

THE  
SECOND UNITED PRESBYTERIAN CHURCH  
OF  
ALLEGHENY, PA.

---

A HISTORICAL SERMON,

PREACHED

JULY 16TH AND 23D, 1876,

By REV. W. H. McMILLAN.

---

PITTSBURGH:  
Stevenson & Foster, Book and Job Printers.

1877.

THE  
SECOND UNITED PRESBYTERIAN CHURCH  
OF  
ALLEGHENY, PA.

---

A HISTORICAL SERMON,

PREACHED

JULY 16TH AND 23D, 1876,

BY REV. W. H. McMILLAN.

---

PITTSBURGH:  
Stevenson & Foster, Book and Job Printers.  
1877.

# OFFICERS.

---

PASTOR.

REV. W. H. McMILLAN.

ELDERS.

G. A. MARTIN,  
JOHN DEAN,  
ISAAC McCracken,  
JOHN KENNEDY,

ALEXANDER HODGE,  
A. P. BURCHFIELD,  
H. W. McKEE,  
GEORGE M. PADEN,

D. S. THOMPSON.

TRUSTEES.

JAMES LOCKHART, President.

W. C. HODGE, Treas.  
WM. SEDDEN,  
JAMES RICHEY, Jr.

{ D. G. ELLIOTT,  
J. D. FRASER,  
WM. WITHEROW, Sec. } Pew Com.

SUPERINTENDENT OF SABBATH SCHOOL,

A. P. BURCHFIELD.

HISTORY  
OF THE  
Second M. P. Church  
OF ALLEGHENY, PA.

---

Psalm lxxvii: 11, 12—"I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."

It is the privilege of believers in the promises of God to have their faith strengthened continually by experience. They have, in the first place, the simple testimony of God to rest upon, which they believe, because He who cannot lie has spoken it. But since the promises of God are His covenant, in which He pledges Himself to give His people constantly the tokens of His love and care as He leads them on, their lives are a constant and ever-increasing experience of His faithfulness. From year to year, and from age to age, we are permitted to see the evidence accumulating that nothing has failed of any good thing which the Lord has spoken concerning His people, but all has come to pass. It is for this reason that the people of God are so often called upon in Scripture to look back and remember what their covenant-keeping God has done for them in the past; what they have already received as an "earnest of their inheritance until the redemption of the purchased possession." In accordance with this duty, an effort is being made, during this Centennial year, to have prepared a complete history of the Church in this land, in order that the Church of the present and future may remember the works of the Lord, and His wonders of old, and meditate on all His works. Our Gen-

eral Assembly has taken measures to co-operate earnestly with other ecclesiastical bodies in this good work ; and requested every Presbytery to have prepared a history of each congregation under its care, to be deposited, with the history of the Presbytery, in a place of safe-keeping to be provided for the purpose. In compliance with this request, the Presbytery of Allegheny has laid upon me the duty of writing a history of this congregation, from its organization to the present time.

#### ORIGIN AND ORGANIZATION.

Of the two bodies now composing the United Presbyterian Church, this congregation belonged originally to the Associate Presbyterian Church of North America. At a meeting of the Associate Presbytery of Allegheny, held at Concord Church, April 19, 1837, the record states, "a petition from the people of our communion in Allegheny town, for an organization, was presented by Rev. Wm. Galbraith, as their Commissioner. This petition was granted, and Dr. Bruce was appointed to organize them." The measure met with decided opposition from Dr. Bruce and his people in Pittsburgh, on the ground that the proposed organization would infringe upon their territory and interfere with their prosperity. This opposition to the organization of another church, though, as the event proved, unwise, was exactly in the line of policy usually pursued by the Associate Church at that time. The idea of expansion and growth did not govern the measures of our Church then. They seemed to regard themselves as called to a defensive rather than aggressive warfare ; hence they fenced themselves around with barriers of exclusiveness, and thought chiefly of holding what they had, believing that their strength was to sit still and guard cautiously against changes and innovations. The opposition, however, was not allowed to prevail. Dr. Bruce fulfilled the appointment of Presbytery by formally organizing this church on the 26th of October, A. D. 1837. There were twenty-three heads of families and male members who entered into the organization, and William Bell and John Chambers were made Ruling Elders, both of whom had served in that office in the Pittsburgh church, from which they came. Of this little company who laid the foundations of this church, only three are now with us—Mr. James Quartz and wife, and Mrs. Mary Warner.

The meeting for the organization was held in the Reformed Presbyterian

Church on Lacock street, the building now occupied by Thomas Carlin as a machine shop. For a few Sabbaths they held their services in Dr. Pressley's Church, at a time of the day when his people were not occupying it; then Messrs. Blackstock and Bell, owners of the Anchor Cotton Mills, provided them with a place of worship in the third story of their factory. In this rude sanctuary their services were held until they occupied the basement of their church in the beginning of the following winter.

#### THE PASTORATE OF JAMES RODGERS, D. D.

Immediately after the congregation was organized, they took measures to procure a pastor. To fix upon the man whom they would choose, was an easy matter, for their minds were already made up. Frequently, in Dr. Bruce's Church, they had enjoyed the ministrations of Rev. James Rodgers, of Noblestown, and, as the people usually express it, they had been "carried away" with his preaching. To him they extended a unanimous call, promising a salary of ——— a year. James Rodgers was born near Armagh, County Tyrone, Ireland, on the 22d of December, A. D. 1800. In his youth he received a liberal English education, having pursued his studies with a view to the profession of civil engineer. He came to this country in the eighteenth year of his age, preceding his parents and family for the purpose of purchasing a farm. Having acquaintances in the congregation of Rev. Daniel McLean, in Crawford Co., Pa., he located in that place, and bought a farm, to which his father's family soon after came, and where they remained until his father, mother, and both his surviving brothers, were removed by death. An only sister is still living, at the age of eighty-two, in Wisconsin. Mr. Rodgers spent some time in his father's neighborhood, teaching the district school and reciting Latin to Mr. McLean; and, by the advice of his pastor, he was led to abandon his earlier plans and devote himself to the work of the ministry. After this he spent most of his time with the family of his teacher, pursuing his studies preparatory for college, occasionally teaching school to provide himself with means of support. His preparatory course being completed, he entered the junior class in the Western University, of Pittsburgh, and graduated in the summer of 1826. The following autumn he was admitted by the Associate Presbytery as a student of theology. After completing the prescribed course of four sessions in the Seminary at Canons-

burg, under Dr. Ramsey, he was licensed to preach by the Presbytery of Allegheny, in the summer of 1830. At the end of the year of missionary labor which the rules of the church then required of every one entering the ministry, on the 24th of July, 1831, he accepted a call to Nobles-town and Ohio congregations, in the Presbytery of Chartiers, and was ordained and installed the following September. On the 26th of June, of the same year, he was married to Miss Eliza J. Livingston, daughter of Thomas Livingston, of Washington Co., Pa.

In this first field of labor he continued, with abundant evidence of success, up to the time when the call from this congregation was presented to him, in March, 1838. Not being able to decide upon his duty with reference to it, he referred the matter to his Presbytery, and the Presbytery, being also in doubt, referred it to Synod, which was to meet in the following May. When the question of transferring him to Allegheny came before Synod, that body seemed to be perplexed also, because it was found that the people of Noblestown and Ohio were as intensely anxious to retain him, as the people of Allegheny were to secure his services. It was first decided, by a vote of twenty to nineteen, not to transfer him, but this was reconsidered, and it was finally agreed to assign him to this place. He began his labors here in July, 1838. The first communion of which we have record was held in the following September, when thirty-two members were added to their number. On the 12th of September, 1839, the session was enlarged by the addition of Robert Dickey, G. A. Martin and John Taggart. These, together with Messrs. Bell and Chambers, made Elders at the organization, now composed the session, and the membership at this time, only two years after the organization, had increased to one hundred and sixty-six.

With commendable wisdom and energy, the church was no sooner organized than measures were devised to build a house of worship. A lot was first purchased on the corner of Sandusky street and Church avenue, but this was abandoned as unsuitable, on the ground that it was too near the Methodists, who were then located where their church now stands. The lot which this building now occupies was then bought, at first extending through to Park Way, but the upper part was afterward sold to Messrs. Gregg and McCandless, and only the present site retained. It appears that Messrs. Bell and Blackstock, who were men of considerable financial

ability, purchased the property, and proceeded with the building in their own name, allowing the other members to assist as they could, and intending to deed the whole property to the congregation when completed. This generous plan, which was very convenient for a congregation yet in the weakness of its beginning, proved, nevertheless, to be a source of great trouble to them afterward. But it is a remarkable evidence of the wisdom and liberality of those men that they built so good a house as they did. It was large and high, elegant in appearance, and comfortable. The Sabbath School work was only being begun in those days, yet there was a basement story built for this purpose. And although the accommodations it afforded would not be considered good now, the wonder is that they thought of having any at all. It is a truth which must be confessed, that the Associate Church was noted in those days for its bungling architecture, yet this building, as it is now, is just the old one in shape, with twenty feet added to the front and the basement made higher; and it is doubtful if another could be found, built thirty-eight years ago, which could be made into as good a building as this, with so few changes of the original plan. They occupied the lecture room in the fall of 1838, and the audience room in 1839.

On the 20th of May, 1841, the session was again enlarged by the ordination and installation of John Thompson and John Martin. And again on May 8th, 1845, an election was held, in which Ezekiel Bullock, Wm. M. Bell and James Lowrey were chosen; of these, only Mr. Bullock accepted the office. The session was then composed of eight members, namely, Wm. Bell, John Chambers, G. A. Martin, John Taggart, Robert Dickey, John Thompson, John Martin and Ezekiel Bullock. Of these, Messrs. Bell, Chambers and Thompson remained in the congregation until, having obtained a good report, through faith, they were admitted to their reward in glory. Wm. Bell was a member of session for seventeen years, and died Nov. 2, 1854, in the seventy-fourth year of his age. John Chambers served twenty-four years, and died in this city, March 1, 1861. John Thompson filled the position twenty-two years, and died May 24, 1864. John Taggart remained in the session till the year 1860, when he left, with a large number of others, to connect with the Fourth Church of this city, then being organized. Robert Dickey left in April, 1845, and is now at Greenville, Pa. And John Martin left the city April



1, 1848, and is now at Harlinsburg, Pa. G. A. Martin is yet with us, the oldest member of session, having been in office for thirty-seven years. Ezekiel Bullock left the congregation after a time, on account of his dissent from certain principles of the church.

The work of Dr. Rodgers was characterized especially by two things, namely, a remarkable diligence in the religious education of the youth of his charge, and the cultivation of a missionary spirit among his people. And it is in these respects that he has left behind him the most permanent results of his life work. The Sabbath School was organized immediately after he took charge of the congregation, with Wm. Bell as its first superintendent. And this agency for developing in the minds and hearts of the young a saving knowledge of the Gospel was steadily and laboriously prosecuted during all the years of his ministry. In this work he himself always took a leading part, teaching Bible classes, and classes in the Confession of Faith, furnishing to the young people who composed them facilities for instruction which many remember with gratitude to this day. And whilst these public labors were being performed—labors which made his Sabbath duties to consist usually of not less than four services—he was equally diligent in the other parts of his pastoral duties. He was a faithful visitor from house to house, and one of the first inquiries always was, to know how the children were progressing with their catechism. Thus teaching the people publicly and privately was made his business by day and by night. And whilst he was thus building up the cause at home, he was equally careful that the church should be extended in other localities. The foreign work especially, as we shall presently see, was kept prominently in view.

In 1843 a severe trial came upon the church in the financial failure of Messrs. Blackstock and Bell, who as yet held in their own name the title to the church property. The congregation was brought to the alternative of either meeting at once a claim of \$12,000, or seeing their church taken from them by the Sheriff. Several meetings were held, and after earnest consultation, the bitter conclusion was reached that the claim could not be met and they must give up their sanctuary and go out, a homeless flock, to seek shelter where they could. That night, we may be sure, sleep did not come to the eyes of the sad-hearted pastor, and the Chief Shepherd heard his strong crying for the rescue of his people. The dawn of the next

morning found him at the door of Mr. Dean, to lay before his friend a plan he had devised to pay the debt and save the church. The plan was to divide the amount into shares of \$35 each, payable, with interest, in seven annual installments. The measure commended itself to all, and was promptly carried out. Rich and poor, old and young, took shares as they were able, and the whole debt was provided for. The idea is commonly entertained that preachers know nothing about finance, and this judgment is doubtless true in many cases, but in this instance, when all the business men in the church were at their wits' end and had given up the church as lost, it was their pastor who led them through the crisis. But notwithstanding these financial difficulties, the congregation, during all these years was, as the statistics show, making rapid and steady advances. In the year 1845 the honorary title of D. D. was conferred upon Mr. Rodgers by Jefferson College, and in the same year a charter was granted for the congregation by the Court of Common Pleas of Allegheny County. The petitioners for the charter were John Lockhart, William McIntyre, Robert Melvin, Samuel Gordon, A. Rafferty, Samuel Crothers, James McClelland, John Chambers, W. D. Crawford, William Clendening, John Thompson, Thomas Martin, William Bell, William Dick, James Hay, Smith Thorn, James Rodgers, John Ross, Joseph Thompson and George Lindsay. And the first Board of Trustees under the charter was composed of John Dean, James McCandless, John Taggart, Thomas Barclay, G. A. Martin, William M. Bell and James H. Young. These names are suggestive of many liberal contributors and faithful workers in behalf of the financial interests of the congregation. And during all the subsequent years, up to the present time, the roll of the Trustees has contained the names of men who were willing to give their time and money and financial ability to carry forward these essential interests of the church. In the year 1846 a serious calamity befell the church, in the entire roof being swept off by a tornado, but this damage was soon repaired by the united liberality of the people.

In 1848 another election of elders was held, and Wm. D. Crawford and Robert Moore were chosen. Mr. Crawford continued a worthy member of session till his death, which occurred September 12, 1868, in the eighty-first year of his age. Mr. Moore was a faithful teacher in the Sabbath School, as well as officer in the church, till the 14th of Septem-

ber, 1854, when he fell the first victim of that dreadful scourge, the cholera, which fell upon the two cities that year. In a few hours after the attack he was dead, and the judgment which all pronounced over his grave was that best of eulogies, "He was a good man."

In 1853 Dr. Rodgers accomplished one of the best works of his life in being instrumental in establishing the India Mission of the Associate Church. The Associate Church of Pittsburgh, now the First U. P. Church, took part with this congregation in petitioning Synod to establish the mission, and pledging \$600 per annum for its support, yet it is but fair to say that the origin of the measure and the devising of the plan are to be credited to Dr. Rodgers. The India Mission was born from his brain and heart, and it stands to-day, with its seven stations and one hundred and forty-six communicants, a better monument to his memory than the marble shaft that stands by his grave yonder in Uniondale.

On the 20th of April, 1853, the session was again enlarged by the election of James McCandless, Alexander P. Gray, John Alexander and John Campbell. These were formally inducted into office on the 12th of May following. Mr. McCandless remained till the year 1868. He is now an elder in the North U. P. Church of Philadelphia. Mr. Gray left the city in 1865, and died May 5, 1875. John Alexander remained till 1855. He is now an elder in the Second U. P. Church of Philadelphia. John Campbell continued in the session till his death, which occurred on the 12th of March, 1866.

The six following years, which completed the active ministry of Dr. Rodgers, were years of great activity and abundant usefulness. He was an honored and successful pastor at home, and one of the recognized leaders of the Church at large. The negotiations for union, then in progress between the Associate and Associate Reformed Churches, found in him an earnest and able advocate, and before his work was done, he was permitted to participate in the consummation of that for which he had so long labored and prayed. After the union, in 1858, this congregation was designated as the Second U. P. Church of Allegheny.

On Sabbath, the 21st of August, 1859, Dr. Rodgers, from the pulpit, stated his intention of resigning the pastorate of the congregation. He was led to this step by a severe bronchial disease, which, in the judgment of his physician, made it impossible for him to continue his work.

It would be difficult to write fully the history from this date to the following April, when Presbytery accepted his resignation, and it is perhaps better not written, for those were months of trouble and agitations. The steps that led to the doctor's final release were not taken harmoniously. There were discords among the people, which resulted in about eighty members leaving the church, who are now chiefly connected with the Fourth U. P. Church of Allegheny. And worst of all, these agitations produced some feelings of estrangement between the retiring pastor and portions of the flock which he had served so long.

On the 15th of September, 1859, an election of elders was held, at which John Dean, Wm. M. Bell, Wm. Clendening and Robert Bole were chosen. Mr. Bell, though now elected the second time, still refused the position, because, contrary to the judgment of the whole congregation, he felt himself incapable of fulfilling its duties. The three others accepting the office were ordained and installed on the 29th of the same month. Of these, only Mr. Dean is now a member of the session. Wm. Clendening left in 1860, to connect with the First U. P. Church of Pittsburgh, where he is now an elder. Mr. Bole left in 1867 to connect with the Fifth U. P. Church of this city.

In 1859 the Board of Publication was organized by the General Assembly, with Dr. Rodgers as its Superintendent. This position of usefulness he held till his death, which occurred on the 23d of July, 1868, in the sixty-eighth year of his age, and the thirty-eighth of his ministry. He died as he had lived, in the faith of the Gospel of Christ. In his last moments he seemed to those about him to be suffering greatly, but he insisted that he did not suffer at all, saying, "I know I am sick. I must be very sick, but I have no pain. I wonder if this is dying; it is so strange!" And among his last words he was heard to say, "Peace, peace, peace, all is peace." Dr. Cooper, writing of his death in the *Evangelical Repository*, pays the following tribute to the memory of his friend and co-laborer: "His whole ministerial life was one of unremitting labor in the service of Christ. He was, especially in the former part of his ministry, a very attractive and impressive preacher. Few men in the Associate Church were listened to with more pleasure than Dr. Rodgers. He did not possess the elocution or graces of the orator, but there was in his preaching such a degree of earnestness and unction, and his discourses were so Scriptural and

instructive, that it was regarded as no ordinary privilege to have the opportunity of hearing him. He has finished his work, leaving behind him a name that will be ever dear to the members of his family and the United Presbyterian Church. In view of the important position he occupied as Superintendent of the Board of Publication, his admirable adaptedness to the work and his faithfulness and efficiency in it, we feel that the prayer of the Psalmist is appropriate, as we think of the loss which the Church has sustained. 'Help, Lord, for the godly man ceaseth and the faithful fail from among the children of men.'"

#### THE PASTORATE OF DR. J. B. CLARK.

After the resignation of Dr. Rodgers, the congregation held a meeting, on the 9th of August, 1860, to elect a pastor, Dr. J. T. Pressley presiding. Rev. J. B. Clark, of Canonsburg, was chosen, and a call for him was regularly made out. This call was presented to him by the Presbytery of Chartiers, on the 9th of the following August, and to the bitter regret of the church at Canonsburg, of which he had been pastor for over seven years, he felt it his duty to accept it. That whole congregation was bound to him by the strongest ties of affection, and they gave him up with a sorrow that they have not forgotten to this day. He preached his first sermon in this church, as pastor, on the first Sabbath of September, 1860. John B. Clark was born near Cadiz, Harrison county, Ohio, on the 9th day of October, 1827. His parents were worthy and devoted members of the Associate Church, and he being their only son, they early devoted him to the work of the ministry. He entered Franklin College, at New Athens, Ohio, in the year 1843, and graduated 1848. On the 4th of November he entered the Theological Seminary of the Associate Church at Canonsburg, and completed the prescribed course of study in March, 1851. On the first day of October following he was licensed to preach as a probationer, by the Presbytery of Muskingum. He spent the required year of missionary labor in the Presbytery of Detroit, supplying first the congregation of Bruce, Macomb county, Michigan, and then laboring as missionary in the city of Detroit, where he was instrumental in organizing a congregation of twenty members. Having received a call to the congregation of Chartiers, at Canonsburg, he was ordained by the Presbytery of Chartiers, and installed pastor of that congregation on the 12th

of May, 1853. In the following June he was married to Miss Lydia Collins, of Xenia, Ohio. He continued to labor at Canonsburg with great acceptance to the congregation and community, until, as has been stated, the 9th of August, 1860. Having accepted the call of this congregation, he preached his first sermon as pastor on the first Sabbath of the September following. In an anniversary sermon, which he preached five years afterwards, he makes the following reference to the beginning of his work here, and the condition of the church at the time: "When, on the first Sabbath of September, 1860, I entered this pulpit for the first time as your pastor, the future seemed full of doubt and uncertainty. Though for years the Most High had borne you prosperously by His right arm, yet a season of unfortunate agitation had come; a dark shadow seemed to rest upon your future. Many were inclined to sever their connection with the congregation; some did leave, not desiring to walk any more with us. The interests of religion, as is ever the case in times of strife, suffered hurt. No wonder, then, that one who was a comparative stranger should, under these circumstances, be filled with apprehensions about the future, and hence he was led to preach his first sermon from these words, 'By whom shall Jacob arise, for he is small.' The demand for caution, prayer and wisdom was imperative, and all success depended upon the blessing of the Most High. Except the Lord build the house they labor in vain that build it. Paul may plant and Apollos water, but it is God alone who giveth the increase." The congregation, when he took charge of it, numbered about four hundred members, but these remarks reveal the fact that he began his work under some difficulties and discouragements; nevertheless, through the caution, prayer and wisdom which he advised, peace was restored and prosperity attended his labors. In that fifth anniversary sermon he says: "At the close of five years, the most momentous in the history of America, we are in the enjoyment of outward prosperity, and, may I not add, of God's gracious smiles. Quiet has taken the place of storm; we seem to dwell together as brethren in unity. Though we must deplore the carelessness and formality of some, the entire desertion of others from the house of God, and the want of proper Christian activity in all, yet they have been years of the right hand of the Most High, years in which he has taken some of our number to heaven, in which he has led some to the Saviour, and advanced others to higher degrees of grace and holiness.

Almost fourteen months of these five years were spent by your pastor in the army as Colonel of the One Hundred and Twenty-third and One Hundred and Ninety-third Pennsylvania Regiments. Though the absence of a pastor for so long a time is a sacrifice which would be unpleasant to most congregations, your Christian patriotism prompted you to make it cheerfully, and you have made for yourselves a record of patriotism during the war for which all loyal men will praise you." This leads us to record events in which the history of this congregation was connected with our late civil war.

In 1862 the President had issued a call for seventy-five thousand volunteers, to serve for nine months. We have not forgotten those days, and we never can forget them. They were days that tried men and showed the stuff that they were made of.

On Sabbath, the 5th of August, 1862, Dr. Clark, at the close of service, requested those of his congregation who were willing to enlist in the National army, to meet him in the lecture-room of the church on the following Monday evening.

The response to this call was prompt and enthusiastic. In three days three full companies had been organized, a large part of which were from this congregation. A full regiment was organized, with Dr. Clark as Colonel, and on the 19th of August proceeded to Harrisburg and was mustered into the service of the United States army as the One Hundred and Twenty-third Regiment, Pennsylvania volunteers. On the 21st it was armed and equipped, and on the evening of the same day started for the seat of war. It would not come within the purpose of this congregational history to write the record of Colonel Clark's regiment minutely, during its term of honorable and efficient service. It participated in the second battle of Bull Run, did guard duty at Frederick, made a forced march to Antietam, and fought desperately in the bloody battle at Fredericksburg on the 13th of December, in which twenty-one were killed and one hundred and thirty-one wounded. At the close of this battle General Humphreys, the division commander, rode up to Colonel Clark and said: "God bless you, Colonel Clark, you are a brave man." Then after a short respite came the toilsome and fruitless march to United States ford. On the 1st of February the Chaplain of the regiment resigned, and Colonel Clark assumed the duties of Chaplain, teaching his men to be soldiers

of the cross, as well as defenders of the nation. His regiment was, in consequence, frequently called his congregation.

Lincoln, on one occasion, reviewing the regiment, compared it to Cromwell and his praying soldiers. At the opening of the spring campaign the fifth corps, to which Colonel Clark's regiment belonged, was moved on the 28th of April toward Chancellorsville, and participated in that bloody battle, being for a whole day together under a hot fire of shot and shell. On the 13th of May, their term of service having expired, the regiment was mustered out. In his farewell order to the regiment, General Humphreys said: "When in camp, the officers and men had been zealous in acquiring every office, and cheerfully performed every duty required, always faithful and obedient, and have fought as well as the best troops at Fredericksburg and Chancellorsville." After this work had been so well done, Dr. Clark felt it his duty to assist again in his country's defense. In response to a call of the Governor for troops to enlist for a hundred days to repel a rebel raid upon the State, he took up the sword the second time, and was made Colonel of the One Hundred and Ninety-third Regiment, Pennsylvania volunteers. In this service he was assigned, with four companies of his regiment, to the command of the district of Delaware, a position of great responsibility, in view of the spirit of disloyalty pervading the State. This position he held until the expiration of the term of service, on the 9th of November, 1864. This history would be sadly incomplete if we should fail to mention those other honored names from this congregation who entered their country's service, and not only fought, but died, to preserve the blessings which we now enjoy. Happily I am able to give you, in the doctor's own words, the names of those worthies, and a brief mention of the circumstances of their death.

James Harbison, First Lieutenant of Company D, One Hundred and Thirty-ninth Regiment, was killed in the second battle of Fredericksburg, May 2, 1863. He had just made his last visit home, and returning reached his regiment after the battle had commenced, and while in advance of his company, rallying his men for the deadly onset, was stricken down. He was in the army, as at home, a devoted Christian.

David Henry, of Company A, Sixty-second Regiment, fell in the battle of Gaines' Hill. It is not known how he died, and no mortal knows where he sleeps his last sleep, but the trump of God will find him on the



resurrection morn. For ten years he had been a Sabbath School teacher and a leader in Christian work among the young men. He died as a Christian and a brave man dies.

James Stewart, Company E, Sixty-first Regiment, was wounded in the battle of Fair Oaks, May 31, 1862. For more than two days he lay wounded on the field before he fell asleep. He died alone, yet not alone, for the Comforter was there. He had served the Master faithfully as a Sabbath School officer and teacher when at home, and we are sure that on his lonely bed of death he heard his Lord saying to him "fear not, for I am with thee; be not dismayed, for I am thy God."

Wm. Crawford, Company K, One Hundredth Regiment, was instantly killed in the second battle of Bull Run, on the 30th of August, 1862. For many years he had been a teacher in the Sabbath School, and his seat in the prayer-meeting was seldom vacant. As a Christian, he was faithful; as a soldier, brave. He now sleeps where he fell.

Wm. Kelday, Company E, One Hundred and Twenty-third Regiment, fell mortally wounded in the battle of Fredericksburg, December 13, 1862, and died the next day. He was a member of the church and of the Bible class.

Hugh Fraser, Company C, Ninth Reserves, was instantly killed in the second battle of Bull Run, August 30, 1862. He was buried by his comrades some eight days after the battle. He was a young man of fine morals and undaunted courage. His companions mourned him as a true friend and brave soldier.

Robert Robinson, Company C, Sixty-first Regiment, served for three years and re-enlisted. In the battle of the Wilderness, May 12, 1864, he was taken prisoner and conveyed to Andersonville. Making his escape from that den of horrors, with blood hounds constantly on his track, he toiled for five weeks to reach the Union lines, but was recaptured at Georgetown, North Carolina, and taken to Florence, Alabama, where he died of fever, October 23, 1864.

Thomas J. McWhinny, Company A, Sixty-second Regiment, passed through many of the severest battles of the war, such as Gaines' Hill, Malvern Hill, Antietam, Fredericksburg, Chancellorsville and Gettysburg, but on the 12th of May, 1864, in the fourth day of the Wilderness battle, he fell near Spotsylvania Court House. No one knows how he died.

He was a pupil in the Sabbath School and Bible class, and in all his letters home he spoke of his dependence on the providence of God.

John McAfee, Company A, Thirteenth Cavalry, was wounded on the 28th of May, 1864, and died on the 4th of June, at Mt. Pleasant Hospital, Washington.

Robert Wallace, Company I, One Hundredth Regiment, was wounded August 9, 1862, in the battle of Cedar Mountain. The ambulance which bore him to the rear broke down. The rebels were in pursuit of our forces and he fell into their hands, and it is not known when and where he died.

Wm. J. Bradshaw, Sergeant of Company K, Seventy-sixth Regiment, gave himself to Christ after he entered the army, and professed His name at a soldiers' communion held in the brigade on July 11, 1863. He was killed in the storming of Fort Wagner. No assault during the war exceeded that in fierceness. In less than thirty minutes two hundred and fifteen men of that regiment were killed. No one survives to tell how he died. It is only known that he fell at the post of duty.

Wm. Caldwell, Company A, One Hundred and Twenty-third Regiment, died of fever, January 2, 1862, in hospital near Falmouth, Virginia. He did not lay down his life in the tumult and glory of battle, but with equal courage he met the assaults of disease and gave his life for his country.

James Marshall, Company L, Twenty-eighth Regiment, was killed instantly, at Antietam. He sleeps on that historic field.

James Tudehope, Company A, Sixty-second Regiment, fell in the battle of Gettysburg, July 2, 1863. He rests in the National Cemetery, near the spot where he died.

Wm. Bruce Moore, Company I, Two Hundred and Twelfth Regiment, was killed by guerrillas, in Fairfax county, Virginia, October 12, 1864. His body was brought home for burial. He was an earnest worker in the Church here, and we trust that he passed to the Church triumphant above.

Joseph C. Moore, Company B, One Hundred and Eighty-eighth Regiment, was the oldest son of the above, and though quite young, could not be restrained from entering the service of his country. He fell in the first battle of Bermuda Hundred, and died of his wound in Chesapeake Hos-

pital, May 23, 1864. Thus father and son entered together into the rest.

Hugh Hazelett, Company B, One Hundred and Ninety-third Regiment, died of disease in Tilton Hospital, at Wilmington, Delaware, in 1864. His body was brought home to rest beside his friends.

Edward T. I. Scoville, Company C, Sixth Regiment Artillery, died of disease in the Field Hospital, near Washington, February, 1865.

Adam Furguson, Company E, One Hundred and Twenty-third Regiment, died of fever, Nov. 27, 1862, near Fredericksburg, Virginia. His sickness was brief. He died in his tent, with the open Bible by his side. These are the men whose memories we will ever delight to honor. The war in which they fell was not prompted by wicked ambition, but a war in defense of liberty and justice—a war for the rights of man and the glory of God; and hence these men, who sacrificed their lives in the struggle, did it for Christ's sake, and it is fitting that their names should stand upon this record of church service in this congregation.

At the expiration of his second term of service in the army, Nov., 1864, Dr. Clark returned to his ministerial duties in the congregation. In the preceding June he had received the title of D. D. from Westminster College. And on the 18th of July the session was increased by the election of Mr. Isaac McCracken, who has continued with the session to the present time. And on the 5th of Oct. following, the session was again enlarged by the addition of Wm. Stevenson, Matthew Mawhinny and Wm. Douglass to their number. Mr. Stevenson remained in the session till July 19, 1867, when he removed to Philadelphia. Matthew Mawhinny remained until Aug. 31, 1870, when he connected himself with the Presbyterian Church of Wilkinsburg, where he is now an Elder. Wm. Douglass left the congregation in April, 1862, to connect first with the U. P. Church of Bellevue, but is now in the West. In 1869, the church being too small to accommodate the congregation, which had increased to about seven hundred and fifty members, it was resolved to enter upon measures to enlarge and improve it. The basement rooms being low and uncomfortable, the whole building was raised seven feet, and an addition of twenty feet was made to the front, besides many other improvements, to add to the beauty and comfort of the building. About \$34,000 were expended in these improvements. On the 30th of June, 1869, an election of Elders was again held, and John Kennedy, Albert P. Burchfield, Matthew Kennedy and Andrew

C. Taggart were chosen. These were ordained and installed on Sabbath afternoon, the 1st of the following August. Of these, only two now remain in the office. Mathew Kennedy withdrew from the congregation in the spring of 1872, and is now in connection with the First Presbyterian Church of this city. Andrew C. Taggart withdrew Sept. 17, 1872, to connect with the Central U. P. Church, then being organized. In Dr. Clark's tenth anniversary sermon, preached the first Sabbath of Sept., 1870, we find the following facts concerning the work of the church during the decade then passed.

"The Sabbath School work," he says, "had been prosecuted with considerable energy, and by this agency not a few had been brought into the communion of the church. For the past few years," he proceeded to say that "four Sabbath Schools have been under control of this church. One of them was transferred last April to another management; the second was this day consolidated with the Morning Congregational Sabbath School; and we now propose to operate but one Mission School in connection with the one in the church;" and during that period he states that "the congregation had received a net average increase, including additions by profession and certificate, of forty-five each year, and the contributions of the church, for the support of the Gospel at home and abroad, amount to about \$4,000 a year, besides contributions to other charitable and religious objects which could not be reported." The memorable events of that year, 1870, in connection with Dr. Clark's private life, need not be recounted. The design of this history does not require that the bitter troubles which came upon both pastor and people then, should be placed upon record. There is one fact, however, which does deserve special mention. In all that befell their pastor, even in his days of deepest darkness, the congregation stood unitedly and unflinchingly by him. Too much praise can scarce be given to this people for their conduct in this matter. About eighteen months more, and Dr. Clark's work was done. The 13th of Jan., 1872, was the time chosen of death, and that strong man was only in his forty-fifth year when the parting came. Heart disease had done its work, and the "pitcher was broken at the fountain, and the wheel broken at the cistern." His last sermon was upon the text, "We will rejoice in thy salvation, and in the name of God we will set up our banners." He was in the church just once more, and that was when he lay asleep, with lips cold and silent, and hundreds

were thronging this desolated sanctuary to bid him a last good-by. There was much that was inexpressibly sad in the closing scenes of his life ; yet we think of his going away, not as the flickering out of a candle, but as the untimely setting, of a magnificent star. He rests at Cadiz, Ohio, and a stately granite shaft, standing twenty-six feet high, which the affection and generosity of his friends here placed there, marks the spot where his dust reposes.

#### THE PRESENT PASTORATE.

After the death of Dr. Clark, the congregation entered at once upon measures to secure another pastor. After considering the qualifications of several candidates, on the 2d of September a call was extended to David A. Wallace, D.D., of Monmouth, Ill. This choice, though not the cause, was made the occasion of an unhappy division in the congregation. A large minority, of about two hundred members, left to organize what was called the Central U. P. Church of Allegheny. Calling Rev. J. M. Johnston to be their pastor, this congregation continued in existence only about two years, when it was dissolved. The call to Dr. Wallace, to the great regret of his many friends and admirers here, was not accepted, and on the 9th day of Dec., 1872, a call was made out for your present pastor. This call was accepted in the Presbytery of Xenia, Jan. 28, 1873, and the services of installation here took place on the 8th of April, 1873. Notwithstanding the large membership during the pastorate of Dr. Clark, numbering at one time over eight hundred, by the organization of the Central Church, and by the drifting away of many more, the real membership numbered a little less than four hundred when the present pastorate began ; and besides this, two years of trouble and agitation had necessarily produced a decline of spiritual life, which was not prophetic of easy progress in the future. It was, therefore, with much fear and trembling that the work was begun, on the third Sabbath of Jan., 1873, with this as the theme, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

You remember, I told you on that day that we would fight the battle on that line all the years through, and to the keeping of that purpose the labor of the three years and a half has been in a humble manner devoted. On the 13th of Oct., 1873, an election for Elders was held, and Alexander

Hodge, H. W. McKee and James Richey, Jr., were chosen. Mr. Richey declined to accept the office, but Messrs. Hodge and McKee were ordained and installed on the 11th of Dec. following.

On the 17th of May, 1876, another election for Elders was held, and George M. Paden, David S. Thompson, Dr. Thomas Mabon and Henry Wheeler were elected. Dr. Mabon and Mr. Wheeler did not accept the office. Messrs. Paden and Thompson accepting, were ordained and installed, on the 8th of June, 1876.

In 1873, by the action of session and the cheerful consent of the congregation, the sacrament of the Lord's Supper was freed from the useless and hurtful custom of using tokens in connection with it. On the 20th of Sept., 1874, we took another great step forward, in the introduction of the new version of the Psalms into the worship of the church.

On the first Monday of Jan., 1875, the congregation did another good deed in the abolition of pew rents, and the adoption of the Scriptural plan of weekly contributions for the support of the church.

The present membership of the church is five hundred and sixty-five. During the past year fifty-one were received into membership on profession, and twenty-nine by certificate, and seven adults were baptized. The decrease during the year was twenty-two. Our net increase of members, during the three years and a half, has been at the rate of forty-seven per annum. Our contributions during the past year were, for Foreign Missions, \$1,132; Home Missions, \$1,150; Freedmen's Mission, \$100; Church Extension, \$202; other missions, \$98; general contributions, \$2,000; congregational expenses, not including salary, \$3,484; making a total contributed of \$10,435; averaging \$19.18 per member. The Sabbath School employs forty-two officers and teachers, has four hundred and fifty scholars enrolled, and contributed \$333 to religious objects during the year. This brings our history up to the present time. But one other fact must be mentioned before we close. Six ministers have gone out from the membership of this church to preach the Gospel of the Son of God—John Warner, pastor of the Presbyterian Church of Kirkwood, Mo.; Thomas Lawrence, pastor of the Presbyterian Church of Sharpsburg; W. M. Coleman, late pastor of the Ninth U. P. Church of Pittsburgh; John Morrow, pastor of the U. P. Church at Taylorstown; James M. Wallace, pastor of the U. P. Church at Youngstown, Ohio; and C. B. Hatch, pastor

of the U. P. Church of Mansfield. And of no one of these spiritual sons has the mother church any reason to be ashamed.

Thus thirty-nine years of history are behind us, with all their varied and solemn lessons. They were years of mingled triumphs and defeats, of exultant joys and bitter sorrows; but as we look over them all, we are prepared to exclaim, "By the grace of God we are what we are." With infinite patience He has borne with the frailties of His people, overruling their faults to his honor and glory, making the wrath of man to praise Him, and with unmeasured goodness bestowing his gifts infinitely beyond their deserving. What the future will be we know not, but commit it to the Master's care. And as we set our faces toward the path where the history of the future is to be wrought out by our labor, under God, we acknowledge that in ourselves we can do nothing, but through Christ Jesus strengthening us, we can do all things. If God is for us, nothing can be against us. Amen.

CHARTER OF INCORPORATION  
OF THE  
ASSOCIATE PRESBYTERIAN CHURCH  
OF ALLEGHENY CITY,  
NOW  
The Second United Presbyterian Church.

---

*To the Hon. Benjamin Patton and his Associates, Judges of the Court of Common Pleas, of Allegheny County, Pennsylvania :*

The members of the Associate Presbyterian congregation of the City of Allegheny, in the County of Allegheny and Commonwealth of Pennsylvania, and citizens of the same, and adhering to the religious principles set forth by the Associate Presbyterian Church of North America in her subordinate standards, have associated together for religious purposes, and are desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, and have for that purpose prepared this instrument in writing, specifying the objects, articles, conditions and name under which they have associated.

*Article 1st.* John Dean, Jas. McCandless, John Taggart, Thomas Barclay, G. A. Martin, William M. Bell and James H. Young, Trustees, and their successors in office, to be elected as hereinafter mentioned, and to remain in office until their successors are duly qualified, shall be, and hereby are, created one body politic and corporate, by the name and style of the "Associate Presbyterian Church of Allegheny."

*Article 2d.* The said Trustees, and their successors, shall have power and authority to make, have and use one common seal, with such device and inscription as they shall deem proper, and the same to break, alter or renew at their pleasure; and by the name, style and title aforesaid shall be able and capable in law to sue and be sued, plead and be impleaded, in any Court or Courts, before any Judge or Judges, Justice or Justices, in all manner of suits, complaints, pleas, causes, matters, and demands whatsoever, and in all and every matter or thing therein to do, in as full and effectual a manner as any other person or persons, or bodies corporate and politic might or could do.



*Article 3d.* The said Trustees, and their successors, shall have power and authority to make rules, by-laws and ordinances, and to do everything needful for the good government and management of the affairs of the said church, provided the said by-laws and ordinances, or any of them, be not repugnant to the Constitution or Laws of the United States, or of this Commonwealth, or to these Articles.

*Article 4th.* The corporation hereby established shall be able and capable in law to take, receive and hold all and all manner of lands and tenements, goods, chattels and effects whatsoever, which have at any time heretofore been granted, bargained and sold, released, devised, or otherwise given, granted or bequeathed to the said church, or to any person or persons in trust for the said church; and moreover, the said Trustees, and their successors, at all times hereafter, shall be capable to purchase, take, hold and enjoy, for the use of the said church, any real estate in fee-simple, or leasehold, by gift, grant, alienation, devise, or other act or instrument, of and from any person or persons capable to make the same. *Provided*, that the clear yearly value or income of the messuages, houses, lands and tenements, rents, hereditaments and real estate of the said church, and the interest of money lent, shall not exceed the sum of two thousand dollars.

*Article 5th.* The rents, profits and interest of the said real and personal estate, and other income of the said church, shall, by the said Trustees, and their successors, from time to time, be applied by them for maintaining the Gospel ministry in said church, for purchasing a suitable lot of ground and building for public worship, for repairing, maintaining and rebuilding said house of public worship, for purchasing burial grounds, and for such other pious and charitable uses as shall be thought proper by a majority of the Trustees of said church.

*Article 6th.* As often as it may become necessary, or be considered proper, for any uses and benefits of the said church, the said Trustees, and their successors, may make sale of such part of the real or personal estate of the said church as a majority of the Trustees, and of the regular members of said church, in congregational meeting duly assembled, shall, by their votes, direct, and the money arising from such sale shall be laid out and applied agreeably to a vote of the majority assembled as aforesaid.

*Article 7th.* The said Trustees, and their successors, shall not grant, or otherwise dispose of, the real or personal estate of the said church, or charge or encumber the same, except as directed by a vote of a majority of the Trustees and regular members of said church, in congregational meeting duly assembled.

*Article 8th.* The said Trustees, and their successors, or a majority of them, shall meet as often as they deem proper, and when necessary, for organization and for the transaction of their appropriate business, and shall call the congregation together whenever the action of the congregation is requisite, by a notice specifying the object of the meeting, and to be read from the pulpit of their house of public worship on two succeeding Sabbaths next preceding the time of the meeting.

*Article 9th.* An election of Trustees shall be held annually, on the first Monday of January, at the church, over which the President of the Board of

Trustees shall preside, and all persons who shall be regular members in full communion with said congregation, and who shall not be in arrears for pew rent more than nine months, shall be entitled to one vote at said election, which shall be by ballot.

*Article 10th.* Vacancies in the Board of Trustees occurring between the annual elections, by death, resignation or otherwise, shall be filled by the remaining members of the Board, and such appointment, *ad interim*, shall be valid until three or more regular members of the congregation shall duly call a congregational meeting for the purpose of electing a Trustee or Trustees to fill such vacancy.

*Article 11th.* In all meetings of the Trustees, a majority of the whole number shall be a quorum for business; and in all meetings of the congregation duly assembled, the acts of a majority of those present shall be binding on the whole congregation.

In testimony that the foregoing Articles specify the objects of said congregation, and that, agreeable to the same, they desire to be incorporated, we, as members thereof, have hereto set our names, and pray your Honors that a Charter may be granted.

JOHN LOCKHART,  
WILLIAM MCINTYRE,  
ROBERT MELVIN,  
SAMUEL GORDON,  
A. RAFFERTY,  
SAMUEL CROTHERS,  
JAMES McCLELLAND,  
JOHN CHAMBERS,  
W. D. CRAWFORD,  
WILLIAM CLENDENING,

JOHN THOMPSON,  
THOMAS MARTIN,  
WILLIAM BELL,  
WILLIAM DICK,  
JAMES HAY,  
SMITH THORN,  
JAMES RODGERS,  
JOHN ROSS,  
JOSEPH THOMPSON,  
GEORGE LINDSEY.

In the matter of the application of the members of the Associate Presbyterian congregation of the City of Allegheny for a Charter of Incorporation.

And now, to wit, the 10th day of January, A. D. 1846, the members of the Associate Presbyterian congregation of the City of Allegheny, associated for religious purposes, and desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, having prepared an instrument in writing, specifying the objects, articles and conditions and name under which they have associated, and having presented the same to the Court of Common Pleas of Allegheny County, Pennsylvania, and the said Court having perused and examined said instrument, and it appearing that the objects, articles and conditions therein set forth and contained are lawful, and not injurious to the community, the said Court order and direct said writing to be filed in the office of the Prothonotary of said Court, and also direct notice to be inserted in one newspaper printed in said Allegheny County, for at least three weeks, setting forth that an application has been made to said Court to grant such Charter of Incorporation.

By the Court.

GEO. R. RIDDLE,  
*Prothonotary.*

In the matter of the application of the members of the Associate Presbyterian congregation of the City of Allegheny for a Charter of Incorporation.

And now, to wit, the 2d day of April, 1846, the members of the said congregation having shown to the Court of Common Pleas of Allegheny County, Pennsylvania, that notice of their application to said Court for a Charter of Incorporation under the instrument of writing at a previous Term presented to said Court, was duly inserted in the *Pittsburgh Gazette*, a newspaper printed in said Allegheny County, for at least three weeks, and no sufficient reason being shown to the contrary, the said Court do hereby decree and declare that the members of the said Associate Presbyterian congregation of the City of Allegheny shall, according to the articles and conditions in said instrument of writing set forth and contained, become, and be, a corporation or body politic; and said Court further direct that said Charter of Incorporation shall be recorded in the office for the recording of deeds in said Allegheny County.

By the Court.

GEO. R. RIDDLE,  
*Prothonotary.*

ALLEGHENY COUNTY, SS.

Recorded in the office for recording deeds, &c., in and for said County, in Deed Book 3d Z, Vol. 73, Page 351.

Given under my hand and seal of office, this 24th day of April, A. D. 1846

SAMUEL ROSEBURGH,  
*Recorder.*

ALLEGHENY COUNTY, SS.

No. 378, March Term, 1877.

And now, to wit, March 26th, A. D. 1877, it is ordered and decreed that the name of the Associate Presbyterian Church of the City of Allegheny be changed to the Second United Presbyterian Church of the City of Allegheny. It is also ordered and decreed that the time of holding the annual elections of the said church be changed from the first to the second Monday of January of each and every year hereafter.

As on Record.

B. F. KENNEDY,  
*Prothonotary.*

BY THE COURT.