867, James Hughes became an elder in 1842, and died March 12, 1872. March 9, 1859, James Rankin, James F. Hill and James McElroy were added to the session. Mr. McElroy and Wm. M. Campbell removed in 1861. January 25, 1867, Andrew Donaldson and A. V. McGugin were installed. Jas. F. Hill removed from the congregation in January, 1869, and returned, and was re-elected to the eldership in 1877. On the 17th of December, 1869, J. R. Lyle, A. E. Walker and Wm. M. Campbell, who had returned to the congregation, were added to the session. The next and last addition up till this time was John H. Miller, November 6, 1875. Andrew Donaldson died July 12, 1880. A. E. Walker removed from the congregation in 1876, and James Rankin in 1883, leaving the session to consist at present of Wm. M. Campbell, A. V. McGugin, J. R. Lyle, Jas. F. Hill and John H. Miller.

The congregation has had three houses of worship. The first was a frame building, erected immediately after the organization of the church, in 1825. The value of the building, as we would estimate it now, was about \$2000, though its actual cost was much less than that, owing to the large amount of material given and voluntary work performed. The house was built by two members of the congregation; and when the Building Committee settled with Hugh McConaughy, who was one of the two workmen, his bill was \$13.08. That building, with some additions, served the congregation till 1861. In 1861 the second building, a brick one, was erected, at a cost of about \$8000. On the 23d of March, 1871, it was destroyed by fire, and the third or present house built, at a cost of about \$10,000. A parsonage was built about 1866, at a cost of about \$1600, to which additions have since been made, costing about \$700.

The church has never been blessed with any very great revivals, and yet it has been much blessed by God's reviving

grace. Often there have been special quickenings among God's people that were marked, and on a few occasions fairly large accessions have followed as a result of such revival. But more to be noted than all such occasions is the almost continuous evidence of the Spirit's presence in the church and blessing upon its life and work. Reviving grace has been given to the church, not only a few times, but nearly all the time. Many years of its history are marked by its presence.

The congregation has always taken an interest in the cause of missions, and has contributed to it. No special missionary work has been done, except such as has been done in the last ten years, by the Women's Society. A notable part of their *special work* has been to double the contributions of the church to the cause of missions.

Six ministers have gone from the congregation, viz.—D. R. Campbell, James Allison, Wm. Fulton, Wm. R. Vincent, David Hughes and McNary Forsyth.

SABBATH-SCHOOL.—Organized in the spring of 1829. First superintendent James Hughes. Membership the first year 109. Present membership 218 scholars and fifteen teachers. Superintendent, E. G. Emery.

There have been about 1000 persons received into the membership of the church. Present membership 225. Salary of the first pastor was \$350 per annum. It has been worked up, through a long succession of steps, to \$1000, the present salary. Has paid in salaries to settled pastors about \$35,000. Contributions cannot be reported, because no record has been kept, except as it is kept in the Minutes of General Assembly, to which we do not have access. Such are the leading facts in the history of Mount Prospect Church.

BIOGRAPHICAL.—Wm. Mason Campbell, son of Charles Campbell, a former elder, was born 1816. Married, January 3, 1856, to A. E. McIlvain. Ordained an elder 1848.

A. V. McGugin, son of David McGugin, one of the pioneer members of the church, was born March 29, 1823. Married Esther Donaldson, September 25, 1866. Ordained an elder January 25, 1867.

J. R. Lyle was born November 20, 1833. Married Sarah

Hartford, June 12, 1862. Ordained an elder December 17, 1869.

John H. Miller was born April 13, 1838. Married Elizabeth J. McCalment, May 18, 1865. Ordained an elder November 6, 1875.

WHEELING FIRST.*

So far as can be ascertained, the first regular preaching by any Christian denomination in Wheeling, then a small village, was commenced by the Rev. James Hervey, a Presbyterian minister about the close of the year 1812. In that year he was licensed to preach the Gospel, and soon afterward began to labor in the Forks of Wheeling Church, and in the town of Wheeling six miles distant.

It is said, that when he began preaching in Wheeling, there were but three members of the Presbyterian Church in the place. He continued to preach for a number of years, on alternate Sabbaths, in these two places. Having no house of worship in the village, a small house on the corner of Market alley, and sometimes the Court House, was occupied as the place of meeting. But in the meanwhile the population of the town was increasing. and then first the Methodists, and next the Episcopalians began to arrive, and each to provide for services according to their own order. In this state of things it became apparent to the Presbyterians that they ought not to remain satisfied without a more complete organization, for thus far they had preaching only every alternate Sabbath.

The Rev. William Wylie, then preaching at West Liberty, was engaged to supply them the other half of the time in connection with the Rev. James Hervey. This arrangement seemed for the time being to meet the wants of the people, but in the end, it brought trouble; for, as in the Church at Corinth, one began to say, "*I am of Paul*," and another, "*I am of Apollos*." So here, one said, "*I am of Hervey*," and another, "*I am of Wylie*."

THE ORGANIZATION OF THE CHURCH.—In the old Session book is the following record:

"The Presbyterian *Congregation* in the town of Wheeling was first organized at a

* By REV. D. A. CUNNINGHAM, D.D.

public meeting held on Thursday evening, September 4, 1823; Col. Archibald Woods, chairman, and James H. Forsyth, secretary. The meeting was opened and closed with prayer by the Rev. James Hervey."

"Original trustees, Charles D. Knott, Alexander Caldwell, D. B. Bayless, John Laughlin, James H. Forsyth; Thomas Woods, treasurer; Redick McKee, secretary."

The congregation was thus organized under a Board of Trustees, but it was nearly three years afterwards before ruling elders were elected; for the next record we have is this,—

"The Presbyterian Church in the town of Wheeling, under the pastoral care of the Rev. James Hervey and the Rev. William Wylie, was first organized by the Rev. Elisha McCurdy, agreeably to an order of Presbytery, on Friday, the 26th day of May, 1826."

"Elders elected—Andrew Woods, senior, Peter W. Gale, Redick McKee."

NAMES OF THE MEMBERS AT THE ORGANIZATION OF THE CHURCH.—Mrs. Mary Ralston, Mrs. Margaret Tod, Mrs. Mary McLure, John Gilchrist, Mrs. Sarah Gilchrist, James Gilchrist, Daniel Gilchrist, Mrs. Jane Latimore, Mrs. Ann Mathers, Mrs. Eleanor Clemens, Mrs. Jane Reed, Mrs. Mary Woods, Samuel McClellan, Mrs. Louisa McClellan, Mrs. Catharine Robinson, Mrs. Catharine Clemens, Mrs. Elizabeth Isett, George Calder, Mrs. H. Calder, Mrs. Gregory, John Grimes, Mrs. Jane Grimes, William J. D. Gear, William Mathers, Mrs. Elizabeth Irwin, Mrs. Sockman, Miss E. J. Reed, Joseph Mathers, Mrs. Eliza Mathers, Miss Sarah Ann Evans, Mrs. Sally A. Chapline, Mrs. Hilyard, Mrs. Elizabeth Paull, Mrs. Mary Moore, Mrs. Margaret Forsythe, Peter W. Gale, Redick McKee, Mrs. Eliza McKee, William Templeton, Mrs. Templeton, Andrew Woods, Sr., Mrs. N. Steenrod, Miss Kitty S. Wylie, William Robinson. The original number of members was *forty-four*, and at this date have all passed away.

The first account we have of the administration of the Lord's Supper was on September 17, 1826, by the two ministers, who supplied the church alternately, Rev. James Hervey and the Rev. William Wylie.

On April 15, 1829, a call was made by the congregation for the pastoral services of Rev. James Hervey, and is thus officially certified:—

"I do hereby certify, that the above call, in all respects, was prepared in a constitutional manner; that the vote was entirely unanimous, the congregation being gen-

erally present, and that the persons who signed the call were appointed to do so by a public vote of the congregation.

“JOHN MCCLUSKEY, Moderator of Meeting.”

But evidently the call was not accepted, for the following record appears the next year, in the old Session book :

“Saturday, May 15, 1830, at 3 P. M.

“This day the Rev. William Wylie was installed pastor of the First Presbyterian Church, by Rev. Messrs. E. McCurdy and Thomas Hoge, a Committee of Presbytery. Mr. Hoge preached the sermon, and Mr. McCurdy delivered the charges.”

This pastorate, however, did not continue long for manifestly there was want of harmony and unity of action among the Presbyterians of the town. They were evidently divided, for the next record that appears is in this language :

“A meeting, composed of the First and Second Presbyterian congregations of the town of Wheeling, was held at the Presbyterian meeting-house, on Monday evening, 26th of September, A. D., 1831, agreeably to the recommendation of the joint committee of the aforesaid congregations.”

There is no record to be found as to the time or by whom this second congregation was organized. But at this joint meeting of the two congregations action was taken requesting presbytery to dissolve the two congregations, and reorganize a new one. Hence the following action of presbytery is recorded :

“The Washington Presbytery met and held its session in the Presbyterian meeting-house, in the town of Wheeling, Va., on the 5th day of October, A.D. 1831. Samuel Atkinson, Redick McKee and Archibald S. Todd, a committee of the First, and John Laughlin, Thomas Woods and James W. Clemens, a committee in behalf of the Second Presbyterian congregation, presented a joint memorial to Presbytery (agreeably to the instructions of the bodies deputing them), asking the Presbytery to dissolve the two congregations which now exist in this town, and to erect one *de novo*, to be styled the Presbyterian congregation of Wheeling. The Presbytery did, on the day of holding its session aforesaid, formally dissolve the aforesaid congregations, and in their stead formally erect a new congregation, with the style and denomination of the Presbyterian congregation of Wheeling.”

The new Board of Trustees elected was composed of the following gentlemen: Thomas Woods, treasurer; James W. Clemens, secretary; Samuel McClellan, James McConnell, H. French, Archibald S. Todd, Redick McKee and John Richie, and on February 4, 1832, John C. Bayless, Nathaniel PEP-
pard and Redick McKee were elected and installed ruling elders. These, however, resigned or withdrew soon after, and

in their places were chosen and installed, on the 11th of April, 1832, N. W. Smith, John Laughlin and Sturley Cuthbert. On the 26th of January, 1834, John C. Bayless and N. Peppard were installed elders.

On the 16th of November, 1832, Rev. Henry R. Weed, of the Presbytery of Albany, New York, who had been the pastor, for a time, of the First Church in the city of Albany, became the supply of the First Church of Wheeling. On February 5, 1833, at a meeting of the congregation, he was unanimously elected to be the pastor. For reasons which were satisfactory to himself he did not at once accept the call, but continued as stated supply of the church for more than two years. He was installed by the presbytery as pastor of the church on June 16, 1835. The membership of the church numbered *ninety-five* when Dr. Weed commenced his work. Under his ministry the church soon began to take on new life, for he was eminently a spiritual, vigorous, scriptural preacher; he was fearless in his declarations of the truth; he proclaimed the whole counsel of God, whether men heeded or not. On January 10th, 1860, on account of the infirmities of age, Dr. Weed asked the session to take steps for securing a co-pastor. The result is set forth in the following extract from the Sessional records:

"In January, 1861, the Rev. John J. Baker, of Augusta County, Virginia, having accepted a call to the office of co-pastor of this church, placed in his hands by the Presbytery of Lexington, repaired to this city, and commenced and continued to discharge the duties of his office in a satisfactory manner from the first of March, 1861, until the first of July following, when, at a congregational meeting called at his request, he tendered his resignation, from considerations connected with the political state of the country, which resignation was, by a resolution of the meeting expressing their confidence in Mr. Baker, that he had acted from honorable motives in the premises, duly accepted, and that his further relation to this church was terminated, he never having connected himself with the Presbytery of Washington."

On the first Sabbath of January, 1862, Rev. D. W. Fisher, having accepted a call to the office of co-pastor, was installed in said office, Rev. H. R. Weed, D.D., preaching the sermon, the Rev. R. V. Dodge delivering the charge to the pastor, and the Rev. James I. Brownson, D.D., to the people.

Soon afterwards the Rev. Dr. Weed removed to West Philadelphia, where he spent the closing years of his life. On Decem-

ber 14, 1870, he "fell asleep in Jesus," and his remains were interred in the Stone Church Cemetery, Forks of Wheeling, West Virginia.

The pastorate of Rev. D. W. Fisher, D.D., continued for fourteen years and four months, ending at his own request, April, 1876. Dr. Fisher was an accurate scholar, a scriptural preacher, a conscientious Christian gentleman, a good presbyter, and highly esteemed by his brethren in the ministry. He is now the President of Hanover College, Indiana.

THE PRESENT PASTORATE.—The historical record is thus:

"At a meeting of the congregation of this church, held on Wednesday evening, July 26, 1876, which was largely attended, Rev. David A. Cunningham, D.D., of Philadelphia, was elected pastor of this church with great unanimity. Dr. Cunningham accepted the call thus extended, and filled the pulpit for the first time on Sabbath, September 17th. On the evening of October 6th, 1876, the installation took place by a committee of Presbytery, Rev. George P. Hays, D.D., President of Washington and Jefferson College, preaching the sermon, Rev. Alexander McCarrell, D.D., giving the charge to the people, and Rev. William H. Lester to the pastor."

. During the present pastorate of twelve years, the additions to the church by certificate have been 322, and by profession of faith, 262, making in all 584. The present actual membership of the church, after deducting removals by death and otherwise, is a little over five hundred.

RULING ELDERS (from the beginning, with the date of their installation).—Andrew Woods, Sr., Peter W. Gale, and Redick McKee, ordained and installed May 26, 1826; John C. Bayless, September 26, 1829; Nathaniel Peppard, February 4, 1832; N. W. Smith, John Laughlin, and Sturley Cuthbert, April 11, 1832; Nathaniel Peppard and John C. Bayless, re-elected January 26, 1834; Zechariah Jacob, Samuel H. Davis, and David Agnew, October 10, 1835; Samuel Ott, May 22, 1842; William Templeton, John Moore, William B. Quarrier, and Jacob Senseney, January 7, 1843; John Robertson, Thomas G. Culbertson, E. H. Fitzhugh, and James A. Fetzer, February 20, 1850; J. Gamble Baker, James Paull, Alexander Bone, John J. Hoge, and William Wing Nicoll, January, 1857; Joseph A. Metcalf, November, 1869; William Riheldaffer, Samuel L. Jepson, M.D., and Monroe A. Chandler, October 5, 1873; Gibson L. Cranmer and Robert

White, December 28, 1879; James N. Vance, Frederick H. Williams, and Alfred Paull, March 20, 1887.

ELDERS (now serving).—Samuel L. Jepson, M.D., Gibson L. Cranmer, Robert White, James N. Vance, Frederick H. Williams and Alfred Paull.

DEACONS.—William Templeton, Neil McNaughton and Craig Ritchie, ordained October 10, 1835; John Knote and Samuel Neal, February 20, 1850; Dr. A. S. Todd, January, 1857; William Riheldaffer, November, 1869 (elected and ordained ruling elder, October 5, 1873); Oliver J. Crawford, Jacob M. Bickel, William H. Irwin, and George Robinson, October 5, 1873; William F. Butler, Myron Hubbard, and Charles Henry Merkle, March 20, 1887.

TRUSTEES (present Board).—Henry M. Russell, Henry M. Harper, Charles J. Rawlings, William L. Glessner, William H. Hearne, and James B. Rhodes. Treasurer, John C. Riheldaffer; Secretary, Joseph R. Paull.

SEVENTEEN MINISTERS have come out of families connected with the First Church. Their names are: Revs. M. Hale Houston, William W. Houston, David C. Irwin, Alfred Paull, John Riheldaffer, William Riheldaffer, William Clements, John H. Oxtoby, Charles H. McClellan, Martin Luther Todd, Edgar Woods, Prof. Henry Woods, Edward L. Belden, Joseph Mathers, Joseph Wylie, and two brothers by the name of Templeton. Four of these were foreign missionaries:—one to China, one to Africa, one to India, and one to the Pacific Islands. Of these, some are still occupying fields of usefulness in the Master's vineyard, and others have gone home to receive the crown of glory.

Two of the young ladies of the church became foreign missionaries.—Miss Julia Dodge, afterward the wife of Rev. Mr. Carothers, labored successfully in Japan; and Miss Belle Caldwell took charge of an important school in the City of Bangkok, Siam, where she was married to Rev. Mr. Culburtson.

Mrs. D. A. Cunningham, the wife of the present pastor, has been the president of the Woman's Foreign Missionary Society of the Presbytery of Washington since its organization in 1877.

The women of this church have always been among its most

efficient workers. For example—there is a Woman's Foreign Missionary Society in the church; a Woman's Home Missionary Society; the Cherith Band of Young Ladies; the Sidney Ott Band of Children, and the Boys' Mission Club.

A part of the ground on which the church edifice stands, was deeded by a liberal citizen, Noah Zane, October 5, 1816; two additions were made to the lot afterwards; and in 1831-32, the first house of worship was erected on the present ground, and the pews were sold or rented to the members of the congregation.

The church edifice was enlarged at a cost of \$15,000, and re-dedicated on the first Sabbath of June, 1856, the pastor, Dr. Weed, preaching the sermon, on Isaiah 60: 13—“*I will make the place of my feet glorious.*”

In 1871 the congregation again expended between ten and eleven thousand dollars in a thorough repair of the building and a remodeling of the audience-room, so far as to build a recess in the rear of the pulpit for the occupation of the organ. An organ was first introduced into the church in 1862, during the pastorate of Dr. Fisher. At a meeting of the Session, November 24, 1862, the following action was taken: “*Resolved*, that the Session assent to the introduction of an organ into the Church, with the understanding that its use is to be under the control of the Session.”

The church building was again thoroughly renovated, including the lecture and audience room together, with beautiful memorial windows, new pews and new heaters, at a cost of about \$13,312, and was re-dedicated on Sabbath, April 11, 1886, the pastor, Rev. D. A. Cunningham, D.D., preaching on the text, Psalm 84: 1, 2.

THE SABBATH-SCHOOL was founded in the summer or the fall of the year 1818, when Wheeling was a village containing a population of about one thousand people.

The following are the superintendents from 1818 to 1888: Redick McKee, John Knote, John J. Hoge, J. Gamble Baker, William Wing Nicoll, S. L. Jepson, M.D., Henry M. Russell, Alfred Paull, William A. List, Joseph M. Bellville, and Frederick H. Williams.

About the year 1872 a Mission School, on Eighteenth street,

was organized, and has been successfully carried on by the church. The superintendents have been, Oscar Boyd, M. A. A. Chandler, H. M. Russell, Alexander Bone, William A. List, and, for the last nine years, Col. Robert White. The Sabbath schools are in a healthful condition, and have a membership of over five hundred. The weekly contributions of the church-school to the various Boards are unusual in their amounts.

As the church has grown in numbers and financial strength, there has also been an increase in the offerings unto the Lord for the spread of the gospel in our own and foreign lands.

During the three pastorates, beginning with the installation of Dr. Weed in 1835, and until the present date, there have been some marked seasons of refreshing from the presence of the Lord, when many souls were born into the Kingdom of Christ; but for the most part the growth has come under the prayerful, earnest preaching of the Word, accompanied by diligent, faithful pastoral work.

WOLF RUN.*

This church, which has its house of worship in the western part of Marshall County, W. Va., was organized March 15, 1829, by Rev. James Hervev. Eighteen members were enrolled. At this time an old log church was standing. A Presbyterian congregation had been gathered here several years previously.

In the first years of its existence it was united successively with Unity and with Elizabethtown (now Moundsville), sharing the labors of the same pastor or stated supply. (*Vide* sketches of Unity and Moundsville Churches.)

In later years it has had connection with Allen Grove and Limestone, and shared the labors of Rev. Messrs. Brown, Morton and others. (*Vide* sketches of Allen Grove and Limestone Churches.)

RULING ELDERS.—The elders at the time of organization were Wm. Archer and Robt. McConahey.

In 1832 Wm. McCleary and John Thompson were ordained. In 1838 Andrew Mitcheltre. At an unknown date Emanuel Francis, John B. Taylor, Wm. Keyser. In 1863 Wm. Mc-

* By REV. W. F. HAMILTON.

Conahey, Robt. Taylor. In 1871 Michael Crow, Berridge L. Crow. At an unknown date Isaiah Arnold was added. In 1878 John T. Blake and Joseph T. McCombs were ordained. The two last named compose the existing session.

Wm. Archer was "dismissed to join the Campbellite Baptist Church." Robt. McConahey, dismissed —; Wm. McCleary, died in office—; John Thompson, dismissed to Pittsburgh —; A. Mitcheltre, removed to Ohio —; Emanuel Francis, dismissed to Limestone; still living, very old and is blind; John B. Taylor, dismissed to West Alexander, and died there, in 1876; Wm. Keyser, dismissed in 1875, to Cameron, whence he removed to Winchester, Va., and died there in 1882; Wm. McConahey removed to Parkersburg; Robert Taylor died in office, in 1868; Michael Crow, dismissed to West Union; B. L. Crow, dismissed, and is an elder at Cameron; Isaiah Arnold; died in office, September, 1888.

About the year 1860 the site previously occupied was abandoned, and a new building erected, about half a mile distant. This is still in use.

WEST UNION.*

This church, which has its house of worship in Dallas, Marshall County, W. Va., was organized September 23, 1831, by Rev. James Hervey and Mr. Samuel Oldham, ruling elder in the church of West Alexander.

The following persons were received into the church at its organization: Alexander Gunn, David Stewart, Thomas Steele, Judith Spriggs, Elizabeth Baird, Sarah Chambers, John McCracken, Jane McCracken, Jane Parks, Helen Ritchie, Robert Galloway, Robert Wallace, Esther A. Wallace, Sarah Sutherland, Margaret Morris, John Baird and Elizabeth Baird.

Messrs. Alexander Gunn, David Steward and Thomas Steele were elected and ordained elders in the new church.

None of the original members are now living.

The Rev. James Hervey, who had been preaching in this region since the fall of 1828, as occasional supply, was now given a call to become pastor of the church for one-half his time, at a salary of one hundred and sixty dollars per annum.

* By REV. A. J. ALEXANDER.

He accepted the call April 17, 1832, and was shortly thereafter installed.

The people in this region were largely of Scotch-Irish origin, and had a strong leaning toward the Presbyterian faith. There were, however, but few pious families in the community. The state of society in and around Dallas was wild and reckless, to a deplorable degree. Drunkenness, Sabbath desecration, gambling and other vices were the order of the day. His work, therefore, was hard pioneer work. He was a self-sacrificing, hard toiling minister of the gospel. He broke up much fallow ground in this region. He sowed much good seed in the hearts of this people, and was permitted to reap an encouraging harvest of spiritual results. The state of society was much improved, and many precious souls were saved through his labors here.

During his ministry in this place a house of worship was erected. It was finished in the spring of 1832. This was enlarged at an expense of six hundred and thirty-five dollars in the year 1836. He resigned his charge in April, of 1840. He died September 28, 1859, in the seventy-eighth year of his age. After the resignation of Rev. James Hervey a call was extended to Rev. James Fleming, for the whole of his time, at a salary of four hundred dollars a year. He accepted the call in the spring of 1840, and was soon thereafter installed pastor of the church. He did a good work in the congregation. He was an earnest temperance reformer. Through his influence and that of his predecessor, the use of spirituous liquors as a beverage was very generally put away from the households of the people. The cause of morals and religion was greatly advanced—the whole community, in all its best interests, was lifted up to a higher plane of social and religious life, and the church grew and prospered. An extensive revival took place in the winter of 1852-53. Fifty persons were received into the church at this time.

Rev. Prof. Murray, of Washington College, Pa., assisted the pastor during these meetings. He resigned his pastorate in September, of 1856. He died at Dunlap, Ill., November 16, 1886, in the eightieth year of his age. After Rev. James

Fleming's resignation the church was supplied for a short time by presbytery.

Rev. T. B. Van Eman served the church as stated supply for six months, and then received a call to become its pastor, but declined to accept it.

The Rev. William J. Alexander began his labors here, as stated supply, in the fall of 1857.

During the winter of 1857-58, the church was greatly quickened, and about thirty persons were hopefully converted.

In the spring of 1858 a call was given him to become pastor of the church. This call engaged to pay him \$600 a year. He accepted the call and was installed the June following. The first few years of this pastorate were years of great prosperity. A new house of worship 42 feet by 60 feet, with a 16 foot story, was erected at a cost of \$4000 while he labored here. But upon the breaking out of the civil war, trouble and disaster overtook this church as so many others. Lying upon the dividing line between a slave state and a free state it could hardly be otherwise. To this cause and to the unsettled state of the finances of the church, may be traced nearly all these long years of bitter contention among this people. The latter part of his labors, for this reason, fell upon troublous times. The cares and wounded feeling, growing out of these trials, injured his health, and he resigned his pastorate in the fall of 1868. He died in the midst of a glorious revival in progress in the East Buffalo Church, January 20, 1869, in the forty-third year of his age.

The Rev. Robert B. Farrar began to preach to this people February 1, 1869. The church was in the midst of a revival. Rev. Jonathan Cross had been conducting a series of meetings and was having marked success.

Rev. R. B. Farrar carried on the revival services from this time. One hundred and fifty persons, shortly thereafter, connected themselves with the church. He received a call from the church the following spring, and was installed pastor June 25, 1869. His salary was \$800 per annum until in the latter part of 1872, it was increased by order of Presbytery to \$1000 a year. The church was heavily burdened with debt at the beginning of this pastorate. There were divisions and an evil spirit rife in the

congregation. But notwithstanding this embarrassing state of things, the church prospered to a fair degree. The indebtedness was paid off. The old difficulties, however, only being partially healed, broke out afresh and new ones arose implicating the pastor. He felt that the best interests of the church required his resignation. He resigned in the spring of 1876. He died at Beaver Creek, Minn., January 14, 1888, in the fifty-first year of his age. The Rev. Joseph S. Pomeroy supplied the church for six months during the summer of 1876. By this time the church was again plunged into debt.

The Rev. John H. Aughey began his labors here December 31, 1876, and was installed pastor May 22, 1877, at a salary of \$1000 a year. While he was a good preacher, his success as a minister seems more largely due to his eminently social qualities. He possessed to an uncommon degree the power to please the people, both in his visitations among the families and in his pulpit ministrations. He gathered and held a large congregation of hearers. The high tide mark of the church's strength and prosperity was reached during this pastorate. The congregation paid off its indebtedness and grew in numbers and interest, and all the branches of church work went forward successfully under his care. There were two seasons of precious revival during his pastorate, each bringing large accessions to the church. The storms of former years however had not altogether spent their force. Old feelings that had lain dormant but not forgotten, under new occasions were excited afresh and broke out into open complaint and opposition, toward the latter part of his pastorate. The smouldering sparks hidden in the recesses of the old nature, fanned by imprudent words and unwise acts, soon blazed into a flame and the whole congregation was in another conflagration. The pastor being involved directly in these difficulties, felt that both his usefulness and comfort were at an end here, consequently he resigned his charge July 5, 1881. The church was left again with a debt resting on it.

The Rev. Alexander G. Eagleson was the next pastor of the West Union Church. He began his work here in October of 1881, as a supply and was installed pastor January 17, 1882. He entered upon his work in this field when the people were

very much divided. It could only be with the greatest prudence and wisdom that any one would be able to escape censure in one direction or another. The same fate awaited him that befell those who preceded him. Financial difficulties arose and he became personally connected with these, to the great injury of his ministerial standing among the people. Up to this time, the church was in a fairly prosperous condition. But from this time the interest in the church waned—the attendance grew less and strife and bitterness increased. After a brief, and not pleasant, term of service Mr. Eagleson resigned his charge in October, 1884.

Rev. Athelbert J. Alexander, the present pastor, began his labors here in May of 1885. He labored as stated supply until the following spring, when he received and accepted a call to become pastor of the church. He was installed in May of 1886. His call promises him \$800 a year. When he began his labors here, the church was as usual burdened with a heavy debt. The people were very much discouraged about the condition of the church. The wound inflicted was deep and of long continuance. But there is balm in Gilead and a physician there. The Sun of righteousness arose with healing in his wings. Under the simple messages of the gospel of hope and love, the hurt of the daughter of my people is healed. There have been received into the church about one hundred and twenty persons during the present pastorate thus far. The public services are well attended. We have had a Young People's Christian Association in successful operation for over two years. There is a commendable degree of interest taken in our weekly prayer meetings. The spirit of benevolence seems to be growing. Good will, kindly feelings and united earnest work, characterize our church life to-day. The large indebtedness has been liquidated, and the finances of the church put upon a sounder basis. "Behold how good and how pleasant it is for brethren to dwell together in unity."

THE SABBATH-SCHOOL.—From as early as 1835, during Rev. James Fleming's pastorate, a Sabbath-school has been in successful operation. The following is a partial list of its superintendents: David Stewart, J. B. Reed, M.D., James McNeal, John Reed, John McCracken, Thomas Stewart, Samuel Oldham, Sr.,

George Hart, Franklin Henderson, George Eckles, Hugh Armstrong, Berridge Lucas, James Henderson and J. C. McAfee.

The school employs from eight to ten teachers, and has about one hundred scholars. It uses "The Westminster Lesson Helps" and the Assembly's "Shorter Catechism."

MISSIONARY SOCIETIES.—A Woman's Missionary Society has been carried on in this church from about the year 1870. It was organized during Rev. R. B. Farrar's time of labor here. With some short intermissions it has been in good working condition ever since.

There are also a "Young People's Missionary Society" and a "Children's Band of Willing Workers." Regular instruction is given in all the missionary meetings of the church, and an increase in the contributions of the people toward this cause is the best evidence of the growth of a missionary spirit among us.

LIST OF RULING ELDERS.—Alex. Gunn, David Stewart and Thomas Steel, Sr., elected September, 1831; John McCracken, James Jamison, Berridge Lucas and John M. Baird, elected July, 1839; William Armstrong, David G. Fleming, John Wherry and John McConnell, September, 1854; Samuel Oldham, elected March, 1856; James Smith, Thomas Steel and James Atkinson, elected March, 1867; Samuel Oldham and George Eckles, elected December, 1869; Alfred Kimmins and John Reed, elected January, 1873; Joseph Sutherland, Andrew W. Kimmins and James Atkinson (re-elected), elected March, 1879; William D. Teagarden, M.D., Albert Mooney, George W. Rhoades, James Howard and Robert Fleming, elected June, 1887.

*BETHLEHEM (BEAVER COUNTY, PA.).

This church was organized June 18, 1832, by Rev. John K. Cunningham, appointed for that purpose by the Presbytery of Ohio. On the 6th of October, 1868, it was transferred to the Presbytery of Washington. Previous to the organization of the church, irreligion and wickedness prevailed in the neighborhood. The church owes its existence largely to the efforts of one man—John Potter—who moved into the neighborhood in 1830. He had previously served as an elder in Mingo Church, and was

*By REV. W. F. HAMILTON.

unremitting in his efforts to secure a church organization in his new home. He was elected and installed its first elder on the day of the church's organization. William Rambo and Jonathan Cross, elected the same day, were ordained September 2d following. For nearly twelve years the church remained without a pastor, during which it was meagrely supplied by appointments of presbytery. Meanwhile the Sabbath-school was kept up, and on days when there was no preaching, a sermon—mostly one of Burder's—was read, or an exhortation given by one of the elders. The divine blessing accompanied these means, and many were received into the church. One hundred and fifty members were on the roll when the first pastor was installed.

PASTORS AND SUPPLIES.—Rev. Samuel Hair, pastor, 1844-47; Rev. John Hazlett, pastor, 1847-52; Rev. A. O. Rockwell, pastor, 1852-55; Rev. James M. Smith, pastor, 1855-65; Rev. W. M. White, stated supply, 1866-70; Rev. J. S. Pomeroy, stated supply, one year and three months; Rev. G. W. Schaiffer, pastor-elect, one year; Rev. D. L. Dickey, pastor, 1876-82; Rev. P. J. Cummings, pastor, 1882-87.

RULING ELDERS.—John Potter, installed June 18, 1832; dismissed —; died August 28, 1878, aged seventy-five. Jonathan Cross, ordained September 2, 1832; entered the ministry; died December 18, 1876, aged seventy-three. William Rambo, ordained September 2, 1832; removed late in life to Iowa; died at an advanced age, December 13, 1871. Samuel Thompson, previously ordained; installed September 8, 1841. Thomas Parkinson, ordained March 15, 1845; removed elsewhere, 1858; died November 6, 1870, aged seventy-five. James Kerr, ordained March 15, 1845; died January 12, 1867. William McClure, installed September 1, 1855; died 1863. Samuel Wilson, Jr., ordained September 1, 1855; died 1862. John Jack, installed January 15, 1858; removed to Industry. Thomas P. Fleeson, ordained January 16, 1858. John Tucker, ordained January 16, 1858; died 1863. John Engles, ordained 1863; removed to Industry. Robert Henderson, ordained December 19, 1863; joined the United Presbyterian Church. H. E. Wright, ordained December 19, 1863. William Elliott, ordained about 1873 or 1874. William Cook, ordained about 1873 or 1874. Samuel Thomp-

son and Thomas Wilson installed —, both removed elsewhere. William Hood, ordained about 1873 or 1874; died about 1885. George A. Christler, ordained 1880. Michael Hanley, ordained 1880. James Christy, ordained December 19, 1886. James Henderson, ordained December 19, 1886.

MINISTERS AND MINISTERS' WIVES.—The following sons of the church have devoted themselves to the ministry: Michael Parkinson, Industry, Pa.; James Wilson, deceased (Methodist Episcopal): Jonathan Wilson, missionary in Siam since 1858; James H. Potter, Eustis, Fla.; John W. Potter, deceased; Gilbert M. Potter, Sharpsburg, Pa.; Henry N. Potter, Darlington, Pa.; James M. Smith, Pleasanton, Cal. Samuel Henderson died when nearly ready to be licensed.

Three daughters of the Bethlehem Church became ministers' wives: Miss Kate McClure was the second wife of Rev. Jonathan Wilson, missionary in Siam; Miss Jennie M. Smith was married to Rev. G. M. Potter (she died in 1873); Miss Retta Smith is the wife of Rev. Albert Dilworth.

FRANKFORT.*

"We, the undersigned (or part of us), being members of a society formed in Frankfort and its vicinity for the purpose of erecting a house for the accommodation of a Sabbath-school and other specified purposes, which house is now erected, but remains in an unfinished state for want of sufficient funds for its completion—We, therefore, in order to complete the house, as well as to render it of greater utility, agree for the future to be governed by our former constitution, altered or amended in the following manner: First—The house shall be for the accommodation of a Sabbath-school, a common day school, a singing school and for preaching in by regular preachers of the gospel of every denomination, and for other meetings of a public nature, &c., &c."

The foregoing is the heading of a musty old subscription paper, which carries us back to the beginning of a movement which culminated in the organization of Frankfort Church.

The above-mentioned log building was erected in 1824. It

* By REV. JOHN C. PICKENS.

was used as directed above, and after the formal organization of the church was used as their place of stated worship until the erection of their new house.

The formal organization occurred July 7, 1835, Revs. Thos. Hoge and Elisha McCurdy constituting the committee appointed by presbytery to effect the organization.

The following named persons, thirty-two in all, were admitted as members :

FROM THE CROSS ROADS CHURCH.—William Carothers, Elizabeth Carothers, Alice Carothers, Samuel Thompson, Nancy Patterson, Peter Farrar, Jane Farrar, Nancy Gonsallus, Eleanor Stephens, Josiah Stevens, James Carothers, Josiah Campbell, Rosannah Campbell, Thomas Stephens, Joannah Stephens, Frederick Teel, Sarah Teel, Elizabeth Briarly, Mary McMillan, Jane Beck, William Maclean, Nancy Stephens, Solomon C. Waid, Elizabeth Warnock, David D. Dungan, Henry Cowen, Sarah Cowen. William Ewing, Sarah Ewing.

FROM THE FLATTS CHURCH.—James Cross, Eleanor Cross, of whom James Cross, Samuel Thompson and William Carothers were elected and ordained as ruling elders.

During the first year the membership was increased by the addition of seventeen by letter and twelve on examination, and two were dismissed, leaving a membership of fifty-nine.

For more than a year the church remained without a pastor. Meanwhile Elder James Cross was removed by death, and William R. Hammond, formerly a ruling elder in Hopewell Church, was received and elected to fill the vacancy.

The first pastorate was that of Rev. J. M. Sloan, continuing from early in 1837 to April 1, 1844. During this pastorate the eldership was increased by the addition of Henry Cowan and Russel Moore. Also the first house of worship was erected.

Rev. Geo. Gordon succeeded to the pastorate in the fall of 1844, and continued until the summer of 1849.

November 5, 1845, Samuel Thompson, Samuel Moore and James Duncan were elected to the eldership. Samuel Thompson had formerly served in this capacity, but had removed to Bethlehem Church and returned.

From 1849 to the spring of 1852 the church was without a pastor, Rev. Wm. R. Fulton laboring as stated supply.

Rev. Smith F. Grier was then called to the joint pastorate of Frankfort and New Cumberland, and served in this capacity until September 7, 1857, when New Cumberland demanded his service all the time, and Frankfort was again left vacant. Elders elected during this period were James Duncan and Thomas Moore.

January 18, 1858, Rev. J. W. McKennan was elected pastor, and continued in that capacity until April, 1861.

Then followed a vacancy of two years, when, in 1863, a connection was established between Frankfort and Three Springs, and for two years the labors of Rev. D. H. Lavery were divided between the two places.

Another vacancy of two years intervenes from 1865 to 1867, when, on May 20, 1867, Rev. William S. Vancleve was elected pastor, and served less than two years.

Elders elected during this period were—April 17, 1858, John Stevenson, Dr. Jas. M. Dungan. From 1861–63, Dr. A. G. Bigham, Wm. Torrence, David Carothers. May 24, 1868, David Beal, Jacob Keifer, James Cooley.

April 20, 1869, Rev. A. O. Rockwell was elected pastor, and continued to serve until November, 1875.

During this pastorate the present house of worship was erected, at a cost of five thousand five hundred dollars, and dedicated October 12, 1871.

March 23, 1879, Henry Cowan, William McCullough and David Nickle were ordained to the office of ruling elder.

Rev. S. E. Elliott became pastor October, 1876, and filled this position a little over two years.

The next pastor was Rev. H. S. Childs, from 1880 to April, 1881, less than two years.

April 23, 1882, Rev. S. C. Faris succeeded to the pastorate, and continued his labors until April 23, 1885.

Meanwhile the eldership was again increased, by the addition of Silas Aten and Robert Cooley.

The present pastorate, that of Rev. Jno. C. Pickens, began June 1, 1888.

The present members of session are Jacob Keifer, William McCollough, Henry Cowan, David Nickle, Robert Cooley.

In the early spring of 1888 the church enjoyed a precious season of revival. As a result, the membership has been considerably increased, the whole number of accessions at that time and since being fifty-three, making a membership at present of two hundred and fifteen.

The church is well organized, with Sabbath-school, Wednesday evening prayer-meeting, two Ladies' Missionary Societies and a very promising organization of the Young Peoples' Society of Christian Endeavor.

* MOUNDSVILLE (GRAVE CREEK, GRAVE CREEK FLATS, ELIZABETHTOWN).

This church, though not formally organized until 1835, had under other names an existence of some sort from a very early period. In 1796 supplies were asked for by Grave Creek from Ohio Presbytery. Grave Creek was reported to Synod by Ohio Presbytery as one of its vacant congregations in 1802, and for several years subsequently; and was then dropped from the roll. "Grave Creek and Wolf Run" were reported to Synod by Presbytery of Washington in 1828, and for a few years subsequently. In April, 1835, in compliance with memorial from persons concerned, Presbytery appointed a committee, consisting of Rev. John McCluskey and Rev. Henry R. Weed, to organize a church at Elizabethtown. In October, 1835, committee appointed to *re-organize* a church at Elizabethtown, reported that duty performed. In April, 1836, Presbytery recommended to the churches to "take collections for aid in building *new meeting-house* at Elizabethtown." The records show that several hundred dollars were contributed for this purpose by the churches of Presbytery. In April, 1866, Presbytery, by request of the congregation, changed the name of the church from Elizabethtown to Moundsville.

PASTORS AND STATED SUPPLIES. —In October, 1837, a call was presented in Presbytery by churches of Elizabethtown and Wolf Run for labors of Rev. John Knox. He was installed pastor of same in January, 1838, and released in October of same year. Following this were, Rev. J. Brice McCoy, 1839-40; Rev. Irwin

* By REV. W. F. HAMILTON.

Carson, 1845-47; Rev. James W. McKennan, stated supply 1851; Rev. J. R. Duncan, with Allen Grove also, in charge 1853-57; Rev. James Alexander, D.D., stated supply and pastor 1866-77; Rev. Jos. S. Pomeroy, 1877-86. In its earlier history the church had considerable periods of vacancy. It has had among its stated supplies, Revs. N. Murray, M. Wishart, M. L. Todd, John Gilmore, R. Stevenson, B. F. Myers. Two of them, Gilmore and Myers, were pastors elect.

RULING ELDERS AND DEACONS.—A complete list is lacking. Among the earlier elders were William Cochran, Elijah Clegg, James Keady and Isaiah Arnold. Among those of subsequent date have been Thomas Stewart, J. Clegg, C. Barron, John Wherry, N. K. Shadduck, R. C. Holiday, William D. Walker, Thomas J. Collins, Robert McConnell, Esq., A. Z. White, John R. Kyle, William Calhoun, James Whittingham, Vanleer Arnold, J. A. Schwab, John R. Logan, James A. Dagg.

The existing session is composed of Messrs. Kyle, Calhoun, Vanleer Arnold, Logan and Dagg. With few exceptions, the others named are deceased.

The following persons are DEACONS: S. A. Walton, R. H. Holiday, B. F. Clegg, R. H. Whittingham, Samuel Sawyers, John Simpson.

A brick meeting-house was erected in 1837; re-built in 1871, and again in 1887.

The first trustees were Isaiah Arnold and James Keady. The present trustees are Henry Thompson, Robert McConnell and D. L. Logan.

The membership of the church is 101; and of the Sabbath-School 150. Elder Logan is superintendent.

Two sons of Rev. Dr. Alexander and one son of Rev. J. S. Pomeroy, former pastors, entered the ministry.

The wives of Rev. J. C. Garver and Rev. L. W. Barr, were daughters of this church.

WELLSBURG.*

Rev. David Hervey, having been installed pastor of the Lower Buffalo Church in June, 1835, an arrangement was made

* By REV. R. M. BROWN, D.D.

with this pastor that he should give to the Presbyterians of Wellsburg, W. Va., one-third of his time. This arrangement continued until 1840. About this time a petition was presented to presbytery for a church organization, and Revs. David Herve and Daniel Deruelle were appointed a committee to visit this field and organize a church. This committee met in Wellsburg, on the 29th of November, 1839, and organized the Presbyterian Church of Wellsburg, W. Va., consisting of twenty members. Stephen Caldwell and Smiley Johnston were elected and installed ruling elders.

The first communion service was held in the new church building, before its completion, and, although the house was seatless, it was a precious occasion, and twelve were added to the membership.

Rev. Samuel Fulton was the first stated supply, serving the church from June, 1840, to October, 1842. A call was presented to Rev. G. M. Hair in the spring of 1843, who labored here until September, 1845, but was not installed. In 1847 this church, in connection with Holiday's Cove, united in extending a call to Rev. Thomas M. Newell, at an annual salary of four hundred dollars, the Wellsburg Church agreeing to pay of this amount two hundred and sixty-six dollars. He was ordained and installed April 19, 1848. A call for the whole of his time was extended him April 12, 1851, at a salary of four hundred and fifty per annum. The pastoral relation was dissolved in October, 1851.

Rev. E. Quillan was stated supply from the spring of 1852 until 1859.

Rev. J. M. Smith was ordained and installed pastor April 18, 1860. This relation was dissolved in October, 1860.

Rev. Nathaniel W. Conklin supplied the pulpit during the summer of 1861.

Rev. W. M. Robinson became stated supply June 28, 1862, at which time the church had sixty-nine members. He gave up the field April 26, 1864, and was followed by Rev. M. A. Parkinson, who remained as stated supply only for a short time.

Rev. R. T. Price became pastor April 1, 1866, at which time the church members numbered seventy-four, and the elders

were Smiley Johnston, James Waugh and A. Faris Hervey. This pastorate was dissolved in the spring of 1869.

Rev. R. R. Moore was the pastor from 1869 until April, 1873. Then Rev. Mr. Cross, who was sent by presbytery to declare the 'pulpit vacant, remained as stated supply one year. In the spring of 1875 Rev. M. Wright came as stated supply, but remained only a few months. From that time until June 26, 1876, the church was without preaching, when Rev. Wm. A. Mackey became pastor, remaining until April, 1882.

Rev. J. D. Walkinshaw was installed pastor in December, 1882. The pastoral relation was dissolved September 14, 1886.

The great flood which swept down the Ohio valley in 1884, so damaged the old church building, that necessity was laid upon the congregation to rebuild. This work was begun in 1885, and completed in 1887, at the cost of eighteen thousand five hundred dollars.

Rev. R. M. Brown, D.D., was called as pastor and installed June, 1887. The present membership is two hundred and twenty. The Sabbath-school numbers two hundred. The present session numbers six.—Smiley Johnston, A. Faris Hervey, James Carmichael, Henry Hammond, James Paull and J. M. Cooper, M.D.

WAYNESBURG.*

The Presbyterian Church of Waynesburg, Greene County, Pa., was organized on the 11th day of June, 1842, by a committee of the Presbytery of Washington, consisting of Revs. David Hervey and John D. Whitham.

The original members were John Keigly, Sr., Rachel Keigly, George Keigly, John Keigly, Jr., Martha Blatchley, Mary Allison, Catharine Inghram, Margaret Cook, Emaline M. Inghram, Nancy Rees, Wm. Braden, Nancy Braden, Obadiah Vancleve, Charity Vancleve, Rebecca Flenniken, Hannah Brooks, Wm. M. Reed, Margaretta Reed.

During the summer of 1842 Prof. Nicholas Murray, of Washington College, preached to this congregation probably one Sabbath each month. Rev. Alfred Paull was stated supply from October, 1843, to April, 1844, giving one-third of his

* By REV. JOSEPH A. DONAHEY.

time. From April, 1844, to April, 1849, there was no regular preaching. Rev. John Y. Calhoun was stated supply from April, 1849, to April, 1852, giving one-third of his time. From April, 1852, to October, 1854, there was no regular preaching. Rev. Samuel H. Jeffery was stated supply and pastor from October, 1854, to November, 1859, giving one-half of his time. He died November 12, 1859. Rev. James A. Ewing was stated supply from 1860 to 1861. Rev. A. R. Day was stated supply from 1861 to 1862. Rev. James Sloan, D.D., was stated supply from 1862 to 1868. From 1868 to 1873 there was occasional preaching by Rev. J. W. Scott, D.D., Rev. Asahel Bronson, D.D., Rev. Joseph P. Graham and others. Rev. E. P. Lewis was pastor from 1873 to 1875, the first minister giving all of his time to this congregation. Rev. George Fraser, D.D., was stated supply from 1875 to 1881. Rev. Joseph A. Donahey, stated supply from 1882 to the present time.

RULING ELDERS.—Obadiah Vancleve was installed as an elder at the organization of the church, having been an elder previously at Unity, and served until his death, in 1873. He was clerk of the session for twenty-six years. Wm. Braden was ordained at the organization, and is still in active service, the only one of the original members now with us. Matthew Dill was ordained 1857, died 1865. John More was installed 1857, dismissed 1870. R. A. McConnell was ordained 1870, still in active service. M. W. Denny ordained 1870, died 1874. J. W. Crow, ordained 1877, dismissed 1877. D. H. Hainer, ordained 1878, still in active service. John N. Hays, ordained 1878, dismissed ——. George W. Crow, ordained 1878, dismissed 1885.

The first house of worship was built in the year 1850. It was a frame building, and was completed at a cost of \$1112.50.

The present house of worship was erected in 1880. It is a brick building, and cost, with lot, \$7436.

The parsonage was erected in 1887, on lots bequeathed for that purpose, by Mrs. Margaret Bradford. It is a brick building, and was constructed at a cost of \$4623. The nucleus for this fund was found in the will of Mrs. Mary Hook, by which she left the church twenty shares of bank stock, one-half of

which was to be used in procuring a parsonage when the church should decide to do so.

While this church has been blessed with a number of revivals, yet its growth has not been rapid at any period of its history. During much of the time it has been a struggle for existence. The church has three missionary societies, viz.—“The Woman’s Society,” “The Young Ladies’ Society” and “The Alaska Band.”

The Sabbath-school was organized in 1855. It now enrolls three officers, thirteen teachers and 155 scholars.

The church has now a membership of 117.

COVE.*

Cove Church at Hollidays Cove, Hancock County., W. Va., was organized in May, 1846. Among those connected with the church at its organization were Thomas Orr and Mary, his wife; George G. Orr and Elizabeth, his wife; Samuel N. Orr and Elizabeth, his wife; James Adams and Jane, his wife; Samuel Archer and Mary, his wife; James M. Campbell and Nancy, his wife; Mrs. Martha Brown, Mrs. Mary Lyons, Miss Margaret Orr, Miss Julia Brown, Mrs. Margaret Knox, Miss Isabella Knox, Miss Mary J. Knox, and others.

After its organization the church was first supplied by the Rev. Marquis Newell, from 1847 to 1851, one-third of his time in connection with the church of Wellsburg.

For an interval of about three years, from 1851 to 1854, the names of Revs. Messrs. W. Mason, J. P. Moore, Wm. Forest, D. F. McFarland, G. S. Crow, J. B. Stewart, A. Billingsley and James Young, appear as occasional supplies.

The Rev. J. Y. Calhoun was installed and served as pastor from 1854 to 1858. The Rev. Wm. D. McCartney was stated supply from 1858 to 1859, and Rev. — Agnew from 1859 to 1860. Rev. A. M. Reed and Rev. Joseph Waugh, associate Principals of Steubenville Female Seminary, supplied the church from 1860 to 1866. The Rev. John B. Graham was installed and served as pastor of the united charge of Holliday’s Cove and Three Springs, from 1866 to 1878. Mr. Graham having been

* By REV. A. B. LOWES.

released from the Three Springs Church in 1878, continued pastor of the Cove Church till 1883. During the summer of 1884, Mr. C. E. McCune, a licentiate, supplied the church with great acceptance during the summer vacation of his second year in the Western Theological Seminary. The Rev. J. D. Spriggs was stated supply one-half of his time from 1886 to 1888.

RULING ELDERS.—The elders elected at the organization of the church were,—James M. Campbell, Thomas Orr and Samuel Archer. George G. Orr, was elected in 1852; William Brown, Thomas Hudson and Samuel N. Orr, were elected in 1861; John Crawford was elected in —; Wm. M. Lee and Benjamin Griffith, were elected in 1882, and Thomas C. Carothers and Wm. A. Crawford, were elected in 1886. Of the above Thomas Orr, died 1852; James M. Campbell, died May, 1882; Samuel N. Orr, died February, 1882, George G. Orr, died June, 1882; John C. Crawford, died 1885; Thomas Hudson was dismissed to Toronto, Ohio.

PLACES OF MEETING.—At first the congregation met for worship in the Academy building. At a congregational meeting in February, 1860, it was determined to build a house of worship. Ewing Turner, James M. Campbell, George G. Orr, were appointed a building committee. This committee were instructed "to build a house not less than 40x34 feet, according to their own judgment, skill, and taste." A lot was donated by the heirs of J. N. D. Brown, deceased, and a plain but neat and comfortable brick structure was erected at a cost of \$2500. It was dedicated January, 1861. Rev. C. C. Beatty, D.D., preached the dedication sermon.

SABBATH-SCHOOL.—The Sabbath-school was in existence as early as 1835. It was then held in the Union Church or Academy, and was conducted as a union school. Mr. Thomas Orr, an elder in the Three Springs Church, was the superintendent. After the organization of the Cove Church in 1846, the school came under the control of the church. Mr. Orr continued the superintendency till his death in 1852. He was succeeded in the office by his son, Geo. G. Orr, who continued in office till 1872. Mr. John C. Crawford was then elected, and continued in office till his death in 1885. His successors have

been Wm. F. Purdy, Jos. R. Orr, and D. M. Griffith. Samuel N. Orr, A. G. Lee, Wm. F. Purdy, Jos. R. Orr and Wm. A. Crawford, have been successively secretaries and assistant superintendents. Robert McWha and Benjamin Griffith, treasurers. The school has always been well sustained by the church, more than one-third of those attending it being adults above twenty-one years of age. Its annual contributions have averaged about one hundred dollars (\$100). The greater part of which has been given to Home and Foreign Missions.

MISSION WORK.—The Woman's Foreign Missionary Society was organized June 1st, 1876, with six members and the following officers: President, Mrs. S. N. Orr; Vice-President, Mrs. J. B. Graham; Secretary, Miss C. L. Graham; Treasurer, Mrs. N. L. Carothers. At the beginning of the second year Mrs. J. P. Orr was elected president, and has been continued each year since. Mrs. Carothers has been continued as treasurer from the organization of the society. In 1878 Miss M. K. Purdy was elected secretary, and the present secretary, Miss M. P. Carothers, in 1880. The present membership is fourteen (14). The largest amount contributed by the society in a single year was \$103.50 in 1887.

The Graham Band was organized in 1888, with the following officers: President, Mrs. J. R. Orr; Vice-President, Miss J. A. Carothers; Secretary, Miss Nannie Orr; Corresponding Secretary, Miss Carrie V. Lee; Treasurer, Miss Mary Purdy; Superintendent, Miss Mary Brown.

Of those connected with the church there have entered the ministry: Joseph P. Graham, Gerrard B. F. Hallock and Robert C. Hallock. Married to ministers: Miss Samantha D. Knox and Miss Effie V. Hallock. Of these the Rev. Jos. P. Graham is a foreign missionary at Sangli, India, and Miss Knox is the wife of Rev. Ira M. Condit, missionary among the Chinese at Los Angeles, Cal. Miss Hallock is the wife of the Rev. Wm. P. Braddock.

WHEELING SECOND.*

This is one of the more modern churches of the Presbytery. In 1847 the Presbyterian Church of Wheeling, under the able

* By REV. W. H. COOKE, D.D.

ministry of Rev. Henry R. Weed, D.D., had become strong enough to require the organization of a new church. The project of forming a Second Church originated with Dr. Weed.

A meeting of persons interested in such an organization was held in the office of Messrs. R. Crangle & Co., on Twelfth Street. There were present Dr. Weed, Zechariah Jacobs, John Knote, Redick McKee, Robert Crangle, Jacob Senseney and Samuel Neil.

Dr. Weed was requested to take such steps as he deemed wise toward the formation of a second church in the city. He invited Rev. Cyrus Dickson, then pastor of the Presbyterian Church at Franklin, Pa., to visit Wheeling. His preaching was so acceptable that the success of the enterprise was at once assured.

The third story over Ott & Greer's store-room, corner of Market and Twelfth Streets, was rented, and fitted up as a temporary place of worship.

A building committee was appointed consisting of Messrs. E. W. Stevens, Samuel Ott, Edgar Woods, — Stockton and W. Fleming. Also a committee to solicit subscriptions consisting of Messrs. William B. Quarrier, Thomas Hornbrook, — Stockton, H. Echols, S. Clemens, J. C. Harborn, W. M. Berryhill, John Goshorn, James Todd and A. Woods.

The meeting for the formal organization of the church was held in the room over Ott & Grier's store on February 18, 1848, with Dr. Weed as chairman, and Mr. Edgar Woods as secretary.

The following persons were dismissed from the First Church, to constitute the original membership of the Second, viz: Sam'l Ott, his wife, Sidney L. Ott, their daughter, Ann M. Ott; Wm. B. Quarrier, James G. Ellison, Edward L. Pratt, Robert Pratt and his wife, Phœbe Pratt; James H. Forsyth, Edgar Woods, Redick McKee, and his wife Eliza McKee; Daniel Harkens and his wife, Jane Harkens; and William B. Clark.

Messrs. Samuel Ott and William B. Quarrier, elders of the First Church, were elected and installed elders of the new church.

Rev. Cyrus Dickson was unanimously elected pastor, and was installed May 12, 1848.

The Sabbath-school was organized May 26, 1848, with Mr.

Redick McKee as superintendent. January, 1849, Mr. Ott was elected to this office, with Mr. Robert Crangle as vice-superintendent. Mr. Ott soon retired; Mr. Crangle succeeded, and was superintendent from 1849 until he resigned, December 6, 1882. Since that time, Mr. William B. Simpson has filled the position.

The building committee bought the residence and grounds of Mr. Wm. Chapline, occupying the half-square extending from Market street to the alley, and from Twentieth to Twenty-first streets.

Church services were held in the residence from September 3, 1848, until the spring of 1850.

The first Communion was held in the new church building, March 24, 1850.

The cost of this structure was nearly \$12,000. Unfortunately, the ground not covered by it was sold.

In 1856 Dr. Dickson resigned, to accept a call to the Westminster Church of Baltimore. During the eight and one-half years of his pastorate the church grew rapidly.

The vacated pulpit was supplied for six months by Rev. Sam'l J. Wilson, when a call was offered to him; but receiving at the same time an appointment from the General Assembly to a professorship in the Western Theological Seminary, he accepted the latter.

Rev. R. V. Dodge, of Springfield, Ill., was called August 24, 1857. He was installed October 19, 1857. During his pastorate the late Civil War occurred, engendering its deep and bitter feelings. But although the members were not of one mind politically, they were harmonious in all church matters.

Mr. Dodge resigned in October, 1862, and was succeeded by Rev. John Moffat, of Bellaire, Ohio. He began his work here in 1863. In February, 1871, he was compelled to desist from preaching by an attack of facial paralysis. In the spring following his eldest son, James D., was licensed to preach; and was invited to occupy the pulpit until the fall of that year. This arrangement was continued until April 21, 1873, when the son was called to be co-pastor with his father. He was installed May 8th following. At the death of Mr. John Moffat, December 27, 1875, Mr. James D. Moffat became sole pastor.

He resigned January 1, 1882, to become President of Washington and Jefferson College.

Rev. William H. Cooke was elected pastor the same month, and still holds that office.

During the existence of this church more than one thousand persons have been connected with it. The present membership is 250. The growth has been gradual and healthful, unmarked by periods of excitement followed by deadness.

In the summer of 1872 the building was remodeled and repaired at a cost of some \$10,000; and an organ purchased and put in its place for \$2,500.

Two thousand dollars were spent upon the house in 1888. It is now in a thorough state of repair.

The following persons have served as elders: The original elders were, Samuel Ott and William B. Quarrier. Mr. Ott was, after six years of faithful service, dismissed to the Third Church of this city. Mr. Quarrier died suddenly, April 2, 1862. He was greatly loved both in church and Sabbath-school.

Mr. Robert Crangle was made an elder February 25, 1849, and continued in office until his death, February 22, 1888. In continued liberality and service he stood first.

Mr. Edgar Woods was elected elder February 25, 1849. He was licensed to preach, June 6, 1852.

Messrs. William M. Berryhill, Alexander Bone and Alexander Hadden were ordained October 5, 1851. They are all dead.

Messrs. John H. Thompson, James Dalzell, James C. Orr and John C. Hervey were ordained June 1, 1856. Of these, only Mr. James C. Orr is now with us. Mr. Thompson lives in Dubuque, Iowa; and Messrs. Dalzell and Hervey are dead.

A. S. Todd, M.D., and William B. Simpson were ordained November 24, 1872. Dr. Todd is deceased.

Messrs. George Carnahan, Robert C. Dalzell (son of James Dalzell, mentioned above), and Walter H. Rinehart, were ordained January 1, 1888. They, with Messrs. James C. Orr and William B. Simpson, constitute the present session of the church.

The following is the list of deacons: Francis M. Bassett, from 1849 to 1871; Robert Pratt, from 1849 to 1878; John French,

from 1872 to 1879; George Carnahan, from 1872 to 1888; George Hubbard, from 1881 to 1887; Peter Phillips, John McKee, Chas. B. Reed, and Wm. C. Carnahan, from 1888.

Messrs. Pratt and French died while in office; Messrs. Bassett and Hubbard removed from the city, and were dismissed by letter.

Mr. George Carnahan was promoted to the office of elder, and Mr. Wm. C. Carnahan, his son, elected in his place.

The deacons of the church now are: Peter Phillips, John McKee, Charles B. Reed, and William C. Carnahan.

The Board of Trustees consist of Hon. Wm. L. Hearne, president; Joseph Lawson, secretary; Thomas C. Moffat (son of Rev. John Moffat), treasurer; William B. Simpson, T. T. Hutchison, and George Hannan.

The usual societies, co-operating with the boards of the church, are in existence. They do a good work in the way of present helpfulness; and, by training their junior members in beneficence, this church is doing a good, steady work in Wheeling. In its past history it has had some serious disasters; but, notwithstanding these, and in the face of certain disadvantages of locality, and the fluctuation of population incident to manufacturing cities, there is abundant reason to thank God and take courage.

WHEELING THIRD.*

On Friday, November 2, 1849, a committee of the Presbytery of Washington, consisting of Revs. H. R. Weed and Cyrus Dickson, met in the Bogg's Run School-house for the purpose of organizing a church, to be located in Richietown, a suburb of Wheeling.

The organization was effected, and consisted of the following members: From the first Presbyterian Church of Wheeling, Duncan Campbell, Margaret Campbell, Andrew Hall, Hiram Martin, Elizabeth Martin, Mary Gariston. From the Reformed Presbyterian Church of Three Ridges, Pa., Rosanna Harris. From the Forks of Wheeling Church, Thomas McCombs and Elizabeth McCombs, his wife. On examination George Blake, Grace Blake, William Little, Delilah Little and Sarah Hilsman.

* By REV. L. W. BARR.

Thomas McCombs and Andrew Hall were chosen, and set apart to the office of ruling elder. Hiram Martin and George Blake were elected trustees.

Rev. Alfred Paull served the congregation as stated supply, beginning early in the year 1850, and continued until the fall of 1852. During his time here the congregation secured a house of worship, a small frame building, located on the lot of ground where the present church stands. The roll of membership increased during his ministry to forty-three members.

In the winter of 1852 Rev. Edgar Woods, a licentiate, began preaching for this people. His services were very acceptable, and the congregation made out a call for Mr. Woods to become their pastor. The call was accepted, and Mr. Woods was ordained by the Presbytery of Washington, October 5, 1853. His installation followed soon after. Rev. Woods continued as pastor until June 9, 1857. After severing his connection with this church, he labored for a time in central Ohio. Then going South, has spent the remainder of his life in Virginia.

The first regular supply after Rev. Woods was Rev. J. V. Dodge, 1859-60. He was followed by Rev. Marcus Wishart 1861-62, and Rev. R. V. Dodge 1863-64.

In the fall of 1866 Rev. Jonathan Cross began to labor in this field; was installed pastor December 16, 1866, and continued their honored and highly esteemed pastor until February 4, 1873, when the pastoral relation was dissolved.

Rev. Cross' labors were greatly blessed in the Third Church. On different occasions the Holy Spirit was given in great measure, and many souls were converted to Christ.

May, 1873, Rev. A. G. Eagleson became pastor, and served in that capacity until April, 1875. He was followed by Rev. Daniel Williams, stated supply 1876-79.

Rev. Joseph G. Lyle began to labor as pastor November 9, 1879, and continued until his death, April 11, 1884.

Rev. Lyle was a man greatly loved by all who knew him. He was most earnest in his labors, active in ministering to every good work. During his ministry the church passed through seasons of great revival, when large numbers were enrolled as servants of Christ.

The congregation also had its trials. In February, 1884, the time of the great flood in the Ohio Valley, this congregation suffered severely—scarcely a home in which the floods did not enter and cause damage.

At this time the trials and anxiety of the people were great. Brother Lyle did what he could to relieve the suffering and protect the property which seemed in danger.

Exposure, no doubt, hastened on the end, for disease had already fastened itself in his system, and at 3 o'clock, April 11, 1884, he passed to his reward.

Rev. Samuel G. Hair served the church as pastor from October 1, 1884, to February 24, 1886. He was followed by Rev. W. M. Eaton as stated supply until October 1, 1886, when the present pastor, Rev. L. W. Barr, began to labor in this field.

ELDERS.—The following members have held the office of ruling elder in this congregation :

Mr. Thomas McCombs, 1849-55; Mr. Andrew Hall, 1849-64; Samuel Ott, 1854-68; James Cowen, 1866-76; William Morrow, 1866-84; Edward Steele, 1868-84; Joseph Dudley, 1868-; James Brown, 1874-86; Isaac F. Stewart, 1883-; Isadore Fulton, 1883; Anthony Christian, 1885-; John R. Robinson, 1887-.

Mr. Thomas McCombs and Andrew Hall were the original elders chosen at the organization of the church. Shortly afterward Mr. McCombs moved to Allen Grove, severing his connection with the church in 1855.

Mr. Hall continued one of its earnest, active supporters until his death. He was always faithful in performing the duties of his office to the best of his ability, making many sacrifices for the church's welfare.

Mr. Samuel Ott came to this church from the Second Presbyterian Church, Wheeling, and was a very warm friend of the church.

He organized the Sabbath-school, out of which grew the church.

On the minutes of the "Session Book" we find this record:

"In the death of Bro. Ott this church has lost one of its most useful officers and members; South Wheeling, one of

its most honored and upright citizens, the poor one of their greatest benefactors, and society one of its brightest ornaments."

Mr. Edward Steele was another true friend and supporter of the church. A man of strong Christian convictions. The church was foremost in his thoughts, and often he has sacrificed personal interests for her welfare.

The present efficient members of the session are Joseph Dudley, John R. Robinson, Isaac F. Stewart, Anthony Christian and Isadore Fulton.

HOUSES OF WORSHIP.—The congregation was organized in Bogg's Run School-house, and it would seem that for a short time the people met for worship either in the school-house or in some dwelling. Their first church home was a little frame building, a gift from Rev. Alfred Paull. It was located on the lot where the present church building stands, 3804 Jacob St.

In a few years this building was taken away, and a brick structure erected, which was replaced by a still larger and more commodious building in 1884, our present house of worship.

The seating capacity of the present auditorium is about 500.

The first floor is arranged for the Sabbath-school and other church meetings.

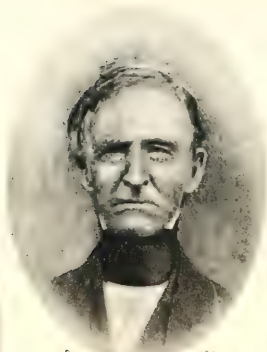
SABBATH-SCHOOL.—The Sabbath-school was organized by Mr. Samuel Ott, in 1848, when he was still a member of the First Presbyterian Church.

At first he would have the children gather in the basement room of his house, now the residence of Mr. Joseph Seybold, and instruct them from God's word.

Later they went to the school-house, until the congregation had a building, and after that the Sabbath-school was a factor of the church.

The following persons have acted as superintendent of the Sabbath-school: Mr. Samuel Ott, Mr. Edward Steele, Isaac F. Stewart, Isadore Fulton, Henry Kunkle and others.

At the present time the Sabbath-school officers and teachers number thirty-eight, with a large enrollment of pupils interested in the study of God's word. From the Sabbath-school many souls have come to the church seeking to find Christ, their Saviour, their hope of eternal life.



ROBERT PATTERSON, ESQ.



JOHN S. LAMB.



JOHN L. EAKIN.



REV. JAMES F. FULTON.



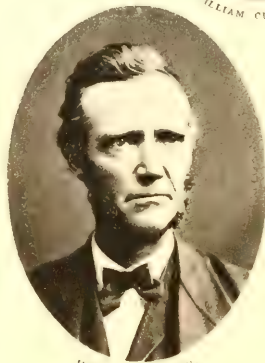
WILLIAM CUNNINGHAM.



JAMES L. PATTERSON, ESQ.



JOHN L. PROFFITT, ESQ.



HON. JOHN FARKAS.

FIRST PASTOR, RULING ELDERS, BURGETTSTOWN.

The ladies of the church do efficient work through their missionary organizations.

The Woman's Society meets monthly, the Children's Bands meet once or twice a month. In these bands much good is done for the church in advancing the knowledge of Christ abroad and engaging the hearts of the children for Christ.

. BURGETTSTOWN.*

In the year 1845 a church building was erected in the village of Burgettstown, Washington County, Pa., by Presbyterians residing in or near that place, being mostly members of Cross Roads Church at Florence, the pastor of which frequently held service at Burgettstown on Sabbath afternoons and evenings. In 1849 application was made to the Presbytery of Washington for an organization, which in the first instance was refused, but an appeal having been taken to Synod, which met two weeks later, the action of presbytery was overruled, whereupon presbytery appointed Rev. J. Stoneroad to organize said congregation. The organization was effected October 18, 1849, under the name of the First Presbyterian Church of Burgettstown. The following names appear in the list of original members: Robert Patterson, Mary Patterson, Samuel Riddle, Sr., Margaret Riddle, Mary McFarland, Ann Covert, Ann Hays, Thomas Thompson, Rebecca Thompson, Mary Ann Boyd, Mary Jane Scott, William Melvin, Margaret Melvin, Elizabeth Melvin, Miss Mary Patterson, John Lamb, Elizabeth Lamb, Samuel Riddle, Jr., Elizabeth Riddle, John Melvin, Jane Whittaker, John Raybuch, James L. Patterson, James Cunningham, Josiah Scott, Ann Crawford, Elizabeth Proudfit, William Blair, Ann Stewart and Jane Stevenson. On the 26th of the same month elders were elected as follows: Robert Patterson, Thomas Thompson, John S. Lamb, William Cunningham and John Moore.

PASTORS.—On the 4th of April, 1850, an unanimous call was extended to James P. Fulton, a licentiate of the Presbytery of Ohio, which was put into his hands in October following, and the same having been accepted by him, he was ordained and installed pastor by the Presbytery of Washington, October 2, 1850.

* By REV. JOSEPH L. WEAVER.

In this service Rev. Alfred Paull preached, Rev. James W. McKennan presided, Rev. David Robinson gave the charge to the pastor, and Rev. J. W. Scott gave the charge to the congregation.

This pastoral relation was dissolved April 22, 1857. After less than a year's vacancy a call was presented to James T. Fredericks, a licentiate of the Presbytery of Richland, who, having accepted the same, was ordained and installed pastor by the Presbytery of Washington, October 26, 1858. In this service Rev. David Hervey preached, Rev. J. Y. Calhoun presided, and Rev. Dr. Stockton delivered the charges to both pastor and people.

This pastoral relation was dissolved by Mr. Frederick's death, July 21, 1886.

Rev. Joseph L. Weaver, present pastor, was installed May 10, 1887. Rev. J. P. Anderson preached, and Rev. Dr. Henry Woods delivered the charges to both pastor and people.

RULING ELDERS.—Fuller notices of some of these will be found in sketches of deceased elders. The following takes in the whole list from 1849-89: Robert Patterson, previously ordained, elected 1849, died January, 1861; Thomas Thompson, previously ordained, elected 1849, died June 23, 1850; John S. Lamb, previously ordained, elected 1849; William Cunningham, elected 1849, ordained March, 1850, died 1878; John Moore, elected 1849, ordained March, 1850, died 1872; Samuel P. Riddle, ordained 1854, dismissed by certificate 1881; W. W. Van Eman, ordained 1854, dismissed by certificate 1879; John Farrar, previously ordained, installed about 1858, died 1875; John L. Proudfit, ordained 1864, dismissed by certificate 1881, died 1882; Finly Scott, ordained 1864, dismissed by certificate 1881; James L. Patterson, ordained 1864; John L. Rankin, ordained 1868; David M. Pry, ordained 1874; W. V. Riddle, M.D., ordained 1874, dismissed by certificate 1881; W. V. McFarland, ordained 1874, dismissed by certificate 1881; Alex. Walker, installed 1880, dismissed by certificate 1881; William M. McElhany, ordained 1881; George M. Miller, ordained 1881; L. C. Botkin, M.D., ordained 1885; Albert G. Lee, ordained 1886.

HOUSES OF WORSHIP.—The first house of worship, built in

1845, gave place to the present more commodious structure, which was erected in 1874 at a cost of \$20,000.

SPIRITUAL HISTORY.—The church has been mainly indebted for its growth to gradual accessions steadily maintained. There have also been times of special awakening, and of most precious and encouraging refreshings from the Lord's presence. The number of communicants has never been less than at the time of organization. The largest enrollment at any time has been 445. Her spiritual life has probably never been higher than at the present time, with a membership of 350.

MISSIONARY SOCIETIES.—The Woman's Home and Foreign Missionary Society, organized early in the history of the church; The Young Ladies' Home and Foreign Missionary Society, organized somewhat later; The Golden Chain Band for Home and Foreign Mission Work; and The Ten Per Cent. Band for Home and Foreign Missions, have done and are doing efficient service.

SABBATH-SCHOOL.—Robert Patterson, Esq., and William Cunningham established a Sabbath-school here in 1833. Under the superintendency of these, and others of like devoted spirit who followed them, the school has flourished continuously, and from its feeble beginning has grown to a present membership of 250. Among its more recent superintendents have been David M. Pry, James L. Patterson and Dr. J. C. Nesbit.

MINISTERS' WIVES.—Two of the daughters of this church have been married to ministers: Miss Mary Patterson to Rev. J. T. Fredericks, and Miss Sarah Fredericks to Rev. S. F. Marks, of Tidioute, Pa.

MINISTERS.—Three sons of the church have entered the gospel ministry: Rev. Samuel G. McFarland, D.D., Bangkok, Siam; Rev. John W. McFarland, Juneau, Alaska, and Rev. Zechariah B. Taylor, Scottdale, Pa.

George A. Duncan, who died January 11, 1882, while pursuing his theological course at the Allegheny Seminary, was also a member of this church.

The loss of a volume of "Congregational Records" has prevented that full exhibit which might otherwise have been made of the church's home work, and also its outreaching efforts in the various lines of benevolent contribution.

NEW CUMBERLAND.*

The Church of New Cumberland, Hancock County, West Virginia, was organized May 7, 1851, by a committee of the Presbytery of Washington, consisting of Revs. David Robinson and Thomas M. Newell. At the time of its organization it consisted of twenty-eight members, most of whom had been connected with the Church of Fairview, three miles distant. For the first eighteen months this church was supplied by Presbytery, and in November, 1852, Rev. S. F. Grier became its pastor, dividing his labors between this church and Frankfort, Pa. This relation with Frankfort continued until October, 1857; since which time, Mr. Grier has given his entire labors to the Church of New Cumberland.

Names of first members: John H. Atkinson, Melissa G. Atkinson, Melinda Atkinson, Eliza A. Atkinson, Thomas Lyons, Eliza J. Lyons, Mary V. Stewart, Julia Ann McCarty, Susannah Troup, William Monterey, Josiah A. Adams, Elizabeth Adams, Margaret Repham, James R. M. Stewart, Cordelia Stewart, Jane Prosser, Isaac Flowers, Catharine Flowers, Elizabeth Stewart, Nancy A. Stewart, Wallace Haney, Samuel F. Marquis, Sarah Jane Marquis, William Lindsay, Jane Lindsay, John Wylie, Eliza Wylie, Matilda Reed.

PASTORS.—This church has had but one pastor since its organization. Rev. S. F. Grier has held that relation since November, 1852, until the present time.

ELDERS.—At the time of the organization of this church, four ruling elders were elected, viz: John Wylie, J. R. M. Stewart, Wallace Haney and J. H. Atkinson.

John Wylie died October 15, 1873. J. R. M. Stewart retired from office in 1867, and died about 1875. Wallace Haney removed in 1888. In August, 1866, William L. Bigham, John Francy, Alexander N. Edie and Thomas Peterson were elected to this office. Mr. Bigham died April 10, 1873; Mr. Edie died September 9, 1885. Mr. Francy removed from the bounds of the church, February 26, 1883. Dr. P. C. McLane, Hugh L. Irvin and R. E. Lindsay were chosen elders, and D. S. Carothers

* By REV. S. F. GRIER.

had been elected some time before—having come as a ruling elder from the Church of Frankfort.

The present session are, Thomas Peterson, D. S. Carothers, P. C. McLane, Hugh L. Irwin, and Robert E. Lindsay.

CHURCH BUILDINGS.—The first house of worship erected by this church cost about \$6,000. It was not completed until some three years after the present pastorate commenced. A new edifice, 92 by 62 feet, of white sandstone, and costing about \$17,000, was dedicated February 10, 1889, to the worship and service of God. It is a beautiful structure and most convenient in all its appointments.

REVIVALS.—This church has enjoyed frequent seasons of revival of greater or less power. Some years as high as sixty or seventy have been received into the Church.

MISSIONARY WORK.—The missionary spirit and contributions to the boards have steadily increased, and a "Woman's Foreign Missionary Society" has been in existence for several years, by which much has been done.

CANDIDATES FOR THE MINISTRY.—William E. McRea and Joseph E. Andrews, sons of this church, have entered the ministry and have been successful in their work.

SABBATH-SCHOOL.—organized and conducted as a union school until the church building was completed in 1855; since which time it has been strictly Presbyterian, and numbers about 250 scholars and teachers. J. H. Atkinson was superintendent for many years. Since 1883 Robert E. Lindsay has been its superintendent.

Membership, nearly 300; contributions increasing every year; salary, \$1000.

ALLEN GROVE.*

The history of this church is meager both in incident and record. It was organized by a committee of Presbytery consisting of Revs. Alfred Paull and John R. Duncan, on June 28, 1852.

The following original members were received on certificate from the surrounding churches of Forks of Wheeling—Elizabethtown, Rock-Hill and Wolf-Run: William Haliday, Mary

* By REV. A. B. LOWES.

Haliday, Joanna Haliday, Joseph McCombs, Nancy McCombs, Hannah Kiger, Nancy Fleming, John McCombs, Rachel McCombs, John Hilsman, Sarah Hilsman, Lucinda Harris, William Kyzer, Mary R. Kyzer, James Standiford, and Sarah Standiford.

PASTORS AND STATED SUPPLIES.—The first pastor was Rev. John R. Duncan, from 1853–57; Rev. Alfred Paull, stated supply from 1858–59; Rev. James Alexander, D.D., pastor from 1859–66; Rev. Samuel Graham, stated supply from 1867–68; Rev. D. H. Laverty, stated supply from 1869–70. From 1870–74 the pulpit was filled by supplies appointed by Presbytery. Rev. W. C. Smith, stated supply from 1874–76; Rev. J. F. Curtis, stated supply from 1876–77; Rev. John A. Brown, pastor from 1877–80; Rev. W. W. Morton, stated supply from 1881–84; Rev. A. B. Lowes, occasional supply, 1886–88; Rev. Jacob Ruble, stated supply, 1888.

RULING ELDERS.—William Kyzer and John McCombs were elected and installed as elders at the organization of the church, June 28, 1852. Noah Harris and William L. Kennedy were installed October 30, 1854. John Allen and Thomas McCombs were installed November 23, 1856. James Standiford, Lemuel T. Gardiner and William T. Grindstaff were installed July 21, 1867. Alexander D. Hood and Edgar McCombs were installed December 2, 1881. John McCombs died October 6, 1866, aged 80. Noah Harris was dismissed, having removed West. John Allen died September 1, 1876. Thomas McCombs died July 23, 1882. James Standiford was dismissed to Limestone, 1871. Messrs. Gardiner and Grindstaff were both dismissed, having removed.

William L. Kennedy, Alexander D. Hood, and Edgar McCombs, constitute the existing session.

HOUSE OF WORSHIP.—The present house of worship was built in 1852. The contract was let for \$500—the material to be delivered free of charge.

There is no parsonage connected with the church. There has never been any *notable* revival of religion in this church, neither has it had to encounter special difficulties. Its growth has been gradual, and its future prospects are very encouraging.

SABBATH-SCHOOL. — The Sabbath-school was organized in

1854. John McCombs was the first superintendent, succeeded by William L. Kennedy, Dr. I. V. Lucas, Joseph McCombs, John Hood, and the present one, Edgar McCombs.

The membership has not varied greatly, and is at present—teachers, 10; scholars, 60.

HOOKSTOWN (BEAVER COUNTY, PA.)*

The church at Hookstown is an offsprung from the old Mill Creek organization. After a religious awakening among the people of Mill Creek Valley in 1853, in which more than ten score of souls were converted to God under the preaching of Rev. David Robinson, pastor, and assistants Revs. Dr. Stockton, S. F. Grier, J. S. Pomeroy, Wells, Jennings, Murray and others, there being an addition of one hundred and twelve converts to Mill Creek Church, thus making a very large congregation, it was thought well by members in and near Hookstown to form a new organization at that place. In 1854 the new church was organized. The original members were the following, viz.: David Kerr, Mary Kerr, John S. McCoy, Nancy McCoy, James S. Walker, Margaret Walker, Milton Lawrence, Sarah Lawrence, Joseph McFerran, Sarah E. McFerran, Mary McFerran, John McFerran, Martha J. McGinnis, Nancy Stewart, Eliza McGahan, Mary Blackmore, Mary Patterson, Almira and Jane Witherspoon, Stephen and Margaret Whitehill, Wm. Thompson, Ruth Thompson, Rachel Kerr, Wm. Ridgely, Thomas J. Laughlin, Mary Moody, John Moody, Margaret Moody, Benoni Reed, Joseph Moody, Joseph Cain, Nancy Cain, Wm. Miller, Milo Thompson, Thos. H. Moore, A. R. McClure, Kaleb Whim, Rachel Whim, John and Mary Galbraith, Sarah Blackmore, Jane Miller, Nancy Chapman, Nancy Goshorn, Thos. and M. A. Calhoon, S. W. Miller and others.

The first church erected was in 1854, at a cost of two thousand five hundred dollars. The basement was used for worship before the audience room was finished. Slabs, with wooden pins for legs, supplied the seats and a common table the pulpit. After a time the church was comfortably and neatly furnished for religious services. The Sabbath-school room was in the

*By FRANK D. KERR, M.D.

basement, where were the heaters for the whole building. In 1884 the church was repaired at considerable expense, but on the 30th of January, 1885, took fire from a defective flue, and was burned. In 1886 a new church was built, at an expense of three thousand dollars, and was dedicated on October 29, 1886. This service was conducted by Rev. Dr. Ross Stevenson.

The first pastor of the Hookstown Church was the late Rev. R. S. Morton. A minute of the session record reads: "On the 12th day of June, 1855, Rev. R. S. Morton was installed pastor of the united congregations of Mill Creek and Hookstown by a committee of the Presbytery of Washington, in which service Rev. Smith F. Grier preached the sermon and proposed the constitutional questions, Rev. Joseph S. Pomeroy delivered the charge to the pastor and Rev. O. M. Todd the charge to the people." We enjoyed the services of Rev. R. S. Morton (pastor), 1854-63; Rev. J. S. Pomeroy and others (supply), 1863-66; Rev. W. M. White (pastor), 1866-70; Rev. David Hervey and others (supply), 1870-73; Rev. George Shaeffer (pastor), 1873-74; Rev. B. O. Junkin and others (supply), 1874-76; Rev. D. L. Dickey (pastor), 1876-81; Rev. Childs and others (supply), 1881-82; Rev. R. S. Morton (pastor), 1882-85, who died January 13, 1885; Rev. Robert Cochran and others, 1885-89. Rev. Cochran now holds the call of this church and that of Bethlehem, but has not yet accepted, March 1, 1889.

The elders of Hookstown Church, at first elected, were John S. McCoy, 1854-62, dismissed on certificate; James S. Walker, 1854-62, dismissed on certificate; David Kerr, 1854-87, died November 25th. Afterwards were elected the following: James McCready, 1857-72, died September 9th; William Snowden, 1857-65, dismissed on certificate; Robt. W. Stewart, 1873; Joseph Moody, 1873-75, dismissed on certificate; Watson Ramsey, 1873-79, died; John B. McCready, 1883-88, dismissed on certificate; Franklin D. Kerr, 1883.

The Sabbath-school in this village was started in Goshorns' shoe-shop, by Rev. Geo. M. Scott, pastor of Mill Creek, about 1826. It was looked after in an irregular way until about 1840, when Rev. David Polk, who supplied preaching at Mill Creek,

organized the school permanently, and became its first superintendent. He was followed by Rev. J. Brice McCoy, who was accidentally killed near Wheeling, while on his way to presbytery. Matthew Glass was superintendent from 1841-48, Samuel Jeffrey from 1848-54, James S. Walker from 1854-62, David Kerr from 1862-82, John B. McCready from 1882-88, J. Marion Blackmore from 1888-.

In its spiritual condition the church of Hookstown has experienced more, probably, than the usual degree of vicissitude to which churches are subject. It has passed through some seasons of fiery trial. Its changes of pastorate have been frequent, and much of the time it has been dependent on stated and occasional supplies. There have, accordingly, been seasons of serious depression. Even when ordinances were regularly enjoyed, they seemed at times to be barren. A "Narrative" prepared by the pastor, Rev. G. Shaeffer, in 1874, records his great discouragement. The only hope was that "foundation work was being done," and that God would not suffer "his word to return unto him void." This hope was joyously fulfilled the year following, when the Spirit was poured out, and half a hundred souls were added to the Lord. Other refreshings from the Lord's presence have also been realized, so that abundant reason is had "to thank God and take courage."

More than a score of years ago, one of the daughters of this church, Miss Rachel Kerr, gave herself to missionary work in India, as the wife of Rev. W. F. Johnston. After many years of service she was compelled to return to this country, and but recently entered into rest. The missionary spirit of the church is still manifested in keeping up somewhat feebly a Woman's Missionary Society. It were greatly to be desired that more of this spirit prevailed in the church.

WASHINGTON SECOND.*

The Second Presbyterian Church of Washington was organized by the Presbytery of Washington, in the First Church of Washington, on March 12, 1861. It had its origin in the inadequacy of the First Church building to accommodate the grow-

* By REV. JAMES H. SNOWDEN.

ing congregation, and its separation from the First Church was attended with expressions of the best Christian feeling. It is a blessing and an honor to Presbyterianism in Washington that it never has been a house divided against itself, and its two churches have grown out of prosperity and not out of strife. The leading spirit in the movement for a second church was Mr. Colin M. Reed, and at its organization thirty-seven members were enrolled, of whom thirty-six came from the First Church and one from the Church of Martinsville, O. Of these original members only two, Mr. and Mrs. H. H. Clark, now remain in the church. The Civil War came on, however, before the church began active work, and, as a consequence, the members continued to worship with the First Church, and the whole project was held in abeyance for three years. During this time Mr. Reed and nine others returned to the First Church. In the spring of 1864 the dormant organization was called into activity. On April 7, 1864, a congregational meeting was held in the lecture-room of the First Church at which it was resolved to go forward immediately with the work of the church. Harvey H. Clark, Andrew Brady and William Blair were appointed a committee on supplies, and the trustees were instructed to secure a place of worship. Smith's Hall, on the third floor of the Smith store building, was obtained, and on May 15, 1864, the first service was held, and the Rev. R. V. Dodge, of Wheeling, preached. A call was made out for him at an annual salary of \$1200. He accepted the call, was installed October 4, 1864, and served as pastor till May 3, 1868. Mr. Dodge, a biographical sketch of whom appears elsewhere, was a man of noble character and genial, winning disposition. The church was fortunate in having him for its first pastor, and owes much to him. His memory is still dear to many in the church. On June 19, 1864, Harvey H. Clark, William B. Cundall and John Grayson, Jr., were installed elders, and Harvey J. Vankirk and William Blair were installed deacons. In April, 1867, Freeman Brady, Jr., and Morgan Hayes were installed deacons.

Mr. Dodge was succeeded by the Rev. John C. Caldwell, who was installed pastor August 2, 1868, and served the church successfully till December 28, 1869. In his pastorate, on February

14, 1869, Robert Boyd, Hugh McClelland, Freeman Brady, Jr., and John B. Vowell were installed elders. From January to August, 1870, the church was served acceptably by Prof. Henry Woods, and he was called to the pastorate on April 20, 1870, but owing to his duties in Washington and Jefferson College, was constrained to decline.

In the winter of 1870 the Rev. George P. Hays, D.D., having been called to the presidency of the college, began to serve the church as stated supply, not being willing to accept the pastoral office. With the exception of two years, from September, 1872, till September, 1874, during which his place was taken by Prof. George Fraser, D.D., Dr. Hays served the church with marked success till September 1, 1881, when he retired from the college and went to the Central Church of Denver, Col. On April 14, 1872, James Rankin, Morgan Hayes and James Houston were installed elders, and Robert S. Winters and Hiram Warne were installed deacons. The Smith Hall becoming unsatisfactory as a place of worship during the pastorate of Dr. Hays, the church building belonging to the M. P. congregation on West Beau Street was leased for fifteen years, and was repaired and re-furnished at an expense of \$3437. It was opened for service on January 5th, 1874, and was used by the congregation till March 4, 1887. On December 9, 1877, Dr. William R. Thompson, Robert S. Winters and William G. Pollock were installed elders, and John Addison McIlvaine, D. M. Donehoo and R. J. S. Thompson were installed deacons.

The Rev. John G. Cowden succeeded Dr. Hays, and served the church as pastor elect from February, 1882, till January, 1883. The Rev. John F. Magill, D.D., was installed pastor October 7, 1883, and ably served the church till March 14, 1886. The present pastor, the Rev. James H. Snowden, was called September 11, 1886, at an annual salary of \$1800, began work the 16th of October following, and was installed March 6, 1887. On April 17, 1887, the Hon. John Addison McIlvaine and Hiram Warne were installed elders, and James V. Boyd, Andrew J. Montgomery, Jr., Frank B. McKinley, Augustus L. Smith, Louis S. Vowell and H. Frank Ward were installed deacons.

The hope of a church building of its own had long been

entertained by the congregation, and as its membership grew and the expiration of the lease approached, the necessity for action became pressing. On August 23, 1884, a congregational meeting was held at which it was resolved to build a church to cost \$25,000. At a meeting on August 31 the first subscriptions were taken, amounting to \$10,484. A lot was now purchased on East Beau Street, between Main and College Streets, at a cost of \$3500. In January, 1885, a Building Committee was appointed consisting of John Addison McIlvaine, chairman, H. H. Clark, Freeman Brady, Jr., William R. Thompson, Hiram Warne, H. J. Vankirk and James Prigg; and on June 29th the committee awarded the contract. The building was dedicated on March 6, 1887, Dr. George P. Hays preaching the dedicatory sermon. It contains an auditorium with a groined ceiling and bowled floor; a lecture-room separated from the auditorium by curtains which can be drawn aside, throwing both rooms into one; Bible and infant-class rooms; a library room, session room, ladies' parlor, dining-room and kitchen. The auditorium seats 450, and, with the lecture-room, the seating capacity is 800. The church is remarkable for its convenience in arrangement, and for its taste and beauty. The cost of the lot and building was \$24,840. In January, 1888, a Johnson Pipe Organ was placed in the choir-gallery back of the pulpit at a cost of \$2535. The whole cost of the property has been \$28,040.

The Sabbath-school of the church was organized July 17, 1864. Its first superintendent was John Grayson, Jr., and his successor is Robert S. Winters, who still serves with great acceptance.

Three memorable revivals of religion have visited the church. The first in 1867, under Mr. Dodge, when seventy-two persons were added on confession; the second in 1876, under Dr. Hays, when seventy were added; and the third in 1884, under Dr. Magill, when there were seventy-two such additions. During its active history, since 1864, the church has received an average of forty-two additions a year; and the whole number of members that have been on its roll is 1050, of whom 500 were received by letter and 550 on confession. At present it has seven elders, eight deacons, 337 Sabbath-school scholars and

464 members. During its history it has raised for all purposes \$86,006. Of this, \$72,426 were for congregational objects and \$13,580 were for the boards of the church. Its contributions to the boards for the last two years (\$1165 for the year just closed) have been double its average contribution, and it expects to grow in this direction in the future.

In connection with the church are the Pastors' Aid Committee, the Ladies' Aid Society, the Young People's Society of Christian Endeavor, the Woman's Missionary Society, the Young Ladies' Society, the Pansy Band and the Gleaners, the last three being missionary societies for young people and children.

The Pastors' Aid Committee consists of twenty-two members, two in each of the eleven districts into which the town is divided. It is their duty to note any changes among the families in their respective districts, call upon new families, visit the sick and report any cases needing attention to the pastor. A general meeting of the committee is held twice a year, at which the whole field is carefully gone over.

The Wednesday evening prayer-meeting has always been one of the best services of the church. The attendance is large, and often fills the lecture room. After the opening exercises of song and prayer, and remarks on the printed topic, not usually exceeding five minutes, by the pastor, the meeting is conducted voluntarily. Remarks, hymns, prayers and Scripture quotations follow each other in rapid succession, throwing side-lights upon the topic from many points of view, until the expiration of the hour when the meeting is promptly closed.

The prayer-meeting of the Society of Christian Endeavor, held on Sabbath evening, one hour before service, is a growing power for good among the young people. The society has seventy-six members, of whom fifty-six are active members, pledged to attend and take some part, other than singing, in every prayer-meeting of the society, except when prevented by conscientious reasons.

Students of the college have been a great help to the Second Church. A number of them attend and take part in the Wednesday evening and young people's prayer-meetings; some of

them teach in the Sabbath-school; a Bible class of students is taught by the pastor; and from seventy-five to 100 of their number attend the preaching services. A large number of students who attended and worked in the Second Church during their college course are now ministers and foreign missionaries.

Nine young men who were members of the church have become ministers. They are Charles M. Fraser, George M. Hickman, Robert A. Hunter, J. V. Milligan, William G. Pollock, Benjamin G. Van Cleve, Mark Austin Denman, Andrew J. Montgomery and David M. Skilling.

Seven members have gone out as foreign missionaries. They are—William C. Gault, Africa; George W. Pollock and Minnie Ewing Pollock, his wife, India (now in Colorado); Mrs. Lillie White Touzeau, South America; George S. Hays, China; Miss Kate A. Rankin, Alaska; and George W. Fulton, now under appointment of the board to Japan.

The church has been marked throughout its history by a spirit of unity. No trouble has ever imperilled or divided it. Few people have ever left it on account of dissatisfaction. In the days of its weakness and struggles it could not afford to fight, and now, in its strength and prosperity, it does not want to. To this unity and harmony its growth is largely due.

These years have also been marked by faithful work on the part of the members. The making of this church has been no easy task; it did not grow up itself, but has cost twenty-five years' hard work. It has been a self-reliant church from the beginning. For almost half its history under Dr. Hays it had little pastoral care. Dr. Hays did the preaching, and did it faithfully, and with remarkable acceptance and success. But he could not give much attention to the general interests of the church. As a consequence, it learned to take care of itself, and can, with divine help, do so still. It has efficient, enterprising men, who have given largely of their time and means to its interests; and its women have worked with remarkable energy and devotion in its service.

But the main feature of these twenty-five years has been their spiritual fruitfulness. The gospel has been preached and the

ordinances administered with unbroken regularity. The children have been taught in the Sabbath-school. The prayer-meeting has been a live service, full of interest and refreshment. The Holy Spirit has descended in frequent rains of grace, and in three seasons of Pentecostal power. More than 500 conversions have occurred within its walls. One hundred communion seasons have been enjoyed. Thousands here have been helped in the Christian life. Hundreds have been turned from the error of their ways. Out of this communion scores of redeemed spirits have gone up to glory. For all these manifold blessings, material and spiritual, not unto us, not unto us do we ascribe praise, but unto the Lord God Almighty, the Lord gracious and merciful, slow to anger and full of goodness and grace, the Father, Son and Holy Ghost. He has done these things for us, and not we ourselves. Often have we been unfaithful, but never has He forsaken us. All our way He has led us. The Lord hath done great things for us, whereof we are glad: to whom be glory forever and ever. Amen.

CAMERON—(WEST VA.).*

This church was organized September 23, 1867, by Rev. Messrs. J. S. Pomeroy, J. W. Alexander, D.D., and Samuel Graham, acting under authority of the Presbytery of Washington. The following persons presented certificates of Church membership, and were enrolled, viz: William Hosack, Sr., Mrs. Nancy Hosack, Mrs. Mary Martin, Mrs. Sarah Grey, Gustavius Bowers, Mrs. Mary E. Bowers, Mrs. Minerva E. Davis, Milton McCuskey, John B. Kilpatrick, Mrs. Mary Kilpatrick, Miss Rebecca Fisher, Martin B. Cummins, Mrs. Clarinda Cummins, John Fry, Mrs. Rebecca Fry, George McCuskey, and Miss Mattie McConaughy.

Of these, William Hosack, Sr., Gustavius Bowers, and George McCuskey were ordained elders.

The meetings were continued for a week, and twenty-three were added to the church on profession of faith.

A church building was commenced in the spring of 1868, and was completed and dedicated in the fall of the same year.

* By B. L. CROW.

Mr. George McCuskey, member of Session, was removed by death. John B. Kilpatrick and Milton McCuskey were ordained ruling elders.

The church building was destroyed by fire, October 26, 1879. It was re-built in 1880, and was used for church and Sabbath-school—but was not dedicated till February 6, 1881. The dedication sermon was preached by Rev. George D. Buchanan.

Preaching has been by stated and occasional supplies—there never having been an installed pastor. Rev. Messrs. D. H. Lavery, Robert B. Farrar, J. S. Pomeroy, and James Garver have served successively as stated supplies.

The present members of Session are, Milton McCuskey, J. K. Francis, Isaac Moose, and B. L. Crow.

Sabbath-school has been kept up all the time, except while the congregation was without a house of worship. Its membership is about one hundred and twenty. Average attendance about 75.

M. McCuskey was superintendent for several years following the organization. For the last eight years B. L. Crow has been superintendent.

LIMESTONE.*

The Limestone Church was formed originally from the contiguous parts of Allen Grove and Wolf Run churches. It was organized May 24, 1871, by a committee of Presbytery consisting of Revs. Jonathan Cross and R. B. Farrar.

The original members were, Emanuel Francis and Jane, his wife; Samuel Francis and Martha A., his wife; Miss Martha M. Francis, Edward B. Francis and Nancy, his wife; John K. Francis, James Standiford and Sarah, his wife; Daniel Wilson and Mary, his wife.—All these on certificate. Also, John Allen and Cornelia, his wife, and Mrs. Melinda Winters, on profession of their faith.

PASTORS AND STATED SUPPLIES.—Rev. W. C. Smith was stated supply from 1873–75; Rev. J. F. Curtis was stated supply from 1876–77; Rev. J. A. Brown was pastor from 1877–80; Rev. W. W. Morton was stated supply 1881–84; Rev. A. B. Lowes was occasional supply 1886–88; Rev. Jacob Ruble, stated supply, 1889.

* By REV. A. B. LOWES.

RULING ELDERS.—Emanuel Francis, John K. Francis, James Standiford, Daniel Wilson, and John Allen were elected May 24, 1871. Samuel Wilson and William Coffield were elected June 23, 1883. James Standiford died January 17, 1877. John K. Francis dismissed to Cameron, November 11, 1884. William Coffield died 1888.

HOUSE OF WORSHIP.—A lot had been procured and a house of worship erected in 1870, at a cost of \$3000, before the Presbytery was asked to organize the church.

The Sabbath-school was organized June 4, 1871. The first superintendent was John K. Francis, succeeded by Daniel Wilson, William Coffield, A. W. Pence. Number of teachers, 9; number of scholars, 60.

MOUNT PLEASANT.*

This church, having its house of worship in South Strabane Township, Washington County, Pa., five miles east of the town of Washington, was organized by a committee of Presbytery, July 2, 1872.

STATED SUPPLIES.—For the first few years of its existence it was supplied successively by Rev. William Ewing and Rev. George Fraser, D.D. From April, 1875, to May, 1887, by Rev. W. F. Hamilton. Subsequently by appointments of presbytery, and since June, 1888, by Rev. R. Stevenson, D.D., stated supply.

RULING ELDERS AND DEACONS.—Its ruling elders have been Isaac Dager, William Pees and Robert Munnell, ordained at the time of its organization, and John B. Herron and John Herron ordained February 12, 1877. Isaac Dager died December 4, 1876. John Herron continues to act. All the others have removed out of the bounds.

At the organization Nicholas Pees and Josiah L. Smith were ordained deacons. Mr. Pees died January 3, 1877.

ORIGINAL MEMBERS.—At the time of the organization twenty-eight names were enrolled, nine males and nineteen females. Those continuing at this date are four: Mrs. Martha Darlington, Mrs. Nancy Myers, Mrs. Sarah E. Hallams and Mrs. Martha E. Doak. The total membership reported in 1888 is forty.

CHURCH EDIFICE.—A neat frame building was erected previous to the organization at a cost of over \$2000. It has been

* By REV. W. F. HAMILTON, D.D.

improved and furnished in later years, and fully meets the wants of the congregation.

SABBATH-SCHOOL.—A flourishing Sabbath-school, with an average attendance of sixty, has been maintained since before the organization of the church. In its earlier history Dr. John McKean, of Washington, superintended it. Its present superintendent is David A. Hootman.

REVIVALS.—Two seasons of special awakening have occurred, the first in 1879, with an accession of eighteen on profession; the second in 1886, when ten were thus received.

MISSIONARY SOCIETY.—The Woman's Foreign Missionary Society has made an annual average contribution of \$25 since its organization in 1876.

BEQUESTS.—Mr. John Dill Wilson, who died January 22, 1887, made bequests to the principal of the church's Boards amounting to \$4950. He was a son of one of the active workers in the establishment of Mount Pleasant Church, the venerable Mrs. Jane Dill Wilson, who died June 20, 1877, at an advanced age. She was the mother of Rev. Thomas Wilson, deceased, and Rev. Samuel J. Wilson, D.D., LL.D., Professor in Western Theological Seminary, also lately deceased. Among her grandchildren are Rev. Maurice E. Wilson, D.D., and Rev. Calvin D. Wilson, both of the Presbytery of Baltimore, and Rev. John R. Paxton, D.D., of the Presbytery of New York. She was a person of remarkable force of character and most devoted piety.

MOUNT OLIVET.*

This church, having its house of worship in Hanover Township, Beaver County, Pa., was organized January 1, 1876, by a committee from the Presbytery of Washington, consisting of Rev. J. T. Fredericks, Rev. S. Forbes and Ruling Elder D. M. Pry. About sixty members were enrolled. Four elders were elected, three of whom were ordained and installed the next day.

FIRST MEMBERS.—Maria Beatty, Thomas M., Sarah A. and Sarah Butler, Lizzie J. Cain, Isaac and Millie Green, Tacy J., William A., David B., Mary J. and Nancy A. Hutchinson, Michael, Mary E., Elizabeth and Ida Kronk, Lizzie O. Kennedy,

* By REV. JAMES B. LYLE.

Dianah and Ida J. Lutton, Mary L. Lance, David, Elizabeth, William L., Sarah J., George L., Sarah, Levi F., John R. and James A. Morris, Hugh, Mary, James and Eliza A. Miller, John, Nancy and Mary Mixter, Cyrus and Margaret McConnell, Mary McCoy, William, Elizabeth and Elvira McCally, John and Mary McCormick, Elizabeth McMurtrie, Martha McCoy, Catharine Obany, Thomas Plunkett, James and Martha C. Russell, Anna M. Reed, David, Mary and Emily Strauss, Wellington W. Smith, Thomas and Emma E. Torrence, Elizabeth and Samantha Toland and Mary A. Wilson.

PASTORS.—W. H. Hunter, 1878-85; James B. Lyle, 1888.

RULING ELDERS.—Cyrus McConnell, M.D., ordained January 1, 1876; Michael Kronk, ordained January 1, 1876; David Morris, ordained January 1, 1876; William McCally, ordained 1882; Samuel Gorsuch, ordained 1882; William McCague, ordained 1882.

HOUSE OF WORSHIP.—Built in 1876. Cost, \$2,500.

REVIVALS.—Rev. S. A. Hunter, now a missionary in China, began evangelistic labors in the vicinity while yet in the Seminary (1875), preaching in the groves and school-houses of the vicinity. This work was greatly blessed in the conversion of many, and for bringing together in one body those who were already disciples of our Master. This work continued with such power and to such a degree that soon it was deemed advisable to effect an organization, which was mainly brought about through the untiring efforts of Mr. Hunter. The church since has had a steady and permanent growth, a blessing to the people and to the neighborhood, liberally supported by the whole community.

SABBATH SCHOOL.—Organized 1876.

NAMES OF SUPERINTENDENTS.—Cyrus McConnell at two different times, Samuel Gorsuch, William McCally, Thomas Butler, Robert Moore and David Strauss conjointly.

Nine classes and teachers, with an attendance of one hundred.

STATISTICS.—The membership of the church is about one hundred and five. An effort is made each year to take a collection for all the boards, with a liberal response to most of them. The salary paid is \$500 for half time.

VIII.

STATISTICS AND BIOGRAPHICAL SKETCHES.

APPENDIX No. I.

[*Statistics gathered from Presbyterial and Synodical Records.*]

PRESBYTERY OF REDSTONE—1781-93.

"At a meeting of the Synod of New York and Philadelphia, held at Philadelphia ye 16th of May, 1781,

The Rev'd Messrs. Joseph Smith, John McMillan, James Power, & Thaddeus Dodd, having requested to be erected into a separate P.b.y, to be known by the name of the P.b.y of Redstone, the Synod grant their request, and appoint their first meeting to be held at Laurel Hill Church, the third wednesday of September next, at 11 o'clock A.M."

First Meeting.

"Wednesdy, Septembr ye 19th, 1781.

The P.b.y met according to the appointment of the Revd. Synod of New York and Philadelphia, at Pidgeon Creek, as the circumstances of some of the members, by reason of the incursions of the Savages, rendered it impracticable for them to attend at Laurel Hill. U. P. P. S.,* the Rev'd. Messrs. John McMillan, James Power and Thaddeus Dodd; Elders John Neil, Demas Lindley and Patrick Scott. Absent, The Rev'd Joseph Smith.

The P.b.y. was opened by Mr. Dodd, with a sermon from Job xlii—5, 6.

The P.b.y. then proceeded to the choice of a Moderator and Clerk; whereupon, Mr. McMillan was chosen Moderator, and Mr. Power Clerk for the ensuing year.

Application was made in behalf of Muddy Creek and the S.-fork of Ten Mile, in conjunction, for supplies, and also for liberty to apply to the P.b.y of Donegal. Adjourned to meet to-morrow morning at 8 o'clock. Concluded with Prayer."

* The initials of four Latin words, which signify that "After Prayers"—the persons whose names follow—"Took Seats."

Ministers and Licentiates Received.

Oct. 15, 1782.	Rev. James Dunlap, from Presbytery of Newcastle.
March 11, 1783.	Rev. John Clark, from Presbytery of Newcastle.
June 21, 1785.	Rev. James Finley, from Presbytery of Newcastle.
April 17, 1787.	Rev. Sam'l Barr, from Presbytery of Newcastle.
Nov. 11, 1789.	Rev. Robert Finley, from Presbytery of S. Carolina.
April 17, 1792.	Rev. Jacob Jennings, from Reformed Dutch Church of N. Y. & N. J.
Nov. 14, 1792.	Sam'l Mahon (Licentiate), from Presbytery of Carlisle.

Licensures.

April 16, 1788.	John Brice, James Hughes.
August 13, 1788.	Joseph Patterson, James McGready.
August 20, 1789.	John McPherrin.
Nov. 12, 1789.	Samuel Porter.
April 23, 1790.	Robert Marshall.
Dec. 22, 1791.	George Hill, William Swan.
Nov. 14, 1792.	David Smith.
April 19, 1793.	Thomas Marquis, Boyd Mercer.

Ordinations.

Nov. 11, 1789.	Joseph Patterson, to be pastor of Raccoon & Montours.
April 21, 1790.	James Hughes, to be pastor of Short Creek, Va., and Upper Buffalo.
April 22, 1790.	John Brice, to be pastor of Three Ridges and Forks of Wheeling, Va.
Sept. 22, 1790.	John McPherrin, to be pastor of Salem and Unity.
Sept. 22, 1790.	Samuel Porter, to be pastor of Congruity and Poke Run.

Relations Dissolved.

April 17, 1788.	Between Rev. John Clark and Church of Lebanon.
April 22, 1789.	Between Rev. James Dunlap and Church of Dunlap's Creek.
June 12, 1789.	Between Rev. Samuel Barr and Church of Pittsburgh.

Dismissals.

Sept. 30, 1790.	Rev. Samuel Barr, to Presbytery of Newcastle.
April 20, 1791.	James McGready (Licentiate), to Presb'y of Orange.
June 29, 1791.	Rev. Robert Finley, to go to the State of Kentucky.
Oct. 17, 1792.	Robert Marshall (Licentiate), to Presbytery of Trans- sylvania.
Oct. 17, 1793.	Samuel Mahon (Licentiate).

Deaths.

April 19, 1792.	Rev. Joseph Smith.
May 20, 1793.	Rev. Thaddeus Dodd.

Ruling Elders.

In the twelve years during which Presbytery remained undivided, 41 meetings were held, of which 22 were west of the Monongahela River. The total of elders enrolled was 108. Five others are incidentally named. Of the whole number, nearly one-half belonged west of the river. Twenty-three are identified as belonging to churches now in Presbytery of Washington. During the first six years, thirty-six per cent. of attendance was by these 23. During the whole twelve years, thirty-three per cent. The names of these 23 have already been given. In the interest of general history, the names of all the others are subjoined, together with the churches to which they belonged, as far as ascertained. The names arranged in order of time:

Mt. Pleasant.—John Neil, Moses Latta, William Latta, Hugh Martin, John Giffin, John Jack, John Baird.

Sewickly.—John Perry, John Robertson, John Fulton, William Baird.

Chartiers.—John McDowell, James Bradford, Josiah Scott, Thomas Bracken, James Foster, Moses Coe, James Allison.

Bethel.—James Dinsmore, James Brice, James Kirkpatrick, John Vance.

Lebanon.—Aeneas McCallister, Alex. McClure, William Wightman, John Shields.

Dunlap's Creek.—Robert Adams, Charles McClain, Daniel Reeder, Andrew Frazer, John Parker.

Laurel Hill.—John Allen, Samuel Finley, James Wilken, Joseph Morrison, Samuel McClane, James Finley, James McClane, John Travis.

Rehoboth.—Edward Cook, John Wright, John Power, Robert Moore.

Round Hill.—George Shields, Thomas Wilson, Joseph Pierce, Andrew Howell.

Pittsburgh.—Robert Galbraith, John Wilkins, William Dunning.

Pitts Township (Beulah).—James Milligan, Thomas Sands.

Raccoon.—William McCandless, Alex. Bailey, Alex. Wright.

Montours.—James Ewing, Alex. McCandless, Samuel Riddle.

Unity.—James Parr, William Waddell, John Donaughey.

Salem.—Peter Wallace.

Congruity.—James McKee, John Shields, Thomas Armstrong.

Poke Run.—John Hamilton, Joseph Thorn.

Fairfield.—James Wilson, Daniel Hendricks.

George's Creek.—Joseph Caldwell.

Church connection not ascertained.—John Rob, Alex. Mitchell, Samuel Sorrels, John Gaston, John Hopkins, James Moore, John Thompson, John Shannon, William Steel, Robert McCombs, Samuel Holliday, James Barr, William Sloan, John Guthrie, Thomas Hall, William Gordon, John Steel, John Moore.

PRESBYTERY OF OHIO—1793-1819.

"At a meeting of Synod of Virginia, held at Winchester, the 25 of September, 1793, the Rev. Messrs. John Clark, John McMillan, Joseph Patterson, James Hughes and John Brice having requested to be erected into a separate Presbytery, to be known by the name of the Presbytery of Ohio, the Synod granted their request and appointed their first meeting to be held at Buffalo, on the fourth Tuesday of October next, at 12 o'clock. The Rev. John Clark was appointed to open the Presbytery with a sermon, and preside until a new Moderator should be chosen."

First Meeting.

Buffalo, Tuesday, the 22d of Oct., 1793.

The Presbytery of Ohio met according to the appointment of the Synod of Virginia, U. P. P. S. the Rev. Messrs. John Clark, John McMillan, Joseph Patterson, James Hughes and John Brice. Elders: John Miller, Josiah Scott, John Riddle, William McCullough, John McWilliams, Robert Lisle and Joseph Coe.

The Presbytery was opened by the Rev. John McMillan, with a Sermon on Micah 2: 13. The Presbytery proceeded to the choice of a Moderator and Clerk for the ensuing year. Whereupon, Mr. McMillan was chosen Moderator and Mr. Brice Clerk.

Applications for supplies were made from Mill Creek, King's Creek, White Oak Flats, and the Mouth of Raccoon.

* * * * *

Synod having appointed the Presbytery of Ohio, in conjunction with the Redstone Presbytery, to superintend the Seminary of learning at Canonsburg, Presbytery ordered that the minutes of Synod respecting that institution be transcribed into minutes, which are as follows: (*Vide*, published Minutes of the Presbytery of Redstone, pp. 80, 81.)

Presbytery appointed Mr. McMillan to be their Stated Clerk.

* * * * *

Presbytery, taking into consideration their great need of divine aid, *et cetera*. (*Vide ante*, page 10.)

* * * * *

Presbytery adjourned to meet to-morrow at 9 o'clock. Concluded with prayer."

Ministers and Licentiates received.

April 22, 1794.	Thomas Marquis, Lic., from Presbytery of Redstone.
August 21, 1794.	Thomas Moore, Lic., from Presbytery of Redstone.
Oct. 29, 1794.	Boyd Mercer, Lic., from Presbytery of Redstone.
Oct. 25, 1796.	Samuel Ralston, Lic., from Presbytery of Redstone.
April 26, 1797.	William Woods, Lic., from Presbytery of Redstone.

Oct. 26, 1797.	Rev. John Kennedy, from Presbytery of Newcastle.
August 27, 1799.	Rev. George Scott, from Presbytery of New Brunswick.
April 15, 1800.	Andrew Gwin, Lic., from Presbytery of Redstone.
Jan. 19, 1802.	Rev. John Anderson, from Presbytery of Orange.
March 2, 1802.	William Wylie, Lic., from Presb'y of West Lexington.
Oct. 5, 1803.	Rev. James Dunlap, from Presbytery of Redstone.
June 26, 1805.	Rev. Matthew Brown, from Presbytery of Huntingdon.
Oct. 17, 1805.	John Wright, Lic., from Presbytery of Redstone.
April 18, 1811.	Thomas B. Clark, Lic., from Presbytery of Hartford.
Jan. 3, 1815.	Rev. Alex. Cook, from Presbytery of Hartford.
Oct. 18, 1815.	Thos. Hoge, Lic., from Presbytery of Tyrone, Ireland.
Jan. 7, 1817.	Rev. Lyman Potter, from Muskingum Association.
August 26, 1818.	Orbin P. Hays, Lic., from Hampden Association.
Oct. 20, 1818.	Rev. Thomas Hunt, from Presbytery of Redstone.

Licensures.

Oct. 25, 1797.	Samuel Donnell.
Oct. 17, 1798.	John Watson, Joseph Anderson, Thomas E. Hughes.
Dec. 20, 1798.	Smilie Hughes.
April 17, 1799.	James Snodgrass.
June 26, 1799.	Elisha Macurdy, Joseph Stockton.
August 28, 1799.	John McClain, William Wick.
June 25, 1800.	Abraham Boyd, Samuel Tait, James Satterfield.
Oct. 22, 1800.	Robert Lee.
May 1, 1801.	Robert Patterson.
Oct. 29, 1801.	Cephas Dodd, Stephen Lindsley, William Woods, Jr.
April 23, 1802.	Robert Johnston, Alexander Cook.
Oct. 19, 1802.	Jacob Lindsley.
Oct. 20, 1803.	Nicholas Pittenger.
June 27, 1804.	William McMillan, John Rea.
Aug. 22, 1805.	Johnston Eaton.
Oct. 17, 1805.	Reed Bracken, Andrew McDonald, Cyrus Riggs, James Robinson, Samuel Woods.
June 25, 1806.	Abraham Scott, Clement Vallandigham.
June 3, 1807.	Jonathan Lesly.
June 24, 1807.	Moses Allen.
Oct. 20, 1807.	James Scott.
June 30, 1808.	James Cunningham, Thomas Hunt.
Oct. 20, 1808.	William Jones, Joseph Stevenson.
Dec. 22, 1808.	George Vaneman.
June 22, 1809.	John Matthews.
Oct. 18, 1809.	Joseph S. Hughes.
April 19, 1810.	Andrew K. Russell.
Oct. 17, 1810.	Ezekiel Glasgow, Michael Law.
Oct. 17, 1811.	Ira Condit.

April 21, 1812.	William Johnston.
Oct. 21, 1812.	James Hervey, Andrew Wylie.
Oct. 20, 1813.	John Reed.
June 29, 1814.	James Smith.
Oct. 20, 1814.	James Wright.
January 4, 1815.	Micaiah Fairfield.
April 17, 1816.	Obadiah Jennings.
April 22, 1818.	Archibald Hanna.
January 15, 1819.	Jacob Cozad.

Ordained and Installed.

June 12, 1794.	Thomas Marquis, to be pastor of Cross Creek.
August 21, 1794.	Thomas Moore, to be pastor of Ten Mile.
April 29, 1795.	Boyd Mercer, to be pastor of Pigeon Creek and Pike Run.
Nov. 29, 1796.	Samuel Ralston, to be pastor of Mingo and Horse Shoe Bottom.
June 27, 1797.	William Woods, to be pastor of Bethel and Lebanon.
August 28, 1799.	Thomas E. Hughes, to be pastor of New Salem and Mount Pleasant.
June 24, 1800.	Andrew Given, to be pastor of Pigeon Creek and Pike Run.
June 26, 1800.	John Watson, to be pastor of Miller's Run.
August 20, 1800.	Joseph Anderson, to be pastor of Richland, Short Creek and Cross Roads, Western Territory.
August 27, 1800.	John McClain, to be pastor of Montours.
August 28, 1800.	Elisha Macurdy, to be pastor of Cross Roads and Three Springs.
Sept. 3, 1800.	William Wick, to be pastor of Hopewell and Neshannock.
Nov. 19, 1800.	Samuel Tate, to be pastor of Upper Salem and Cool Spring.
Nov. 26, 1800.	James Snodgrass, to be pastor of Steubenville and Island Creek, Western Territory.
June 24, 1801.	Joseph Stockton, to be pastor of Meadville and Sugar Creek.
June 26, 1801.	Robert Lee, to be pastor of Amity and Big Spring.
March 2, 1802.	James Satterfield, to be pastor of Moorefield and Upper Neshannock.
March 5, 1802.	William Wylie, to be pastor of Fairfield and Upper and Lower Sandy.
Nov. 9, 1803.	Jacob Lindley, to be pastor of Waterford, Ohio.
August 22, 1805.	John Rea, to be pastor of Crab Apple and Beech Springs, Ohio.
June 19, 1806.	John Wright, to be pastor of Hockhocking and Rush Creek, Ohio.

June 26, 1806.	William McMillan, to be pastor of Two Ridges and Yellow Creek, Ohio.
June 3, 1807.	James Robinson, to be pastor of Crooked Creek.
June 24, 1807.	Clement Vallandigham, to be pastor of New Lisbon and Long's Run, Ohio.
Dec. 2, 1807.	Moses Allen, to be pastor of New Providence and Jefferson.
August 23, 1808.	James Scott, to be pastor of Clinton, Frederick and Ebenezer, Ohio.
June 21, 1809.	Joseph Stevenson, to be pastor of Three Ridges and Forks of Wheeling, Virginia.
August 22, 1810.	Andrew McDonald, to be pastor of White Oak Flats.
June 20, 1811.	Thomas Clark, to be pastor of Crab Apple, Ohio.
Jan. 15, 1812.	Michael Law, to be pastor of Montours.
June 23, 1813.	Andrew Wylie, to be pastor of Miller's Run.
April 20, 1814.	James Hervey, to be pastor of Wheelingtown and Forks of Wheeling, Virginia.
June 25, 1817.	Obadiah Jennings, to be pastor of Steubenville, Ohio.

Ordained as Evangelists.

August 28, 1799.	Samuel Donnell, to go to State of Tennessee.
April 26, 1803.	Stephen Lindley, to go to Marietta, Ohio.
Dec. 14, 1803.	Cephas Dodd, to labor as stated supply at New Providence, etc.
July 12, 1808.	Abraham Scott, to labor in New Connecticut.
July 12, 1808.	Jonathan Lesly, to labor in New Connecticut.
Jan. 21, 1817.	Thomas Hoge.

Installed.

Sept. 14, 1799.	Rev. George Scott, to be pastor of Mill Creek and The Flats.
April 20-23, 1802.	Rev. John Anderson, to be pastor of Upper Buffalo.
Oct. 16, 1805.	Rev. Matthew Brown, to be pastor of Washington.
March 28, 1815.	Rev. Alexander Cook, to be pastor of Bethany.
May 27, 1817.	Rev. Moses Allen, to be pastor of Raccoon.
May 25, 1818.	Rev. James Snodgrass, to be pastor of Island Creek, Ohio.
May 20, 1819.	Rev. Thomas Hunt, to be pastor of Two Ridges and Richmond, Ohio.

Relations Dissolved.

April 16, 1799.	Between Rev. Boyd Mercer and churches of Pigeon Creek and Pike Run.
April 16, 1799.	Between Rev. Joseph Patterson and church of Montours.

July 1, 1801.	Between Rev. Wm. Wick and church of Neshannock.
Dec. 14, 1803.	Between Rev. Thomas Moore and church of Ten Mile.
April 20, 1808.	Between Rev. James Robinson and church of Crooked Creek.
June 29, 1808.	Between Rev. Jacob Lindley and church of Waterford.
June 29, 1808.	Between Rev. John Brice and churches of Three Ridges and Forks of Wheeling.
Dec. 22, 1808.	Between Rev. John McClain and church of Montours.
April 19, 1810.	Between Rev. John Rea and church of Crab Apple.
August 22, 1810.	Between Rev. William McMillan and church of Richmond.
June 23, 1812.	Between Rev. Joseph Stevenson and church of Forks of Wheeling.
Oct. 21, 1812.	Between Rev. William McMillan and church of Two Ridges.
April 21, 1812.	Between Rev. Joseph Anderson and church of Short Creek, Ohio.
June 29, 1814.	Between Rev. James Hughes and churches of Short Creek and Lower Buffalo.
Oct. 15, 1816.	Between Rev. Joseph Patterson and church of Raccoon.
Oct. 16, 1816.	Between Rev. Moses Allen and churches of New Providence and Jefferson.
Oct. 16, 1816.	Between Rev. James Snodgrass and churches of Steubenville and Island Creek.
April 16, 1817.	Between Rev. Cephas Dodd and churches of Upper and Lower Ten Mile.
April 16, 1817.	Between Rev. Andrew Given and church of Pigeon Creek.
May 28, 1817.	Between Rev. Andrew Wylie and church of Miller's Run.
Oct. 21, 1818.	Between Rev. Thomas B. Clark and church of Crab Apple.

Dismissals.

Oct. 21, 1800.	Rev. Samuel Donnell to Presbytery of Transylvania,
April 21, 1801.	Abraham Boyd, Lic., to Presbytery of Redstone.
March 5, 1802.	Rev. Messrs. Thomas E. Hughes, William Wick, Samuel Tate, Joseph Stockton, Robert Lee, James Satterfield and William Wylie, by order of Synod, to constitute the Presbytery of Erie.
April 20, 1802.	William Wood, Lic., to Presbytery of Erie.
Sept. 30, 1802.	Robert Patterson, Lic., to Presbytery of Erie.
Oct. 20, 1802.	Alexander Cook, Lic., to Presbytery of Erie.
April 20, 1803.	Robert Johnston, Lic., to Presbytery of Erie.
April 17, 1804.	Nicholas Pittenger, Lic., to Presbytery of Erie.
June 27, 1804.	Rev. Thomas Moore to Presbytery of Redstone.

August 20, 1806.	Johnston Eaton, Lic., to Presbytery of Erie.
Dec. 24, 1806.	Cyrus Riggs, Lic., to Presbytery of Erie.
June 23, 1807.	Reid Bracken, Lic., to Presbytery of Erie.
Dec. 24, 1807.	Samuel Woods, Lic., to Presbytery of Washington (Chillicothe).
Oct. 21, 1808.	Rev. Messrs. Stephen Lindley, Jacob Lindley, John Wright, James Robinson and James Scott, by order of Synod, to constitute the Presbytery of Lancaster (Ohio).
Oct. 21, 1808.	Rev. Clement Vallandigham, by order of Synod, to Presbytery of Hartford (Beaver), (Shenango).
April 18, 1809.	Thomas Hunt, Lic., to Presbytery of Redstone.
April 19, 1809.	James Cunningham, Lic., to Presbytery of Lancaster.
April 21, 1809.	Rev. Jonathan Lesly to Presbytery of Hartford.
August 1, 1809.	George Vaneman, Lic., to Presbytery of Lancaster.
Oct. 4, 1809.	William Jones, Lic., to Presbytery of Lancaster.
April 18, 1810.	John Matthews, Lic., to Presbytery of Erie.
Oct. 3, 1810.	Joseph S. Hughes, Lic., to Presbytery of Lancaster.
April 17, 1811.	Andrew K. Russell to Presbytery of Newcastle.
April 22, 1812.	Rev. James Dunlap, D.D., to Presbytery of Redstone.
Oct. 21, 1812.	William Johnston, Lic., to Presbytery of Redstone.
April 21, 1813.	Ezekiel Glasgow, Lic., to Presbytery of Hartford.
June 22, 1813.	Ira Condit, Lic., to Presbytery of Erie.
June 29, 1814.	Rev. James Hughes to Presbytery of Miami.
Oct. 19, 1814.	James Smith, Lic., to Presbytery of Lancaster.
Oct. 17, 1815.	James Wright, Lic., to Presbytery of Hartford.
Nov. 27, 1817.	John Reed, Lic., to Presbytery of Redstone.
Jan. 15, 1819.	Rev. Thomas Hoge to Presbytery of Redstone.

Deaths.

July 13, 1797.	Rev. John Clark.
Nov. 30, 1802.	Rev. John Watson.
August 26, 1811.	Rev. John Brice.

Deposed.

Oct. 17, 1810.	Rev. John McClain.
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License Withdrawn.

June 19, 1816.	Michaiah Fairfield.
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Ruling Elders.

In the twenty-six years during which the Presbytery of Ohio included in its bounds the field now belonging to Washington Presbytery, it held 139 meetings. More than a score of these were at outlying points north and west of the Ohio River, for the purpose of ordaining and installing a pastor on some new field; a few were *pro-re-nata*, and a few were called

during the sessions of Synod, or were otherwise special, all which were scantily attended. Excluding these, there were about 100 regular stated meetings, the Presbytery meeting usually four times in the year. Of these, about 70 were held in churches now belonging to Presbytery of Washington, and nearly all the remaining 30 in the two neighboring churches of Chartiers and Racoon.

The total of elders enrolled was about 250. The names of about 100 of these, identified as belonging to churches now in Washington Presbytery, have already been given. Others, not yet identified, belong of right to this list. To promote a fuller classification, and also in the interest of general history, the remaining names, excepting a very few not legible, are here subjoined, together with the churches to which they belonged as far as ascertained :

Chartiers.—James Foster, 1793; John McDowell, Thos. Bracken, James Allison, John Neil, Geo. Craighead, Thos. Briceland, Saml. Logan, Richard Johnston, John Phillips, John Hair, Jacob Howey, Saml. Miller, 1817.

Bethel.—Robt. Jewell, 1795; James Morrow, John Vance, James Kiddoo, Thos. Alexander, Wm. Fife, Samuel Wilson, 1814.

Lebanon.—Samuel Cochran, 1800; John Snodgrass, 1817.

Racoon.—John Riddle, 1793; Alex. Wright, Wm. McCandless, Thomas Hays, Alex. Bailey, Thos. Miller, Benjamin Chestnut, 1816.

Mingo.—Aaron Williams, 1796; Wm. Ramage, John Happer, John Pollock, Alex. Torrence, Benjamin Williams, 1813.

Williamsport.—James Hair, 1817.

Miller's Run.—Wm. Brice, 1801; Nicholas Smith, 1802.

New Providence.—John Flenniken, 1805; Andrew McClelland, James Flenniken, 1816.

S. Fork Tenmile.—Abijah McClain, 1808; Wm. Cree, 1808.

Pike Run.—Isaac Leonard, 1799; Caleb Leonard, 1802.

Bethany.—George Herriott, 1816; Thos. Jeffrey, 1817.

White Oak Flats (Mt. Carmel).—Wm. McDonald, 1811.

Forks of Beaver, etc.—Alex. Wright, 1800; John Montieth, 1801.

Crab Apple.—Robt. McCullough, 1801; Wm. McCullough, Thos. Marquis, 1808.

Beech Springs.—Samuel Dunlap, John Miller, Wm. Watt, 1811.

Indian Short Creek.—Richard McKibben, 1802; James Clark, 1802.

Richland.—Wm. McWilliams, 1805; Arthur Erwin, 1807.

Steubenville.—Thos. Vincent, 1804; John Milligan, David Hoge, James G. Henning, 1818.

Two Ridges.—James Cellars, 1812; Geo. Day, 1817.

Church connection not ascertained.—John Alexander, 1818; Joseph Alexander, 1819; Wm. Baird, 1796; Robt. Bovard, 1799; Wm. Bell, 1801; Isaac Barnes, 1812; Robt. Brown, 1817; James Black, 1818;

Thos. Black, 1819; Wm. Coulter, 1798; Wm. Coultrough, 1799; Hugh Cunningham, 1802; John Cain, 1817; Robt. Campbell, 1807; Reuben Cary, 1818; Robert Dool, 1810; Andrew Dickson, 1811; Asa Emerson, 1805; Samuel Excell, 1819; John Fleming, 1805; John Glenn, 1793; Wm. Gordon, 1795; John Gaston, 1805; George Gunn, 1815; Nathl. Gordon, 1819; Manuel Hoover, 1802; John Hindman, 1813; Thos. Hoge, 1815; Henry Jennings, 1815; John Jones, 1816; Moses Lowther, 1800; John Lindley, 1801; Josiah Loury, 1807; Ziba Leonard, 1808; John Moore, 1794; William Matthews, 1800; James Mitchell, 1801; Andrew McClain, 1802; Daniel McGregor, 1804; John Maxfield, 1807; Samuel Meeks, 1811; Robt. Morrison, 1813; Saml. McClain, 1818; Thomas Pryor, 1799; Wm. Porter, 1802; John Reed, 1795; Samuel Ramsey, 1800; Thos. Robinson, 1803; John Rea, 1805; James Reed, 1810; Matthew Reed, 1816; Stephen Riggs, 1818; John Steel, 1794; James Stevenson, 1804; Thos. Stevenson, 1816; Samuel Thompson, 1807; Edward Vaughan, 1817; Andrew Vaneman, 1817; Horace Wolcott, 1808; Thos. Wilson, 1812; Thos. White, 1813; William Wylie, 1816.

Of the foregoing but few attended more than once or twice. Many of them were from west of the river. Of those who attended more frequently, the following are conspicuous: Samuel Ramsey, 8 times; Saml. Thompson, 6; John Moore, 6; Thos. Robinson, 5; John Gaston, 4; James Reed, 4; and Wm. Gordon, Hugh Cunningham, Andrew McClain and Saml. Meeks, each 3 times.

SYNOD NEW YORK AND PHILADELPHIA—1781-88.

Synod met annually in Philadelphia in the month of May. Presbytery of Redstone was represented as follows: In 1782, Rev. James Power; 1783, Rev. John McMillan, Rev. Joseph Smith; Ruling Elder, Patrick Scott; 1784, Rev. James Dunlap; 1787, Rev. Messrs. James Finley, John McMillan, James Power, Samuel Barr. In the years '85, '86 and '88, the Presbytery was not represented.

SYNOD OF VIRGINIA—1788-1801.*

In the first fourteen years of its existence, Synod held its meetings annually in the month of October, and with one exception in the valley of Virginia, mostly at Winchester. The Presbytery of Redstone, during all this time, and the Presbytery of Ohio, from its organization in 1793, were constituent parts of it, and considering distance and difficulty of travel,

* Information under this head is supplied through the courtesy of Rev. James Power Smith, stated clerk of the Synod of Virginia. Mr. Smith, who is pastor of the Presbyterian church in Fredericksburg, Va., is a son of the late Rev. Joseph Smith, D.D., author of "Old Redstone," and is, consequently, a great-grandson of the two honored veterans, Rev. Messrs. Joseph Smith and James Power.

their members attended with exemplary diligence. The honor awarded them appears in the fact that in these fourteen years they were called to fill the Moderator's chair six times, viz.: In 1790, Joseph Smith; 1791, John McMillan; 1794 and '97, James Dunlap; 1795 and '99, John McPherrin.

Meeting at Washington, Pa.

In 1800 Synod met at Washington, Pa. The names enrolled are these:

Hanover Presbytery.—Rev. James Robinson.

Redstone Presbytery.—Rev. Messrs. James Power, James Dunlap, Jacob Jennings, John McPherrin, Samuel Porter, George Hill, William Swan, David Smith.

Ohio Presbytery.—Rev. Messrs. John McMillan, Joseph Patterson, James Hughes, John Brice, Thomas Marquis, Thomas Moore, Boyd Mercer, Samuel Ralston, William Woods, George Scott, Samuel Donnell, Andrew Gwin, Joseph Anderson, John McClain, Elisha McCurdy, William Wick.

Winchester Presbytery.—Rev. Messrs. Moses Hoge, William Hill.

Elders.—Joseph Morrison, Joseph Ogden, John Power, James Caldwell, Josiah Scott, William Brown, George Lee, James Edgar, Abel McFarland, James Riley, Patrick McCullough, Robert McCullough, Philip Jackson, Aaron Williams, Charles McClain.

Presbyteries of Lexington, Transylvania, Western Lexington and Washington (Chillicothe) not represented.

Rev. Robert Wilson, of Lexington Presbytery, afterward enrolled.

SYNOD OF PITTSBURGH—1802-19.

During this period Synod met annually in the month of October thirteen times at Pittsburgh, in Presbytery of Redstone, and five times at Washington, in Presbytery of Ohio.

Of the Ruling Elders from Presbytery of Ohio in attendance at Synod within this time, a large majority are persons whose names have been given as found on the records of Presbytery.

The following names, *not* found on the records of Presbytery up to 1819, are found on the records of Synod within this time, viz.: David McWilliams, John Edie, Thomas McCune, Robert Laughlin, William Allison, Samuel Harper, James McLaughlin, John McCullough, William May, Ezra Stevens, Hugh Wylie, John Flack, Joseph McCready, Archibald Brownlee, James Torrence.

Some of these names appear on Presbyterial records subsequent to 1819.

GENERAL ASSEMBLY.—LIST OF DELEGATES.

REDSTONE PRESBYTERY—1789-93.

1789. Hon. John Baird.

1790. Rev. James Power.

- 1791. Rev. Messrs. James Finley, John McMillan, James Dunlap.
- 1792. Rev. Messrs. John McMillan, John McPherrin, Samuel Porter.
- 1793. Rev. Messrs. James Hughes, Jacob Jennings, James Power.

OHIO PRESBYTERY—1794-1819.

- 1794. Rev. John McMillan and Hon. James Edgar.
- 1795. Rev. Messrs. John McMillan, Joseph Patterson, and Ruling Elders, Patrick Scott, Wm. Smiley.
- 1796. Rev. Messrs. Thomas Moore, Boyd Mercer.
- 1797. Rev. Messrs. Samuel Ralston, James Hughes.
- 1798. Rev. Messrs. John Brice, Boyd Mercer, and Ruling Elder, Nathaniel Coleman.
- 1799. Rev. Messrs. John McMillan, Thomas Marquis.
- 1800. Rev. Messrs. Joseph Patterson, Samuel Ralston.
- 1801. Rev. Messrs. John McMillan, John Brice, John Watson, William Woods.
- 1802. Rev. Messrs. Thomas Marquis, John Watson, and Ruling Elder, Wm. McKinley.
- 1803. Rev. Messrs. John McMillan, Thomas Marquis, James Hughes.
- 1804. Rev. Messrs. James Hughes, Stephen Lindley, Cephas Dodd.
- 1805. Rev. Messrs. Thomas Marquis, Elisha Macurdy.
- 1806. Rev. Messrs. Andrew Gwin, George Scott.
- 1807. Rev. Messrs. William McMillan, Matthew Brown, and Ruling Elders, Wm. McKinly, Wm. Rea.
- 1808. Rev. Messrs. John McMillan, Elisha Macurdy, James Hughes.
- 1809. Rev. Messrs. Joseph Anderson, William Woods, and Ruling Elder, Robert Laughlin.
- 1810. Rev. Messrs. Andrew Gwin, John Anderson.
- 1811. Rev. Messrs. Joseph Anderson, Joseph Patterson.
- 1812. Rev. Messrs. James Hughes, Wm. McMillan, Joseph Patterson.
- 1813. Rev. Messrs. Elisha Macurdy, Thomas Marquis, Matthew Brown, and Ruling Elder, Obadiah Jennings.
- 1814. Rev. Messrs. Andrew Gwin, James Hughes.
- 1815. Rev. Messrs. Joseph Patterson, Wm. McMillan, Andrew Wylie.
- 1816. Rev. Messrs. James Herve, Obadiah Jennings.
- 1817. Rev. Messrs. Thomas Hoge, Thomas B. Clark, and Ruling Elder, Wm. Rea.
- 1818. Rev. Messrs. Matthew Brown, Joseph Anderson, Lyman Potter, Obadiah Jennings.
- 1819. Rev. Messrs. Moses Allen, Joseph Stevenson, Thomas Marquis, and Ruling Elder, Wm. Rea.

All the meetings of General Assembly thus far were held at Philadelphia, except in 1792 and 1795 at Carlisle, Pa., and 1799 at Winchester, Va.

APPENDIX NO. 2.

[Biographical Sketches of Early Ministers.]

Prefatory Note.—On the preceding pages mention has been made of many familiar and endeared names which appear on the records of Redstone and Ohio Presbyteries previous to 1819, a very large proportion of whom resided on the territory now included in the Presbytery of Washington. It was at first intended to confine notice to those thus resident, but this intention has been changed for the following reasons: In not a few cases it is found impossible to fix with certainty the residence of a candidate previous to his licensure. Furthermore, some of those licensed, while they may have had their chief residence outside this territory, were intimately connected with it, by temporary residence, marriage and in other ways—indeed, the whole Western Church was, at that early day, very much a single ecclesiastical unit. Somewhat of complication arises also from the fact that the pastoral charge of that chiefest of the pioneer ministers, John McMillan, was, at first, partly on this field and partly outside of it. Pigeon Creek was wholly on it, and at a very early date the town of Washington itself was in the bounds of Chartiers Church, while the church building and Mr. McMillan's residence were outside the present boundaries of Washington Presbytery. A like complication obtains with regard to McMillan's log-cabin school, and the academy and college growing out of it, a portion of whose students were residents within this territory, though the buildings were north of the geographical line. From these and other like causes it was found to be impracticable to draw such a line of distinction as was proposed, without great risk of error. No such line could be known to be infallibly correct. And rather than incur the risk of historical inaccuracy it was deemed best to avoid the difficulty by extending the list of sketches so as to reach to all these honored names, except in so far as sketches had already been given in the preceding part of the volume, by Drs. Brownson and Cunningham. Such increase in number will be atoned for by more rigid abbreviations in the contents of each. H.

REV. JAMES POWER, D.D., was born in Chester Co., Pa., in 1746, of parents who had emigrated from the north of Ireland. He graduated at Princeton College in 1766, and was licensed by Presbytery of Newcastle June 24, 1772. Having spent a few years in missionary labor, including a tour, in 1774, to the region west of the Alleghenies, he was ordained by same Presbytery in 1776, and in November following removed to Western Pennsylvania with his family,—himself and wife and four children and baggage being conveyed on three horses. He lived first at Dunlap's Creek, doing evangelistic work there and at George's Creek and other points. In 1779 he settled permanently at Mt. Pleasant, having Sewickly also as part of his pastoral charge. In August, 1787, he resigned Sewickly, continuing pastor of Mt. Pleasant until April 15, 1817. His death occurred

August 5, 1830, in the eighty-fifth year of his age and the fifty-eighth of his ministry.

In person Dr. Power was of medium height, slender and erect, and in manner at once dignified and affable. Dr. Carnahan says of him, "He was a polished, gentlemanly man; remarkably neat in his dress—a very correct and graceful speaker." He was a member of the first Board of Trustees of Jefferson College, and in 1808 had conferred on him by that institution the degree of Doctor of Divinity.

In early life Mr. Power was married to Mary, daughter of Philip Tanner, an elder in East Nottingham Church, of which Rev. James Finley was pastor. They had born to them eight children, all daughters. One was married, first, to Rev. David Smith, and after his death to Rev. Thomas Hunt; another to Rev. William Swan, and a third to Rev. Thomas Moore. Rev. Dr. Joseph Smith, author of "Old Redstone," was a grandson. Among Dr. Powers' descendants are many ministers and elders. Rev. James Power Smith, of Fredericksburg, Va.; Rev. James Power Fulton, first pastor of Burgettstown, Pa., now of Richfield, Kan., and his son, Rev. W. S. Fulton, of Lexington, Ky., are of this number.

REV. JOHN McMILLAN, D.D., son of William and Margaret (Rea) McMillan, was born at Fagg's Manor, Chester Co., Pa., November 11, 1752. He graduated at Princeton College in 1772, and studied theology with Rev. Robert Smith, D.D., of Pequea; was licensed by Presbytery of Newcastle October 26, 1774. The two years following were spent in missionary work, including two several tours to Western Pennsylvania. Having received a call from the churches of Pigeon Creek and Chartiers, in what is now Washington County, he decided to accept it, and was dismissed to Presbytery of Donegal, by which he was ordained June 19, 1776. For two years, however, he was hindered from doing more than to sojourn part of the time with his future parishioners, ordaining elders, baptizing children and taking such care of the flock as circumstances would permit; but in November, 1778, he came among them with his family and remained. About the year 1794 he was released from Pigeon Creek, continuing pastor of Chartiers until his death. He was one of the original members of the Presbytery of Redstone at its erection, in 1781, and also of the Presbytery of Ohio, in 1793. He was Moderator of the Synod of Virginia in 1791 and of the Synod of Pittsburgh in 1803 and 1816. He was the principal founder of Jefferson College, in which he was made Professor of Divinity in 1802 and Vice-Principal in 1805. He received the degree of Doctor of Divinity in 1807. His death occurred November 16, 1833, in the eighty-second year of his age and the sixtieth of his ministry.

Dr. McMillan was a man of great strength of character. He was large in person, of swarthy complexion and strongly-marked features. His manner, both in the pulpit and out of it, was stern and often abrupt, but not unkind. His voice was very powerful and his sermons rich in gospel truth, pointedly addressed to the hearts and consciences of his hearers.

Many were converted under his preaching. He was fitly styled "The Apostle of Presbyterianism in the West." As illustrating his extraordinary zeal even to the end of life, and also as possessing a special local interest, the following facts taken from authentic records may be cited. During the ten weeks preceding his decease, though over eighty-one years old, he assisted in communion services at least seven times, preaching thirty-five sermons, viz.: First Sabbath in September at Chartiers; second, Raccoon; third, Cross Roads and Frankfort; fourth, Mill Creek; first Sabbath in October, Miller's Run; second, Bethany; third, Pittsburgh (during sessions of Synod); fourth and fifth, at Wheeling, where he preached ten sermons, being the last he preached. During his whole ministry he preached about six thousand sermons.

The wife of Dr. McMillan, to whom he was married August 6, 1776, was Catharine, daughter of William Brown, an elder in the Church of Upper Brandywine. Their home life on first coming to the West is graphically described by Dr. McMillan himself, in a letter to Dr. Carnahan: "When I came to this country, the cabin in which I was to live was raised, but there was no roof to it, nor any chimney, nor floor. The people, however, were very kind; they assisted me in preparing my house, and on the 16th of December I removed into it. But we had neither bedstead, nor table, nor stool, nor chair, nor bucket. We could bring nothing with us but what was carried on pack-horses. We placed two boxes, one on the other, which served us for a table, and two kegs served us for seats; and, having committed ourselves to God in family worship, we spread a bed on the floor and slept soundly till morning."

Of the immediate family of Dr. McMillan, his eldest daughter, Jane, was married to Rev. W. Moorhead; another, Margaret, to Rev. John Watson (*q. v.*), first President of Jefferson College. The youngest daughter, Catharine, became the wife of Rev. Moses Allen. Rev. Robert McMillan, deceased, was a worthy grandson. Several other of the descendants have been elders.

REV. THADDEUS DODD was a son of Stephen Dodd, who was born in Guilford, Connecticut, in 1703, and whose father was Daniel Dodd (Dod). Thaddeus was born near Newark, N. J., March 7, 1740, but spent his boyhood and youth at Mendham, Morris County. He was of weak constitution, and suffered interruption in his studies from sickness, but graduated at Princeton in 1773; and having studied theology with Rev. Dr. McWhorter and Rev. Timothy Johnes, was licensed by the Presbytery of New York, in 1775. In his evangelistic labors as a licentiate, he visited the Ten Mile settlement in Washington County, Pa., and accepting their invitation to settle among them, returned East, and was ordained by Presbytery of New York in 1777, and shortly afterward started to remove with his family, but found it necessary to leave them on the way. In 1779, bringing his family with him, he located permanently at Ten Mile, supplying also at South Fork, in what is now Greene County. His location, being on the

south-western frontier, was at the first much exposed to Indian forays, but ere long the dangers of the tomahawk and scalping-knife were forgotten amid the cheering outpourings of God's Spirit. Within a short time, forty souls were added to the Lord.

Mr. Dodd had excellent musical taste and skill, and used Watts' Psalms and Hymns from the first. Having previously helped himself into the ministry by teaching, he now added this labor to that of preaching. A small building was erected within a few steps of his dwelling, and a classical and mathematical school opened in it in the spring of 1782. When, under a charter granted in 1787, an Academy was opened in Washington in 1789, he consented to serve as its Principal, still retaining his pastoral charge at Ten Mile, but supplying at Washington one-third of the time during his incumbency as Principal of the Academy. His death occurred May 20, 1793, in the 54th year of his age, and the 18th of his ministry.

Mr. Dodd was married soon after his graduation to Miss Phebe Baldwin, of Newark, N. J. Of his descendants, 121 were known to be living a few years ago. Several of these were ruling elders, as had also been several others not then living. One son, Rev. Cephas Dodd, became his successor, after a time, to the pastorate of Ten Mile Church.

In the *Presbyterian Magazine* for 1854, an autobiography and memoir, edited by his son, Rev. Cephas Dodd, was published, covering some twenty pages. In the memoir it is mentioned, as illustrating his linguistic skill, that the Greek and Hebrew texts in their appropriate characters were prefixed to not a few of his written discourses. The autobiography, which is in the form of a diary, gives an insight into his spiritual experiences, such as is given only in rare cases. It appears from this that years before he began to study for the ministry, his religious experience was deep and thorough. A few extracts may fitly be added.

"July 25, 1764. This being the day set apart to seek the eternal welfare of my soul, and for imploring divine assistance, retired into a solitary place on the mountain. Here I made my solemn engagements in writing, and in that solemn manner entered into covenant engagements to be the Lord's. Oh, my God, leave me not—help me daily to take up my cross and follow thee."

"Feb. 19, 1765. Met with my friends at the session, and was examined by Mr. Peppard and the elders of the church as to my experimental knowledge of Jesus Christ and my fitness to approach to the sacrament of the Lord's Supper. We had a pleasant meeting. Nothing was heard in the company but heavenly things."

"July 17, 1766. Had some freedom in commending myself to God in my studies and imploring his blessing on them. Oh, infinitely glorious God! the secrets of my heart are naked and open before thee. I cast myself upon thy all-wise and holy Providence, and rejoice that through thine infinite wisdom, thou knowest what will be best for me. Oh, my God, I would unbosom my soul to thee. Thou knowest the end I propose in my studies, which I have no visible means of obtaining. Thou must

bless me, both in the work of thy hand and the labors of my mind, or I shall fail. I leave myself . . . with thee. Use me, oh Lord, as an instrument of thy glory, and grant that in whatever station it may be thy pleasure to appoint me to act, I may bring some glory to thee and good to the world of mankind."

"Sep. 1, 1766. I have long had great desires of the spreading of Christ's Gospel among the heathen, and have sometimes earnestly requested that God would employ me in that glorious work."

These dates were some nine years previous to the date of his licensure.

REV. JOSEPH SMITH was born of pious parents, in 1736, in Nottingham, Md., near to the Susquehanna River. He graduated at Princeton in 1764; was licensed by Presbytery of Newcastle August 5, 1767; was ordained by same Presbytery April 19, 1769, and installed pastor of Lower Brandywine. Here, and also for a time, conjointly at Wilmington, Del., he labored until 1778. In the spring of 1779 he visited the West, and the next year, 1780, became pastor of the churches of Upper Buffalo and Cross Creek, residing in the bounds of the former. Here he labored with fidelity and success for twelve years, when he entered into rest, April 19, 1792, in the fifty-sixth year of his age and the twenty-fifth of his ministry.

Mr. Smith had been married shortly after his licensure to Esther, daughter of Mr. Wm. Cummin, merchant, of Cecil Co., Md. She survived him twenty-eight years, dying October 7, 1820, in her seventy-eighth year.

Mr. Smith was one of the four original members of the Presbytery of Redstone and was moderator of the Synod of Virginia in 1790. In personal appearance he was tall and slender, of fair complexion, well-featured and had eyes that were fairly brilliant. In fidelity to his work, in depth and fervor of piety, and in zeal to promote religion and education, he was not inferior to any of his associates. His preaching was close and searching, and was made eloquent by the intensity of his desire for the conversion of souls. The following extract from his last will and testament evinces the spirit which actuated his life: "I give and bequeath to each of my beloved children a Bible; and in so doing mean to intimate to them, as I am a dying man and in the sight of God, that it is ten thousand times more my will and desire that they should find and possess the pearl of great price hid in the Scriptures, than enjoy anything else which I can bequeath."

At the same time each of his eight children received a respectable patrimony. To David, who was preparing for the ministry, he left seventy pounds in gold "for y^e single purpose of supporting my said son David in his learning." Of the other two sons, one died while preparing for the ministry. Of the five daughters, one died in early womanhood; the other four became wives of ministers, namely, Rev. James Hughes, Rev. James Welsh, Rev. Wm. Wylie and Rev. Joseph Anderson. (For full biography of Mr. Smith see "Old Redstone," by his grandson, Rev. Joseph Smith, D.D., published in 1854.)

REV. JAMES DUNLAP, D.D., was born of pious parents in Chester Co., Pa., in 1744; graduated at Princeton in 1773; was tutor in the same 1775 to 1777; studied theology with Rev. James Finley and was licensed by Presbytery of Donegal (record of date lost). He was ordained by Presbytery of Newcastle August 21, 1781, and the year following was received by Presbytery of Redstone and settled as pastor of Laurel Hill and Dunlap's Creek, residing in the bounds of the former. Relinquishing Dunlap's Creek in 1789, he continued for fourteen years longer at Laurel Hill; was Moderator of the Synod of Virginia in 1794 and in 1797. In 1803 was made president of Jefferson College, and during his incumbency preached most of the time as stated supply at Miller's Run. In 1806 had conferred on him the degree of Doctor of Divinity. After his resignation from the college, which was in 1811, he conducted a classical school, first at Geneva and then at Uniontown, Fayette Co., Pa. In 1816 removed to Abingdon, Pa., where he died, November 22, 1818, aged seventy-four, and having been in the ministry about forty years.

Dr. Dunlap had not robust health and was subject to nervous despondency. His piety was most exemplary. His greatest success was as a teacher of the classics, in which his knowledge was remarkably full and exact. Many of his pupils became distinguished in Church and State. Two of these, Rev. Dr. Andrew Wylie and Rev. Dr. Robert Baird, have left very full testimony to his excellence, in published sketches of his life and character. The former, in piquant style, speaks of his successful career as college president. "The students liked him. His sobriquet was Neptune, queller of the waves. His personal appearance and some of his traits of character were alike remarkable—the one a symbol of the other. About 5 feet 8 or 10 inches in height, he appeared, as he walked along with slow and measured steps, to notice nothing; his figure straight as an arrow; his gait regular and uniform; his form perfect in its proportions; his dress plain and neat. The most noticeable thing about him was his abstraction. He seemed generally lost in thought and to take no interest at all in the outward world. He was a fine classical scholar, and when a pupil did well his eye gleamed with delight. His preaching was clear, plain, rich in thought, and in some respects impressive. His spirit, in its sensibilities, was too delicate. He had no rugged strength. He was not a Luther, but a Melancthon."

Of Dr. Dunlap's family, one son, a graduate of the Jefferson class of 1807, was Rev. Wm. Dunlap, of Abington, Pa. A daughter became the wife of Rev. Stephen Boyer, a graduate of Jefferson College in the class of 1808. Rev. Samuel Fulton, licensed by the Presbytery of Washington in 1839, is a grandson of Dr. Dunlap.

REV. JOHN CLARK was born in 1718; graduated at Princeton 1759; was licensed by Presbytery of New Brunswick May 9, 1760, and ordained by same April 29, 1761. The first twenty years of his ministry were spent in preaching to various churches in the East, chiefly Mt. Bethel and Allens-

town, in Presbytery of Philadelphia, and Bethel, in Presbytery of Newcastle. In 1782 was dismissed to come to the West, and after supplying for a while the churches of Bethel and Lebanon, in Presbytery of Redstone, was received, March 11, 1783, into the same, and became settled pastor of said churches. Relinquishing charge of Lebanon in 1788, he continued pastor of Bethel until 1794, and after three years more of hopeful waiting, entered into rest July 13, 1797, in the eightieth year of his age and the thirty-eighth of his ministry.

The most exciting incident of the Western Insurrection—the burning of Inspector Neville's house—took place in the bounds of Mr. Clark's charge, and in Findley's "History of the Insurrection" Mr. Clark is referred to as "a venerable clergyman who expostulated with the insurgents and endeavored to dissuade them from their purpose."

Though in order of time he was the sixth of the early ministers to come to the West, he was in age the senior of all. His venerable appearance was increased by the peruke, or large white wig, which he continued to wear until the end of life. Mr. Clark's churches shared in the great revival in 1787, as appears from an account in the *Western Missionary Magazine*, Sept., 1803. Tradition gives about nothing as to his personal characteristics or his qualities as a preacher. What manner of spirit he was of may, however, be inferred from the creditable fact that he and his wife, Margaret, conjointly, bequeathed several thousand dollars to assist in the education of candidates for the ministry and in maintaining Jefferson College in its infancy.*

REV. JAMES FINLEY was born of pious parents in County Armagh, Ireland, Feb., 1725; was a younger brother of Rev. Dr. Samuel Finley, President of Princeton College. The family came to America about 1734. James Finley received his education chiefly under Rev. Samuel Blair. After receiving license from Presbytery of Newcastle (as is supposed) he was ordained by same in 1752; was pastor first at East Nottingham; afterward Elk was added. So attached were his people that he was compelled to appeal to Synod to get his relation dissolved, which was done in 1782, when he removed West and began preaching to the churches of Rehoboth and Round Hill, in the forks of the Youghiogheny, Westmoreland County, Pa. He attended a meeting of Presbytery of Redstone, in March, 1783, and was received as a member in 1785; continued pastor of these churches until Oct., 1794; died Jan. 6, 1795, in the seventieth year of his age and about the forty-fourth of his ministry.

Mr. Finley, though his name comes seventh on the roll of Presbytery, has the distinction of being the first of them all to blow the gospel trumpet

* Mr. Clark, in his last will and testament, provided that a mulatto servant whom he owned should be free on the death of his wife, Margaret, *provided he behaved himself*. Dr. Smith, in "Old Redstone," p. 301, speaks of Mr. Clark's colored man, Dan, who was a famous bass singer.

west of the mountains, having made a visit thither as early as 1765. He was the oldest man in the Presbytery, excepting Mr. Clark, was of low stature, heavy build, florid complexion and full round face, quick in word and act; was appointed associate justice of Common Pleas for Westmoreland County by the Supreme Executive Council, but the office, if ever accepted, was resigned in 1788. Three of his sons—Joseph, Michael and William—became elders at Rehoboth; another—Ebenezer—at Dunlap's Creek. One son—John Evans—was graduated at Princeton in 1776, licensed by Presbytery of Newcastle, and went to Kentucky about 1795, and preached in Mason County at the time of the great revival; resided in that State until his death. Rev. Robert M. Finley, late of Wooster, O., was a grandson of Rev. James Finley and a son of the Rehoboth elder, Joseph Finley.

REV. SAMUEL BARR was born Feb. 4, 1751, near Londonderry, Ireland; was educated at the University of Glasgow, and, after licensure, came to America and was ordained by the Presbytery of Newcastle June 15, 1785, and in October of the same year was married to Mary, daughter of James McDowell, of New London, Chester County, Pa. In December of same year he met with the Presbytery of Redstone, and stated that he had received a call from the churches of Pittsburgh and Pitt township (Beulah), declaring his acceptance thereof, subject to Presbytery's approval. In April, 1787, he was received by Presbytery as a member. His pastoral relation was dissolved in June, 1789, and in September, 1790, he was dismissed to the Presbytery of Newcastle. His was the distinction of having been the first pastor of the First Church of Pittsburgh, and although his term of service was brief and troubled, there is ground to believe that his work was in some respects fruitful of good. His preaching was evangelical and his scholarship and pulpit ability not below the average standard. After his return to the East he preached at Newcastle, Del., where he died May 31, 1818, in the sixty-eighth year of his age and about the thirty-fifth of his ministry. Some of his descendants yet reside in those parts.

REV. JOHN BRICE.—The Brice family came to Washington County from Maryland among the first settlers. James Brice, a brother of John, was one of the early elders in Upper Buffalo. John was a pupil in Rev. Thaddeus Dodd's school at Ten Mile, in 1782, and after further studies with Rev. Joseph Smith, of Upper Buffalo, was licensed by Presbytery of Redstone April 15, 1788, at the same time with James Hughes. By the same Presbytery he was ordained pastor* of Three Ridges and Forks of Wheeling April 22, 1790. This relation was dissolved June 29, 1808, after which he performed missionary labor in the adjacent

* NOTE.—The earlier records say nothing about installation. The facts of the call and the ordination are stated, and then follows the record, "Mr. ——— now takes his seat as a member."

regions, and in 1810 took a dismission to Presbytery of Lancaster, but returned his certificate without using it. He died Aug. 26, 1811, in his fifty-first year and the twenty-third year of his ministry. He was a man of nervous temperament, and subject to morbid exercises of mind and fits of despondency; nevertheless was of deep piety, and his preaching was "in demonstration of the Spirit and of power," and was followed with a rich fruitage.

Mr. Brice was twice married. His first wife was Rebecca Kerr, sister of James Kerr, ruling elder in Pigeon Creek Church. The second was Jean, daughter of Robert Stockton, ruling elder of Washington, and sister of Rev. Joseph Stockton. The late Rev. John Brice McCoy, of the Presbytery of Washington, was a grandson. So also is Rev. J. Brice Reed, of Fairmount, West Virginia.

REV. JAMES HUGHES, son of Rowland and Elizabeth (Smiley) Hughes, was born in York County, Pa. His father dying in 1779, the mother removed soon after, with her family, to Washington County, Pa., and settled in the bounds of Upper Buffalo Church, of which one of her sons—William—became an elder as early as 1802. James attended the school of Rev. Thaddeus Dodd, at Ten Mile, in 1782, and after further studies with his pastor, Rev. Joseph Smith, he was licensed by the Presbytery of Redstone, April 15, 1788. Of three several calls presented to him, he accepted the one from Short Creek and Lower Buffalo, and was ordained pastor April 21, 1790. He was one of the original members of the Presbytery of Ohio, at its erection in 1793, and was its Stated Clerk from 1803 to 1814. He was a zealous worker in the great revivals of that day, the fullest accounts of which extant are from his pen. He was conspicuous for his service in missionary work, being for many years a member of the Board of Trust, Corresponding Secretary of the Western Missionary Society and one of the managing editors of *The Western Missionary Magazine*, published at Washington, Pa. He made several missionary tours into the Western Territory. He was Moderator of the Synod of Pittsburgh in 1806. On the 29th of June, 1814, he resigned his pastoral charge and was dismissed to the Presbytery of Miami. Residing in Urbanna, Ohio, he engaged, under appointment of General Assembly, in missionary labor among the Indians. He also served the church of Urbanna for some years as stated supply. In 1818 he became Principal of what was afterwards Miami University. In this office he continued until his death, May 21, 1821, at Oxford, Butler County, Ohio, in the thirty-third year of his ministry and something over sixty years of age.

Mr. Hughes was married, about the time of his licensure, to Mary, daughter of Rev. Joseph Smith. Two of their sons—Joseph S. (*vide in loco*) and Thomas E. Hughes, Jr.—entered the ministry.

REV. JOSEPH PATTERSON, son of Robert and Jane Patterson, was born in County Down, Ireland, March 20, 1752. When but twenty years old, he

was married to Jane Moak, and soon afterward they came to America. The Revolutionary War found him engaged as a school-teacher, which business he at once relinquished and enlisted as a soldier in the ranks. Retiring from the army in 1777, he spent two years in York County, Pa., and then came, in 1779, to what is now Washington County, Pa. He was one of the early members and a ruling elder in Cross Creek Church. In 1785 he began to study for the ministry, under his pastor, Rev. Joseph Smith, and on the 13th of August, 1788, was licensed by the Presbytery of Redstone. On the 11th of November, 1789, he was ordained pastor of the churches of Raccoon and Montour's Run. April 16, 1799, he resigned charge of the latter, continuing pastor of the former until October 16, 1816, when, on account of increasing bodily infirmity, he relinquished it also, and removed to the city of Pittsburgh. The remainder of his life was spent there, in various labors, less exacting, but scarcely less useful, than those of the pastorate. He spent much time in visiting the poor and afflicted and in distributing Bibles and tracts. His whole ministerial life was an eminently useful one. Canonsburg Academy, and its successor, Jefferson College, the Western Missionary Society, the Western Theological Seminary, the Bible Society, the Tract Society, and the Sabbath-school cause, all found in him a zealous and effective friend.

His death occurred February 4, 1832, in his eightieth year and the forty-fourth of his ministry.

In personal appearance Mr. Patterson was of middle height, with an athletic frame. He had a mild, clear eye, aquiline nose, and dark hair. His voice was low and tender in conversation, but often sonorous and commanding in the pulpit. His preaching was simple and plain, but it was always sensible, edifying and rich in evangelical truth. Many things are on record illustrating what were plainly the two salient features in his religious character, viz.: 1st. A singular faith in God's providential care and in the efficacy of prayer. 2d. A most facile habit of introducing practical religion into his daily conversation. (*Vide* Biographical Sketch by Rev. E. P. Swift, D.D., quoted in "Old Redstone." Also, Tribute by Rev. R. Lea, in "Centennial Volume of First Church of Pittsburgh.")

Mr. Patterson was twice married. His second wife, whom he married May 9, 1812, was Rebecca Leach, of Abingdon, Pa. Of eight children borne to him by his first wife, the eldest was Robert, an honored minister for many years in the Presbytery of Erie. A granddaughter became the wife of Rev. John B. Graham, formerly of the Presbytery of Washington. Rev. Joseph Patterson Graham, of Presbytery of Kolhapur, Synod of India, is a great-grandson.

REV. JAMES MCGREADY was born in Pennsylvania. The family moved to North Carolina while he was yet quite young. After a few years he was brought to West Pennsylvania by a relative, and about 1785 began a course of study under Rev. Joseph Smith, which was completed under Rev. John McMillan. He was licensed by Presbytery of Redstone, August 13, 1788,

and soon after took a dismission to Orange Presbytery, and preached for a few years in Guilford County, N. C. In 1796 he removed to Logan County, Ky., and labored in the three congregations of Muddy, Red and Gaspar Rivers. Here his preaching produced the most powerful impressions, and he became a conspicuous actor in the scenes of the great Kentucky revival. For a time he was brought into embarrassed relations to his Presbytery, but in the end his thorough uprightness, as well as orthodoxy, were made manifest. The latter part of his life he resided at Henderson, Ky., on the Ohio River. The minutes of the General Assembly show that during this time he was much engaged in missionary labors in Indiana and elsewhere, under commission from the General Assembly. He died in 1817, aged about sixty years. In 1831 two volumes of his sermons, edited by Rev. James Smith, were published at Nashville, Tenn. They evince much rugged strength of intellect, and a tenacious grasp of fundamental Gospel truth. Rev. John Andrews, of Chillicothe, a contemporary of McGready, bears witness to "his fervent piety, his unaffected humility, his earnest, persevering supplications at the Throne of Grace, his resignation to the will of God under afflictions, bereavements and poverty, his cheerful reliance on God's providence, and his contempt of the vanities of this world, to which he seemed to be in a great degree crucified."

REV. JOHN MCPHERRIN was born November 17, 1757, in Adams County, Pa., in the bounds of Lower Marsh Creek Church, of which his father was an elder. He was fitted for college by Rev. Robert Smith, D.D., of Pequea, and was graduated at Dickinson in 1788; studied theology under Rev. John Clark, of the Presbytery of Redstone; was licensed by this Presbytery August 20, 1789, and was ordained by the same as pastor of Salem and Unity Churches, in Westmoreland County, September 22, 1790; resigned charge of Unity, June 25, 1800, and of Salem, April 20, 1805; removing to Butler County, he became pastor of Concord and Muddy Creek; preached also for a time at Harmony, and in 1813 was installed for part of his time at Butler, its first pastor. This and Concord thenceforth constituted his charge until he died, February 10, 1822, in the sixty-fifth year of his age and thirty-third of his ministry. He was a thorough classical scholar and an able theologian. He prepared several young men for the ministry; was Moderator of the Synod of Virginia in 1795, and also in 1799, and of the Synod of Pittsburgh in 1805. His son-in-law, Hon. Walter Lowrie, former Secretary of the Board of Foreign Missions, writes concerning him: "He was tall in person, his hair quite gray, and his whole appearance the most venerable of any man I have ever seen. Decision and energy were the leading traits of his character. His zeal in his Master's cause never flagged. His eloquence was classically chaste, yet strong and nervous." Mr. McPherrin was married in early life to Mary, daughter of John Stevenson, of Cross Creek Church, Washington County, Pa. Rev. John C. Lowrie, D.D., of New York City, and Rev. Josiah McPherrin, of Nebraska, are grandsons. So also were Rev. Messrs. Walter M. and Reuben P.

Lowrie, missionaries to China, both now deceased. Rev. James Walter Lowrie, of Peking, China, is a great-grandson.

REV. ROBERT FINLEY was licensed by the Presbytery of Orange, and in June, 1785, ordained by the Presbytery of South Carolina, and became pastor of Waxhaw Church; was received by the Presbytery of Redstone November 11, 1789, and the year following received a call from the churches of Mill Creek and King's Creek, which he did not accept. In June, 1791, upon the representation that he might wish to remove to Kentucky before the next meeting of Presbytery, Rev. James Finley was appointed "to write him a dismissal and furnish him with proper credentials," and at the next meeting reported that he had done as appointed to do.

REV. SAMUEL PORTER was born in Ireland June 11, 1760, of Covenanter parents. He was married in his early manhood, and with his wife and children came to America at the close of the Revolutionary War. About the year 1784 he settled in Washington County, Pa., in the bounds of what is now Raccoon Church. He attended the preaching of Rev. Joseph Smith, then pastor of Cross Creek and Buffalo, and occasionally heard Rev. Mr. McMillan at Chartiers. He was very poor in this world's goods, but found a helpful friend in Alex. Wright, Esq., one of the first bench of elders at Raccoon, who, with Messrs. Smith and McMillan, encouraged him to prepare for the ministry. After pursuing, under the two ministers named, a shorter course of study than was usually required, he was licensed by the Presbytery of Redstone November 12, 1789, and on the 22d of September, 1790, was ordained by the same, and became pastor of the churches of Poke Run and Congruity, in Westmoreland County. From the former he was released April 11, 1798, continuing pastor of Congruity until his death, September 23, 1825, in the sixty-fifth year of his age and thirty-sixth of his ministry.

Notwithstanding the defects of early education, Mr. Porter attained a high rank in the ministry. His natural abilities were good. He had great aptness both in acquiring and imparting knowledge. He was made Moderator of the Synod of Pittsburgh in 1804, being the third in succession. A volume of his sermons and other writings, with memoir by Rev. Dr. Elliott, was published in 1853. It proves him to have been an able disputant and defender of sound doctrine. In personal appearance he was slightly above the medium height, stout and heavy built, the muscles of his face full, his hair light brown. He had a rich vein of humor, and was an attractive companion. As a preacher and public speaker he was forcible and effective. His voice, though loud, was not harsh, and was well-modulated; his sermons evangelical and didactic.

Mr. Porter had a son Samuel, who was graduated at Jefferson College in 1807, and licensed by the Presbytery of Redstone December 26, 1809. He died shortly after being settled at Cumberland, Md., in 1811.

REV. ROBERT MARSHALL was born in County Down, Ireland, November 27, 1760; came with his family to Western Pennsylvania in his twelfth year; was a soldier in the War of the Revolution, and was present in six general engagements; was subsequently converted under the preaching of Rev. John McMillan. His preparatory studies were under Rev. Thaddeus Dodd at Ten Mile, and Rev. William Graham, Liberty Hall, Va.; studied theology with Dr. McMillan, and was licensed by the Presbytery of Redstone April 23, 1790; received an appointment to ride as missionary under commission of Synod of Virginia, and in October, 1792, was dismissed to the Presbytery of Transylvania, and on the 13th of June, 1793, was ordained pastor of Bethel and Blue Spring Churches in Kentucky; also conducted a classical school in which were educated many who became prominent in Church and State. He was deeply stirred by the great revival of 1800, and in 1803 allowed himself to be carried away for a time with the Stone heresy and schism, for which he was suspended from his ministry in the Presbyterian Church. In 1811 he appeared at the bar of Synod declaring his penitence, and was restored. His subsequent life attested his sincerity. After a short period of missionary labor under Assembly's commission, he was reinstated in his old charge of Bethel, where he continued till his decease in 1833, aged seventy-three years.

REV. GEORGE HILL was born in York County, Pa., March 13, 1764. About 1783 he came with the family to Fayette County, in the bounds of George's Creek Church; studied theology with Rev. James Dunlap, and was licensed by the Presbytery of Redstone December 22, 1791; was ordained by the same November 13, 1792, becoming pastor of Fairfield, Donegal and Wheatfield Churches, in Westmoreland County, Pa. In 1798 he was released from Wheatfield, and Ligonier was taken into his charge. In this field he labored until his death, June 9, 1822, in the fifty-eighth year of his age and the thirty-first of his ministry. He is represented as having been remarkable for modesty, sensibility, self-denial and devotedness to his Master's cause. Rev. George Hill, D.D., senior member of the Presbytery of Blairsville, is a grandson. George H. Hill, licentiate of the same Presbytery, is a great-grandson.

REV. WILLIAM SWAN was born in Cumberland, (now Franklin) County, Pa. He pursued his studies with Rev. John McMillan, in his "Log Cabin" school, and assisted in the same as teacher, succeeding James Ross (afterward Hon. Jas. Ross, U. S. Senator). He was licensed by Presbytery of Redstone, December 22, 1791, and on the 16th of October, 1793, was ordained pastor of Long Run and Sewickly Churches, in Westmoreland County, Pa. Having labored here for twenty-five years, he was, at his request, released. The year following he was recalled to Long Run, where he labored until, at his request, the relation was dissolved, April 17, 1822. He died November 27, 1827, in the 63d year of his age, and the 36th of his ministry.

REV. JACOB JENNINGS was born in Somerset County, N. J., in 1744. After having been engaged in the practice of medicine until he was forty years old, he entered on the study of theology, and became a minister in the Reformed Dutch Church. He was received as a member of the Presbytery of Redstone, April 17, 1792, and accepted a call from the churches of Dunlap's Creek and Muddy Creek (New Providence). From the latter he was released October 17, 1797, and from the former June 18, 1811. He died February 17, 1813, in the 69th year of his age. He was a man of great weight of character and much venerated. He was Moderator of the Synod of Pittsburgh at its first sessions, 1802.

Mr. Jennings was the father of Rev. Obadiah Jennings, D.D. The late Rev. Samuel C. Jennings, D.D., of the Presbytery of Pittsburgh, was a grandson. Rev. P. S. Jennings, of the same Presbytery, is a great-grandson.

REV. DAVID SMITH, son of Rev. Joseph and Esther (Cummin) Smith, was born at Wilmington, Del., 1772. Coming West with his parents, when about eight years old, he soon after began classical studies with his father. He studied also with Rev. Thaddeus Dodd, at Ten Mile. He graduated at Hampden Sydney, and having read theology under his father, was licensed by Presbytery of Redstone, November 14, 1792, and was ordained pastor of George's Creek and Union (Tent) by same, August 20, 1794. In December, 1797, accepted a call to Rehoboth and Round Hill, where he labored until his death, August 24, 1803, in the 32d year of his age, and the 11th of his ministry. "He was a sound divine, a faithful and pathetic preacher." He was one of the editors of the *Western Missionary Magazine*.

Soon after his ordination, Mr. Smith was married to Rebecca, daughter of Rev. Dr. James Power. They were the parents of Rev. Joseph Smith, D.D., author of "Old Redstone." Rev. James Power Smith, of Fredericksburg, Va., is a grandson. The wives of Rev. William Brown, D.D. and Rev. J. C. Barr, D.D., of the Synod of Virginia, are granddaughters.

REV. THOMAS MARQUIS. (*Vide* sketch by Dr. Brownson.)

REV. BOYD MERCER was born in 1766, near Winchester, Va., where he spent his boyhood. He received his education from Rev. Robert Smith, D.D., of Pequea, Pa.; was licensed by Presbytery of Redstone, April 19, 1793; was ordained by Presbytery of Ohio, April 29, 1795, and from that date until April 16, 1799, was pastor of the churches of Pigeon Creek and Pike Run, in Washington County. In the years following he was stated supply successively at Charlestown (Wellsburg), Pitt Township, and McKeesport, and at Muddy Creek and Jefferson. In 1806 he was commissioned Associate Judge of Washington County, which office he held as long as he lived. During this period he preached as opportunity offered.

He was under medium height, of active temperament, and his sermons were instructive and evangelical. He died February 5, 1841, aged 75 years.

Some of his descendants live on the farm he owned near Pigeon Creek Church, and which was his homestead. The greater part are in the West. His wife was a Miss Blackstone, of Fayette County, Pa.

REV. THOMAS MOORE came into the bounds of Presbytery of Redstone in 1793, as a licentiate of the Bristol Association, in the State of Massachusetts, and the year following was dismissed to accept a call to the church of Ten Mile, in the Presbytery of Ohio, by which Presbytery he was ordained at Ten Mile, August 21, 1794. This relation was dissolved December 14, 1803. In July following, he accepted a call to Salem, in the Presbytery of Redstone, which relation was dissolved on the church's petition, April 19, 1809. In 1814 he removed to the State of Ohio, taking his dismission to Presbytery of Lancaster, of which he continued a member until his death. During much of this period he was stated supply of the church of Unity, near which he lived on his farm. He also preached part of the time at Madison, and in the vacant churches of the Presbytery, and on missionary fields. He died August 24, 1840, in the 79th year of his age, and the 52d of his ministry.

Mr. Moore is described as "a tall and rather fine-looking man, with smooth face and black hair well combed toward the back of his head." This was when he lived in Western Penna. He was a man of vigorous intellect and a good scholar; was thought by some to be ultra-Calvinistic. His voice was loud and his preaching notably effective during the "falling exercise" revival both at Ten Mile and at Salem. He was a trustee of Canonsburg Academy and one of the editors of the *Western Missionary Magazine*. Mr. Moore's wife was a daughter of Rev. James Power, D.D.

REV. SAMUEL RALSTON, D.D., was born in Ireland, County Donegal, in 1756; was educated at University of Glasgow, and after being licensed came to America in 1794, and was received under care of the Presbytery of Newcastle, from which he was transferred to Presbytery of Redstone and then to Presbytery of Ohio. He was ordained by this latter Nov. 29, 1796, becoming first pastor of the churches of Mingo Creek and Horseshoe Bottom,—afterwards merged into Williamsport, now Monongahela City. From the Williamsport part of his charge he was released in 1834 and from Mingo in 1836. After this long pastorate of over forty years, he survived another fifteen years, and died at his home near Ginger Hill, Sept. 25, 1851, in the 95th year of his age and about the 58th of his ministry.

He was a man of very large stature, strongly marked features, nose and eye-brows noticeably prominent, facial muscles full and irregular, and forehead slightly receding. His demeanor was at once bland and dignified and his appearance in every respect extremely venerable. His familiarity with classical literature, his skill in argumentative writing, his established orthodoxy and his undisputed worth of character, moral and religious, gave him a prominent standing and extensive influence among his contemporaries. He was a trustee of Jefferson College from its incorporation

in 1802 until his death, and for forty consecutive years was president of its Board. Washington College conferred on him the degree of Doctor of Divinity in 1823. He was Moderator of the Synod of Pittsburgh in 1809, and was rarely absent from an ecclesiastical meeting. He made several missionary tours into the Western Territory and was an editor and frequent contributor to the *Western Missionary Magazine*. More than any of his fellow-laborers in the West, Dr. Ralston sought to exert his influence through the press. His first published work was in 1805—a little volume which somehow gained for itself in Presbyterian circles the title of “The Currycomb,” the object of the volume being to defend the revival of 1800 from what were shown to be unjust animadversions. He also published a volume on Baptism, including an examination of the views of Alex. Campbell, “a work,” says Rev. Dr. A. T. McGill, “of remarkable force and erudition.” Following this was a volume on Prophecy, and then one on Psalmody, written when he was well-nigh 90 years old, a remarkable case of active mental power in advanced age.

Dr. Ralston was married, in 1798, to Rachel, daughter of William Ferguson, a ruling elder in Pigeon Creek Church. One son, James, had just completed his course in the Western Theological Seminary in 1835, when he was removed by death. Other of his descendants still reside in the bounds of Mingo Church. (*Vide* “Smith’s History of Jefferson College” and “Sprague’s Annals.”)

REV. WILLIAM WOODS, son of Samuel and Elizabeth Woods, and elder brother of Rev. Samuel Woods, was born March 6, 1771, in Lancaster Co., Pa., and graduated at Dickinson College May 3, 1792. His theological studies were partly under Rev. Robt. Smith, D.D., of Pequea, and partly under Rev. Dr. John Witherspoon; was licensed by Presbytery of Newcastle June 17, 1794; was transferred to Presbytery of Redstone and then to Presbytery of Ohio, by which latter he was ordained June 27, 1797, and became pastor of the churches of Bethel and Lebanon, in Allegheny Co., Pa. From the latter he was released in 1820 and from Bethel in Oct., 1831.

The testimony of his immediate successor, Rev. Dr. Marshall, is that he was “a pious, judicious, orthodox and spiritual minister; grave in deportment, solemn in aspect, courteous and affable in manner.”

His churches participated largely in the blessings of the great revival at the beginning of the century. Nearly one thousand persons were received into communion during his pastorate of thirty-three years.

He died October 17, 1834, in the sixty-fourth year of his age, and the forty-first of his ministry.

REV. SAMUEL DONNELL was licensed by Presbytery of Ohio, October 25, 1797, being the first candidate licensed by this Presbytery. On the 28th of August, 1799, he was ordained, *sine titulo*, by same Presbytery, in compliance with “requests from remote parts of the State of Tennessee,” and

"liberty granted by the General Assembly ;" was dismissed, October 21, 1800, to Presbytery of Transylvania, and received by same October 6, 1801. In 1802 was one of three ministers who protested against the action of Presbytery in licensing "uneducated men of advanced age." When the Presbytery of Cumberland was erected by Synod of Kentucky in 1802, he was made one of its members. In 1804 he united with two others in a protest and complaint to the Synod against the irregular doings of the majority of that Presbytery in licensing seven candidates. In 1805 was one of the two members from Cumberland Presbytery present in Synod, and took part subsequently on the side of Synod's committee against the irregularities of his Presbytery; was present in Synod in 1806. The indications are that when the Presbytery of Shiloh was erected in 1815, he was made a member of it, and that his subsequent life was spent in teaching and preaching in Tennessee.

In "Sprague's Annals," vol. 3, p. 231, reference is made to a Rev. Samuel Donnell, who married a daughter of Rev. John Carmichael, and went to Tennessee. In a foot-note it is said that "Mr. D. joined the Cumberland Presbyterians." The error in this foot-note probably originated from the fact that one of the irregular licentiates of the Cumberland Presbytery was of the same name. The names of Samuel Donnell, Ruling Elder, Rev. Robert D. and Rev. George D., and Samuel Donnell, Jr., licentiate, all appear in the early records of the Cumberland Presbyterian Church. The Rev. Samuel Donnell's name does not appear, but is found continuously in the Presbyterial and Synodical records of the Presbyterian Church.

REV. JOHN KENNEDY was received, October 26, 1797, from Presbytery of New Castle. *Cætera desunt.*

REV. JOHN WATSON was a native of Western Pennsylvania. He became an orphan when nine years old. From early boyhood he evinced an extreme avidity for learning, and, almost unaided by a teacher's instruction, made such proficiency that at the age of nineteen he was appointed tutor in Canonsburg Academy. In 1797 he graduated at Princeton College, and immediately after his return to the West was chosen principal of Canonsburg Academy. While filling this position, he studied theology with Dr. McMillan, and was licensed by Presbytery of Ohio, October 17, 1798. The year following he received a call from the church in Washington, Pa., and also one from the church of Miller's Run. This latter he accepted, and was ordained June 26, 1800. Meanwhile, a college charter having been secured, and the institution having taken on this higher form, he was elected its first president. Only three months afterward he was removed by death, November 30, 1802. His early decease was greatly lamented. He seemed to possess every quality needed for his position. His scholarship was exceptional in that day, embracing a knowledge of the French, Spanish, Italian, Hebrew and Arabic, as well as Latin and Greek languages. His natural gifts were of a very high order. His piety

was deep and sincere; his whole character peculiarly lovely and attractive. The most explicit testimony on all these points has been put on record by President Carnahan, who was his pupil at the Canonsburg Academy. Also by Dr. Rea and others.

Mr. Watson was married to Margaret, a daughter of Dr. McMillan. A romantic interest attaches to this event. Another daughter, Jane, was married to Rev. William Morehead. They were married by the father of the two brides on the same day. Not very long afterward Mr. Watson and Mr. Morehead died on the same day, and were buried at one time, side by side, in one grave. The double tablet covering their remains perpetuates the memory of this remarkable coincidence.

REV. JOSEPH ANDERSON was a member of the church of Upper Buffalo, and was licensed by the Presbytery of Ohio, October 17, 1798. Engaging at once in missionary labor in the Western Territory, he succeeded in gathering congregations at several points, and on August 20, 1800, he was ordained by the same Presbytery and installed pastor of the three churches of Richland (St. Clairsville), Short Creek (Mount Pleasant), and Cross Roads (Crab Apple). Within two years afterward, Cross Roads ceased to be a part of his charge. In April, 1813, his pastoral relation to Short Creek was dissolved; but in 1820 Short Creek is again coupled with Richland in Presbytery's Report to Synod. In 1827 Richland is first reported as St. Clairsville, and in 1829 is reported as his sole pastoral charge. From this he was released October 3, 1830. The years immediately following he spent as stated supply at various points in the Presbytery. In June, 1835, he was dismissed to the Presbytery of St. Charles. His death occurred at Monticello, Mo., in 1847, in the eightieth year of his age.

Mr. Anderson's wife was a daughter of Rev. Joseph Smith, first pastor of Cross Creek and Upper Buffalo.

He was a man of deep piety and abounding zeal, a faithful and devoted laborer, and in an eminent sense a pioneer. He was the first minister ordained and installed by this Presbytery in what is now the State of Ohio; but not, as some have claimed, the first absolutely, Rev. James Kemper having been ordained and installed, at Cincinnati, by the Presbytery of Transylvania, as early as October 23, 1792. The indications are that, previous to licensure, Mr. Anderson resided in the western part of Washington County, and that he pursued his studies, in part at least, at Canonsburg Academy.

REV. THOMAS EDGAR HUGHES, son of Rowland and Elizabeth (Smiley) Hughes, and a younger brother of Rev. James Hughes (*q.v.*), was born in York County, Pa., April 7, 1769. Coming west with the family, after the father's decease, about the year 1780, and residing with them in the bounds of Upper Buffalo Church, until he had reached adult age, he then began his studies at Canonsburg Academy. In 1797 he graduated at Princeton College, New Jersey, and, after a course of reading in theology, under Dr.

McMillan, was licensed by the Presbytery of Ohio, October 17, 1798. By the same Presbytery he was ordained, August 28, 1799, and installed pastor of the churches of New Salem and Mount Pleasant, in what is now Beaver County, Pa., being the first pastor ordained by this Presbytery north of the Ohio River. His name headed the roll of the Presbytery of Erie at its erection, in 1802, and he was its first moderator. In 1808 he relinquished the New Salem part of his charge, and continued pastor of Mount Pleasant until November 19, 1830. After this he resided at Wellsville, Ohio, organizing the church there and preaching to it for about four years. He died May 2, 1838, in the seventieth year of his age and fortieth of his ministry. His church partook largely of the influences of the great revival of 1800. He had much of that missionary zeal for which his older brother was conspicuous, and made several missionary tours into the Western Territory. He was Moderator of the Synod of Pittsburgh in 1822. He did great service to the cause of education and the training of men for the ministry, by the leading part which he took in the establishment and maintenance of the Greensburg Academy, and was considered a learned and judicious instructor.

Mr. Hughes was married, May 6, 1799, to Mary Donahey. Four of their sons—William, John D., Watson, and James R.—became ministers, the last one of whom yet survives. Another son was a ruling elder widely known, and a daughter was the wife of Rev. Samuel A. McLean, formerly of Beaver Presbytery. Four grandsons—sons of William—also became ministers. It is stated, on competent authority, that of the descendants of Rowland Hughes, father of Rev. Messrs. James, Smilie and Thomas E., not less than twenty-four have been ministers, and more than that number have been ruling elders.

SMILIE HUGHES, brother of Rev. James and Thomas E., was licensed December 20, 1798. He died soon after licensure.

REV. JAMES SNODGRASS was born November 27, 1764. His early life was spent in what is now Allegheny County, Pa. He was one of the first students of Canonsburg Academy, and read theology under Dr. McMillan; was licensed by Presbytery of Ohio, April 17, 1799; received a call the next year to churches of Steubenville and Island Creek, and on the 26th of November, 1800, was ordained and installed pastor of the same; was married July 1, 1802, to Ann White, of Washington County, Pa. While he held this pastorate attempts were made by some of the country churches of the neighborhood to form certain connections deemed desirable, and the matter was referred to Presbytery. It is amusingly suggestive that the Presbytery, as appears from the record, hypothecated its final action in the case, on the basis that a contrary course "might be at least the occasion of destroying Steubenville."

Mr. Snodgrass' pastoral relation to Steubenville and Island Creek was dissolved October 16, 1816. The year following he received a call from

Island Creek, which was accepted, and he was installed there May 25, 1818. He was one of the original members of the Presbytery of Steubenville, at its erection in 1819. In 1825 he was released from Island Creek, and dismissed to Presbytery of Richland. His labors there were given to the churches of Pigeon Run, in Stark County, Ohio, and Sugar Creek, Wayne County, O. He died March 10, 1843, in the 79th year of his age, and the 44th of his ministry.

Mr. Snodgrass was a zealous worker and a faithful expounder of Bible truth. Dr. Obadiah Jennings, in a letter published in Sprague's Annals, attributes his religious awakening to a sermon on Eternity, preached by his pastor, Rev. James Snodgrass.

REV. ELISHA MACURDY. (*Vide* sketch by Dr. Brownson.)

REV. JOSEPH STOCKTON, son of Robert and Mary (Makemie) Stockton, was born near Chambersburg, Pa., February 25, 1779. The family removed to near Washington, Pa., in 1784, and the father was one of the first elders in that place. The studies of the son, both classical and theological, were prosecuted mainly at Canonsburg Academy and under Dr. McMillan; and he was licensed by Presbytery of Ohio, June 26, 1799, being but a little over twenty years of age—a remarkable exception in this respect to ordinary experience in that day, when so many of those licensed were married men. On the 24th of June, 1801, he was ordained by same Presbytery, and installed pastor at Meadville and Sugar Creek. He was one of the seven dismissed in 1802 to constitute the Presbytery of Erie. After a pastorate of nine years, during which he had also charge of an Academy at Meadville, he removed to Pittsburgh, and was received into the Presbytery of Redstone. For the next ten years he was principal of the Pittsburgh Academy, and while thus engaged published the once famous school-books, "Western Spelling Book" and "Western Calculator." Much of this time, and subsequently, he preached at Pine Creek and at Allegheny, where he was instrumental in founding the First Presbyterian Church. He also took an active part in securing the location of the Western Theological Seminary at Allegheny, in 1827, and was one of the first instructors in it. By act of Synod in 1822, he, in common with the other ministers residing at Pittsburgh, was transferred from Presbytery of Redstone to Presbytery of Ohio. He died of cholera, October 29, 1832, in Baltimore, whither he had gone to see a son who was ill of fever. His body was interred in the graveyard of the First Presbyterian Church of that city; but in 1858 was removed to the cemetery of Allegheny.

Mr. Stockton was married, May 8, 1800, to Esther, daughter of David Clark, Esq., of Washington County. She, with four sons and three daughters, survived him. Two sisters of Mr. Stockton were married to ministers—Rev. John Brice and Rev. James Cunningham. Rev. John Stockton, D.D., of Cross Creek, was his nephew.

REV. GEORGE M. SCOTT. (*Vide* sketch by Dr. Brownson.)

REV. JOHN MCCLAIN was educated at Canonsburg Academy; was one of the founders of Philo Literary Society, in 1797; was licensed by Presbytery of Ohio, August 28, 1799; received calls the year following from Upper Buffalo, from Bull Creek and Middlesex, and from Montours. The latter he accepted, and was ordained and installed pastor, August 27, 1800, in which relation he continued until December, 1808, when, having been found guilty by the Presbytery of the sin of intemperance, he was deposed from the ministry. His fall caused deep and wide-spread sorrow—all the more because his early ministry had been so full of promise.

REV. WILLIAM WICK, eldest son of Lemuel and Deborah (Lupton) Wick, was born on Long Island, N. Y., June 29th, 1768. The family removed to Ten Mile, Washington County, Pa., at an early date. He studied at Canonsburg Academy; was one of the founders of Franklin Literary Society in 1797; read theology under Dr. McMillan; was licensed by Presbytery of Ohio August 28, 1799, and by the same Presbytery was, on the 3d of Sept., 1800, ordained and installed pastor of Hopewell and Neshannock Churches, in what is now Lawrence County, Pa. The year following he was released from Neshannock and became pastor for half his time at Youngstown, O. He was one of the seven who were dismissed to constitute the Presbytery of Erie in 1802. He shared largely in the missionary zeal of the ministers of that day, and was the first permanent laborer on the Western Reserve. His ministry began in the times of the great revival, and through his labors many were added to the church. He was Moderator of the Synod of Pittsburgh in 1811. His death occurred at Hopewell, March 29th, 1815, in the 47th year of his age and 16th of his ministry. Pursuant to his request he was buried at Youngstown, O.

Like many other of the early ministers, Mr. Wick was a man with a family before he began studying for the ministry. He was married, April 21st, 1791, to Elizabeth, daughter of Col. Daniel McFarland, of Revolutionary fame, and a sister of Wm. McFarland, Esq., one of the early Elders of Ten Mile Church. There were born to them eight sons and three daughters. One of the latter became the wife of Rev. Thomas Anderson, first pastor of the church of Franklin, Pa. Some of the sons were prominent in commercial and political spheres.

REV. ANDREW GWIN was a native of Ireland; was licensed by Presbytery of Redstone Oct. 18th, 1798; was ordained by Presbytery of Ohio June 24th, 1800, and installed pastor of the churches of Pigeon Creek and Pike Run. This relation was dissolved April 16th, 1817. In his earlier ministry Mr. Gwin was highly esteemed. He was a man of fine personal appearance, and was a fluent and interesting speaker. Toward the close of his pastorate at Pigeon Creek, facts were disclosed which impaired his standing as a minister. His subsequent life was clouded with adversity, and spent in comparative obscurity.

REV. ABRAHAM BOYD, son of John and Mary (Fulton) Boyd, was born in Ireland Dec., 1770. The Boyd family came to America in 1772, and settled in Westmoreland County, Pa., in the bounds of Salem Church, of which the father, John Boyd, became a ruling elder. Three other sons—John, James and Benjamin—also became ministers. These four, with Elisha McCurdy, Wm. Moorhead, John Thompson and Richard McNemar all sat down together for the first time at a Communion in Salem Church, and all subsequently became ministers of the gospel. (*Vide* "Life of McCurdy," p. 21.)

Abraham Boyd, the second son, was educated at Canonsburg Academy, and was licensed by Presbytery of Ohio June 25th, 1800. Taking his dismission first to Redstone Presbytery and then to Erie, he was ordained by the latter June 17th, 1802, and installed pastor of the churches of Bull Creek and Middlesex, in what is now Armstrong County, Pa. He was released from Middlesex in 1817, and from Bull Creek in 1833. From 1817 to 1821 he supplied at Deer Creek. He died on his farm near Tarentum Aug. 14th, 1854, in the 84th year of his age, and the 55th of his ministry. He was a plain, practical, unambitious man, of devout habits and devoted to the work of preaching the gospel.

Mr. Boyd was twice married. His first wife was Eleanor Hollis, of Washington County, Pa., to whom he was united March 29th, 1798. In 1817 he was married to a Mrs. Scott. His descendants are numerous, Rev. A. F. Boyd, of Poland, O., and Rev. Theodore S. Negley, of Wilcox, Pa., are grandsons, as is also Rev. J. F. Boyd, of Steubenville, O., by marriage. The Boyd family is remarkable for the large number of ministers, and particularly the large number of Ruling Elders, which have been supplied to the Presbyterian Church by its several branches.

REV. SAMUEL TATE (Tait) was born near Shippensburg, Pa., Feb. 17th, 1772. The family afterwards removed to Ligonier, Westmoreland County, Pa. In his early life he followed the business of his father, which was that of packing goods across the mountains on horseback. While yet careless, he was brought under the influence of Elisha McCurdy, then residing at Ligonier, and by God's blessing on that influence he became a Christian; but it was not until a later period, after he had married and was settled on a farm, that he felt himself called of God to seek preparation to preach the gospel. He was educated at Canonsburg Academy, and was one of the founders of the Philo Literary Society in 1797; studied theology with Dr. McMillan and was licensed by Presbytery of Ohio June 25, 1800, and by the same Presbytery was ordained and installed pastor of Upper Salem and Cool Spring, in Mercer County, Pa., on the 19th of Nov., 1800. In 1806 he relinquished Upper Salem, and gave half his time to an infant church in the town of Mercer. In 1826 he relinquished Cool Spring, and gave all his time to Mercer until his death, which took place June 2d, 1841, in the 70th year of his age and 41st of his ministry.

He was a man of very commanding appearance, over six feet in height,

erect in his bearing, with firm, grave cast of countenance. The testimony of his Presbytery at the time of his death was that "as a preacher of the gospel he had few superiors." Several extensive revivals occurred during his ministry. In 1822-23 he served by appointment of Synod as Superintendent *pro tem.* of Synod's Mission Family among the Ottawa Indians. The *Pittsburgh Recorder* of that date has columns filled with acknowledgments by Mr. Tate of the receipt of farming stock, utensils, etc., contributed by the churches for that object. He had much weight as an ecclesiastic; was Stated Clerk of Presbytery after Mr. Wick's transfer to Presbytery of Hartford; was Moderator of the Synod of Pittsburgh in 1818.

Mr. Tate's wife was a Miss Amelia Calvin. During his entire pastorate he resided on a farm, and wrought not a little with his own hands.

REV. JAMES SATTERFIELD, son of James and Margaret (Mead) Satterfield, was born in Queen Anne Co., Md., in August, 1767. He gave his heart to God in his fourteenth year, and from that time aspired to become a minister. Many difficulties stood in his way. In 1794 he is resident in the Cross Creek settlement, Washington Co., Pa., and is laboring on a farm. He finds a helpful friend in Robt. Lyle, a ruling elder in the church. At last he begins his studies at Canonsburg Academy; was one of the founders of the Phil. L. Society in 1797; studied theology with Dr. McMillan; was licensed by Presbytery of Ohio, Sept. 3, 1800, and was ordained by same Presbytery March 2, 1802, and installed pastor of Moorefield and Upper Neshannock churches in Mercer Co., Pa. In 1812 he relinquished charge of Neshannock, but continued at Moorefield until 1834, preaching also for a time at Hubbard, Trumbull Co., O. In his early ministry he was accustomed to ride horseback to one of his churches ten miles from his home on the coldest days, preach, and return home, without having seen fire. He was a remarkably large man, of strong and robust constitution. He died Nov. 20, 1857, in the 90th year of his age and the 58th of his ministry. The historian of the Presbytery of Erie, Rev. Dr. S. J. M. Eaton, writes: "The reputation he has left behind is that of sterling integrity, unvarnished truth and unblemished purity of heart and life." He was an original member of the Presbytery of Erie at its erection in 1802.

Mr. Satterfield was thrice married. Rev. Mead Satterfield who died in 1855, was a son by his third wife, Sarah Mead, of Meadville, Pa. A grandson, Rev. D. J. Satterfield, is president of Scotia Seminary in N. Carolina.

REV. ROBT. LEE, son of Thomas Lee, was born in Donegal, Ireland, in 1771; was brought with the family to Washington Co., Pa., about the year 1777. His boyhood was spent mostly in manual labor, but after arriving at adult life, he entered the Canonsburg Academy; was an original member of the Phil. L. Society in 1797. After studying theology under Dr. McMillan, was licensed by Presbytery of Ohio, Oct. 22, 1800;

was ordained by the same, June 26, 1801, and installed pastor of Amity and Big Spring churches in Mercer Co., Pa.; was one of the original members of Presbytery of Erie at its erection in 1802. He resigned his pastorate in 1807, and for several years labored as Stated Supply at various places in the Presbytery. From 1813 to 1819 was pastor of Salem Church, Westmoreland Co., then in Presbytery of Redstone. The remainder of his life was spent in the State of Ohio. He was pastor successively at Ashland, Bucyrus, and Leesville. At this latter place he died Feb. 9, 1842, in the 71st year of his age and the 41st of his ministry. In person Mr. Lee was tall, slender and of dignified mien. As a preacher he maintained firmly the doctrines enunciated in the creeds of the Presbyterian Church, and was a solemn and impressive speaker. His ministerial life in Ohio was that of a pioneer called to perform much hard labor, and not unfrequently straitened for means to support himself and family.

The same year in which Mr. Lee was licensed, he was married to Miss Sarah Swearingen, of Washington Co., Pa. They had eight children, some of whom are yet living. A grandson, J. Lloyd Lee, has recently completed his studies for the ministry under care of the Presbytery of Wooster. Another grandson, W. P. Lee, is in course of preparation for the same.

REV. ROBERT PATTERSON, son of Rev. Joseph and Jane (Moak) Patterson, was born at Stillwater, New York, April 1, 1773. He was brought in 1779, with the family to the Cross Creek settlement, in what is now Washington Co., Pa. The father was licensed to preach in 1788, and in 1791, at the opening of Canonsburg Academy, Robert was enrolled there as one of its first students. He graduated at the University of Pennsylvania in 1795, and for some five years afterwards was tutor in that institution. His study of theology was begun with Rev. Dr. Ashbel Green, and completed with Dr. McMillan. He was licensed by Presbytery of Ohio May 1, 1801; was ordained by Presbytery of Erie Sept. 1, 1803, and installed first pastor of Upper and Lower Greenfield (Northeast). This relation was dissolved in 1807, when he became principal of Pittsburgh Academy. For more than a quarter of a century he preached as Stated Supply to Hilands Church, near Pittsburgh, and was also engaged in the book and paper business. His death occurred at his home in the suburbs of Pittsburgh, Sept. 5, 1854, in the 82d year of his age and the 54th of his ministry. In both personal appearance and traits of character he somewhat resembled his honored father; in stature rather low and heavy, of genial disposition and an entertaining companion. Like his father, also, he had a remarkable faculty of making personal religion a theme of conversation. His advanced years were marked by growing spirituality and heavenly-mindedness.

Mr. Patterson was married August, 1801, to Miss Jean, daughter of Col. John Canon, founder of Canonsburg. One of their sons is Prof. Robt.

Patterson, formerly of Jefferson College, and for many years past one of the editors and proprietors of *The Presbyterian Banner*.

REV. CEPHAS DODD. (*Vide sketch by Dr. Brownson.*)

REV. STEPHEN LINDSLEY, was a son of Caleb Lindsley, who came from Mendham, N. J., at a very early date, and settled at Ten Mile in Washington Co., Pa. He studied at Canonsburg Academy, and was an original member of the Franklin Literary Society in 1797; was licensed by Presbytery of Ohio Oct. 29, 1801. On the 26th of April, 1803, was ordained by the same, "to go to Marietta, O., agreeably to invitation of the Society there." On the 21st of October, 1808, was dismissed, with four others, to constitute the Presbytery of Lancaster. When the Synod of Ohio was erected, in 1814, he was reported as pastor at Marietta. Subsequently he was stricken with palsy, and rendered unable to preach. Being scant of means and helpless, he moved back about 1827 or '28 to Ten Mile, and made his home with a relative until his death, which occurred not long afterward. His wife was from one of the Eastern States, and after his death went back to her people in the East. They had no children. He was a cousin of Rev. Jacob Lindley, D.D. (*q. v.*), and a grand-uncle of Dr. S. L. Blachley, ruling elder in the church of Upper Ten-Mile.

REV. WILLIAM WOODS, JR. (Wood), son of Samuel and Isabella (Sankey) Woods, was born in York Co., Pa., March 27, 1776; was educated at Canonsburg Academy and studied theology with Dr. McMillan; was licensed by Presbytery of Ohio Oct. 29, 1801; ordained by Presbytery of Erie Nov. 3, 1802, and installed at Plain Grove and Centre, Mercer Co., Pa.; preached at Centre six years and at Plain Grove fourteen years; was installed pastor of Hopewell and Neshannock by Hartford Presbytery Oct. 22, 1817; released from Hopewell in 1828 and from Neshannock in 1837; dismissed to Presbytery of Richland Jan. 8, 1839; died at Utica, O., July 31, 1839, in the sixty-fourth year of his age, and the thirty-ninth of his ministry.

Mr. Woods' wife was Margaret Donald, of Washington Co., Pa. They were married May 17, 1798. Their numerous descendants greatly revere their memory.

REV. JOHN ANDERSON, D.D. (*Vide sketch by Dr. Brownson.*)

REV. WILLIAM WYLIE, D.D., son of Adam and Elizabeth Wylie, was born in Washington Co., Pa., July 10, 1776. He was an older brother of Rev. Dr. Andrew Wylie. The father, Adam W., was patentee of a large tract of land within the bounds of Upper Buffalo congregation. He was a good man, and at his death made a bequest to the American Bible Society. He was a half-brother of Rev. Samuel Wylie, D.D., the eminent Reformed Presbyterian minister of Philadelphia. The mother, Elizabeth W., was a

godly woman, whose memory was greatly revered by her two distinguished sons.

Wm. Wylie received his education at Washington under Rev. Thaddeus Dodd and at the Canonsburg Academy. Having gone to Kentucky to teach, he there studied theology and was licensed by the Presbytery of West Lexington. Returning to his home in Western Pennsylvania, he was received as a licentiate by Presbytery of Ohio March 2, 1802, and on the 5th inst. following was ordained and installed, by same Presbytery, pastor of the churches of Upper and Lower Sandy and Fairfield. On the same day was dismissed, with six others, to constitute the Presbytery of Erie. His relation to these churches was dissolved in December, 1804. His subsequent pastorates were Rehoboth and Round Hill, in Presbytery of Redstone, 1805-16; Uniontown, in same Presbytery, 1816-23; Wheeling and Short Creek, in Presbytery of Washington, 1823-32; Newark, in Presbytery of Lancaster (O.), 1832-54. The degree of Doctor of Divinity was conferred on him, in 1850, by Muskingum College. In 1814 he was Moderator of the Synod of Pittsburgh.¹

In the fall of 1854 he went with his wife to Port Gibson, Miss. While there she was removed by death, and on the eve of starting North, the following spring, he had the misfortune to have his thigh-bone fractured by a fall, which made him a cripple for the brief remainder of his life. He died at Wheeling, Va., May 9, 1858, in the eighty-second year of his age and the fifty-fourth of his ministry.

Dr. Wylie was an eloquent preacher. He possessed great affluence of thought and language, and his voice was clear and musical. These gifts, together with his tall and dignified person, his expressive features, and his sympathetic tenderness and pathos, gave him singular power in the pulpit. He excelled also in social intercourse, possessing rare conversational ability. His piety was deep and fervent. Some of his letters written toward the close of life indicate an unusual intimacy of communion with God. Rev. Dr. Weed, who was much with him in his last illness, writes: "He spoke little of his ailments, but much of the love of God. He was favored with most exalted views of the infinite perfections of God and the transcendent glory of the Lord Jesus Christ. These were the favorite and absorbing themes of his discourse."

Mr. Wylie was twice married. His first wife was Esther, daughter of Rev. Joseph Smith, first pastor of Cross Creek and Upper Buffalo; the second wife was a widow lady, Mrs. Moody, who had been a member of Dr. Payson's Church at Portland, Me. All his children were by his first marriage. An only son was Rev. Joseph S. Wylie, who died while pastor of church of Cross Roads, in Presbytery of Washington.

REV. ROBERT JOHNSTON, son of Robert and Jane (Graham) Johnston, was born in Cumberland (now Perry) County, Pa., August 7, 1774. He was a lineal descendant of Oliver Cromwell, by Bridget, his eldest daughter. The family came West in 1792, and settled in Washington

County, most probably that part of it now embraced in Beaver County. Robert was devoted to the ministry by his parents in his infancy, but inseparable obstacles closed the door for a time. He accordingly learned the trade of wagon-maker, and wrought at this. Later, under changed circumstances, the way was opened up and he entered upon preparatory studies. His teachers were Rev. John Watson, Rev. John McMillan and his own pastor, Rev. George M. Scott. He was licensed by Presbytery of Ohio April 22, 1802. After riding as a licentiate for one year, chiefly in Ohio and Kentucky, when that remarkable ministration of God's Spirit which has become historic was in progress, he returned to Pennsylvania and settled in the bounds of the Presbytery of Erie, being ordained by that Presbytery October 19, 1803, and installed pastor of the churches of Scrubgrass and Bear Greek. Here a great revival followed his ministry, resulting in the accession to his churches of more than a hundred souls. In 1811 he took charge of Sugar Creek and Conneaut Lake in same Presbytery. Following this he was pastor of Rehoboth and Round Hill in Redstone Presbytery from 1818 to 1832, and of Bethel Church in Blairsville Presbytery for ten years ensuing, making altogether an active pastorate of nearly forty years. During the last few years of his life he was much disabled by infirmity and obliged to walk with crutches; nevertheless, his old age was cheerful and bright with anticipations of heaven. His death occurred at Newcastle, Pa., May 20, 1861, in the eighty-seventh year of his age and sixtieth of his ministry. As a preacher he was able and impressive. His voice was loud and he spoke with positiveness and directness. He was a man whose habitual demeanor not only, but his strongly marked and rugged cast of countenance, betokened not untruly his more salient features of character, which were strength, fortitude, intolerance of wrong and unbending fidelity to duty. For forty-six years he was never absent from a meeting of Synod; was its Moderator in 1820. (*Vide* "Memorial Sermon," by Rev. E. P. Swift, D.D., 1861.)

In his early manhood Mr. Johnston was married to Eleanor, daughter of Alex. Wright, Esq., ruling elder at Racoon and afterward of a church in Presbytery of Erie (*vide* "Life of Macurdy," p. 32). Their oldest son was Rev. J. Watson Johnston, of Presbytery of Beaver. A daughter was the wife of Rev. Loyal Young, D.D. Rev. J. Watson Young, of Ohio, and Rev. S. Hall Young, of Alaska, are grandsons. Rev. James Wright, for many years pastor at Poland, O., was Mrs. Johnston's brother. Mr. Johnston had a brother Edward, who died on the day on which he was to be ordained and installed as a pastor by Presbytery of Hartford.

REV. ALEXANDER COOK, son of Thomas and Isabella (Ogilvie) Cook, was born near Glasgow, Scotland, February 4, 1760. He learned the trade of a silversmith, and as early as 1796 was engaged in this employment at Canonsburg, Pa. While residing here he served several years as secretary of the Board of Trustees of Canonsburg Academy, and also of Jefferson College at its organization. During this period his mind was turned toward

the ministry, and after some years spent in academical and theological training he was licensed by the Presbytery of Ohio, September 30, 1802. Having taken his dismission to the Presbytery of Erie, he was ordained by the same June 22, 1803, and installed first pastor of the churches of Slippery Rock and Newcastle. This relation was dissolved in 1810, after which he performed missionary labor in the States of South Carolina and Georgia, and then preached as stated supply at Poland, O.; was pastor of Bethany Church, in Presbytery of Ohio, 1815-20; Ebenezer and Bear Creek, in Presbytery of Allegheny, 1821-27. While supplying the churches of Annapolis and Bloomfield, in Presbytery of Steubenville, his earthly labors ceased. He was called away very suddenly, being found dead in his bed, at the house of one whose hospitality he was enjoying for the night. His death occurred November 30, 1828, in the sixty-ninth year of his age and thirty-seventh of his ministry.

In person Mr. Cook was of rather low stature, compactly built, dark complexion, dark-brown eyes and grave aspect. He had, at the same time, not a little Scotch humor, and was an agreeable companion. He was twice married; the first time to Miss Alizannah Adams, of Abington, Md., Jan. 2d, 1787. His second wife was a Miss Clark, of Beaver County, Pa.

REV. JACOB LINDSLEY, D.D. (Lindley), a son of Demas Lindsley, one of the first bench of Elders in Ten Mile Church, was born June 13th, 1774; was a pupil in Mr. Dodd's school at Ten Mile when about ten years old. He afterwards attended Canonsburg Academy, and was one of the founders of the Franklin Literary Society in 1797. He graduated at Princeton College in 1800; was licensed by Presbytery of Ohio, Oct. 19th, 1802; ordained by the same Nov. 9th, 1803, and installed pastor at Waterford, O. This relation was dissolved June 29th, 1808, "that he might take charge of the Academy at Athens." Of this institution he was principal until 1822. It was the germ out of which grew Ohio University, and he was largely instrumental in securing the charter and the erection of the college buildings. When the college faculty was constituted, in 1822, with Rev. James Irwin as President, Mr. Lindsley was included in it, serving as Prof. of Moral Science, etc., 1822-24, and as Prof. of Mathematics, 1824-26. During most of this period he was a member of the Presbytery of Lancaster, of which he was an original member at its erection, in 1808; was a member of the Presbytery of Athens from its erection, in 1822, until 1828, when he was received into the Presbytery of Cincinnati, by which he was dismissed Oct. 5th, 1829, to join the Presbytery of Washington. While in the Presbytery of Cincinnati he served for one year as co-pastor of the First Church of Walnut Hills. Previously, while teaching in the college and academy, he had preached as supply to vacant churches, and was mainly instrumental in founding the Presbyterian Church of Athens. After his reception by Presbytery of Washington, Dec. 8th, 1829, he was for a short time Stated Supply of the Church of Upper Ten Mile until, having been led

to connect himself with the Cumberland Presbyterian Church, his name was dropped from the roll, June 10th, 1832.

In 1846 Prof. Lindsley published at Uniontown, Pa., a volume styled, "Infant Philosophy," being an analysis of the infant mind, with directions for mental and moral training—a little work containing much valuable and well-expressed truth. In 1853 the degree of Doctor of Divinity was conferred upon him by Ohio University.

Mr. Lindsley was married, in 1800, to Miss Hannah Dickey, of Washington County, Pa. One son—their eldest child—was Rev. Daniel Lindsley, D.D., who went to South Africa as a missionary, under the American Board, in 1834, and for thirty-five years labored among the Zulus. (See "Library of Universal Knowledge," Vol. IX. p. 53.) Two daughters were married to ministers in the Cumberland Presbyterian Church—Rev. Robert Donnell and Rev. Leroy Woods. A granddaughter is the wife of Rev. C. W. Smith, D.D., editor of the *Pittsburgh Christian Advocate* of the Methodist Episcopal Church.

Dr. Lindsley died Jan. 29th, 1857, at the residence of his son, Dr. Lutellus Lindsley, Connellsville, Pa., in the eighty-third year of his age and the fifty-fifth of his ministry.

REV. NICHOLAS PITTENGER, son of Henry and Maria (Wycoff) Pittenger, was born in New Jersey, June 18th, 1766. The family came to the West in 1791, and settled in the Virginia Panhandle, within the bounds of the Flats Church—now Fairview—in which Henry Pittenger was one of the first bench of elders. Nicholas Pittenger was married and had a family of two or three children before he commenced his studies, which were pursued partly at Canonsburg and partly with his pastor, Rev. George M. Scott; was licensed by the Presbytery of Ohio Oct. 20th, 1803, and the year following was dismissed to the Presbytery of Erie. By this Presbytery he was, on the 24th of Oct., 1804, ordained and installed pastor of the churches of Westfield and Poland, O. When the Presbytery of Hartford (Beaver) was erected, in 1808, he was included in that. In 1810 he took his dismission to Washington Presbytery, Synod of Kentucky, and preached to the churches of Rocky Spring, Nazareth, New Market and Pisgah, in Southern Ohio. In 1821 removed to the State of Indiana and engaged in missionary labors for a few years, and then returned to Rocky Spring, where he died April 16th, 1831, in the sixty-fifth year of his age and the twenty-eighth of his ministry.

Mr. Pittenger was twice married. His second wife was a Mrs. Applegate, *née* Taylor, of Rocky Spring, O.

REV. WILLIAM McMILLAN, D.D., was a nephew of Rev. John McMillan, D.D. He received his preparatory education at Canonsburg Academy; was an original member of the Philo Literary Society in 1797; graduated at Jefferson College in its first class—that of 1802; was licensed by Presbytery of Ohio, June 27th, 1804, and by the same Presbytery was, on the

26th of June, 1806, ordained and installed pastor of the churches of Two Ridges and Yellow Creek (Richmond), O. He was released from the latter in 1810, and from Two Ridges in 1812. In 1817 he succeeded Dr. Andrew Wylie as President of Jefferson College, which position he resigned in 1822. During this incumbency was Stated Supply of Miller's Run Church. He was dismissed April 21, 1824, to Presbytery of Steubenville, and received by same Oct. 6th, same year. From this time until his death, in April, 1832, he was Stated Supply of the church of Morristown, O. He was also, during this period, President of Franklin College, New Athens, O; was Moderator of Synod of Pittsburgh in 1830. He preached a discourse in 1820 on "The Necessity of Contending for the Faith once Delivered to the Saints," which was published by J. Grayson, Washington, Pa. It indicates vigor of intellect as well as soundness in Christian doctrine, and its style, though not ambitious, is perspicuous and forcible.

REV. JOHN REA, D.D. (Rhea), was born in Tully, Ireland, in 1772. He was the son of Joseph and Isabel Rea. He came to the United States at the age of 18, and was first known in the West as struggling under adverse circumstances to gain an education. He made his home for a time in the house of James Dinsmore, a ruling elder at Upper Buffalo, by whom he was encouraged and assisted. He was one of five who composed the first class graduated from Jefferson College—the class of 1802; studied theology with Dr. McMillan, and was licensed by Presbytery of Ohio, June 27, 1804. On the 22d of August, 1805, was ordained by the same, and installed pastor of the churches of Crab Apple and Beech Springs, in what is now Belmont and Harrison Counties, Ohio. In April, 1810, was released from Crab Apple, and thenceforth gave all his time to Beech Springs, of which he was the efficient and successful pastor for forty-five years. He died February 12, 1855, in the 83d year of his age, and the 52d of his ministry.

Dr. Rea was, in an eminent sense, a pioneer minister. His early labors were largely evangelistic. Several churches now exist on the territory once wholly occupied by him. It may safely be said that no man exerted a greater influence than did he in forming the religious character of the early inhabitants of a large section of Eastern Ohio.

REV. MATTHEW BROWN, D.D., LL.D. (*Vide* sketches by Drs. Brownson and Cunningham.)

REV. JOHNSTON EATON, son of John Eaton, was born in Franklin County, Pa., February 7, 1776. He pursued his literary studies chiefly in the East, but entered Jefferson College as a Senior, and graduated in its first class—that of 1802; studied theology under Dr. McMillan, and was licensed by Presbytery of Ohio, August 22, 1805; was dismissed August 20, 1806, to Presbytery of Erie, by which he was ordained June 30, 1808, and installed pastor of Fairview and Springfield churches on the south shore of Lake Erie. He was released from Springfield in 1814; after which, part of his

time was given for several years to Erie and North-East—his relation to Fairview continuing uninterrupted up to his death, which was on the 17th of June, 1847, in the 72d year of his age, and the 43d of his ministry. In person he was below the ordinary stature, and also slender in form, with mild blue eyes, slightly aquiline nose, and thin brown hair. The recorded testimony of his Presbytery is, that "as a preacher he was clear, logical, instructive and evangelical, and eminently sound in the faith."

Mr. Eaton was married, September 30, 1807, to Eliza Canon, of Fayette County, Pa., a niece of Col. Canon, of Canonsburg. One of their sons is Rev. S. J. M. Eaton, D.D., pastor from 1838 to 1881 of the Church of Franklin, Pa., and author of "The History of the Presbytery of Erie," with several other works, chiefly historical.

REV. JOHN WRIGHT was born in Westmoreland County, Pa., February 17, 1777. He was a son of John Wright, Esq., who was one of the first bench of elders in Rehoboth Church, and was a leading man of his day in civil affairs. The son was prepared for college at Canonsburg Academy, of which his father was a trustee; graduated at Dickinson in 1798. Studied theology with his relatives, Rev. James Power, D.D. and Rev. David Smith, at that time pastor of Rehoboth Church. In 1800, owing to the death of a brother who had undertaken to build a vessel at Louisville, Ky., for the foreign carrying trade, he was put under the necessity of assuming charge of this undertaking, and conducting the vessel with its cargo across the Atlantic. It is said that on this occasion he accepted an invitation to speak in the pulpit of Rev. John Newton, in Liverpool, and that the inhabitants of that city, hearing that a preacher had come from the wilds of America, flocked to the place to hear one whose appearance and speech were expected to minister to the gratification of their curiosity. After the successful completion of his undertaking, and his return home, he was licensed by the Presbytery of Redstone, October 21, 1802. In 1804 he obtained leave of Presbytery to itinerate four months, during which he made an extensive tour through several of the Southern States, and returning through Ohio, became acquainted with a little band of Presbyterians who had settled on the Hock-Hocking, in what was then an almost unbroken wilderness. The year following he accepted a call from these to become their pastor, and taking his dismissal to the Presbytery of Ohio, was ordained by the same, June 19, 1806, and installed over the churches of Hock-Hocking (Lancaster) and Rush Creek. In October, 1808, was dismissed, with four others, to constitute the Presbytery of Lancaster. His pastorate at Lancaster continued thirty years, when, on account of broken health, he was compelled to ask for a release. The relation was accordingly dissolved, April 7, 1836, and he was dismissed to the Presbytery of Logansport. On the occasion of his quitting Lancaster in 1837, a large company of his former parishioners and others, to the number of several hundred, accompanied him a considerable distance on his way, and then bade him an affectionate farewell.

In personal appearance, Mr. Wright was of tall and commanding stature and benign countenance. In his advanced years a defect in his left eye first became noticeable, though its sight had long before been lost as the result of an accident, which happened to him when a student at Canonsburg Academy. In his early manhood he was of vigorous constitution, fitting him to endure hardships. These, numerous and severe as they were at that day, were cheerfully borne in every pathway of duty. In an eminent sense, he was a pioneer minister, building on no other man's foundation. Conjointly with Dr. Hoge and others, who followed a few years later, he laid the foundations of the Presbyterian Church in Central Ohio. He was instrumental in organizing over twenty churches in Ohio and several in Northern Indiana, most of them at commanding points and now among the strongest in those parts.

He preached the gospel plainly and forcibly, and his weight of character gave him a large reach of influence. He was frequently called to act as moderator of presbyteries and synods. In a veritable sense, he was an apostle of Presbyterianism in the places where he labored, and is so designated in the local histories. It was while on a visit to his son, Rev. Edward Wright, D.D., at Delphi, Ind., that the veteran entered into rest. He died August 31, 1854, in his seventy-eighth year and the fifty-second of his ministry. His remains were interred at Logansport, Ind.

Mr. Wright was married, in 1808, to Miss Jane Weakly, of Cumberland County, Pa. Two sons, Hon. John W. Wright, of Washington, D. C., and Williamson Wright, Esq., of Logansport, are living. Rev. Edward Wright, D.D., who died in 1866, left two sons in the ministry—Rev. Williamson Wright, of Texas, and Rev. John Elliott Wright, D.D., of Germantown, Pa.

REV. REID BRACKEN, son of Thomas and Anne (Shannon) Bracken, was born in York County, Pa., in 1778. The same year the family removed to Washington County, Pa., within the bounds of Chartiers Church, of which the father became an elder, and he was also a Trustee of Canonsburg Academy.

Reid Bracken was a member of the first class graduated from Jefferson College—that of 1802. He was licensed by the Presbytery of Ohio, October 17, 1805, and ordained by the Presbytery of Erie, April 20, 1808, and installed pastor of the churches of Mount Nebo and Plain, now Butler and Allegheny Counties, Pa. From the latter he was released in 1819, giving part of his time thereafter to Middlesex and then to Portersville, but all the while giving half his time to Mount Nebo, of which he continued pastor thirty-seven years. He died July 29, 1849, in his seventy-second year and the forty-fourth of his ministry. He was a man of stalwart frame, and not averse to "laboring with his own hands." He stood high as a sound and earnest preacher of the gospel.

Mr. Bracken was married, May 1, 1806, to Mary, daughter of Rev. William Graham, a distinguished minister of the Valley of Virginia.

REV. ANDREW McDONALD, son of John and Martha (Noble) McDonald, was born May 10, 1779, in the Robinson's Run settlement, in what is now Washington County, Pa. The family were among the founders of Raccoon Church. He graduated at Jefferson College in 1803; studied theology with Dr. McMillan; was licensed by the Presbytery of Ohio, October 17, 1805; ordained by the same August 22, 1810, and installed pastor of the church of White Oak Flats, now Mount Carmel. Afterwards was included in his charge Sewicklyville, and at a later date Flaherty's Run. For twelve years he cultivated this extensive field with great labor and hardship. From 1822 to the end of his life he was debarred from active ministerial work by tendencies to mental disturbance. His death took place April 9, 1846, in his sixty-seventh year.

Mr. McDonald was married, April 3, 1810, to Katharine, daughter of John Riddle, Esq., a ruling elder in Raccoon Church. Two of their sons were, in 1840, ordained ruling elders in Mount Carmel Church, of which church Mr. McDonald's twin-brother, William McDonald, had been a ruling elder from its organization. Rev. H. Reed McDonald, of Sistersville, W. Va., is a grandson.

REV. CYRUS RIGGS, son of Joseph and Hannah (Cook) Riggs, was born in Morris County, N. J., Oct. 15, 1774. Toward the close of the century the family removed to Western Pennsylvania, locating in the Ten Mile settlement in Washington County. Soon after this the son, Cyrus, began his studies at the Canonsburg Academy, which however he was compelled to relinquish because of lack of means. Accordingly, having married, he removed to Mercer County and settled down to the life of a farmer. Subsequently, through encouragement extended to him by Dr. McMillan and others, he was led to resume his studies, and graduated at Jefferson College in its second class—that of 1803. Having completed his theological studies under Dr. McMillan, he was licensed by Presbytery of Ohio Oct. 17, 1805. On the 21st of Oct., 1807, the Presbytery of Erie, to which he had taken his dismission, ordained and installed him pastor of the churches of Fairfield and Mill Creek, in Mercer and Venango Counties, Pa. Resigning this charge in 1812, he was pastor of Scrub Grass and West Unity from 1814 to 1834, meanwhile becoming a member of the Presbytery of Allegheny at its erection in 1821. In 1835 he removed to Illinois and preached at various points, chiefly at Elkhorn, where he died, Feb. 14, 1849, in the seventy-fifth year of his age and the forty-fourth of his ministry.

The lady to whom Mr. Riggs had become united in marriage in early life was Mary, daughter of Edward Ross, of Washington County. The date of their marriage was July 25, 1797. They had eight children, one of whom was the late Rev. C. C. Riggs, D.D., of Beaver Presbytery. The eldest daughter, Hannah Riggs, was long a missionary to the Indians, laboring among the Ottawas on the Maumee.

REV. JAMES ROBINSON, son of Robert and Rebecca (Wallace) Robinson,

was born in York County, Pa., in 1769; was resident in Washington County as early as 1794; was married to Elizabeth Wilson, who with their only child, a babe, was killed by the falling of a tree one Sabbath morn'ing when on their way to the Upper Buffalo Church. It is said that this distressing bereavement was instrumental in leading him to consecrate his life to the Christian ministry. He pursued his studies at Canonsburg Academy, and was a member of the Philo Literary Society in 1798; was licensed by the Presbytery of Ohio Oct. 17, 1805. Meanwhile he had been married to Mary Welsh. In June, 1806, received a call to church of Crooked Creek, and on June 3, 1807, was ordained and installed pastor of the same by Presbytery of Ohio. In June, 1808, received a call to Pick-away Plains and Mt. Pleasant, Ross County, O.; was one of the original members of the Presbytery of Lancaster, and preached the opening sermon at its organization. Text Heb. 10: 19-20. Removed to Darby, in Union County, in 1820, and was pastor of Upper and Lower Liberty Churches until 1828. Preached at Tiffin until 1834, Hopewell and Orange-dale until 1838, Olivesburg until 1845, and on the 22d of April, 1847, at the house of his son, John W. Robinson, in Union County, O., he rested from his labors in the seventy-eighth year of his age and the forty-second of his ministry.

The testimonies to the personal worth of Mr. Robinson, and his fidelity as a minister, are most full and explicit. His second wife, Mary Welsh, died in 1809, and a few years thereafter he was married to Mary Scott, of Washington County, Pa. One of his sons and the husbands of his three daughters held the the office of ruling elder. Four of his grandsons are elders. A grandson, the Rev. Horace S. Snodgrass, of the Presbyterian Church, preaches at Monterey, Cal. Another grandson, Rev. James Huston, is a missionary in Brazil, under the Presbyterian Board. Of his numerous descendants, there are scarcely any who are not faithful adherents and professors in the church of their fathers.

Father Robinson's remains lie interred side by side with those of his last wife in Mitchell Graveyard, on Big Darby, Union County, O.

REV. SAMUEL WOODS, son of Samuel and Elizabeth Woods, of Cumberland County, Pa., was born Jan. 15, 1799, and was a younger brother of Rev. Wm. Woods, Sr. (*q. v.*). He graduated at Dickinson College 1802. Began his study of theology east of the mountains, and, completing it in the West, was licensed by the Presbytery of Ohio Oct. 17, 1805. In Oct., 1807, calls were presented from Tygart's Valley, Va., and from Liberty, O., the latter of which he accepted, and was dismissed in Dec. following to the Presbytery of Washington (Chillicothe), by which he was received April, 1808. On the 14th of June following was ordained and installed pastor of Liberty Church. This relation continued until his death, which occurred at his home in Delaware—now Union—County, O., April 27th, 1815, in the thirty-seventh year of his age, and the ninth of his ministry. His last sermon was preached on the 16th of April, and two days afterward

he was taken with pleurisy, which proved fatal. His funeral was attended by Rev. James Hughes, who in the year preceding had removed from the Panhandle of Virginia to Urbanna, O.

Mr. Woods was married, January 21, 1806, to Margaret, daughter of John Power, ruling elder of Rehoboth Church, in Westmoreland County, Pa. She was a granddaughter of Rev. James Finley, and a niece of Rev. Dr. James Power. Of the children born to them the only one surviving is James Finley Woods, Esq., of Greensburg, Pa. Their only daughter, Eliza, became the wife of Rev. Benjamin Dolbear, who at a later date was pastor of Liberty Church.

REV. ABRAHAM SCOTT, son of Josiah and Violet (Foster) Scott, was born June 19, 1765, in York, Pa. The family settled in 1773, in what is now Washington County. The father was an original member of Chartiers Church, and one of the first bench of elders. Abraham Scott was married June 18, 1793, to Rebecca, daughter of Hon. John McDowell. Several years after this he began his studies in Canonsburg Academy, and was graduated at Jefferson College in 1804. Studied theology with Dr. McMillan, and was licensed by Presbytery of Ohio June 25, 1806; was ordained *sine titulo* by same Presbytery July 12, 1808. When the Presbytery of Steubenville was erected, in 1819, he was one of the members constituting it. From 1824 to 1829 he belonged to Presbytery of Lancaster. In 1829 he returned to Presbytery of Steubenville. At a later date his name appears on the roll of the Presbytery of St. Clairsville. As far as known, he did not at any time assume a pastoral charge, but continued preaching as he had opportunity. He died March 19, 1841, in his seventy-sixth year. His wife survived until 1855. There were born to them twelve children; and their descendants are numerous in Eastern Ohio and elsewhere. To a very large extent they adhere to the faith of their fathers. Not a few of them have been men of position and influence in civil life.

REV. CLEMENT VALLANDIGHAM was a son of Colonel George Vallandigham, one of the earliest settlers in the West. His name appears in 1774 as one of the justices of the Court of Augusta County, under commission of his majesty, George III., and in the year following as one of a committee assembled at Pittsburgh to draft resolutions favoring resistance to British oppression. Colonel Vallandigham was also a conspicuous official in the early history of Washington County after the Virginia domination ceased. When Allegheny County was erected, in 1788, his place, which was near where Noblestown now is, fell within the limits of the new county. Here the son was born, March 7, 1778. He was graduated at Jefferson College in 1804; studied theology under Dr. McMillan; was licensed by Presbytery of Ohio, June 25, 1806; by the same Presbytery was ordained, June 24, 1807, and installed pastor of the united congregations of New Lisbon and Long's Run (O). The year following was annexed by Synod to the new Presbytery of Hartford (Beaver); was released from Long's

Run January 14, 1817. He continued pastor at New Lisbon until his death, which occurred October 21, 1839, in the sixty-second year of his age, and the thirty-fourth of his ministry. In personal appearance Mr. Vallandigham was of medium height, well built but not corpulent; his hair was dark brown, inclined to curl; he had blue eyes and Roman nose—a strong, clear voice, and his manner of delivery was animated and earnest. He very seldom wrote his sermons in full, but used short notes or a skeleton, and was a ready extemporaneous speaker.

Mr. Vallandigham was married, May 14, 1807, to Miss Rebecca Laird, a member of Raccoon Church, Washington County, Pa. Of four sons who survived the father, all entered the learned professions. The oldest, who alone survives, is Rev. James L. Vallandigham, D.D., of Newark, Del., and pastor of Head of Christiana Church since 1854. George L. was a licentiate of Presbytery of New Lisbon, and afterwards a minister in the Protestant Episcopal Church. John L. was a lawyer and died early. Clement L. was also a lawyer, and prominent in State and National politics.

Four brothers of Mrs. Vallandigham were graduates of Washington College—John Laird, who was a lawyer, and Rev. Messrs. James, Robert and Francis Laird.

REV. JONATHAN LESLEY graduated at Jefferson College 1806, licensed by Presbytery of Ohio June 3, 1807; ordained, *sine titulo*, by the same, July 12, 1808; dismissed to Presbytery of Hartford, April 21, 1809; was pastor at Harpersfield until 1821; in 1815 was detached, together with his charge, and annexed to Presbytery of Grand River; was engaged in missionary labor many years; died in 1840.

REV. MOSES ALLEN was born September 5, 1780, in Westmoreland County, then including all of Southwestern Pennsylvania. His mother's name was Coe; was educated at Canonsburg Academy; studied theology with Dr. McMillan; was licensed by Presbytery of Ohio, June 24, 1807, and by the same Presbytery was ordained, December 2, 1807, and installed pastor of the churches of New Providence and Jefferson, in Greene County, Pa. This relation was dissolved October 16, 1816, and on the 27th of May, 1817, he was installed pastor of church of Raccoon, in Washington County, where he continued until 1836. In 1839 was installed pastor of the church of Crab-apple, O., where he remained until his death. This took place January 16, 1846, in the sixty-sixth year of his age, and thirty-ninth of his ministry. The description which has been handed down of Mr. Allen's personal appearance in his later manhood is, that he was tall and heavy-shouldered, frame fully six feet high. He had a long, thin face, large nose, and gray hair combed straight down over his thin temples; his cast of countenance grave and rather austere. His dress was the then fashionable spike-tailed coat, stove-pipe hat and regulation white neckerchief. He carried an ivory-headed cane, and his general mien was dignified and impressive. His preaching was very methodical and systematic, sometimes

very earnest also. He was abundant in labors. During his twenty-two years' pastorate at Raccoon, he preached two thousand six hundred and eighty-five sermons, and administered the Lord's Supper seventy-five times; admitted to communion three hundred and twenty-seven; baptized five hundred and fifty-seven infants, and solemnized one hundred and ninety-five marriages. Mr. Allen was married, June, 1805, to Catharine, youngest daughter of Rev. Dr. John McMillan. Their family was a large one, and their descendants are, to a large extent, members of the Presbyterian Church.

REV. JAMES SCOTT, son of Josiah and Violet (Foster) Scott, was born in York County, Pa., February 22, 1772; was a younger brother of Rev. Abraham Scott (*q. v.*); graduated at Jefferson College, 1805; studied theology with Dr. McMillan; licensed by Presbytery of Ohio, October 20, 1807; ordained by same, August 23, 1808, and installed pastor of the churches of Clinton (Mt. Vernon), Frederick and Ebenezer, in State of Ohio; was one of the five members set off in 1808 to constitute the Presbytery of Lancaster; was an original member of the Presbytery of Richland at its erection in 1817. His pastoral relation to the churches of Frederick and Ebenezer was continued about twenty years, and to the Church of Mt. Vernon somewhat longer. After he had ceased to be a settled pastor he continued to reside at Mt. Vernon, preaching in the surrounding country and supplying vacant churches until a few weeks before his death, which took place at his residence in Mt. Vernon September 18, 1850, in the seventy-ninth year of his age and the forty-third of his ministry.

Mr. Scott was married, July 10, 1810, to Jane, daughter of Captain Archibald Wilson, of Newark, O.

According to the testimony of Rev. Henry Hervey, D.D., who knew him intimately, he was a man of great personal worth. Though he had above the common gifts, he was exceedingly modest and unassuming. His remembrance of Scripture texts was remarkable. He did not have great gifts of oratory, but his preaching was always edifying and impressive. He was an eminently devout man. For sixty years of his life, not a day was passed without secret prayer.

REV. JAMES CUNNINGHAM was born in Eastern Pennsylvania Aug. 16, 1772. He had been married and his wife (Elizabeth Hays) had died before he began to study for the ministry. His home was in the bounds of Upper Buffalo Church. He graduated at Jefferson College 1805; was licensed by the Presbytery of Ohio June 30, 1808. Dismissed to Presbytery of Lancaster April 19, 1809, and ordained by same Nov. 10, 1809, and installed pastor of the churches of Salem and Fearing (Ohio); was set off to the Presbytery of Richland at its erection in 1817. After his resignation of the foregoing pastoral charge, he preached at Maryann, Utica, West Carlisle and other churches in those parts. In several instances, a

special blessing followed his labors. He died at his home in Martinsburg, O, Sep., 1857, in the 85th year of his age and the 50th of his ministry. Like his fellow-laborers in Central Ohio, John Wright, James Scott, Wm. Jones and others, he won the veteran's crown of honor. Mr. Cunningham was thrice married. His last wife was Rebecca, daughter of Robert Stockton, ruling elder in the Church of Washington, Pa.

REV. THOMAS HUNT, son of Jonathan and Christiana Hunt, was born near Princeton, N. J., Aug 12, 1769. The family came to Washington Co., Pa., in 1788. In May, 1797, Thomas received a certificate of dismission from Ten Mile Church to unite with Three Springs, he having removed to Holiday's Cove. When the churches of Cross Roads and Three Springs in 1799 made out a call for Mr. Elisha Macurdy, Mr. Hunt, "a young man" was one of the commissioners to prosecute it before Presbytery. (*Vide* "Life of Macurdy.") At the time Mr. Macurdy preached his great "war sermon" at Upper Buffalo, Mr. Hunt was present and led the singing. He graduated at Jefferson College in 1806; was licensed by Presbytery of Ohio June 30, 1808, and on the 27th of Dec., 1809, was ordained and installed pastor of the 2d Church of Pittsburgh by Presbytery of Redstone. In this relation he continued eight and a half years, during the last two of which he served as Stated Clerk of Presbytery. After relinquishing his charge in Redstone Presbytery, he returned to Presbytery of Ohio, and May 20, 1819, was installed pastor of the churches of Two Ridges and Richmond, in Eastern Ohio. From the latter of these he was released in 1826. He died at Two Ridges, Jefferson Co., O., January 14, 1850, in the 81st year of his age and the 42d of his ministry.

Mr. Hunt was married, March 10, 1791, to Rhoda Pool, by whom he had 10 children. Seven of these were born previous to his licensure. Mrs. Hunt died Jan. 3, 1815, and was interred in the burying-ground of the 2d Presbyterian Church of Pittsburgh. A second wife was the widow of Rev. David Smith—a daughter of Rev. Dr. James Power. She died March 14, 1839. The year following he married Elizabeth Colmery, of Washington Co., Pa., who survived him but a short time. The only one of Mr. Hunt's children now living, is Thomas Hunt, of Toronto, O., a ruling elder, and over 80 years of age. Rev. W. B. Carr, of Latrobe, Pa., is a grandson.

REV. WM. JONES was born of Welsh parents Dec. 25, 1774, in Maryland. His father fell in battle at Stony Point, and his mother died soon afterwards. Thus orphaned in childhood, he was taken into the family of Rev. John Clark, who cared for him with fatherly affection. He was brought to the West by Mr. Clark on his removal thither to take charge of Bethel and Lebanon Churches, and in early manhood was married to Elizabeth, daughter of George Gilston, of Western Pennsylvania. At Mr. Clark's death he inherited by bequest, among other things, part or all of his library. He is believed to have been made an elder at Bethel early in Mr.

Wood's pastorate. His studies for the ministry were pursued chiefly at Canonsburg. He taught in Pittsburgh in 1804, and afterward moved back to Canonsburg; was licensed by Presbytery of Ohio Oct. 20, 1808, and in Oct., 1809, was dismissed to Presbytery of Lancaster, and was ordained by the same Dec. 26, 1809, and installed first pastor of the churches of Zanesville and Springfield (now a ward in the city of Zanesville). In 1812 this relation was dissolved and he accepted a call to the churches of Circleville and Walnut Plains. In his long ministry Mr. Jones preached either as pastor or stated supply at Truro, Adelpha, Tarlton, Amanda, Mt. Carmel, South Bloomfield and other points in Central and Southern Ohio. At the time of his death, and for many years previously, he was a member of the Presbytery of Columbus. His last engagements, when he was far up in 80, were at Waynesburg and Caroline, in Northern Ohio. He died at Attica, O., Dec. 11, 1866, in the 92d year of his age and the 59th of his ministry. He died as he had lived—in favor with God and man—a laborious worker, a faithful and acceptable preacher. He had trained himself to considerable skill in sacred music and was fond of teaching it to his young people, and was revered and loved by them accordingly.

Mr. Jones was twice married. His second wife was Martha Keys, of Hillsboro', O. By his first wife nine, and by his last wife eleven children were born to him. Six of his sons became physicians. One son was a minister, Rev. Wm. Jones, Jr., late of the Presbytery of Bellefontaine.

REV. JOSEPH STEVENSON. (*Vide* sketch by Dr. Brownson.)

REV. GEORGE VANEMAN, son of George and Rebecca (Scott) Vaneman, was born April 23, 1786, in Washington County, Pa., within the bounds of Pigeon Creek Church. He made profession of his faith while a student of Jefferson College, from which institution he graduated in 1806. He was licensed by the Presbytery of Ohio, December 22, 1808; and the year following was dismissed to the Presbytery of Lancaster, by which he was ordained, December 22, 1809, and installed pastor of the church of Newark, Ohio. This relation was dissolved in 1813. His subsequent pastorates were Mansfield, Ohio, 1816-20; New Providence and Jefferson, Greene County, Pa., 1821-35; Findlay, Ohio, 1835-41. After resigning at Findlay, he preached as stated supply at Blanchard, McComb, West Union and other churches. He died at McComb, Hancock County, Ohio, March 12, 1877, in the ninety-first year of his age and sixty-ninth of his ministry; and was buried in the Findlay cemetery.

Mr. Vaneman had honor as a pioneer minister. He was the first pastor of three now important churches—Newark, Mansfield and Findlay. His ministry was interrupted, for a short time, by a tendency to mental disturbance; but in his old age he continued to bring forth fruit, and his last end was peace.

He was married, September 3, 1810, to Miss Maria Cooper, of Knox County, Ohio. Of their six children three are yet living. One son—J. C.

Vaneman—is a ruling elder of West Union Church, Ohio. Three nephews are Presbyterian ministers—Rev. T. B. Vaneman, of Canonsburg, and Rev. Messrs. George and Craig R. Vaneman, of Texas.

REV. JOHN MATTHEWS, son of James and Prudence (Gordon) Matthews, was born in Franklin County, Pa., February 7, 1778. Early in the present century he was resident in Beaver County, Pa., and was a parishioner and pupil of Rev. George M. Scott, pastor of Mill Creek Church. He had a brother (William Matthews) who was employed by the Presbytery of Ohio to accompany Mr. Scott on a missionary tour to the Indians, and who afterward became a minister, and was pastor of the church of Neshannock, in Hartford Presbytery.

John Matthews graduated at Jefferson College in 1807. He was licensed by the Presbytery of Ohio, June 22, 1809; ordained by the Presbytery of Erie, October 17, 1810; and installed pastor of the churches of Waterford and Gravel Run. In 1817 he removed to Missouri, and was one of three pioneer ministers who established the Presbyterian Church in that State. For many years he endured hardness as a good soldier of Jesus Christ, laboring to found and build up churches, chiefly in Missouri and Illinois.

He preached the opening sermon of the first Presbytery formed west of the Mississippi River—the Presbytery of Missouri, formed in 1818; also of Centre and Kaskaskia Presbyteries in Illinois, and of the Synod of Illinois in 1831. His long and faithful service gave him a position of especial honor and filial affection among contemporaries, by whom he was usually spoken of as Father Matthews. He died at Georgetown, Ill., May 12, 1861, in the eighty-fourth year of his age and the fifty-second of his ministry.

Mr. Matthews was married, in early life, to Nancy, daughter of Thomas Bracken, a ruling elder of Chartiers Church, Washington County, Pa. A second wife was Anna Smith, of Missouri. He had no children.

REV. JOSEPH S. HUGHES, born May 7, 1789, was a son of Rev. James Hughes, first pastor of Short Creek and Lower Buffalo churches. His mother was Mary, daughter of Rev. Joseph Smith, first pastor of the churches of Cross Creek and Upper Buffalo, from whom the grandson received his name. He graduated at Jefferson College in 1808; was licensed by Presbytery of Ohio, October 18, 1809; and the year following was dismissed to the Presbytery of Lancaster, by which he was ordained, November 11, 1810, and installed pastor of the churches of Delaware and Berkshire, in Ohio. The latter he relinquished within a couple of years. During the War of 1812 the church was so depleted by calls for troops that, at the joint request of pastor and people, Presbytery granted him leave to labor for a time at Detroit or elsewhere. At a subsequent period he served as Recorder for Delaware County. His pastoral relation continued until his death, which occurred at Delaware, September 24, 1823, in the thirty-fifth year of his age and the fourteenth of his ministry.

Mr. Hughes was twice married. The first wife was Miss Lucy Byxbee,

of Delaware, Ohio, who died five years afterward, leaving no children. On the second of April, 1818, he was married to Miss Eliza Reynolds, a native of Dublin, Ireland. A son—Rev. Joseph E. Hughes, of Belle Point, Ohio—has been a minister for twenty-eight years in the United Brethren Church.

REV. ANDREW K. RUSSELL, son of Andrew and Isabella (Kerr) Russell, was born in 1780, near Warrior's Run, in Northumberland Co., Pa. Graduated at Dickinson College in 1806, and shortly afterward engaged in teaching the languages in Washington College, Pa., then under the Presidency of Rev. Matthew Brown. During this time he also studied theology, and April 19, 1810, was licensed by the Presbytery of Ohio. A year later he was dismissed to the Presbytery of Newcastle, by which he was ordained April 7, 1812, and installed pastor of the churches of White Clay Creek and Head of Christiana. During all his twenty-seven years' pastorate of these churches he was principal of the Academy at Newark, where he resided. His school was well patronized, and many of its pupils became men of distinction in the learned professions and in other walks of life. In addition to his regular ministrations in the country churches, he frequently preached in Newark, and was mainly instrumental in establishing the First Presbyterian Church in that place. His preaching was earnest and attractive, and he excelled in pastoral work. He was tall and erect in person, while his genial disposition, his polished and instructive conversation, his Christian courtesy and liberal hospitality made his home a favorite resort and the centre of an intelligent and refined circle. Having sustained for more than a quarter of a century the two-fold relation of pastor and teacher, he died Feb. 6, 1839, in the fifty-ninth year of his age and the twenty-ninth of his ministry.

Mr. Russell was first married to Katharine, daughter of Col. Wm. Whitely, of Caroline County, Md. His second wife was Ann, daughter of Arthur Whitely, of Dorchester County, Md. A daughter, who is yet living, became the wife of Rev. Hugh Hamill, D.D., lately deceased.

REV. EZEKIEL GLASGOW resided in the pastoral charge of Rev. Elisha Macurdy. He was licensed by the Presbytery of Ohio Oct. 17, 1810. In 1812 he received a call to the churches of Sparta and Danville, Ontario County, N. Y., and in 1813 a call to the churches of Beavertown and New Salem in Presbytery of Hartford (Beaver). This latter he accepted, and on the 31st of May, 1813, was ordained and installed pastor of these churches. His labors, however, were soon ended, as he died April 23, 1814. He was a man of many excellent qualities and his early death was much lamented.

REV. MICHAEL LAW was a native of Ireland. His early history is not known. Families of this name resided, toward the close of the last century, in the western part of Washington County, Pa. He graduated at

Washington College in 1808, and was licensed by Presbytery of Ohio Oct. 17, 1810; was ordained by the same Jan. 15, 1812, and installed pastor of the church of Montours. This relation was dissolved by his death, Oct. 9, 1821, near Uniontown, Richland County, O., while engaged, in company with Rev. E. P. Swift, in making a missionary tour among the destitute settlements in Western Ohio. In 1846 his remains were disinterred and placed beside those of his wife, in the grave-yard of Bethany Church, Allegheny County, Pa. His wife, whom he had married about the beginning of his ministerial life, was Mrs. Martha Cochran, a daughter of William Ferguson, ruling elder in church of Pigeon Creek. Such of their descendants as survive are of exemplary character, and, without exception, adhere to the ancestral faith.

REV. THOMAS B. CLARK was born Jan. 28, 1779, in the State of Maryland. Having pursued his studies under direction of the Rev. Thomas E. Hughes, at Greensburg Academy, he was licensed Aug. 30, 1809, by Presbytery of Hartford (Beaver). In April, 1811, he was received as a licentiate into the Presbytery of Ohio, and on the 20th of June, 1811, was ordained by the same and installed pastor of the church of Crabapple (O.), preaching one-fourth his time at Nottingham mission station. This relation was dissolved Oct. 21, 1818. From 1821 to 1831 he was pastor of the churches at Leatherwood (Washington), Senecaville and Little Buffalo, then in Presbytery of Steubenville. In 1832 removed to Logan County, O., where he supplied vacant churches for several years, and also organized new churches. He died a member of the Presbytery of Sydney, Jan. 13, 1853, in the seventy-fifth year of his age and the forty-seventh of his ministry.

Mr. Clark was married three times: Jan. 1, 1807, to Miss Nancy Sample; April 2, 1817, to Miss Martha Wiley; Sept. 10, 1832, to Miss Frances Stilwell.

REV. IRA CONDIT, son of Jabez Condit, was born near Morristown, N. J., March 6, 1772. Two of his brothers—David and Jonas—were early settlers at Ten Mile, Washington County, Pa., and the latter a ruling elder in Ten Mile Church. On a farm belonging to one of these Ira lived part of the time while studying for the ministry. After graduating at Jefferson College, in 1808, he read theology with Rev. George M. Scott and Dr. McMillan, and was licensed by Presbytery of Ohio Oct. 17, 1811; was ordained by Presbytery of Erie Nov. 8, 1814, and installed pastor of Fairfield and Big Sugar Creek Churches. Other churches which he served at various times were Upper Sandy (now Georgetown), Amity and Cool Spring. At the time of his death he was pastor of Fairfield, Georgetown and Cool Spring. He died of fever Oct. 24, 1836, in the sixty-fifth year of his age and the twenty-sixth of his ministry. A son, Samuel, who was studying for the ministry, died the same day, and they were buried in one grave.

Mr. Condit was married before he began studying for the ministry. His

wife was Mary Miller, of Ten Mile, Washington County, Pa. Rev. Ira M. Condit, of California, and formerly missionary in China, is their grandson. Rev. Philip Condit, deceased, was a nephew. Rev. J. G. Condit, of Iowa, is of the same connection. The Condit family was established in America in 1678 by John Condit. It has produced a large number of ministers and ruling elders. Some of each class have been distinguished men. The founder of the family provided in his last will and testament for Bibles to be given to all the several members of his family.

REV. WILLIAM JOHNSTON was born in Washington County, Pa., March 7, 1783. His parents were William and Eliza (Laughlin) Johnston, who had emigrated from Antrim County, Ireland. The father was a soldier in the War of the Revolution. The son, a child of the covenant, was converted in the great revival at the close of the century. His education was gained with great difficulty through lack of means. At one time he hired at \$8 per month to pull the oar on a flat-boat, conveying produce to New Orleans. At another time he went with a surveying party into the Ohio Wilderness. Graduated at Jefferson College in 1810. He studied theology with Dr. McMillan; was licensed by Presbytery of Ohio, April 21, 1812; ordained by Presbytery of Redstone, October 20, 1813, and installed pastor of Dunlap's Creek and Brownsville Churches. This relation continued until October, 1839. He died at his home in Fayette County, Pa., December 31, 1841, in the 59th year of his age, and the 30th of his ministry; was buried at Dunlap's Creek.

Mr. Johnston was of tall and dignified appearance; he was fearless for the truth, and at the same time of benignant disposition and ardent attachments.

He was married, September, 1814, to Martha, daughter of Thomas Galaher, of Dunlap's Creek, a sister of the wife of Rev. James Guthrie. James G. Johnston, Esq., of Washington. D. C., is a son.

REV. JAMES HERVEY, D.D. (*Vide sketch by Dr. Brownson.*)

REV. ANDREW WYLIE, D.D. (*Vide sketches by Drs. Brownson and Cunningham; vide also sketch of Dr. William Wylie.*)

REV. JOHN REED was born in Adams County, Pa., in 1782. He was the oldest of three brothers who became ministers in the Presbyterian Church. The names of the others were Samuel and William. Their father's name was William. He was a justice of the peace and a man of sincere piety. He removed with his family in 1797 to Washington County, Pa., within the bounds of Upper Buffalo Church. John Reed graduated at Jefferson College, in 1810; was tutor in the College, and studied theology with Dr. McMillan; was licensed by Presbytery of Ohio, October 20, 1813; he went on a missionary tour to the State of Ohio; was Professor of Languages in Washington College for several years. He was ordained by Presbytery of Redstone, October 21, 1818, and installed pastor of the churches of Indiana and Gilgal, in Indiana County, Pa. He was an original member of the

Presbytery of Blairsville at its erection by Synod in 1830. In 1838 he was released from charge of Gilgal; thenceforth devoting all his time to the church of Indiana, which, under his care, grew to be strong and influential. For many years also he was Principal and Teacher of Languages in Indiana Academy. He died at his home in Indiana, September 27, 1840, in the 59th year of his age, and the 27th of his ministry.

Mr. Reed was of medium height and corpulent habit. He had thin, dark hair, with some baldness. His face was round and full, and his eye betokened kindness. A sense of humor also lurked in its merry twinkle. He was a very sincere man, also very humble. These were salient features in his character. His preaching was evangelical and instructive, but not enlivened by any of the arts of oratory. It was largely expository. He was greatly respected and loved. The Court of Quarter Sessions of the county adjourned its sessions to attend his funeral.

Mr. Reed was married May 5, 1818, to Isabella, daughter of William Ferguson, of Washington County, Pa., a ruling elder in the church of Pigeon Creek. His wife and five children survived him. His oldest daughter is the wife of Rev. J. P. Lloyd, of Fort Wayne, Ind.

REV. JAMES SMITH graduated at Jefferson College, 1808; was licensed by Presbytery of Ohio, June 29, 1814; dismissed, October 19, 1814, to Presbytery of Lancaster; by which he was ordained, August 23, 1815, and installed pastor of the churches of Seneca and Leatherwood (Washington). Here he labored until his death, which occurred April 19, 1819.

REV. JAMES WRIGHT, son of Alexander and Esther (Silcox) Wright, was born January 1, 1785, in Washington County, Pa., in the bounds of Raccoon Church. The father was a ruling elder in this church, and was also a Justice of the Peace, and member of the State Legislature. The son graduated at Jefferson College, in 1811; was licensed by the Presbytery of Ohio, October 20, 1814; ordained by the Presbytery of Hartford, June 26, 1816, and installed pastor of churches of Westfield, Pa., and Poland, Ohio; was released from Poland in 1832, and from Westfield in 1842; died near Mount Jackson, Pa., March 30, 1843, in the fifty-ninth year of his age and the twenty-ninth of his ministry; was buried in Westfield grave-yard.

Mr. Wright was a laborious pastor, serving as he did for many years two churches ten miles apart. As a preacher, he was earnest and faithful, following the custom of that time in dividing his sermons systematically, and drawing inferences and making applications. He was one of the first to espouse the cause of temperance reform; was a judicious presbyter, and in 1828 was made Moderator of the Synod of Pittsburgh.

Mr. Wright was married three times, as follows: To Mary, daughter of John Riddle, Esq., ruling elder in Raccoon Church, September 3, 1812; to Mary Kidd, June 7, 1821. His third wife was Mrs. Ann W. Woods, widow of Rev. William Woods, second pastor of the churches of Bethel and Lebanon, in the Presbytery of Ohio.

MICAIAH FAIRFIELD. Licensed Jan. 4, 1815, by Presbytery of Ohio; license withdrawn June 19, 1816, on account of his having adopted Unitarian sentiments.

REV. THOMAS HOGE. (*Vide* sketch by Dr. Brownson.)

REV. OBADIAH JENNINGS D.D. (*Vide* sketch by Dr. Brownson.)

REV. LYMAN POTTER was received from Muskingum Association Jan. 7, 1817. At this time he had reached his three score and ten, and thenceforth assumed no pastoral charge. "He was wont to take his horse and traverse the whole region of country and preach from neighborhood to neighborhood." "He was a man of great wisdom and evangelistic spirit." By appointment of Synod he preached the opening sermon at the organization of the Presbytery of Steubenville Oct. 27, 1819. He departed this life May 17, 1827, in the 80th year of his age.

REV. ARCHIBALD HANNA, son of Samuel and Elizabeth (Duncan) Hanna, was born Feb. 12, 1790, in Washington Co., Pa., within the bounds of Upper Buffalo Church, of which his parents were members. In 1802 the family removed to Ohio, and were among the early members of Crabapple Church. After preparatory studies with Rev. John Rea and Rev. Wm. McMillan, Archibald entered Jefferson College and was graduated in 1815, having meanwhile been received in 1811 into the church of Chartiers on profession of faith. He studied theology and Hebrew under Rev. John Rea and Rev. John Walker, and was licensed by Presbytery of Ohio April 22, 1818; was ordained by Presbytery of Richland in May, 1820, and installed pastor of the churches of Mt. Eaton, Pigeon Run and Fredericksburg, Wayne Co., O.; was released from Pigeon Run in 1824, and from Mt. Eaton in 1831; continued to be pastor at Fredericksburg until 1838. His last charge was Dalton, in same county, which he resigned in 1857. His whole term of service in Wayne Co. was not much short of 40 years. In this time he received into church membership 557 persons, of whom 352 were on profession. His early ministry in Ohio was one of extreme hardship and self-denial. It was the time of log cabins for both dwellings and churches. A meagre salary, paid mostly in farm products, and such wedding fees as a reel, or churn, or a wheelbarrow, or some hickory brooms, constituted the income of his office. But as the years rolled on, his means of living were suitably increased, and to these were added the esteem and affection which are but rarely withheld from faithful service. Father Hanna, as he was reverently called, beside being a kind and affable Christian gentleman, was a good preacher, a model pastor and a wise and skillful presbyter. He was twice chosen Moderator of the Synod of Ohio. In Wayne Co., where he lived nearly 60 years, his name became a household word. He died at Dalton, O., June 9, 1875, in the 86th year of his age and the 58th of his ministry.

Mr. Hanna was married in 1816, to Mary, daughter of Wm. and Mary

Ramage, who had been born in Washington Co. Pa., but was taken with her parents to Belmont Co., O. Twelve children were born to them, of whom nine were sons. The youngest of them died in the army, a pious boy. Three of the sons, Samuel, Joseph A. and James W., became Presbyterian ministers. One daughter became the wife of Rev. David Colmery. The remaining five sons and the husbands of the other two daughters, became ruling elders, so that in all the eleven households, the husband and father was either a minister or elder in the Presbyterian Church. So remarkable a fact is an eloquent tribute to the piety of the parents. It was, in fulfillment of God's Covenant promises, the gracious result of faithful parental training, including Sabbath observance, Bible and catechetical instruction, family and secret prayer and an exemplary life. The mother was an exceptionally devout woman. One of the sons, who is a minister, recalls her taking him in his early childhood to a secret place, and having him kneel down with her, while, with her hands upon his head, she dedicated him to God, and with fervent prayer besought God to make him a minister of the Gospel.

ORBIN P. HAYS, Licentiate. Received Aug. 26, 1818, from Hampden Association. *Cætera desunt.*

REV. JACOB COZAD was born in New Jersey about the year 1780. His residence, after coming West, was in the Ten Mile neighborhood, in Washington County, Pa. He was married in 1806 to Miss Rosana Brownlee, of the same county, and shortly afterward settled at Cleveland, O., on what is now known as Euclid Avenue. When the War of 1812 broke out, this locality became unsafe because of its exposure to Indian hostilities, and Mr. Cozad returned with his family to Washington County. The trip back was made on horseback, the parents each taking two children with them on the horse. Resuming studies, which had been suspended for a time, Mr. Cozad graduated at Washington College in 1813. Having studied theology under Dr. McMillan, he was licensed by Presbytery of Ohio, January 15, 1819; was ordained by Presbytery of Washington, January 5, 1820, and installed pastor of Lower Buffalo Church. In 1823 was installed pastor of Centre Church (O.) for part of his time. In 1827 was dismissed to Presbytery of Steubenville, having received a call to the churches of Feed Spring, New Hagerstown and Big Spring in that Presbytery. . . . In 1839 he removed to Warren County, Ind., and became a member of the Presbytery of Crawfordsville, where he labored in various churches until his death, in March, 1850, aged about seventy years.

A son of Mr. Cozad became a minister in the Methodist Episcopal Church, and labored therein until his death.

A daughter, Elizabeth, became the wife of Colonel Joseph Scott, ruling elder in the church of Lower Buffalo, Presbytery of Washington.

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* A misstatement occurs on page 246. John Proudfit, father of John L., was not an elder, but an active member of Cross Roads Church.

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