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HISTORICAL SKETCH

OF THE

Presbyterian Church of Bedford.

DELIVERED MAY 13, 1866.

BY

REV. ROBERT F. SAMPLE,

PASTOR.



PHILADELPHIA:

JAMES S. CLAXTON,

SUCCESSOR TO WILLIAM S. & ALFRED MARTIEN,

606 CHESTNUT STREET.

1866.

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HISTORICAL SECTION

Presbyterian Church of Scotland

DELIVERED MAY 13 1855

REV. ROBERT R. SAUNDERS

PASTOR

AMERICAN

JAMES S. LEXTON

BOOKS TO WILLIAM S. MILLER

809 CHURCH STREET

1855

# 22

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PASTORS AND STATED SUPPLIES

OF THE

Presbyterian Church of Bedford, Pennsylvania.

Rev. DAVID BARD.....	from 1786 to 1789.
Rev. ALEXANDER BOYD.....	from 1808 to 1817.
Rev. JEREMIAH CHAMBERLAIN, D. D.....	from 1819 to 1822.
Rev. DANIEL MCKINLEY, D. D.....	from 1827 to 1831.
Rev. BAYNARD R. HALL, D. D.....	from 1833 to 1838.
Rev. ELBRIDGE BRADBURY.....	from 1839 to 1841.
Rev. ALEXANDER HEBERTON.....	from 1842 to 1844.
Rev. W. M. HALL.....	from 1844 to 1847.
Rev. W. L. McCALLA.....	from 1848 to 1849.
Rev. T. K. DAVIS.....	from 1850 to 1855.
Rev. R. F. SAMPLE.....	from 1856 to 1866.

RULING ELDERS IN 1866.

JAMES REA,  
JOHN MOWER,  
F. C. REAMER.

DEACON.

LAWRENCE TALIAFERRO.

TRUSTEES.

A. B. CRAMER,  
SAMUEL VONDERSMITH,  
CHARLES COLFELT,  
SAMUEL L. RUSSELL, *Treasurer.*

7-14-45 Bindery - Spec.

THIS SKETCH IS DEDICATED

TO THE

PRESBYTERIAN HISTORICAL SOCIETY.

## LECTURE I.

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THE first settlement along the south-western border of Pennsylvania, of which we have any account, was made in 1751, by a man named Ray, who built three log cabins on or near the present site of the town of Bedford. In the year 1758 a fort was established at Raystown, and called Fort Bedford. Colonels Boquet and Washington marched the advance of the allied forces of Virginia, Maryland, and Pennsylvania, to this point, on their way to Fort Duquesne, and the victorious army, numbering about eight thousand men, having put the French to flight, were reviewed on the very spot now occupied by our peaceful homes and sanctuaries.

Fort Bedford soon became the principal depot for military stores between Carlisle and Fort Pitt, and also a refuge from the Indians. With the view of strengthening this important military post, and enabling it to meet, in some measure, the exigencies

of those times, the scattered forces in other localities were concentrated at this point, and, as the result of this arrangement, two volunteer companies were formed to protect the fort.

At that early day the principal building was a two-story log house, which was occupied for several years by the officers of the fort. It still remains, a valued relic of the olden time, on the public square, and with two additions, one of stone and the other of brick, when no longer needed for military purposes, was converted into a public house, familiarly known as the "Rising Sun."

The town of Bedford was laid out in the year 1766 by the Surveyor-General, John Lukens. Many have supposed that its name was suggested by a similarity in the location and surroundings to a town in England, which receives the same designation. But travelers inform us that the topography of the two places is very unlike. It is probable, therefore, that it derived its designation from the fort, which was named in honor of the Duke of Bedford.

The fearful massacre of the Tull family occurred a year after the laying out of the town. They lived on a hill several miles west of Bedford. About this time other families from remote places fled to the fort that they might escape a similar fate.

In the year 1769 a number of persons, living on the frontiers, suffered much from incursions of the Indians, and were greatly incensed at the traders who furnished the savages with the munitions of war. With the view of putting an end to a traffic which brought desolation and death to their homes, the settlers collected a large force, and made an attack upon the traders, destroying and carrying off large quantities of powder, lead, and similar stores. Soon after, a number of these persons, with others who had not participated in the affray, were seized and confined in the guard-house at Fort Bedford. Then it was that Colonel James Smith, with a force of only eighteen men, encamped one evening on the banks of the Juniata, a few miles to the east, but by rapid marching through the night reached Bedford at the break of day, and concealed by a heavy mist, surprised the sentinels at the fort, took possession of the garrison, liberated the prisoners, and then hastily fled. There was great rejoicing among the settlers over the gallant capture of the British fort, and the release of their friends. But Smith was afterwards apprehended, and having accidentally killed a man in his attempt to resist the capture, was tried for murder. His honorable acquittal was hailed with delight by the people, who recognized in this brave, though some-

what lawless man, a protector from savage cruelty, and the baser machinations of mercenary traders. Colonel Smith afterwards occupied positions of responsible trust, both military and civil, and got for himself a name which will not soon be forgotten.

Bedford county originally embraced a large territory, now comprised in the counties of Westmoreland, <sup>Barretto</sup> Indiana, Cambria, Somerset, Huntingdon, Mifflin, and Fulton. The original settlers were Scotch-Irish, but the German element is now in the ascendency. Great changes have taken place since the first "pale faces" appeared among the deep forests along the eastern base of the Alleghanies. Indian hunting grounds have been converted into fruitful fields, the rude warfare of savage life has been exchanged for the peaceful pursuits of civilization, the wigwam and cabin have given place to more substantial dwellings.

The obscure trail by which travelers passed through our valleys and crossed the mountains to the westward, thence advancing into the deep solitudes of unbroken forests beyond, gave place to the bridle-path, and afterwards to the broad highway, which facilitated trade between the east, and the growing settlements along the Ohio and its tributaries, and droves of pack-horses carried their burdens of salt, lead, and iron to the western fron-



tier, or Conestoga wagons toiled wearily onward to their destination beyond the mountains. Then came the macadamized road, which was the greatest improvement of the age, and the settlers along the route were greeted through every hour of the day by the sight of white covered wagons, and by the sound of tinkling bells. Then nearly every house on the roadside was an inn, and grotesque signs told of entertainment provided for "man and beast." The wagoners related around the blazing hearth the adventures of the way, grew silly over their cups, slept soundly on bunk or floor, and with the breaking of the day resumed their journey.

Then Bedford was a place of considerable importance, situated as it was on the great thoroughfare between the eastern cities and the opening valleys of the west, and the writer remembers his first entrance to this pleasant town, when on his way to college, riding on the outer seat of a coach, stopping but a moment at the "Exchange," then advancing with the unpleasant prospect of a ride over the mountains on a chilly night in November. Such was the amount of travel that several lines of stages were necessary to convey passengers to and from the west, and often, as on the occasion referred to, the coaches were overburdened with travelers and their baggage.

Since the construction of railroads the tide of travel sweeps through other channels, and a somewhat unwelcome quiet reigns where once was heard the rumbling of wheels, and the hoarse cry of the postilion's horn. It is hoped that, ere many more summers shall have passed, we shall enjoy the modern facilities of travel and transportation. With agricultural and mineral resources such as ours, it is somewhat surprising that a ready outlet for the wealth of our mountains, sheltered coves and valleys, has not long since been provided.

It might be pleasant to refer to many incidents connected with the early history of this town and the surrounding region, which have no direct connection with the principal object of this sketch, but our limits make it necessary to confine your attention, in what remains of our allotted time, to the origin and progress of the PRESBYTERIAN CHURCH OF BEDFORD, the spiritual home of your fathers, and the peaceful sanctuary of your most cherished hopes.

A little over a century ago Donegal Presbytery sent one of its members, the Rev. John Steel of Carlisle, to look after the interests of Presbyterianism in the village of Raystown, afterwards called Bedford. The settlement was small. The presence of Indians prevented emigration from the East. Occa-

sional massacres, and exaggerated reports of depredations committed by hostile tribes, kept the settlers in almost constant alarm, and the few families which had penetrated the almost unbroken wilderness were collected in the immediate vicinity of the fort. In 1763, under circumstances so unfavorable, the first religious service of which we have any account, was conducted by a minister of our Church. For about twenty years occasional supplies came from Cumberland Valley, and the congregation steadily increased with the growth of population. In 1782 a call, promising a salary of £130, was extended to the Rev. Samuel Waugh, and it was agreed that, in the event of his acceptance, he should preach one-fourth of the time in Providence Township, five Sabbaths of the year in Colerain Township and Cumberland Valley, and devote the remainder of his labors to the town of Bedford. This call was declined, and Mr. Waugh accepted the pastorate of the church at Silvers' Spring the same year.

For about four years longer the congregation continued to be supplied by Presbytery. In 1786 a call was extended to the Rev. David Bard, which he accepted.\* He was the first pastor of this church,

\* Mr. Bard was a licentiate of Donegal Presbytery, and was ordained at Lower West Conococheague, June 16, 1779. The text of his ordination sermon was Col. i. 19. "It hath pleased the Father that in Him should all

and continued in this relation about three years. He has been described as a man of commanding presence, tall and dignified, and at the same time of peculiar suavity of manner. He secured the confidence of the aged, and the children recognized in him a friend. He was a preacher of considerable ability. His sermons, which were unwritten, but carefully premeditated, were delivered in a conversational tone; at times without special earnestness, but frequently with much solemnity. He was somewhat noted for ease and grace in the pulpit, and was perhaps one of the most attractive preachers of his day. He had great reverence for the sanctuary, and would not suffer any conduct which he deemed inconsistent with the sacredness of God's house. From all we have been able to learn, he was a faithful preacher, administering reproof when needed, and yet presenting, in a winning manner, the pleasant things of the gospel.

Mr. Bard's pastoral relation to this church was dissolved in the autumn of 1789, although he occasionally dwell." After preaching one year in the Great Cove, he accepted a call from the congregations of Kittockton and Gum Spring, in Virginia; the people engaging jointly to pay him annually "the quantity of five hundred bushels of grain," viz., two hundred of wheat, fifty of rye, and two hundred and fifty of Indian corn. Having spent two years in Virginia he served the united congregations of Unity and Salem, west of the Alleghany mountains, for the same period, and then removed to Bedford.

sionally occupied the pulpit until the settlement of his successor. It was probably about the time his pastorate terminated that he was elected to Congress, in which position he continued until the time of his death. He removed from Bedford to Hollidaysburg, and preached for some time in the vicinity of Frankstown, but spent the winters in Congress. The church building, a very plain log structure, was standing a few years since, and probably still remains. At a later period Mr. Bard supplied the church in Sinking Valley during the summer months, and died at the house of his son-in-law, Dr. Buchanan, in Alexandria. He was returning home after the adjournment of Congress, but was detained at that place by sickness. Arriving late at night a messenger was despatched for his wife. She arrived the following morning, but he was then unable to speak, and died a few hours after. What effect his political life had upon his spirituality and success as a minister, we are not informed, but it seems to us a matter of regret that he did not devote all his time and energies to the work of the ministry, for which he was so specially adapted. Yet it is to be borne in mind that the politics of that early day were not so fully divorced from religion as now. It will be remembered that the Rev. Dr. John Witherspoon, President of the College at Princeton, represented

the State of New Jersey in the General Congress for six years, exerting an influence in behalf of good government, and a pure Christianity.

After the resignation of Mr. Bard the church was without a pastor for the long term of nineteen years. During this time, however, the congregation was supplied in part by Presbytery, and, as already intimated, by the former pastor. The Rev. Alexander Boyd was called to the pastorate of this church in 1808. The call, promising a salary of five hundred and fifty dollars, was presented at a meeting of Presbytery held in Shippensburg in April. The next September Mr. Boyd was ordained at Carlisle. He preached a sermon, as part of trial for ordination, on Hebrews iii. 12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The Rev. Dr. McConaughy preached the sermon in connection with the ordination service on Proverbs xi. 30. "He that winneth souls is wise." Mr. Boyd was installed at Bedford the following November. The Rev. Amos A. McGinley preached the sermon, and the Rev. Joshua Williams proposed the constitutional questions, and delivered the charges to the pastor and people.

In person Mr. Boyd was tall and slender. His complexion was dark. His manners were mild and

pleasant. In the pulpit he was dignified. His delivery was usually calm, and his sermons instructive, without the unction which characterized his preaching in later life. It is related of him that on one occasion, after he had been speaking but a few minutes, he became greatly confused, forgot his text and subject, and was unable to regain his self-possession. For three quarters of an hour he preached in a very desultory way, with a violence of action and vehemence of utterance entirely foreign to his usual delivery. He was greatly mortified, and the following day made special efforts to avoid an interview with any of the congregation. Passing along a retired road, he was compelled to confront an aged member of the church who met him with a most cordial greeting, saying: "Mr. Boyd, I am glad to see you. You preached us an elegant sermon yesterday—*very* eloquent, Mr. Boyd, and it ought to be put in print." The discomfited preacher took courage, and learned a lesson which may have been of some value in after days. It is still true that *noise* is, with many, a good substitute for *sense*.

Mr. Boyd's ministry in Bedford does not seem to have been very successful. Much of his time was devoted to secular pursuits. This may have been in part, or entirely from necessity, as his salary was small. During his pastorate, in the year 1810, the

first house of worship was erected. It was a plain brick building, and stood on the ground occupied by the present edifice. Previous to this time the services were held in the old Court-house.

The ruling elders at that day were James Taylor, Sr., (a very godly man,) David Anderson, David Riddle, John Reynolds, William Reynolds, and John Ritchey. Some of these were elected during Mr. Boyd's ministry, and it is a very remarkable fact that they were not professors of religion at the time of their election.

Mr. Boyd resided for several years a mile west of Bedford, and in the immediate vicinity of his dwelling, which is still standing, a small village has grown up, which bears the name of this worthy minister. The Rev. Dr. James R. Wilson, a minister of the Reformed Presbyterian Church, resided in Bedford in Mr. Boyd's time, and had charge of the Academy. He was a man of great intellect and scholarly attainments, quite eccentric, and very censorious. He does not seem to have had a very high opinion of Mr. Boyd's piety, and a singular prayer he once offered for the pastor, who stood beside him in the pulpit, is remembered by some who are yet living. The burden of the petition was that God would convert the minister, and either make him an earnest and useful preacher,



or an honest turnpike contractor. Dr. Wilson seems to have been greatly shocked by Mr. Boyd's secular tendencies, and especially by his strenuous efforts to direct the turnpike road from a direct course, that it might run alongside his own dwelling. This somewhat remarkable man may have been partially insane at the time. He was subject to seasons of mental aberration, which unfitted him for his duties, either as preacher or teacher. We remember having seen him, when he was very aged, a man of giant frame, enormous head, stentorian voice, and great mental activity. His son, the Rev. James M. Wilson, was for many years a Professor in the Reformed Presbyterian Theological Seminary at Alleghany City.

From this digression we return to our narrative. Two years after Mr. Boyd's settlement in this place he was married to a daughter of Dr. Watson, of Lancaster county, and sister of Rev. Dr. John C. Watson, of Milton. She lived but five years after her marriage, and her remains rest in the graveyard a short distance from the church. One of the daughters was married to Rev. Dr. S. S. Shedden, at present the popular pastor of the First Presbyterian Church of Rahway, New Jersey.

In October, 1817, Mr. Boyd accepted a call to the church in Newtown, Bucks county, and his pastoral

relation to this congregation, which had continued about nine years, was dissolved. He spent twenty-one years in his second charge, and removed from Newtown to Lock Haven, where he died in 1846, in the sixty-fifth year of his age. He visited Bedford several years after he removed to Newtown, and preached two sermons, which made a deep impression on the congregation. At the close of the evening service he sang alone a hymn, not in our collection, in which occurs the refrain:

“There will be mourning, mourning,  
At the judgment-seat of Christ.”

The effect was peculiarly solemn. The preacher then addressed an earnest exhortation to the people to make sure work for eternity, and pressed upon all the importance of far greater devotion to Christ than had been manifested, either by the congregation or himself, during his ministry among them.

One who knew Mr. Boyd in the latter part of his life, says of him: “As a preacher, he was plain, sound, and practical. He came with no enticing words. He preached for the heart, and not for the ear—to win souls, not the applause of men. He was truly a man of prayer, and possessed in more than an ordinary degree the lovely spirit of forgiveness. Friends may cherish pleasing recollections of his frankness of manner, his goodness of

heart, his aversion to spiritual parade. He has ceased from his labors, and his works do follow him."

After the removal of Mr. Boyd the church was vacant nearly two years. In the spring of 1817, Mr. Jeremiah Chamberlain was commissioned by the General Assembly's Board of Domestic Missions to travel as a missionary in the West and South. It was arranged that he should meet the Rev. Sylvester Larned, the eloquent young minister whose fame is in all the churches, at St. Louis, and go thence to Natchez, New Orleans, and Mobile. He entered upon his mission in the autumn of 1817. Stopping a short time at Bedford, he was urged to accept the charge of the church. He felt constrained to decline the invitation, and to prosecute the work to which he had been appointed. As he was on his way down the Ohio river he received a formal call from this church, and after having executed his commission in the South, he returned to Pennsylvania. At a meeting of Presbytery in Harrisburg, June 29, 1819, a call was presented for the pastoral services of Mr. Chamberlain, promising him a salary of seven hundred dollars, which call was accepted. The Rev. R. Kennedy preached the sermon at the installation of Mr. Chamberlain, and Rev. Dr.

David Elliott delivered the charges to the young minister and the congregation. The pastoral relation thus formed continued three years and a half, and was dissolved by Presbytery December 12, 1822, that Mr. Chamberlain might take charge of Centre College, Kentucky. As President of that institution, and afterwards of Oakland College, Mississippi, Dr. Chamberlain was widely and favorably known. Few men were better qualified for such a position. At the early age of thirty-one the degree of Doctor of Divinity was conferred upon him by Centre College, a distinction which he fully merited.

He came to his death under circumstances peculiarly tragical and distressing, on the 5th of September, 1850, in the fifty-seventh year of his age. From a communication addressed to the Philadelphia *Presbyterian* we glean the particulars of his last hours. Shortly before his death a card was published in a Southern paper, stating that a student had been expelled from Oakland College for expressing disunion sentiments. This report was contradicted by the President and one of the Trustees of the Institution. The writer of the card then gave the name of his informant. The latter, in an excited state of mind, and much intoxicated, called to see Dr. Chamberlain in reference to the matter.

They met at the gate in front of the President's residence. This man addressed the Doctor in very insolent language, struck him down with a loaded whip, and when Dr. Chamberlain attempted to rise, completed his fiendish purpose by stabbing him to the heart. Entering the house, one of his daughters saw that her father was in a dying condition, and exclaimed, "Lord Jesus receive his spirit," when "he returned a smile full of the serenity and hope he could not utter with his lips, then fell and expired." On the following Sabbath he was buried in the College graveyard. The funeral services were peculiarly solemn. The overwhelming sorrow could not be expressed in words, and the remains were quietly deposited in their silent resting place. On the evening of that day the murderer fell by suicidal hands, and went to his account.

Concerning Dr. Chamberlain one of his intimate friends thus writes: "His person was tall and dignified—the prevalent expression of his countenance was that of mild benignity. His manners were courteous and easy, and his solicitude seemed ever to be that all around him should be happy and contented. He was a man of more than ordinary intellectual powers. His mind was comprehensive and quick in its grasp of a subject, while his judgment generally showed mature thought and profound wis-

dom. As a preacher he was clear and logical in the treatment of his subject, and set Christ forward always as the great Sun of the Christian system. Though he never rose to a very high pitch of eloquence, he was always sensible, earnest, and affectionate, and there was so much of sincerity manifest in all he said, as to disarm prejudice, and win confidence at once."

Dr. Chamberlain's ministry in Bedford was useful, though not attended with any very special results. The spiritual condition of the church was low when he entered upon his labors, and his efforts were chiefly directed to the elevation of the standard of piety, and the conversion of professors of religion. A considerable portion of his time was devoted to a classical school, through which he exerted an influence for good which was felt long after his connection with it terminated. He also preached in Schellsburg about the one-third of his time. During his ministry the first Sabbath-school was organized at a meeting of the citizens of Bedford, held in the Presbyterian church on Sabbath afternoon, September 5, 1819. The object of the school, as stated in the Constitution, was "to teach adults and children to read, and commit to memory the catechism, hymns, and sacred Scriptures." Although the enterprise originated with Presbyterians, the

other churches of the town were soon identified with it, and for many years it was sustained as a Union School. After the adoption of the Constitution, Mr. Chamberlain was elected President of the Association; Messrs. David Riddle, Alex. Thompson, and Rev. W. Tiderman of the Lutheran church, with Mrs. Chamberlain, Mrs. Tod, and Mrs. Fishburn were chosen Managers, and Mr. J. E. Barclay served in the capacity of Secretary. The attendance during the first year averaged about one hundred and twenty-five scholars. For several years there were two sessions of the Sabbath-school on each Lord's Day; afterwards the morning session was omitted.

From certain resolutions which seem to have been prepared by Mr. Henry Williams, a few extracts may be taken, some of which reveal the earnestness of those who were engaged in the work. The first resolution shows they did not soon grow weary of their service, and that manual labor was dignified by its devotion to good ends.

“1. *Resolved*, That on and after Sabbath, the 21st of November, 1824, the hour of opening our school be at 2 o'clock, P. M., and the room be swept by the male teachers alternately in the order we shall find them hereafter subscribed, and that the name of the teacher, whose turn it may be to attend hereto, be read from the desk every Sabbath at the close of the

school. It is further understood that the school shall continue in session two hours!"

"4. *Resolved*, That the superintendent appoint a suitable door-keeper to take his station near the door, whose duty it shall be to prevent more than one scholar out of each class going out at one time, and that no one go out more than once, or be *disorderly in the streets.*"

"6. *Resolved*, That it shall be esteemed the duty of each teacher to admonish his or her scholars privately respecting their conduct in life, and also that they be made acquainted with interesting parts of sacred history, &c.

"7. *Resolved*, That the teachers be not seen in conversation during school hours, unless absolutely necessary, but in all things to be ensamples to the children, and contribute all in their power to the respectability and good order of the school."

A monthly concert of prayer was observed by the teachers, at which earnest and solemn addresses were made by the superintendent and others, of which extracts were occasionally recorded by the secretary.

The library was evidently small, since books were given to only two scholars in each class, and they who received books were forbidden to lend them to other scholars, or any other persons. The low state



of funds also precluded, on several occasions, the distribution of quarterly rewards. Subsequently a committee was appointed to solicit funds for the purchase of Sabbath-school books, and was specially directed "to pass by all who were objects of pecuniary charity." About this time the superintendent, Mr. J. K. Miller, sent an order to Philadelphia for books to the amount of nearly twenty-three dollars, to be forwarded by stage, in care of Mr. Humphrey Dillon, innkeeper.

This Sabbath-school was an important agency for good in that day, owing its origin, as appears, to Mr. Chamberlain, and continuing its operations until the growth of the different congregations of the town rendered the formation of several schools desirable.

The Rev. Daniel McKinley became pastor of this church in 1827, after a vacancy of nearly five years, during which time the congregation was supplied in part by Presbytery, but chiefly from other sources. The Rev. John H. Kennedy, afterwards a Professor in Jefferson College, occupied the pulpit for a short time. A call was presented for the services of Mr. McKinley at Newville, April 10, 1827, promising a salary of five hundred dollars, to be supplemented by an appropriation from the Board of Domestic Missions, and Messrs. Elliott and Kennedy were again

appointed to conduct the installation services, which were held in the German Reformed church.

At this time the Presbyterian church building was in a very dilapidated condition, and entirely unfit for occupancy. The religious state of the congregation was also greatly depressed—never perhaps so low as then. In the midst of great discouragements the young pastor commenced his work with characteristic devotion. No church prayer-meeting had ever been held. Mr. McKinley prevailed on a few members to attend a meeting for social prayer held in the Methodist church, and they lit their torch at that altar. Then the pastor announced a similar meeting to be held at the house of Mrs. Jane Kean—the building immediately opposite the present parsonage. Eight persons met at the designated time and place, viz., Rev. Mr. McKinley and his wife, Mr. and Mrs. Kean, Mrs. Naomi Kearns, Mrs. Job Mann, Mrs. Mary Gibson, and Miss Anna McElwee. The services were conducted for several consecutive weeks at the place of the first meeting, afterwards passed from house to house, then were held for a time in Miss McElwee's school-room, in the house purchased many years after for a parsonage. The Sabbath services were held in the old court-house, which stood on the square, immedi-

ately in front of the lot now occupied by the Lutheran church.

The labors of Mr. McKinley were greatly blessed, and within eighteen months forty persons were added to the church on profession of faith. In the meantime, through the exertions of the pastor, aided by that efficient co-worker, Mr. Henry Williams, recently deceased, the old building was taken down, and the present edifice erected. The main audience room was ready for occupancy in the summer of 1828, and the lecture room was finished at a later period.

In the spring of 1831, Mr. McKinley's health became so feeble that he was compelled to desist from pastoral labors. He removed with his family to Carlisle, but was not dismissed from his charge until the following September. The people were unwilling to dissolve a relation which had been so pleasant, and fraught with precious results, until their minister's health rendered his return altogether impracticable. Dr. McKinley's memory is still precious, and his name is repeated with much affection by the few who remain until this day.

After a respite from pastoral work of about two years, Mr. McKinley accepted a call to the church in Carlisle, where he labored for five years with marked success. As pastor of the church in Cham-

bersburg, and of the Sixth Church in Pittsburg, he was the instrument of conversion to a large number of persons. He acted for several years as agent of the Board of Domestic Missions, after he left Pittsburg, uniting with his agency the work of an Evangelist, and many interesting revivals attended upon his ministrations.

In person Dr. McKinley was about the medium size. He was remarkably grave, rather taciturn, but always a congenial companion to those who were inclined to engage in religious conversation. He lived for Christ. His piety was of a high order. Converted when ten years of age, he held steadily on his way with a singleness of aim, an elevation of purpose, and a confiding trust in the glorious gospel which distinguished him among his brethren. He died in Chambersburg, December 7, 1855, in the fifty-fifth year of his age. His end was peace. He is buried in the graveyard at Carlisle, and over his grave is a monument erected by his spiritual children.

In the autumn of 1831, Mr. McKinley visited Bedford, and having previously received an intimation that there was considerable religious interest in the church, he brought with him Revs. Breckenridge, Davie, and Knox, with the view of holding a protracted meeting. Religious services were held

daily for a considerable length of time, and the ministers visited the families of the church as far as practicable during the continuance of the meetings. As the result of these labors there were twenty or more additions on profession of faith in Jesus. At a prayer meeting held at this time, a prominent member of the church requested prayer in behalf of his unconverted relatives. The application was made with much solemnity and great tenderness, and followed by earnest intercession for the persons indicated, seven of whom were shortly after received to the communion of the church.

At the close of this series of meetings, Rev. James G. Breckenridge accepted an invitation to supply the church for several months. He remained until the following spring, when he removed to Schellsburg, at which place a church was organized in May, 1833, at the request of Mr. James Taylor, Sr., and thirty other members of the Bedford congregation. Mr. Breckenridge was the first pastor, and his earnest labors were greatly blessed. His life was a continuous sermon, and the influence of his holy example was great. Though not an attractive preacher, in the sense of the world, he won all hearts, and the simple presentation of the gospel was attended with much fruit. Mr. Breckenridge and his estimable wife, died very suddenly, and

within a few days of each other, when on a visit to their friends near Taneytown, Maryland; and great was the mourning in the little church when the sad intelligence reached them.

We may add in connection with this, that James Taylor, Sr., and Benjamin Gibbony, were the first elders in this colony from the Bedford church. Their house of worship was erected about the year 1835, at an expense somewhat exceeding two thousand dollars.

## LECTURE II.

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ON a wintry day, near the close of 1832, a stranger, accompanied by his wife, entered Bedford from the West, riding in a cumbrous and dilapidated carriage, which was here detained for necessary repairs. The appearance of the stranger was peculiar. His hair was almost white, and yet he was not old. Some plain people, in the "West-End," were unable to determine whether he was an unfortunate drover, or a fugitive prince in disguise. He wore a faded camlet cloak, carelessly thrown over his tall and manly frame, and a seal-skin cap, which partially concealed a remarkably intellectual countenance. It was on Saturday that the travelers stopped at one of the village inns.

At this time two of the former pastors of this church were on a visit to Bedford, and had announced services for the Sabbath. It was understood that Mr. Boyd would preach, and the people were pleased with the prospect of hearing their old friend. Sabbath morning, Mr. Boyd and Mr. McKin-

ley walked up the church aisle, accompanied by the mysterious stranger. The surprise of the people was succeeded by great disappointment when it was announced, after the usual preliminary services, that the "strange brother, who had been providentially detained in Bedford by the breaking of his carriage, would preach, instead of Mr. Boyd, as had been previously announced." Then followed a sermon on Heaven. Doubtless the weary, care-worn, and sad stranger—for he had been passing through the fires of affliction—had been dwelling much, as he journeyed, on the rest of the Better Country, and found it pleasant to continue the theme in that unexpected service. He had spoken but a few minutes when the congregation concluded they were listening to a preacher of no ordinary power. Their interest increased as the sermon advanced, and all were captivated by the services of that Sabbath morning.

The preacher was the Rev. Baynard R. Hall, who, after a sojourn of several years in the West, was on his way to Philadelphia. The vacant congregation was assembled on the following Monday, and an enthusiastic call was extended to Mr. Hall, which he signified his willingness to accept a few weeks after his arrival in the East.

At a meeting of Presbytery held in Carlisle, April 11, 1833, a letter was received from Mr. Hall, a



“member of the Presbytery of Vincennes, in the State of Indiana, informing the brethren that the church in Bedford had manifested a desire to have him become their pastor, and requesting an adjourned meeting to be held at Bedford, with the view of receiving and installing him.” Presbytery thereupon wrote Mr. Hall that, so soon as he should receive testimonials of his standing and dismissal from the Presbytery to which he belonged, they would be ready to attend to his request, and gave him permission, in the interim, to administer the ordinances, and perform all the duties of the pastoral office. At a meeting held in Columbia, the following October, a call was presented from the Bedford church asking for the services of Rev. B. R. Hall, but as it contained no stipulation on the part of the congregation to pay any sum, however small, for the minister’s support, it was returned to the congregation, with a recommendation to prepare a call in the usual form. This was never done; Mr. Hall, after consideration, preferring to remain as stated supply, which he did for about five years and a half. During his ministry he taught a classical school, and left this place in the fall of 1838, to open a similar institution in Bordentown, New Jersey.

Mr. Hall spent the winter of 1835—36 in Phila-

delphia, superintending the publication of a Latin Grammar. In his absence, Mr. Selby Harney, who had been an assistant in the Academy, took the entire charge of the school, and kept up the services of the church by reading a sermon on Sabbath, and holding a weekly prayer-meeting. These arduous labors, added to his private studies in preparation for the ministry, overtaxed the energies of this lovely young man; his health declined with great rapidity, and after lingering in much suffering until the last week in the year 1836, he departed this life, sincerely lamented, not only by the church for whose interests he had so faithfully labored, but by the community at large. He was buried in the Presbyterian graveyard, and his grave, just beside that of one of Mr. Hall's sons, both unmarked by tombstones, was enclosed by a simple fence, at the expense of a Christian lady, who has since followed him to his eternal home—Mrs. Anna Mower.

As a preacher, Mr. Hall had few superiors. His written sermons were prepared with much care, and were remarkable for terseness of style, vigor of thought, and chasteness of expression. His pulpit performances were very unequal. Subject to great nervous depression, he sometimes preached with little freedom, but at other times he was unquestionably eloquent. In the watering season the con-

gregations were usually large, and crowded pews gave inspiration to the pulpit. Then he preached with great power, the people listening with wrapt attention, as glowing pictures passed in review before them, or some peal of eloquence stirred every soul to its depths.

Mr. Hall did not possess the graces of oratory—never sought them. He had an utter contempt for the studied intonations, gesticulations, and attitudes of elocutionary masters, and the low “clap-trap,” as he styled the expedients of a certain class of preachers, who announce in public prints the subjects on which they propose to enlighten the people, and then sacrifice the simplicity of the gospel to the accomplishment of selfish ends. He was one of nature’s orators, and the salvation of souls was the great end of all his preaching.

There seems at one time to have been some difficulty in raising the minister’s salary. Many said it would never do to lose such a preacher because of insufficient support. One eccentric man, named Blodget, roused the indignation of some of the people by saying that, if the minister was not satisfied with the salary, and wanted to *haul* off, he was willing, for his part, to let him go!

Mr. Hall’s necessary relations to the Classical Institute prevented pastoral visitation, and this

determined him to dissolve his connection with the church. If the records of session were correctly kept, and we have none of an earlier date—thirteen persons were received to the communion of this church on profession of faith during Mr. Hall's ministry. Among these we notice the familiar names of Mrs. Rebecca Russell, deceased; Mrs. Martha Dillon, who still lives in an advanced and honored age; and that brother beloved, John F. Loy, now an elder in the Second Church of Pittsburg.

The session consisted of David Anderson, John Reynolds, James Rea, and Solomon Metzger. Messrs. Rea and Metzger were added to the eldership under Mr. Hall's ministry. The latter died September 27, 1838, in the thirty-fifth year of his age. He was a worthy elder, highly esteemed for his piety, and greatly beloved in the church and community. The pastor was warmly attached to Mr. Metzger, and delivered a very tender and impressive discourse at the funeral of his deceased friend and co-laborer. The services were held in the church. Elder J. Reynolds died in November of the same year.

Rev. Baynard R. Hall was a graduate of Union College and the Princeton Theological Seminary; was licensed October 22, 1823, by the Presbytery of Philadelphia, at Frankford, Pennsylvania, ordained

by Salem Presbytery, Indiana, April 12, 1825, and was a Professor in the College at Bloomington, Indiana, for several years previous to his return to the East. The degree of Doctor of Divinity was conferred upon him by Rutgers College, New Brunswick, N. J. His published works are a Latin Grammar, The Art of Teaching, The New Purchase, Something for Everybody, and Frank Freeman. A sermon on the text, "It is good for a man that he bear the yoke in his youth," was published, at the request of the following persons: A. King, S. L. Russell, B. F. Mann, W. T. Daugherty, and James S. Brown. After teaching several years in New Jersey and elsewhere, Dr. Hall removed to Brooklyn, N. Y., where he died, January 24, 1864, in the sixty-third year of his age. In a letter received from him, a few years before his death, he says: "I am very poor; am nearly sixty years of age. I have buried six children—have three left. Have had a very, very sorrowful life, and am very melancholy and sad now. I fear sorrow will bring me prematurely to the grave." This was evidently written in a season of mental depression, and yet few have passed through deeper waters. At the time of his death only two of his children were living, and they have since followed their father to the other world. Of the family not one remains.

Seven of them sleep together in the Evergreen Cemetery. Now and then a lone orphan girl, for several years a member of the stricken household, is seen weeping beside their silent resting places, or planting flowers on their graves. Beloved brother! gone to that world where the day shall never darken, may we meet thee in the glad morning of the resurrection, to magnify together the name of Him who through darksome waters ofttimes takes His way, yet "doeth all things well."

A few weeks after Mr. Hall left Bedford, a gentleman who was traveling alone on horseback, stopped at a hotel, at the western end of the town, about sunset on Saturday. He was a tall, dignified, handsome man, who evidently paid much attention to his personal appearance, and was about twenty-eight years of age. From the worthy proprietor of the hotel he learned there was a Presbyterian church in the town, and that it was without a minister. The stranger, who proved to be a clergyman, called upon a member of the church, and kindly proposed to supply the pulpit on the Sabbath. With some difficulty, arrangements were made to heat the church, and Rev. Elbridge Bradburry preached two highly acceptable sermons. On Monday morning he resumed his journey, and soon after he reached Princeton received a call from this

church. The call was at first declined, but having been renewed, and its acceptance strongly urged in a letter written by John Mower, Esq., he concluded it was the will of God that he should labor in Bedford. He arrived here in April 1839. The congregation was then small. The number of communicants did not exceed fifty, and the large majority of these were females.

Mr. Bradburry had preached but four Sabbaths when, by what seemed to him a dark providence, he was suddenly prostrated by a violent bilious remittent fever, and brought to the borders of the grave. For three months he was unable to resume his labors, and then, for a time, he preached but once on the Sabbath.

The call was formally accepted October 2, 1839. The ordination and installation took place in November. At the latter service the Rev. Dr. Thomas Creigh preached the sermon, the Rev. Dr. D. McKinley gave the charge to the pastor, and the Rev. Mr. Dickinson the charge to the people. The relation thus formed was dissolved April 13, 1841, the salary being insufficient for the pastor's support. Mr. Bradburry went soon after to Williamsport, Pennsylvania, where he remained six years. He afterwards labored four years in New Providence, N. J., since which time he has had

charge of a classical school, and is now residing in Hudson, New York. His short pastorate in Bedford, continuing less than two years, was highly honored by the Head of Church. Protracted services were held on the week following the installation, in which the pastor was assisted by Dr. McKinley. Deep seriousness pervaded the congregation. At a subsequent communion twenty-two persons made a public profession of religion, and forty-four, in all, were received during Mr. Bradburry's ministry.

It would be pleasant to record here the names of all the persons who were received at this time, but I simply notice those that are familiar to myself: such as Mrs. Charlotte Watson, a lovely Christian woman, since gone to her heavenly rest,—our friends, Hon. D. Washabaugh, Mr. Samuel Vondersmith, Mrs. Elizabeth Loyer, Mrs. Lydia Bowles, and Mrs. Mary Lentz; also Hon. George Burd, whose remains rest in the graveyard beside the church in Mercer.

John F. Loy, and John Mower, Esq., were added to the session July 5, 1839.

The Rev. Dr. N. Murray, shortly before his decease, wrote as follows: "I have known Mr. Bradburry for several years, as a student, minister, and teacher. As a theological student he stood in



the front rank of his class—as a preacher, he has maintained a high position for the ability and elegance of his written sermons, and as a teacher for nearly two years in Elizabeth City, he has won the approbation of patrons, and the affection of his pupils.”

Mr. Bradburry was born in Massachusetts, graduated at Amherst College, and Princeton Theological Seminary, and now, at the age of sixty, his health, long imperfect, is so fully restored that he is again able to preach with much of the vigor and fervor of early days. One son is an exemplary Christian, and will soon graduate at his father's Alma Mater. Concerning another son, who was born in Bedford, the father writes: “after graduating with distinction in college he gave himself to the service of his country, but soon fell a victim to disease. He died a Christian, and left an honorable name behind him. Our hearts bleed for the loss of our first-born, and we are trying to prepare to meet him in heaven.”

After Mr. Bradburry's resignation the church was without a pastor for two years. In the interval Rev. Albert B. Clark filled the pulpit for several months, and secured the esteem and affections of the people. A call was afterwards extended to Rev. George Morris, but declined.

In the autumn of 1842 the Rev. Alexander Heberton, for ten years pastor of the Presbyterian Church in Salem, New Jersey, received an invitation to this charge, and entered upon his labors in November of the same year. A formal call was presented at a meeting of Presbytery held in Schellsburg the next spring, and on the Sabbath following Mr. Heberton was installed. The Rev. Dr. Creigh preached the sermon, the Rev. Mr. McDonald delivered the charge to the pastor, and the Rev. Mr. Davie gave the charge to the congregation.

The state of religion appears to have been very low during Mr. Heberton's pastorate. The church session was required to take action in reference to card playing, and other gross offences. There was much division in the church, and the spiritual desolations increased with advancing time. Mr. Heberton was dismissed October 1, 1844, after two years of ministerial labor. Major Lawrence Taliaferro, U. S. A., and his wife, with five others, whose names are not familiar to us, were received on examination, from which it seems that the seed sown was not altogether without fruit.

Mr. Heberton was a native of Philadelphia, graduated at the University of Pennsylvania under the Presidency of Dr. Theodore Beasely, and studied theology in the Seminary at Princeton. He

was licensed by the Presbytery of Philadelphia, and since he left Bedford has labored in Berwick, Williamsport, and Media, Pennsylvania, and is now residing in West Philadelphia. He is a good scholar, a pleasant preacher, and in personal appearance tall, dignified, and prepossessing.

In the fall of 1844, Rev. Messrs. McKinley, W. M. Hall, and N. Dodge, of Mount Joy, visited the church, and through the blessing of God upon their labors a good measure of harmony was restored, and the spiritual prospects of the congregation improved. Mr. W. M. Hall's preaching was highly satisfactory, and being recommended by Dr. McKinley as "a man of unquestionable piety, and decided talents," the congregation did not hesitate to make out a call for him, which was presented at Dickinson, November 5, 1844, but retained in the hands of Presbytery for future disposition. This call was accepted the next April, and Rev. Messrs. Symmes, McKinley, and Inglis were appointed to install the pastor-elect. Mr. Hall resigned the charge October 6, 1847. The financial condition of the church was very discouraging when Mr. Hall commenced his labors, and he devoted himself to the improvement of the same with great energy, and eventually succeeded in relieving the congregation of the larger part of an oppressive debt. For this service he deserved the

lasting gratitude of the church. The work belonged more properly to the Trustees, but Mr. Hall was not the man to let any incubus rest upon the church through the neglect of others to remove it.

The sessional records during Mr. Hall's pastorate were very imperfectly kept, and we can learn but little of the spiritual condition of the church at that time. The number of communicants reported to the General Assembly for several consecutive years was sixty-eight. But we have reason to believe that the pastor's labors were blessed to the church, and that he left it, in all respects, in a much better condition than he found it. His preaching was highly instructive. We have read, with great interest, several of his written sermons which were preached to this congregation, and have frequently heard persons speak of other discourses, particularly those on the following texts, Numbers x. 29; "Come thou with us, and we will do thee good:" also 31st verse; "Thou mayest be to us instead of eyes;" and Acts iv. 23; "And being let go, they went to their own company."

Mr. Hall's health was feeble, and only a man of indomitable energy could have accomplished so much whilst maintaining a weary conflict with disease. After his withdrawal from this church, his only pastoral charge, he was engaged for a time as

agent of the Pennsylvania Colonization Society, and subsequently resumed, to a very limited extent, the practice of law, which was done with the approbation of Presbytery; his brethren expressing sincere sympathy with him in his affliction, and the hope that God would restore him to health and ability again to resume the pastoral office, in which he had secured the esteem of his charge, of his co-presbyters, and the community at large.

After a temporary absence Mr. Hall returned to Bedford, with the view of opening a Female Seminary, but he soon reached the appointed bound of life, and on the 28th of August, 1851, in the fifty-first year of his age, as he lay upon his bed, resting from a morning walk, he fell asleep in Jesus. In the Presbyterian graveyard his remains await the morning of the resurrection.

Mr. Hall was a native of Harrisburg, Pennsylvania. He united with the Presbyterian Church of Lewistown, under the ministry of the Rev. Dr. Woods. Immediately after his conversion he resolved to abandon the legal profession in which, though young, he had already risen to considerable eminence, and shortly thereafter he repaired to the Western Theological Seminary, where he prosecuted his studies with reference to the gospel ministry. After licensure he was engaged as Agent of the

Board of Foreign Missions, and continued in this service until he was called to pastoral work in the church of Bedford.

We would like to extend our notice of this departed servant of God, but must content ourselves with a few extracts from a communication of Rev. Dr. B. J. Wallace, late of Philadelphia. "It required an intimate acquaintance with Mr. Hall to appreciate him fully. His friends felt this the more, as circumstances prevented him, while in the ministry, from rounding fully the orb of his fame; while his career at the bar, though eminently successful, was broken off just when the difficulties were overcome, and he had but to grasp wealth and distinction. He was a true man. A braver human being, morally and physically, never lived. It was no more true of John Knox than of Maclay Hall, that he 'never feared the face of man.' . . . . Mr. Hall was a thorough lawyer in mind, cultivation, and habits, and he never became in these respects, thoroughly clerical. His friends thought him capable of rising to distinction, perhaps great distinction, at the bar, yet he laid all on the altar to which he believed himself called by the voice of the Great Head of the Church. His piety was ardent, yet childlike. Absorbed in the interests of religion, he had no taste for anything else. He loved the Church universal.

He loved the Presbyterian Church, the home of his fathers. No sacrifice for her interests seemed to him too great. He was an intense sufferer in his way. The constant struggle to do something worthy the sacrifice he felt he had made of worldly interests and the prospects of his family, and the difficulty of his doing so amid untoward circumstances, caused his mind and heart to be a battle-field between conscious power, and imperious necessity. . . . We stand, therefore, as at the grave of a great and good man. Providence does not always allow the filling out of the full cycle of a career on earth. This is a partial dispensation in its issues. We are educating for eternity, and preparing to live. In another sphere we shall see clearly, and work to full purpose."

In the summer of 1848, Rev. W. L. McCalla arrived in Bedford, stating that "being at present disengaged, he had been deputed by Presbytery to visit the churches in this neighborhood, and inquire into their affairs in order to encourage and assist this church and that at Schellsburg, in obtaining a pastor or pastors as soon as practicable." To this end he went to Schellsburg, preached one Sabbath, and spent a week in making himself acquainted with the people, and the circumstances of the congregation. He then returned to Bedford, and the people being greatly pleased with his ministrations, he was soon

invited to remain as pastor of the two churches, they having been united by Presbytery in one pastoral charge. Mr. McCalla did not accept the call, but served as stated supply for about fourteen months, and then removed to Philadelphia to take charge of the Union Presbyterian Church. He had served the Scots and Fourth Churches of that city previous to his brief sojourn in Bedford, and was highly esteemed for his extraordinary talents and devotion to his Master's work.

Mr. McCalla was born in Kentucky, and died in Tensas Parish, Louisiana, October 12, 1859, in the seventy-first year of his age.

The church was without a stated minister for a year and a half after Mr. McCalla left. The Rev. Thomas K. Davis accepted a call to this charge in the spring of 1850.\* His installation took place on the second Sabbath of the next November. His time was, for several years, equally divided between Bedford and Schellsburg. The spiritual condition of the churches was not very encouraging at the commencement of his labours, and the young pastor felt that all his sufficiency was in God.

Concerning the church building at that time, Mr.

\* Mr. Davis graduated at Yale College, studied for the ministry at Princeton, and taught in the Academy at Bedford a year before entering the Seminary.



Davis wrote: "Although in many respects commodious and fine-looking, it contains the lofty pulpit and high-backed box-like pews of ancient times. The spirit of modern improvement will, doubtless, ere long lower the pulpit and give a comfort to the seats which they now lack." The expectation of the pastor was shortly realized, in part at least, when the pews were remodeled, to which objection was made by some of the people who preferred the former arrangements, which had the advantage of furnishing sittings for large families. At this time one family withdrew from the church, but returned several years after, the trustees having restored one of the pews to its original dimensions.

There was a season of special religious interest in this part of Mr. Davis's charge which manifested itself at the close of a series of meetings, in connection with a communion service, in February, 1853. A female prayer-meeting was organized at the pastor's house on the Saturday evening preceding. The Rev. Joseph Clark of Chambersburg, since deceased, assisted the pastor in the services, which were continued for several days. On Monday two men met on the public square, and immediately began to speak with each other on the subject of personal religion. Each was surprised and gratified that the

other was disposed to consider the claims of religion, and was already seeking the Saviour. After preaching on Monday evening, the ministers called on one of these persons, whose residence was near the church. The pastor conversed freely and feelingly with the anxious man on the great principles of religion, and pressed upon him the immediate acceptance of Christ. He also urged the duty of family prayer, and advised his friend to erect the family altar without delay. The latter said, "I will do it at once. Let us pray." And so the ministers and the assembled household knelt down with him, and that night the earnest inquirer after salvation offered his first prayer, "amid the tears and sobbings of sympathizing friends." Mr. Clark had made arrangements to leave for home the next morning, but this case of awakening induced him to remain several days longer. The religious meetings were resumed, and after Mr. Clark left, the pastor was assisted somewhat by the Rev. John Lyon, then Principal of the Bedford Classical Institute.

It was not long until religion became the absorbing subject of thought and conversation throughout the town, and all the churches were opened for religious services. As the result of this protracted effort thirty-two persons were added to the church. Their

admission may have been somewhat precipitate; all of them, with three exceptions, having been received to full membership a few weeks after the first case of awakening, to which allusion has been made. Several persons afterwards withdrew from the church, assigning as the reason that they had been mistaken as to their spiritual state. Others who continued their profession were frequently subjects of church discipline, and a few were cut off for gross public offences. But there were others who gave good evidence of conversion, and either remain in the visible Church, or have joined the General Assembly above.

Referring to the neglect of family religion, in a communication recently received, Mr. Davis says: "I am persuaded that our church will become more and more corrupt, religion more and more enervated, and superficial, and the hearts of the godly and enlightened more and more grieved, until there shall be a return on the part of God's people to the scriptural method of training up a generation to serve the Lord; until the Christian family institution shall be restored; until the offspring of believers shall be regarded and treated as members of the church; until, in one word, the natural, the necessary, and the divinely ordained methods of advancing the

purity and growth of the church shall be revived." These are words of truth and soberness, to which we should all give heed.

In the year 1854 the congregation secured for a parsonage a somewhat dilapidated building on Juliann street. Its central position and proximity to the church made it a desirable residence for the pastor. It was purchased from S. H. Tate, Esq., for \$1800. The ladies of the congregation, always noted for enterprise and liberality, provided funds for numerous improvements in the "Manse," as some preferred to call the minister's residence, which, being remodeled and repaired, promised to be the pleasant home of their highly esteemed pastor for many years to come.

About this time Mr. Davis ceased to preach at Schellsburg, and devoted all his time to the church in Bedford. His pastoral relation with the latter was dissolved June 5, 1855, and he removed to California. The chief consideration which determined this change, was the state of Mrs. Davis's health, which, it was thought, might be restored by the salubrious climate of the Pacific coast. Mr. Davis supplied the First Church of San Francisco during the summer of 1855, and afterwards labored for a time in Los Angeles and Stockton, returning

to Pennsylvania in October 1857, and taking charge soon after of the church in Middletown. He is at present pastor of a large and flourishing church in Mansfield, Ohio, greatly beloved by his people, and highly esteemed for his talents and sterling integrity by the entire community.

In person, as many of you know, Mr. Davis is somewhat above the medium size. His countenance is grave, indicative of more than ordinary intellect, and much decision of character. As a preacher, he is forcible, earnest, and instructive; as a pastor, kind, sympathizing, and faithful; as a citizen, devoted to the highest interests of society.

Thus I have followed the history of this church down to my own ministry, of that I may speak at some future time. We bless God that He established a church at so early a day in this part of our wide domain, and that He preserved it so long. We love the Presbyterian Church, in which we were born and in which we expect to die. In it our best friends and kindred dwell. Precious memories are associated with it. Happy scenes have been enjoyed in its communion. May God extend the curtains of our habitation. May the Church universal, composed of all who love the

Lord Jesus Christ, arise and shine, for her light is come, and the glory of the Lord is risen upon her. The Lord hath spoken comfortably concerning Zion, and the vision shall come at the appointed time. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." The Lord hasten it in His time.

## LECTURE III.



I COME now to speak' of my own labors among you. You will allow a brief reference to my antecedents. I was born of Christian parents in Corning, New York, where my mother died when I was nine years of age. After spending a few years at school in Geneva, New York, and Milton, Pennsylvania, I entered Jefferson College in November 1846. I studied for the ministry in the Western Theological Seminary, at Alleghany City, was licensed by the Presbytery of Northumberland, June 8, 1852, and called to the Presbyterian Church in Mercer the next January, whither I went immediately after the completion of my theological course in the following May. I left my first charge in the spring of 1856. My heart still turns with a peculiar tenderness to the people among whom I spent the first years of my ministry, whose kindness, sympathy, and indulgence, will never be forgotten.

The winter of 1855-6 was spent at Canonsburg; impaired health having made it necessary to seek a respite from pastoral labors. While there I received an invitation to visit Bedford—an invitation unexpected as it was unsought, suggested by Rev. Dr. A. B. Brown, who had heard through a traveling friend that the church was vacant. I preached to you for the first time, December 15, 1855. The sermon delivered in the morning of that Sabbath, and repeated just ten years after, was founded on Matt. xxi. 11,—“This is Jesus, the Prophet of Nazareth of Galilee.” The subject at night was suggested by 1 Cor. iii. 11,—“Other foundation can no man lay than that is laid, which is Jesus Christ.” Thus, on my first appearance among you, I spoke of Jesus, on whom all our hopes of heaven depend.

After a pleasant visit of nearly two weeks I returned to Canonsburg, and shortly after received a unanimous call to the pastorate of this church, the acceptance of which was strongly urged by Dr. Brown, who believed my health would be greatly improved by the change. For a time greatly perplexed in reference to the question of changing my pastoral relations, I consented, in a conversation with the Doctor, to submit the matter to his decision. “Then,” said he, “you will go to Bedford.” I have never for a moment questioned the wisdom



of that decision. It was a sore trial to leave the people of my first love, but my transfer to a smaller charge, in a region proverbial for health, was followed by rapid physical improvement, and entire recovery from a disease which had for a time incapacitated me for public speaking.

Removing with my family to Bedford in April 1856, I was installed in November of the same year. The Rev. E. Emerson, of Greencastle, and Rev. J. K. Cramer, of Williamsport, Maryland, conducted the installation services. I have served this church longer than any pastor who has preceded me, and, with a single exception, twice as long as any of my predecessors.

When I commenced my labors among you the church numbered ninety-nine communicants, and the congregation was small. The attendance at the weekly prayer-meeting, or "Lecture," was not particularly encouraging. The *average* attendance was under thirty. The almost entire absence of young people, and the children of the church, was the occasion of surprise and regret.

There were, as you will remember, some unhappy divisions among us, but it was not long until there was a return of Christian concord, and we have enjoyed comparative harmony until now. A Wednesday evening lecture before a communion season,

seemed to have been the means of securing this consummation. The subject selected for that evening was "Christian Hospitality," but a Divine influence, as we believe, led to a somewhat extended address on these words of Jesus: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24. There were tearful meetings in the aisles, and before the congregation had left the church some had sought the required reconciliation. A few days after, there were pleasant evidences of "peace within our walls, and prosperity within our palaces." And yet, during the first two years of my ministry, there were only four additions to the church on profession of faith.

It will be remembered that in the winter of 1857—58 there were indications of a great revival in our country. God was turning the captivity of his people as the streams in the South. The fearful commercial revulsion of 1857 was followed by copious effusions of the Holy Spirit, and "the two events seemed to stand related to each other as cause and effect." The Fulton Street prayer-meeting was inaugurated in the autumn of 1857, and Jayne's Hall was opened for a noon-day service,

similar to that held in the old North Dutch Church of New York. Many of our large towns and rural districts were visited at the same time with the baptism of the Holy Ghost, and we have seen the statement that "even ships at sea were overtaken in mid-ocean—knowing nothing of what was transpiring on the land—by unusual religious anxiety, and came into port bringing the strange news of a revival on board, and of the conversion of some of the men."

In January, 1858, a convention, composed of ministers of different evangelical denominations, assembled in Pittsburg, and was characterized by great solemnity. An address to the churches was prepared, published, widely circulated, and read from many pulpits.

About this time there were indications of unusual seriousness in this congregation. The great river of salvation which was flowing through the land reached the seclusion of our mountain homes, and yet the fruits were not such as they would have been had our faith and zeal been greater.

We observed the day of fasting, humiliation, and prayer, suggested by the Pittsburg Convention. The Sabbath services and weekly lecture were largely attended, and pastoral visitation revealed some cases of awakening. In February, the Rev.

Dr. D. X. Junkin, of Hollidaysburg, came to our assistance, and preached five consecutive days, including the Sabbath. His sermons were very persuasive, solemn, and impressive. Night services were continued for a week after Dr. Junkin left us. Several persons were subjects of religious concern, eleven of whom were received to the church at the next communion, and eight at subsequent times, making in all nineteen additions to our little flock during the year.

A Friday night prayer-meeting was maintained most of the time during this season of awakening. It was held at first in private houses, and afterwards in the lecture-room. Some of these meetings were very precious, and exerted a happy influence upon the families in which we met. It would be well for us to consider *now*, whether the cause of Christ might not be greatly advanced by a return to such services. Access would thus be obtained to households in which prayer is seldom offered, and at least a few persons might be reached through this agency who do not come to the house of God on the Sabbath.

After the season of ingathering to which we have referred, there were, for a year and a half, but three additions to the church on examination. In the the autumn of 1860 there was marked seriousness

in the congregation, and although no extra services were held, *nine* persons were received on profession of faith at the communion in November. One of these was Mr. O. H. Gaither, a promising young lawyer, whom we considered a valuable accession to our church. He was an earnest Christian, and shrank from no duty. Entering the army, he was distinguished for personal bravery and Christian integrity. In the protracted conflict of seven days, before the Confederate capital, he was severely wounded, and died in a hospital near Richmond. His end was triumphant.

The week of prayer in January, 1863, was one of great interest. The attendance at the first service was large, and the Spirit of God was evidently present. The interest seemed to increase as the week advanced. The meetings were peculiarly solemn, and the quietness with which the people left the lecture-room at the close of every service, was such as to arrest attention. No cases of awakening were revealed until the following week. It was Friday evening that a young lady called to see her pastor, in a state of deep religious concern. Others came on the day following, and it was not long until the number increased to over twenty. For three months there was scarcely a day that I did not

converse from two to four hours with inquirers, frequently rising from a couch, in a state of extreme exhaustion, to speak with some anxious youth, after I supposed the last had come. Those were precious days. That little room was quite on the verge of heaven. Some found the Saviour there. Others came to tell me how, in their homes, they were relieved of their burdens, as they sought Jesus in prayer, or read his loving words. One remarked to me: "I cannot analyze my feelings; I only know that Jesus loves me, and I love him." Another said: "It is so sweet to live for Christ." A young lady, whose experience has been varied, told me, after a season of depression, "I have done nothing to-day but go through the house singing,

'How sweet the name of Jesus sounds,  
In a believer's ears.'"

We might fill pages with similar expressions of joy, and hope, and holy resolution.

The Rev. J. C. Thom, my beloved brother-in-law, since gone to his eternal rest, preached during one week before the communion service in March. His labors were greatly blessed. Further assistance could not be obtained; but for more than a year the religious interest continued with but little abate-

ment. Thirty-three persons were added to this little church of such, I trust, as shall be saved.

With but two or three exceptions, the candidates for church membership were separately examined by myself before they met the church session. I also prepared a series of questions as aids to self-examination, which were answered in writing. All these answers were entirely satisfactory, whilst some of them were very touching, intelligent, and beautiful. I have preserved these mementoes of that happy season, and shall keep them always. They are very precious to me, and I have read them often. They have inspired thankfulness and hope in many a dark day.

A Friday night meeting was appointed with special reference to these young converts, which has been held in the study, and continued, with a few interruptions, for more than three years. These services have been both pleasant and profitable to all concerned. At these meetings a few young men have learned to lead in prayer, and have since conducted, with less embarrassment, the devotions of the larger congregation. For several weeks, when I was necessarily absent, the young ladies continued the prayer-meeting, and in a season of unusual temptation, maintained their integrity. The ab-

sence alluded to was continued somewhat beyond the limits of my annual vacation, and the expense, connected with a brief sojourn at the sea-side, was kindly met by a liberal contribution from the ladies of the congregation, and the young people who attended the weekly meetings at the manse. The Lord reward these beloved friends for all their kindness!

An examination of the reports to Presbytery during the time of my sojourn in this place, reveals the somewhat surprising fact that, taking the total number of communicants, in the town charges, as the basis of calculation, the number of additions to the church in Bedford has been twice as large as the accessions to any of the aforesaid charges within the bounds of the Presbytery of Carlisle. The total increase of the church membership, compared with any, is proportionately great, whilst the churches in four of the large towns are smaller than they were ten years ago.

At the commencement of my ministry in Bedford the church numbered ninety-nine communicants: now it numbers one hundred and forty-two, making a gain of forty-three members, after deducting twenty-nine removals by death, and thirty-five dismissions to other churches.



During my pastorate one hundred and six persons have been received to the church, of whom eighty-two were admitted on examination; viz.

Mrs. Louisa H. Anderson.	Mr. S. J. McCauslin.
Miss Mary E. Anderson.	Mr. Joshua Mower.
Miss Eliza W. Anderson.	Mrs. Jane Mower.
Miss Louisa H. Anderson.	Miss K. A. Myers.
Mr. John Bowles.	Mr. B. F. Myers.
Mrs. Sarah Bowles.	Mrs. Susan C. Myers.
Mrs. Mary Bowles.	Miss M. E. Mower.
Miss Alice M. Bowles.	Miss Eliza A. Patterson.
Miss Eliza J. Bowles.	Miss Mary Pierson.
Miss Eliza W. Brown.	Miss Elizabeth Pierson.
Mrs. M. A. Dickerhoof.	Mr. Marcus Mac Rank.
Miss Amanda J. Dickerhoof.	Mr. W. H. H. Rea.
Mr. Lawrence M. Colfelt.	Mr. James M. Russell.
Mrs. Margaret E. Colfelt.	Miss N. Beckie Russell.
Mrs. Mary Wilson.	Mr. Henry C. Reamer.
Miss Emily C. Filler.	Mrs. C. Reamer.
Miss Mary Foster.	Miss Ettie N. Reamer.
Mr. O. H. Gaither.	Miss C. Jane Reynolds.
Mr. W. F. Garrett.	Miss Mary E. Sample.
Miss Rose M. Getty.	Mr. W. P. Schell.
Miss Alice Getty.	Mrs. Margaretta T. Schell.
Mrs. Charlotte Harmer.	Mr. Hamilton W. Scott.
Mrs. Rachel Harris.	Mr. Benjamin Shoemaker.
Mr. W. M. Hall.	Miss Eliza G. Smith.
Miss Nellie W. Hall.	Mr. Wilson W. Sparks.
Miss Mary Harry.	Mr. H. D. Tate.
Mr. Scott W. Hughs.	Miss Jane M. Tate.
Mr. Hall B. Hughs.	Miss Sarah Taylor.
Mr. William Hunt.	Miss Annie M. Taylor.
Mr. Samuel Hunt.	Mr. John Todd.
Mr. John F. Hunt.	Miss Laura C. Washabaugh.
Miss Rebecca Hunt.	Miss Emily M. Washabaugh.
Mrs. C. V. Hunt.	Miss Kate Washabaugh.
Mr. Joseph Jack.	Miss Ella Watson (McCulloh).
Miss Kate A. Johnson.	Miss Eliza Watson.
Miss Eliza H. King.	Miss Emma S. Watson.
Mr. J. Harry King.	Miss Lottie Watson.
Mrs. M. Krumwell.	Miss Maggie S. Watson.
Mr. David W. Lee.	Miss Marie L. Watson.
Mrs. Catharine Lyon.	Mrs. A. E. Waggoner.
Miss Rebecca Lysle.	Mr. Anthony Thomas White.

During the last two years there have been comparatively few accessions to the church. Nearly all

the youth over twelve years of age are professors of religion. The non-communicants, with but few exceptions, are children and persons who have passed midlife, and the number of the latter is small. At present, the minister's attention is chiefly devoted to professing Christians. It is pleasant to address words of comfort and encouragement to the people of God, in imitation of the Master, who feeds the flock as a shepherd, who gathers the lambs with his arms and carries them in his bosom. When Christians are evidently growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, the pastor feels that he is not laboring in vain, but is, through God, accomplishing the great end of his ministry. If he is not the Moses of the church, bringing them out of Egypt, he is a Joshua, leading them into the Promised Land.

But when a minister's labors in behalf of the church are attended with but little fruit, when the people grow remiss in duty, become assimilated in spirit and life to the world, and follow Christ afar off, then he becomes sad and discouraged, saying perhaps with the weeping Psalmist, "Rivers of waters run down mine eyes, because they keep not thy law."

The *Sabbath-school* has continued through many alternations of discouragement and hope. The want

of a sufficient number of properly qualified teachers has been often lamented. A few have been faithful, and by their labors and example have contributed much to the growth and prosperity of the church. The superintendent, John Mower, Esq., has remained at his post for many years, and for his steadfastness merits the gratitude of the church.

Attention has been given to the Catechisms of our Church; frequent addresses have been made, and sermons preached, to the children by the pastor, and regular contributions have been made to the different objects of Christian benevolence. At present, the young ladies of the church sustain the Sabbath-school. The congregation should take more interest in this important branch of Christian effort. The male members should give it their aid. Monthly concerts for prayer, which have been occasionally held by the teachers, should be made permanent, and might be, if the church would render the necessary assistance. An infusion of energy, a quickening of intellect, and a baptism of the Holy Ghost are needed, and family religion must receive more attention before we can expect early conversions, intelligent piety, and healthful growth.

The *weekly lecture* has always been well attended. But few of the communing members of the church have been habitually absent. There have generally

been a few non-professors and children of the church at these meetings. The attendance of such should be more general. But the great discouragement has been, that so few of the male members have been willing to lead in prayer. The services have lacked that variety and interest which might have been given to them. A change in this respect is needed, and should be immediately made.

We have also to lament that there are not more *family altars* among us. If every house were a Bethel, if God was daily recognized in the morning and evening sacrifice, if all parents were faithful in the home instruction of their children, and set before them an example of piety and godliness, this church would exert a more decided influence in the interests of vital religion, and sound morality; then our sons would be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace. Oh! that God would turn the heart of the fathers to the children, and the heart of the children to their fathers, in a holy union with each other and himself, which shall continue until the end of time!

The improvements made to our house of worship are deserving of mention. In the summer of 1857, the church building underwent some repairs. The "lofty pulpit" was taken down, and a new one, in

which a portion of the old material was retained, was substituted. This pulpit was more commodious and much lower than the former. It was neatly furnished, and the window behind it walled up. A railing which added to the apparent height of the galleries was removed, and many other improvements were made, involving considerable expense, for which we are chiefly indebted to two gentlemen, although nearly all the members of the congregation contributed with commendable liberality. About this time the ladies organized a Sewing Society, the proceeds of which, supplemented by contributions in money, were appropriated to the purchase of a beautiful communion service, and inside blinds for the church. Then followed the purchase of a melodeon by the ladies of the church choir.

Subsequently the *lecture-room* was greatly improved. The whole interior was removed; and for the pulpit, pews, book-case, inside shutters, and outer vestibule, together with a partition which changed the shape and relations of the room, we are indebted to the liberality of two or three individuals, one of whom, by his superior taste and beneficence, has contributed much to the beautifying of our sanctuary. By the purchase of a new pulpit Bible and hymn-book, the gift of a few young men, the former books were transferred from the church to the lecture-

room, and a member of the congregation presented a large and valuable map of Ancient Jerusalem and the adjacent country, for the use of the Sabbath-school. On the evening of March 21, 1860, we met in the new lecture-room for the first time, and the congregation was addressed from those pleasant words of Jesus; "For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20.

A society of ladies is at present in successful operation, the object of which is to secure funds for other necessary repairs to the church building, and it has been suggested by some to form, as soon as practicable, a Female Missionary Society, embracing the young and old, with the view of making contributions in clothing and other necessaries to our suffering missionaries in the West.

In the Spring of 1858 the pastor's salary, which had been \$600 and the use of the parsonage, was supplemented by a voluntary subscription of \$200, and in 1865 \$200 more were added. Considering the size and financial ability of the congregation the present salary is highly creditable to their liberality.

The first parsonage was sold, December 12, 1859, and shortly after, subscriptions to the amount of one thousand dollars were secured and collected, by the minister, for the erection of another building in a

very desirable location. Hon. S. L. Russell, Hon. Fr. Jordan, and W. M. Hall, Esq., were the trustees at this time. The new parsonage, which is one of the best in the State, was ready for occupancy, March 27, 1862. The day we entered it we were greeted by the congratulations of our people, who came with liberal gifts for their pastor and his family. Members of other churches were also there with substantial expressions of their kind regard. The contributions of that day were sufficient to defray the expense involved in our removal to the commodious manse, and evinced the considerateness and kindness of the congregation. Such indications of affection have been frequent. Many volumes in my library—permit the detail—were received from members of my church. “Annals of the American Pulpit,” and the “Life of Dr. Judson,” were given by an afflicted lady, who has since gone to the heavenly home; five volumes were received from an aged friend, who is waiting for the Master’s coming; “Baxter’s Select Works” from another, whose gifts have been many; “The Great Teacher,” from a dear young disciple; “The Dawn of Heaven,” from a suffering Christian, bearing the inscription, “To my dear pastor, whom I love in the truth;” “Christ is All,” and the “Pathway of Safety,” from a dear youth in Kenyon College; “Webster’s large Dictionary,” from “the Su-

perintendent and Teachers of the Sabbath-school, as a token of their affectionate regard for their pastor;" "Vital Godliness," from a valued friend; eight volumes of the "Princeton Review," from the son of one of your former pastors, and over thirty volumes from the widow of another of my predecessors—all these, and others that might be mentioned, with pleasant engravings, valuable furniture, and smaller gifts of love from young and old, will be carefully preserved, grateful remembrancers of former days.

I would refer briefly to those who were *occasional supplies*. The pleasant but exhausting labors of the winter of 1858-9, were succeeded by a degree of physical prostration which made it necessary for me to take a brief respite from pastoral work. At a congregational meeting held in May, 1859, it was agreed to give me leave of absence for three months, or a longer period if necessary. Mr. Francis E. Butler, a student of the Princeton Theological Seminary, and a licentiate of the Passaic Presbytery, supplied the pulpit during my absence. His labors are still held in pleasant remembrance. After completing his theological course, in the spring of 1860, he was engaged as a supply in Cleveland, and rendered a similar service in Patterson, New Jersey. After the opening of the late war he entered the



army as chaplain, in which capacity he was highly useful and universally beloved. He was mortally wounded by men who disregarded the usages of honorable warfare, and after twenty-four hours of intense suffering entered into rest. At a meeting of this congregation, held soon after the sad news of Mr. Butler's death reached us, a series of resolutions, expressing our sympathy with the friends of the deceased, and our own sorrow in view of this dark providence, was adopted, and published in several religious papers.

In the summer of 1861 the pulpit was supplied by Mr. Stephen Phelps, a licentiate from Lewiston, Illinois, who had completed his second year at the Western Theological Seminary. This excellent young brother preached with great acceptance, and refused any compensation from the pastor beyond his necessary traveling expenses—an instance of self-sacrificing generosity which deserves a special and grateful record. Though recommended by the Faculty of the Seminary to a vacant church in Philadelphia, Mr. Phelps preferred to take charge of a missionary church in Sioux City, Iowa, (declining assistance from the Board of Missions)—where he was laboring with much success when we last received intelligence from him.

It will be remembered that when I was called to

this church it was unanimously agreed by the congregation to give me a month's vacation each year, but with the exception of one season the church has not been closed more than three consecutive Sabbaths, and two seasons but one Sabbath. By an exchange with the Rev. J. C. Thom, the pulpit was supplied one month, and the services of Rev. W. W. Eells, and Rev. W. A. Fleming were secured for other seasons. The labors of these excellent brethren were highly appreciated.

It is proper to make some reference to the kind assistance rendered by Rev. Dr. J. Edwards, who visited the Springs for several consecutive seasons, and frequently occupied the pulpit, by which arrangement I was enabled to preach in some of the outposts of our congregation. This honored brother has here delivered sermons tender and solemn, all fragrant with the name of Jesus, which many of us will never forget. For myself I feel greatly indebted for the aid, sympathy, and influence of this eminent minister—then pastor of the West Arch Street Church, Philadelphia, in which city he had no superior—now President of the united Colleges of Washington and Jefferson.

During the past year the church has been closed six Sabbaths; oftener than in any preceding year, excepting the first. It will be remembered that Presbytery gave to each of its ministers three appointments,

in connection with protracted services in the different congregations within our bounds. Agreeable to this arrangement, I spent a season with my special friend, Rev. J. H. Mathers, in McConnellsburg, and was received with great kindness by his people. Through the blessing of God upon the labors of his servants, many precious souls were gathered into the church. That service will always be held in pleasant remembrance, and the tender messages recently received from those dear Christian friends are reciprocated in a warm affection, which shall not die.

My ministry among you has extended through years of great National trials. As a congregation we have been true to our country. We watched together the threatening clouds of civil war as they rose along the southern horizon, gathering blackness and drawing nearer as the months went on. Great was our sorrow and alarm, when at last our worst fears were realized in the inauguration of fraternal conflict. The war soon assumed gigantic proportions far beyond our expectations. From every city, town, and hamlet, from mountain ranges and sheltered valleys came the marshalling hosts, pressing onward to meet their own countrymen on the sanguinary fields of strife. We gave our husbands, sons, and brothers; and watched with painful anxiety the progress of events. Hope and fear alternated. The surging waves of desolating war came even to

our borders. The roar of cannon was distinctly heard, and from the hill-tops some watched in hourly expectation of the enemy's coming, while others stood ready to guard the mountain passes, and defend their homes. But God was better to us than our fears. To that stormy sea He said: "Thus far shalt thou come, and no further," and there the proud waves were stayed.

Years were numbered before the end came. Great was our joy, when God gave to us the strongholds of our enemies, and patriot hands planted the symbol of our nationality on the heights of their boasted strength. Through the progress of the conflict we were wont to say, "Thy way, O God, is in the sea, and thy path in the great waters, and thy footsteps are not known," but now that the darkness is past, and a more radiant pathway of national glory is opening out before us, we recognize the wisdom and goodness of God in all that is past, saying, as we encompass his altars to-day, "Thou leddest thy people like a flock, by the hand of Moses and Aaron."

Now it is our duty to seek the restoration of that fraternal confidence which was the strength and glory of other days. Let us forgive, conciliate, and love our enemies. Let us cultivate the spirit of our Lord, who threatened not when persecuted, and when reviled, reviled not again. Let us continue to

pray that God will follow the baptism of blood by the baptism of the Holy Ghost upon our whole land, thus healing divisions of heart, uniting in the bonds of Christian love, and hope, and effort, all our people, making this Immanuel's land, a praise in all the earth.

We are reminded to-day of *domestic bereavements*—nights of weeping, and months of sadness. Some of our young men fell on the field of battle. Their bodies rest in our cemeteries near by, or sleep in unknown graves and far away.

“No sound shall awake them to glory again.”

Others have met death in the sheltered walks of life, and in the seclusion of peaceful homes. Our fathers, where are they? Our mothers, who loved us so tenderly, whither are they gone? Our children, whose birth, beauty, and innocent prattle stirred deep fountains of joy in our hearts, why did they leave us so soon? God has changed their countenances and taken them away. Our weary feet have worn pathways to graves on the hill-side. Wounds have been inflicted on our hearts which only God can heal. To-day, dearly beloved, let us bring our wounded hearts to Him. We have wept together, now let us cast our burdens on the Lord. He will sustain us. In infinite majesty and tenderness He will rise before us, in the gloom of our

great sorrow, and by his word hush the winds and calm the tumult of the waves.

But this memorial must be brought to a close. We turn with reluctance from these records of the past, imperfectly tracing our history as a church through an entire century. There is much in the retrospect that is humiliating; much, too, that calls for gratitude and praise. There were influences at work in the infancy of the church which were unfriendly to healthful growth. The standard of piety was low-set. The conformity to the world, on the part of many, was deplorable. They who were called to bear rule in the house of God were not distinguished by that Christian intelligence, spirituality, and holy zeal, which are especially important in the opening period of a church's history. The starting out may, in a great measure, determine the character of the future career. A low type of religion at the beginning, may effect the church's growth through long subsequent years.

Then, too, the annual assemblage at the summer resort near by, has had an unfavorable effect upon our church. One of your pastors said he sometimes thought all the good accomplished by means of exhausting ministerial labors through nine months, was counteracted by the worldliness which bore sway through the remainder of the year. Another gave it as his painful conviction, that the character of

this community was moulded more by the example of the fashionable and irreligious who came hither, than by the influence of the gospel of Christ.

It is a lamentable fact, that many who are in connection with churches in our large cities, and at home are accounted consistent Christians, throw off the restraints of religion during the season of recreation, and by their assimilation to the world originate and leave behind them an influence for evil, which is felt even when their names are forgotten. We are disposed to compare ourselves with these, and think well of our state when conformed to their example. The influence of the pastor is weakened, and if he insist upon a more decided separation from the world, he is thought by some to exact more than the gospel requires.

Yet, on the other hand, we have occasionally been aided by the example and labors of earnest Christians who have come to reside for a season among us, and doubtless the conflict, which some have maintained with abounding evil, has contributed to their spiritual growth. They are the best mariners who navigate stormy seas, and, as an old writer has well remarked, "grace is a strange plant; it thrives best on the weather-side of the hill."

My beloved, I exhort you to-day, as I have often done before, to walk in wisdom toward them that are without, and keep yourselves unspotted from the

world. Live near to Christ. Take hold on his strength. Walk in his steps.

Through many discouragements and sorrows; our experience varied by much that was pleasant and precious, God has brought us to this day. Thankful for what He has been unto us, and done for us, we would devote ourselves more fully to His service, and continue to pray for Zion, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. My love for you has grown with the advancing years, and it would be pleasant to spend whatever remains of my ministerial and natural life among you. We leave the future with God. He will lead us by the right way, that we may go to a city of habitation. And now, my dearly beloved, the grace of our Lord Jesus Christ be with you all. Amen.

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The pastoral relation subsisting between Rev. Robert F. Sample and the Presbyterian church in Bedford, was dissolved May 22, 1866, that he might accept a call from the church in St. Anthony, Minnesota. A series of very tender resolutions was adopted by the congregation. The severance of ties so close and long continued was a great trial, both to the pastor and the people.

The foregoing sketch is published at the request of the Presbyterian Historical Society, and in accordance with the wish of the congregation.