

# Reformed Presbyterian and Covenanters.

VOL. XXIII.

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No. 5.

## ORIGINAL.

### THE CHURCH'S OBLIGATION TO HER MISSIONARIES.

BY REV. G. M. ELLIOTT, SELMA, ALA.

God has given his church a special work to do. That work is to bring all people into subjection to Christ. This is the primary and grand aim of that organization called the church. The commission of our Saviour was: "Go ye therefore and make disciples of all nations." This then is the first thing to be done—to make disciples. Those who go out to do this, the modern church has agreed to call missionaries. They are the church's agents to do the Lord's work. They are the Lord's agents. God expects the church to send out these into all the earth, to do what he has designated in his word to be done. He holds the church responsible for these workers, and for their support. He has given plans for work. He has promised to bless the means used.

The church is the Lord's only institution for converting the world. It is, therefore, necessary that those who are in his church, and whom he in his providence has fitted for such work, and in the process of time has called to labor, should have the first claims of support. Their work stands first. Preparation of the way for these to labor without being hampered or embarrassed, should be the church's first consideration. When our Saviour sent out his disciples, he declared that "the laborer was worthy of his hire." Now I think we may understand from this passage, that they were to be free from anxiety about temporal affairs, so that their true mission might not be interfered with. Their work was so important that they were to be untrammelled.

He who laid the foundation of the church, who knew the cares and responsibilities of carrying on her work, knew equally well, how it would hinder and cripple the progress of his religion, to have the laborers so situated that they would be constantly oppressed by those things that are purely temporal. It does then seem that the great duty the church owes to those whom she has sent

## ECCLESIASTICAL.

### \*HISTORY OF SLIPPERY ROCK & PORTERSVILLE CONG.

BY REV. J. C. SMITH.

This congregation has been known at different times by different names. It has always been composed of various branches or places of preaching, each branch having a separate interest in the amount of preaching received and paid for. The leading branches at different times gave name to the congregation. It was originally called Camp Run, Little Beaver and Austintown. It was formed from the remnants of three congregations, whose pastors were Thomas Guthrie, George Scott and Andrew Black. At the time of the division of 1833, these all went with what were then called the New Lights, and took with them a large number of the officers and members. Camp Run and Little Beaver each retained officers and members enough to hold their organization, but neither was strong enough to support a pastor. A congregation was formed by act of Presbytery, the exact date of which is not known to the writer, composed of the following branches, Camp Run, Little Beaver, Austintown, Greenville, Mercer, Harlansburgh and Sandy, seven branches. With this our present history now begins. The history of the three original congregations from their origin to the division would be interesting and awaits a suitable historian and occasion. The history of the various congregations since that formed from this organization, would be interesting, and ought to be written. For the present we shall principally follow the story of the parent society.

In the spring of 1834, this united congregation sought a pastor. The choice lay between Dr. T. Sproull, then a licentiate, and Rev. J. Blackwood. Mr. Sproull, understanding that he would be a candidate, sent word to the congregation that he would not accept a call from them. The Rev. J. Blackwood received the unanimous vote of all the branches, except that of Little Beaver, that had not received notification from Mr. Sproull.

Mr. Blackwood was ordained at Little Beaver on the fast day of communion, on May 15th or 16th, 1834, by Rev. Wm. Sloane, the honored father of Dr. Sloane.

The elders of the congregation were James Wright and Samuel Sterrett of Camp Run branch; John Young, James Young, James Cook and James McAnlis of Little Beaver; Thomas Willson and Thomas Speer of Harlansburgh; Wm. Guthrie and John Ewing, of Austintown, and Samuel Rodgers of Greenville.

By the division we lost church buildings at Neslannock and at Bethel, and retained them at Camp Run and Little Beaver. In all the other places preaching was held in such places as could be obtained. At Harlansburgh, the first preaching was held in the bar-room of the hotel. It was afterwards held in the Baptist church, until John Martin's son, James, was there baptized by sprinkling, which so far defiled the house that it was thereafter denied. The preaching was often held in barns and private houses. Communion were often held in the open fields with a tent for the preacher. Harlansburgh branch soon became two branches, Slippery Rock and Hautenbaugh.

The following buildings have been erected in the bounds of the congregation: At this place the first house was erected in 1838. The present house was built in 1868. A church was built at Hautenbaugh in 1868. It was never finished and has long since perished. The lot with a few graves still remains. Buildings were erected at the following places at dates which the writer can not now give, viz.: Springfield, Greenville, N. Jackson (formerly Austintown), Rye-field (now Centreville), Little Beaver, New Castle, Beaver Falls and Middletown. The churches now used at Portersville and Adamsville were purchased. In all, fourteen church buildings have been added to those in existence fifty years ago, besides the fine college building at Beaver Falls. Some of these were built to take the place of others too small or gone to decay. The Camp Run church, like Camp Run branch, itself has ceased to be. The lover of Zion

\* This substance of this sketch was delivered at Rose Point, Pa., October 30, 1884, as an historical address at the semi-centennial re-union of all the congregations that have sprung from what was formerly called Camp Run, Little Beaver and Austintown congregations.

could scarcely stand on the deserted spot, where once the house of God stood, where for many years God's covenant people gathered in the solemn assembly, and where many eminent saints of God still sleep, without a tear for the departed glory. Here rest in neglected graves, on a lonely spot, the Sterretts, the Methenys, the Wrights, the McElwains, than whom none were more eminent or faithful private members of our beloved Zion.

Of those who were members when father Blackwood became the pastor, only four persons remain in this congregation, viz: Matthew Stewart, now in his 89th year, Samuel McElwain, Jane Adams and Jane Scott. A few others are still alive in other parts of the church.

In the history of this congregation father Blackwood holds the first place. He was born in Ireland, and was early devoted to the ministry. He was educated and licensed in his native land. He came to this country in 1824, and was ordained pastor of Brush Creek congregation May 8, 1826. He was released in 1829. He missionated till 1834. In August, 1833, he was married to Jemima Calderwood. He labored for seventeen years in this wide field, embracing a territory about forty by fifty miles. This involved much travel. His salary was at first \$350. In 1836, it was made \$400. The books do not show that this was always paid. His last sermon was preached in Hautenbaugh church, August 1851. He was then in very feeble health and was lifted from his carriage and assisted to the pulpit by Thomas Speer and William Boyd. He preached from his seat, from the text Rev. 2:24, "Hold fast till I come." The pathos of this last discourse and the sympathy of his bearers with the suffering preacher, moved the audience to tears. At his request the services were closed with prayer by elder T. Speer. He was a learned, faithful, dignified, successful pastor, highly esteemed within and without the church. His memory is still green in the hearts of most of those here to-day and of many others. He died of dropsy, October 8, 1851. His death was hastened by labor and exposure. His dust is with us. His bed is marked by a massive and suitable monument. His widow and six children are alive, and share the esteem due an honored husband and father. His name will live long in the field of his life and labors.

[TO BE CONTINUED.]

## A PAPER ON THE HISTORY OF THE REFORMED PRESBYTERIAN, OR COVENANTING CHURCH IN THE VICINITY OF NEWBURGH, AND ON THE LIFE OF REV. JAMES R. WILLSON, D. D.

BY REV. SAMUEL CARLISLE.

The annual business meeting of the Historical Society of Newburgh Bay and the Highlands was held on the evening of February 23, 1885, at 7:30 o'clock, in the audience room of the City Library building, on Grand street, the first Vice-President, Major E. C. Boynton, presiding. Hon. James G. Graham stated that he had some time ago received from Judge Enoch L. Fancher, president of the society, a letter asking that he be excused from filling that position as his residence and business required his presence in New York nearly all the time. He then moved that Major Boynton be elected to the position of president. The motion was put by the Judge and carried unanimously.

The committee on the annual public meeting reported that said meeting was to be held the same evening at eight o'clock, in the 1st Reformed Presbyterian Church, and that the pastor, Rev. Samuel Carlisle, was to read a paper at that time on "The History of the Reformed Presbyterian or Covenanting Church in this vicinity; and on the life of the late Rev. James R. Willson, D. D.," also that the Hon. Joel T. Headley, on the same occasion was to read a paper on the topic "Did Washington Refuse the Crown?"

The meeting then adjourned to the church. The newly elected president of the society, Major Boynton, presided, and stating that it was almost unnecessary to introduce Rev. Samuel Carlisle to the audience, called upon that gentleman to read the paper which he had kindly consented to prepare for the meeting. The reverend gentleman then read the following paper, which was most attentively listened to:

# Reformed Presbyterian and Covenanters.

VOL. XXIII.

JUNE, 1885.

No. 6.

## ORIGINAL.

### REMARKS ON THE ELDERSHIP.

BY JOHN BROWN, A. M., CASCADE, IOWA.

The Greek word *episcopos*, sometimes translated *bishop* in the New Testament, means an *overseer*, and is so rendered in Acts 20 : 28, in which it is said, "The Holy Spirit hath made you *overseers*." In the New Testament bishops and elders are used as synonymous expressions. "For this cause left I thee in Crete," says Paul to Titus, "that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, \* \* \* for a bishop must be blameless," (Tit. 1 : 5-7.) The same person that is called an *elder* in the fifth verse of this passage is called a *bishop* in the seventh. In Acts 20 : 17, we read that from Miletus, "Paul sent to Ephesus, and called the elders of the church;" and among other things, we are told at the 28th verse, he said to them, "the Holy Spirit hath made you overseers or bishops." Here, again, the term *elders*, in the 17th verse, is used interchangeably with *bishops* in the 28th. A bishop, then, is an elder, and an elder is a bishop. Both words apply to the same office, though, it may be in different aspects. On the episcopacy or eldership of the Christian church, permit me to make the following remarks :

1. There is no example in the New Testament of *one* elder or bishop presiding over a *plurality of churches*. We never read of the bishop of Pontus, Galatia, Cappadocea, Asia, Bithynia, or Rome. There is not a single example in all the New Testament of a diocesan bishop.

2. In each of the apostolic churches there was a *plurality of elders or bishops*. The apostles ordained "*elders in every church*,"

We have not more than reached our Gettysburg. The Appomattox of surrender is a long way off, and it will never be reached without a struggle. More troops must be furnished, and the army be better supplied. Just now our commissariat is meagre, and men at the front ought to have forty rounds each and something in the haversack."

Talladega College, Ala.

H. C. DE FOREST.

## MISSIONARY SOCIETIES.

BELLE CENTRE.—The society was organized in December, 1879, with thirteen members. Our increase has been small, but the members have shown an interest in the society. The meetings are held once a month and are opened with singing a portion of Psalm, reading of Scripture, and prayer. Some word is selected on which Scripture references are read. We have endeavored to do something, and, although our efforts are feeble, we know that if done in the right spirit, we may expect God's blessing on our work.

During this time our appropriations are as follows :

|  |          |
|--|----------|
| To Chinese Mission.....                | \$ 25 00 |
| To Beattie children.....               | 25 00    |
| To Selma Mission, one box of clothing. |          |
| To home work.....                      | 121 35   |
| Balance on hand.....                   | 10 00    |

MAGGIE A. WYLIE, *Secretary*.  
MRS. LEGGETT, *Treasurer*.

REHOBOTH, IOWA.—1884. The undersigned respectfully reports: another year has come and gone, and we are thankful to acknowledge God's goodness to us as a society. Since the last annual meeting we have every reason to be grateful to God for his continued mercies. Death has not entered our circle during the past year. We have been permitted to work yet awhile in the Master's vineyard. We have been gathered together as a society ten times during the year; all the meetings have been more or less interesting to us all and we hope beneficial. The number enrolled, is twenty-two.

Our society has passed the tenth year of its existence, and each year has made its change upon its members. Some have come and others gone, showing that time is precious. May we continue at our work, and may God bless our labor and increase our zeal, in the work for the Master.

Yours sincerely,

TILLIE M. COWIE, *Secretary*.

Treasurer's report for 1884:

|                          |         |
|--------------------------|---------|
| To Chinese Missions..... | \$16 50 |
| To Southern ".....       | 27 00   |
| To Foreign ".....        | 22 00   |
| To Domestic ".....       | 13 00   |

Total.....\$78 50

Yours truly,

MARY COWIE, *Treasurer*.

## ECCLESIASTICAL.

### HISTORY OF SLIPPERY ROCK & PORTERSVILLE CONG.

BY REV. J. C. SMITH.

[Continued from page 148.]

The privations and burdens borne by our fathers and mothers in these early days were many and great. The labors of a pastor whose congregation covered a territory of forty by fifty miles, with poor roads and without modern modes of travel, are but little known now. These burdens were shared by the people and especially by the elders. In family visitation pastor and elder were often exposed to storms of cold, snow and rain. Many travelled far

on foot or on horseback, two and three to a horse, to attend communions. I have estimated that Mr. Blackwood must have travelled one thousand miles a year in pastoral duty. This was nearly all done on the back of his well-known mare, Jewel. Elder Thomas Willson travelled to Philadelphia on foot to the Synod of 1833, a distance of nearly four hundred miles. I estimate that I travelled, during many of the first years of my ministry, not less than seven hundred miles every year.

The burden (which was not thought a burden) of entertaining visitors on communion occasions, was great. Thomas Willson often entertained over twenty persons and was always looking out for more. Wm. Young, on the fast night in 1838, entertained thirty-three persons. Extra bed-ticks were tacked together, filled with straw and spread on the floor. Kennedys, Blairs and Fishers, of Centreville, abounded in hospitality. These are but specimens of the spirit of those early times. Our own table provided for thirty persons, at supper, on a communion-Sabbath evening. Often members of the family of the host willingly deprived themselves of a bed to accommodate friends. Often, indeed, there was but little opportunity for the wife and mother to seek a bed.

The following changes have occurred since the organization, in 1834: Little Beaver, Austintown and Greenville, were formed into a separate congregation in 1838. The first pastor of this congregation was J. W. Morton, from 1845 till his going as missionary to Hayti, 1847. He was succeeded by Samuel Sterrett, June 21, 1848. During his pastorate, Little Beaver became a separate congregation in 1858. He was succeeded by R. J. George, who was ordained and installed May 19, 1870. He was succeeded by T. C. Sproull, installed July 18, 1876. He was released July 27, 1879, since which time the congregation has been vacant. The first pastor of Little Beaver is N. M. Johnston, ordained and installed April 14, 1864, who still ministers there. From Little Beaver was formed in 1874 Beaver Falls congregation, whose first and only pastor is R. J. George, installed June 15, 1875. Beaver Falls congregation is, therefore, the great grand-daughter of this congregation.

Springfield, Sandy and Greenville, was organized in 1850. Its first pastor was J. J. McClurkin, installed September 8, 1854. He was succeeded by its present pastor, J. R. Wylie. He was ordained and installed June 29, 1877, and still continues its pastor. After the death of the first pastor of this congregation, Thomas Hannay was installed November 17, 1852. He remained the pastor till October, 1861. But little change took place during his pastorate. The following elders were added to the congregation during Mr. Blackwood's ministry: Robert Gray and R. Gilmore, of Little Beaver; W. Rodgers, Robert Allen, Sr., and Robert Allen, Jr., of Springfield, &c.; Joseph Kennedy, Thomas Blair and J. Campbell, of Centreville; Wm. Wright, M. Stewart, John Love and James Anderson, of Slippery Rock, &c.; and D. Pattison, of New Castle. The following elders were added during Mr. Hannay's ministry: G. Boggs, R. Speer, of New Castle. The present pastor began his labors as stated supply in January, 1863, and was ordained and installed at New Castle, April 16, 1863. The congregation numbered about one hundred and twenty members at this time. The places of preaching were seven in number, as had been the case almost invariably from the first. These places were Slippery Rock, Portersville, New Castle, Hautenbaugh, Lackawannock, Centreville and Sunbury. As separate congregations were formed out of existing branches, new places of preaching were added within the more limited territory. The first reduction of the places of preaching was in 1867, when Centreville and Sunbury (now Middletown) were made mission stations, under the care of Presbytery. The membership had increased to one hundred and fifty. This change reduced the number to one hundred and twenty-seven. The elders at the beginning of the present pastorate were seven: Thomas Speer, Thomas Blair, Joseph Kennedy, John Love, David Pattison (all now deceased), M. Stewart and R. Speer. The following officers have been added, viz.: elders, D. C. Pattison (of New Castle), A. F. Kennedy, Thomas Young, R. Wylie, R. McCaslin and J. B. McElwain; deacons, J. Young (deceased), George Martin, D. McClellan (of New Castle), George Magee, George Kennedy, and J. M. Balph, M. D.

Sunbury, after its separation from the congregation, was soon attached as a branch to the congregation of Brookland, under the care of R. Reid. The original congregation continued to increase, until it again numbered one hundred and fifty in 1871, when New Castle congregation was organized, to which

Centreville became attached. New Castle's first pastor was S. J. Crowe, ordained and installed May 21, 1872. Hautenbaugh and Lackawannock branches were included in the New Castle congregation. Centreville was organized into a separate congregation, with S. J. Crowe as pastor, in 1880. In the following year Mr. Crowe demitted the charge, and J. Milligan Wylie became pastor of New Castle June 22, 1883. Centreville was, in 1884, annexed to the charge of J. Renwick Wylie, retaining its organization. The original congregation has been reduced during the present pastorate from seven preaching stations, the extremes being thirty-five miles apart, to two places four miles apart and is likely before long to be reduced to one place. The membership reached its lowest point soon after the organization of New Castle, when it numbered but eighty-four. It has risen slowly to one hundred and ten at the present time. There are now in the bounds of the original congregation in 1834, seven organized congregations, and Geneva College, and eleven ministers.

There have been sent out from the same bounds during this time twelve ministers, all engaged in active work except one who has entered upon his reward. These ministers are D. McKee, R. M. C. Thompson, J. C. McFeeters, T. J. Allen, R. C. Allen, W. C. Allen, J. R. McClurken, T. P. Stevenson, J. S. Allen, R. C. Montgomery, Jas. Buck (deceased) and D. C. Martin. Ten of these have been furnished by Springfield, &c. Three of these are grandsons of Thos. Willson. I have estimated that these congregations have contributed during this time not less than \$250,000 to the Lord's treasury.

The bounds of this congregation has been the battle ground of national reform. The champions of both sides did their best work in New Castle. There is not a spot on the globe that has witnessed such hard fought battles and oft repeated assault and repulse in this great cause as White Hall. It would be needless to go into particulars. It is enough to say that every early champion of the cause was heard, some of them many times. The early assaults of Bradford against National Reform did much to arouse interest and led to the great debates which followed. My own part in the agitation and results of this work has been but humble. The heavy work was done by abler hands. Yet for many years scarcely a month passed that did not witness some work done somewhere by one or more of those who were co-workers with me. Dr. Brown, Revs. Peacock, Crowe, and J. R. Wylie, were true yoke fellows. No one was more active than Mr. Peacock with whom I travelled more with than any other worker in this cause. My last campaign was with W. C. Allen, then a theological student. There is scarcely a town or a church within twenty miles of this place where we have not pleaded the cause of the King of kings. The presentation of this reform almost always met with public opposition in the early period of its advocacy. Several debates and public discussions of both sides occurred.

As we look back over the past the work accomplished seems wonderful. An incident may serve to illustrate. At a meeting held in Dr. Brown's U. P. Church in New Castle, I was attacking the godlessness of the United States constitution just as a company of men (from some lodge as was supposed) entered the door headed by Col. Leasure, M. D. He had not yet taken his seat when he came storming down the aisle with clenched fist and much gesticulation, asserting that he "had fought for his country and would not suffer one who had risked nothing for his country to assault a constitution which he had defended in battle." Dr. Junkin was in the chair and was so much in sympathy with the Colonel that he did not even call him to order. There was great fear of violence. I remember I replied that I claimed to be as true a patriot as he, that if I had not myself gone to battle three of my brothers had, and that I claimed the right in a free country to criticise even the constitution of the United States. I remember I was roundly abused, and the Colonel was much lauded in the Democratic paper in its next issue. The later discussions met with no opposition. Now, you might go over this whole circuit, beginning at New Castle and visiting all the villages in this and much of the counties adjacent, and plead for National Reform, and the opposition, if it exists, will not "peep or move a wing." May we not say the battle has been fought and a great victory won? There is enough of coldness and indifference remaining, but no public opposition. The same may be said of the temperance work to a good degree.

In the history of the last fifty years, as in the history of our church, from the first it could never be truthfully said that we were not true patriots. In every war in which our country has been engaged, except the Mexican war, Covenanters have been in the battle-field and always on the side of the patriot. We have been dissenters, not that we loved our country less, but our heavenly king more. Indeed our pleading with our country to own the sceptre of our exalted redeemer is the truest witness of our patriotism. It is not then without reason that we arranged to have our nation's flag here to-day. It is the representative of our beloved country before the adoption of her constitution. We hang the banner "*For Christ's crown and covenant*" above it, and place the large gilded star on the face of it to indicate that while we are patriots we are still more the followers of *King Jesus*, and owe to him the highest allegiance and to indicate that when the bright and "MORNING STAR," the STAR of BETHLEHEM, shall shine in our national banner, it will be still more beautiful and dear to us, and that our nation will then be truly great, when it shall ally itself to the dominion of the GREAT KING. We would not pluck a star from the noble galaxy that adorns our flag, but we would add to it one far more beautiful and glorious than any other.

A few incidents may be of interest here. That love of liberty which has always placed us on the side of the oppressed was often illustrated in our history. There was a regular line of underground railroad through our midst. These wild, rocky ravines were often the hiding place of the poor fugitive. Here he was secure. They came sometimes alone, sometimes in companies of a dozen. Among those who were station-men and conductors on this railroad were Thos. Willson, Geo. Magee, Dr. Cowden, Thos. Speer, Wm. Boyd and others. Let us be thankful to-day that this blessed, Christ-like business is no more.

Among the incidents never to be forgotten by this generation is a scene that occurred in the Ryefield church on a communion-occasion. Mr. Hannay was explaining the terms of communion and was presenting some of his peculiar views that had been matters of controversy in the congregation. The remarks were designed specially for Charles Love who rose in the back part of the church and quietly asked Mr. Hannay to read a certain section from the testimony in his hand, where the statement was against the views presented. Mr. Hannay turned to the place and read the whole chapter, and then turning to Mr. Love said: "How does that suit you, Charles?" Upon which Elder Kennedy rose and asked the moderator to proceed with the explanation of the terms, reminding him that they communed on the terms, and not on his *explanation*. Order was restored and Mr. Hannay proceeded with the communion but did not take a seat at the table himself.

There is a name in the congregation that will not soon be forgotten. Ezekiel Nelson Hunt was a poor simpleton without home or parents to care for him. He was greatly attached to Mr. Blackwood and to the church. He was never received into the church but counted himself a member and officer. He went to all points to carry announcements of preaching, and had his place on the pulpit steps facing the whole congregation. He wished it understood that he was the pastor's right hand man and had them all under his eye. He had in early life been among the Methodists and was quite a shouter. On being asked why he did not shout after he attached himself to us, he said, "There are no fools here." He oftener administered sharp reproofs. He once visited a member that had been absent from preaching for some time. He said, "I want you to understand that I am a *commenenter* elder. If you don't attend church better the devil will git you. He has been seen in Harlansburg with a tail nine yards long." The reproof answered the purpose. I was once much moved when on a communion occasion we had baptized an adult person, I found him in the evening hanging on my yard-fence. He said, "I don't think it does any good to put people under the water. Hamp Book was baptized that way and he is just as bad a man as ever." Reflecting and looking on the ground he said, "I was never baptized." "Would you like to be?" "Yes," again reflecting, "God will rain on me some time and maybe that will do." I often wonder if we did our duty to this poor soul in refusing him his desire. His habit of profanity when angry was the great hindrance. I am not without hope that we shall meet him in the better land.

The war occasioned much unpleasantness in the congregation. On one occasion Father Hannay refused to hold the communion because some one



had nailed a flag on the church, and no one would take it down. It hung there till the winds wore it out. The remains of the staff were there when the church was torn down.

We have in this congregation a growing missionary society that has contributed over \$400, distributed between the Foreign Mission, Southern Mission, Chinese Mission and Beaver Falls Church. We have also a fair Sabbath School, and although our field of labor is smaller than of yore, there is plenty of work to do. As we look back over the past there is much to sadden us. Many dear friends and faithful workers are here no more. Very many of them that were by my side when I entered upon the field have left me. Of the seven elders that welcomed me only two are on earth and only one in this congregation, and he, in his eighty eighth year, will soon join the great congregation above. Many fathers and mothers, many little ones have gone on before us and await our coming. Let us drop a tear at the graves of those whose faces we see not to-day because God has taken them.

Let us rejoice that there is still a covenant-band here; that, having once gone out into the wilderness, alone, we gather to-day as many; that much work has already been done; that notwithstanding our poor improvement of past privileges God still continues them with us under circumstances of greater comfort than our fathers enjoyed. Let us lift up our hearts together in prayer for guidance, for assistance, for final victory and rest. Let us have faith and hope for the future. Is not that number *seven*, that has all along been the number of our congregation, full of promise? Let us seek much of God's Spirit, and trust his precious promises for the unknown future and humbly gird ourselves for labor till the evening-time of life shall come. God grant that this spot shall never lack a faithful covenant-band, that this beautiful flag to-day unfurled may never be trailed in the dust nor trodden under foot.

The following brief history by Mr. William Cochran was read at the re-union, and contains valuable information:

The first pioneer on Shenango was Samuel Rodgers who settled here in 1798. Shortly after that time Hugh Cathcart, Thos. Samuel Hays, Thomas Smith and William Campbell came to Shenango. They formed a society and applied for preaching. Samuel Hays was the first elder. Rev. John Black was installed in Pittsburgh and vicinity, and Shenango was part of his charge. The second pastor was Rev. Robert Gibson, the third was A. W. Black. He was ordained in the new frame church, Shenango, in February, 1832. In August, 1833, the church divided, we lost the church. The names of those that were steadfast after the division was Samuel Rodgers and family, Samuel Cochran and family, Reed Porter and family, William Porter and family, Charles Love and family, Geo. Logan and family, in all about twenty members. Samuel Rodgers was the only elder left after the division. Samuel Rodgers died November 14, 1839, but his mantle fell large and broad on his sons William and Robert. The members still living are Elizabeth Mathers, Wm. Rodgers, Nancy Love, Wm. Porter, Jane Porter and Jane McElhaney. The leading men since the division are Wm. Rodgers, Wm. Cochran, Robert H. Rodgers, Thomas McFeeters and his son John McFeeters, and James Jordan. Our first pastor was Mr. Blackwood, from 1834 to 1838, our second was J. W. Morton. In 1846 his congregation was Beaver, Jackson and Greenville. Mr. Sterrett was our third pastor. In April, 1852, the societies of Greenville, Springfield and Sandy petitioned for an organization and in 1854 petitioned for the moderation of a call. J. J. McClurkin was installed in 1855. There were thirty-two members in Greenville. Then J. R. Wylie became pastor in 1877, who is still with us. Our members in Greenville are about forty. We had a church in Greenville about twenty years ago. We sold it and bought one in Adamsville which we still occupy.

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NEW ALEXANDRIA SABBATH SCHOOL.—Our school year closed March 29, 1885. We held it every Sabbath during the year, two communion Sabbaths excepted. Enrollment—Scholars, 97; teachers, 12; officers, 4, making a total of 113.

Attendance of Officers—Superintendent, Robert Patterson, present 50 days; secretary, J. R. Steele, present 50 days; treasurer, J. C. Elder, present 44 days; librarian, Baird Patterson, present 41 days.

Attendance of Teachers—Miss Ella Lindsay, teacher of class No. 1, present 48