

HISTORICAL ADDRESS

DELIVERED AT THE

CENTENNIAL ANNIVERSARY

OF THE

PRESBYTERIAN CHURCH.

OF

Dunlaps Creek, Fayette County, Penn'a.,

ON SEPTEMBER 17, 1874,

BY REV. SAMUEL WILSON, D. D.

UNIONTOWN:

"AMERICAN STANDARD" PRINT,
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The following is from the Session of said Church

DUNLAPS CREEK, September 17, 1874.

REV. SAMUEL WILSON, D. D.—*Dear Sir*: Having listened with a great deal of interest to your very excellent historical discourse delivered at the Centennial celebration of the Dunlaps Creek Church, on this day, we, the Session, on behalf of the congregation, would respectfully request a copy of the same for publication.

Truly Yours,

EBENEZER FINLEY,
FINLEY CHALFANT,
E. T. GALLAHER,
JAMES EWING, } Ruling Elders.

Reply as follows:

BLOOMINGTON, ILLINOIS, October 5, 1874.

To the Session of the Presbyterian Church of Dunlaps Creek:

DEAR BRETHREN—Your polite note of the 17th ult., requesting, for publication, a copy of my Centennial discourse, is received. The address was very hastily prepared, amidst pastoral work and the needful arrangements for a journey and long absence from home, and with almost no records of history to which I could have recourse. But I have, nevertheless, concluded to place a copy in your hands, hoping that, by God's blessing, this small contribution to the history of His church may be useful.

Yours in the Gospel,

SAMUEL WILSON.

CENTENNIAL CELEBRATION OF DUNLAPS CREEK PRESBYTERIAN CHURCH.

Dunlaps Creek Presbyterian Church celebrated its Centennial anniversary on the 17th of September, 1874. At the appointed hour, the old Stone Church was filled to overflowing. Mr. Ebenezer Finley was elected President of the meeting; Mr. William Dunaway and Theodore Vankirk, Vice Presidents, and William K. Gallaher, Secretary.

The exercises of the day were commenced by the choir singing a beautiful anthem. Rev. H. O. Rosborough, of Georges Creek Church, then read an appropriate Scripture

lesson. Prayer was offered by Rev. John McClintock, of Carmichaels. The congregation then united in singing the hymn, "Ask for the Old Paths," after which the Rev. James P. Fulton, the present pastor of the church, came forward and made the following introductory remarks:

It is no ordinary occasion which has gathered us together to-day; we are met to celebrate the centenary of Dunlaps Creek Church. And when we look around us and see the wonderful contrast between the present condition of things and what it was one hundred years ago, we may well exclaim, "what hath God wrought!" What a change, both civil and ecclesiastical, there is in the appearance and state of the country! One hundred years ago these States were British colonies, and in this very month of September, the first Continental Congress was holding its sessions in Philadelphia, devising measures by which to obtain redress of their wrongs, and in case of failure, then to cast off their allegiance to the British crown, and thus forever rid themselves of the tyranny of King George and his government. At that time, this whole region west of the Alleghenies, was one vast forest; one almost illimitable woods, dotted over here and there with the clearings and log cabins of the early settlers. No meeting-house or church building of any kind was to be found west of the mountains. When my great-grandfather, Rev. James Power, in the fall of 1774, was sent out as a missionary by the Presbytery of Newcastle, and appointed to come over the mountains and preach to the scattered settlements in this backwoods of Western Pennsylvania, the people gathered themselves under trees to hear him, and from a rude pulpit of logs he proclaimed to his eager hearers the words of life; and thus were laid the foundations of this church, in which our fathers and our fathers' fathers have lived and died, and whose centennial festival we, their children, hold to-day. But it is not my purpose to go back over the history and progress of Dunlaps Creek Church during the last hundred years, nor to speak of the many sainted fathers and mothers connected with this church, and of those beloved and venerable ministers, Power and Dunlap, and Jennings and Johnson, who have finished their labors and have gone up to the jubilee of the church triumphant. There are others here to-day who are much better acquainted with the church's history than I am. And I rejoice with all my heart, and I feel like congratulating you all upon the fact that Dr. Wilson, your former excellent pastor, is present to join with us in this celebration, and *he* will tell us of these things; and I am sure he knows more of Dunlaps Creek Church and vicinity than any other living man. For almost thirty years, in season and out of season, he labored and preached in this congregation and throughout this region of country; and it is the deep-felt sentiment of my heart, and I am persuaded there is no exaggeration in saying that *his* ministerial life and work have conferred more real substantial benefits upon the surrounding community, and have done more to reclaim the moral wastes, and make this whole Dunlaps Creek valley a very garden of the Lord, than any other living human agency. I am glad that his long, hard labors and herculean toils have not worn him out, and that he looks so hearty and well; and I feel like thanking God that we can meet and greet him here to-day, and have him tell us of the church's history, and of things that have transpired in days and years gone by. The next centennial festival will be on a much grander scale than this one. A century hence, if the opinions of many eminent divines be correct, the millennium will be begun; the second advent of our Lord and the first resurrection will be past, and the Gallahers and Finleys, and Fraziers and Torrences, and Bairds and Porters, and McCleans and Reederes, a long line of ministers, and people who sleep in yonder grave-yard, risen from the dead, will, perhaps, be here to mingle in the great jubilee, and join with us celebrating the second centennial of Dunlaps Creek Church. But I must not occupy your time. Allow me to introduce to this audience, Dr. Samuel Wilson, whom I know you are waiting and wishing to hear.

Dr. Wilson then arose and made the following address:

ADDRESS OF DR. SAMUEL WILSON.

It is sometimes pleasant and profitable to call to remembrance past events, persons and things. God requires us to review and improve the history of His dealings with His church and people—to remember all the ways which he has led us to try us, and prove us, what manner of spirit we possess—whether we will serve Him or not. Hence the monuments which He required His people of old to set up on the

banks of Jordan and elsewhere: Hence, also, the ordinance of the Lord's Supper, with our Savior's mandate: "This do in remembrance of me." We should remember special seasons and tokens of God's visitation, and even persons of eminent usefulness, whom He has raised up in both Church and State; for in these are lessons of wisdom, and incitements to diligence and fidelity in the great duties of life. In them is the grace of God magnified, and His faithfulness in covenant with His people in hearing their prayers and crowning their labors of faith and works of love with His abundant blessing. The history of His dealings with His Church is a precious legacy to be gathered with care and left with our children for their improvement. What would we have done, if the "Acts of the Apostles" had been lost? True, they are inspired history, bearing the stamp of Divine authority as part of the sacred cannon. But all authentic church history has its lessons of wisdom and of warning to encourage coming generations to greater fidelity in the cause of Christ; and to admonish against the seductions of the world, and of science and philosophy, falsely so called, which would extinguish the light of revelation and the life of godliness.

But to our historical resume. One hundred years ago, in the early settlement of this broad land, and under the auspicious smiles of Heaven, the Presbyterian Church of Dunlaps Creek (originally written Delaps Creek) took form and order as an ecclesiastical organization, in the month of September, and year of our Lord, 1774—nearly two years previous to that ever memorable event, the Declaration of American Independence—an event which, as an emphatic and practical assertion of the rights of man, as against the usurpations of kings and aristocrats, inaugurated a new departure in civil government; and one which, with its vast results and wide spread influence, is now shaking the thrones of royalty and imperialism, breaking the chains of slavery and elevating mankind to the true dignity of intelligence and self-government. Of this organization the only record now to be found, is that the Rev. Dr. James Power said he organized it in Sept. 1774. It comprised 61 members, and the following named ruling elders, viz: Charles McClean, father of the Rev. W. W. McClean, dec'd., a beloved member of Redstone Presbytery, and pastor of the churches, first of Springhill and afterwards of Mount Pleasant, where he died, greatly lamented; Andrew Frazer, Robert Baird, John Parker, Samuel Torrence, Daniel Reeder, Ebenezer Finley, and William Frame.

The few Presbyterian families who had emigrated from eastern Pennsylvania and old Virginia, and settled in this vicinity, were visited, in 1765, by Rev. James Finley of the New Castle Presbytery, and brother to Rev. Dr. Samuel Finley, President of Nassau Hall, the noted college of New Jersey. Mr. Finley was then pastor of the churches of Rock and Nottingham in Cecil county, Md. Of the Rock church, Rev. J. H. Johns is now the beloved and successful pastor. Mr. Finley was one of the first ministers of the Gospel, if not the very first, who crossed the Allegheny mountains in quest of a western field of missionary labor. Here he blew the Gospel trumpet, while the wild Indian was yet chasing the deer and the elk, and, with characteristic blood thirstiness, scalping the pioneer settlers. Dr. Joseph Smith, in "Old Redstone," says: "Rev. Jas. Finley was the first minister of the Gospel, except chaplains of armies, who set foot on western soil.* He finally settled at Rehoboth and Round Hill, where he spent, his days the successful and honored pastor; and left three sons who became ruling elders in the Church of Rehoboth—Joseph, William, and Michael; and one, the eldest, Ebenezer, a ruling elder of Dunlaps Creek—thus sowing the good seed of Christ's kingdom beside these western waters—Monongahela, Youghio-gheny, and Redstone.

The Rev. Drs. James Power and John McMillan, among the earliest and noblest pioneers of the Presbyterian church, also visited and proclaimed the Gospel here. These were from the same Presbytery of New Castle; the latter from Faggs Manor, in Chester county, in which church my beloved and sainted mother had her birth and early education. Dr. M'Millan settled on Chartiers creek, in Washington county, and became the father and founder of Jefferson College, at Cannonsburg, so greatly honored as a school for the training of ministers for these Western lands. Dr. Power brought his family in the fall of 1776, and preached as stated supply for some time,

*See an interesting sketch of his life in that volume.

but finally located at Mount Pleasant and Pleasant Unity, in Westmoreland county, where he left the foot-prints of a faithful and successful pastor: and an honored family, of which several have become noted as ruling elders and ministers of the Gospel. Of these, James Power Hurst, now resides at Streator, Illinois.

Next came Rev. Dr. James Dunlap, from the same Presbytery, in 1781, who became the first installed pastor of this church, Oct. 15, 1782, continuing seven years, when he resigned this branch of his charge, and gave all his time to the other, Laurel Hill, until he was called to the Presidency of Jefferson College, succeeded by Rev. James Guthrie, who, for 46 years, with burning zeal, published the glad news of salvation there, and now the Rev. Joel Stoneroad, whom we expected to share in these centennial exercises, is their able and indefatigable pastor. Dr. Dunlap was a somewhat remarkable man; at times so deeply depressed with a sense of his own personal unworthiness of the exalted office of the ministry, that he could not preach, and would spend the Sabbath in prayer—wrestling, like Jacob, with the Angel of the Covenant. But on the next Sabbath he would be on the Mount and preach like a seraph, after being with Christ a whole Sabbath in the valley of humiliation, and, by His grace, obtaining victory over the tempter.

After a short period of occasional supplies by Presbytery, this church was visited by Rev. Jacob Jennings, M. D., of the Dutch Reformed Church, of New York and New Jersey, in 1791, who was installed as their second pastor in 1792, continuing to preach here and at Little Redstone till 1811, when, on account of age and infirmity, he resigned the pastorate, but continued to preach occasionally till February 17th, 1813, when he peacefully passed to the unfading crown, the reward promised by the Chief Shepherd to the faithful pastor. He was a practical physician, and did good service in both professions—giving spiritual food to the souls of his patients while he gave medicine to cure their bodily ailments. His ashes, with those of his beloved and sainted wife—the mother of the late Rev. Dr. James Carnahan, long the excellent President of Nassau Hall, New Jersey—now sleep in the adjacent cemetery. Few men have been more blessed in their families—having on the record such distinguished names, as Rev. Dr. Obadiah Jennings, once an eminent and successful lawyer of Washington, Pa., who came to Uniontown, retained by the defendant Phil. Rogers, as one of counsel to plead his cause in a trial for the murder of Polly Williams; but, when learning the facts of the case, volunteered “to plead,” as he said, “the cause of injured innocence.” In this forensic discussion he measured swords with that Goliath of the western bar, James Ross, of Pittsburgh. Under the power of his eloquence, it is said, Court and jury and crowded audience were bathed in tears. Dr. Jennings was drawn from his lucrative practice at the bar to the pulpit by the overpowering attractions of the cross, and became the beloved and honored pastor, first in Steubenville, Ohio, and next in Washington, where he had won such laurels as the eloquent and successful barrister. He afterwards became pastor of the First Presbyterian Church of Nashville, Tennessee, where, in a public debate with Rev. Alexander Campbell, of West Virginia, he maintained the cause of truth with most signal ability. Other sons of Dr. Jacob Jennings were noteworthy—Dr. Ebenezer Jennings, whose son, Rev. Dr. Samuel C. Jennings, our esteemed friend and brother in the Gospel, we expected to share in the exercises of this occasion. [He, like his grandfather, attained double honors in professional life—M. D. and D. D.] Rev. Dr. Kennedy Jennings, of the Methodist Church, Baltimore city, and his excellency the late Governor of the State of Indiana, Jonathan Jennings. Blessed is the man who has his quiver full of such children—arrows of truth for the conflict of the ages.

The ruling elders during Dr. Jennings' pastorate were, Hon. Charles Porter, Ebenezer Finley, Robert Baird, Enoch French, and George Gallaher, father of Wm. K. Gallaher, Esq., acting secretary of the present meeting.

The next pastor was the Rev. William Johnson whose charge embraced also the Presbyterian church of Brownsville. He was of portly presence, an able preacher and defender of the faith, as a friend and companion highly esteemed for intelligence and urbanity. His eldest son, W. C. Johnson, Esq., says his father united with the church at the age of sixteen, and studied theology under Dr. John M'Millan. His pastorate in this church continued till Dec. 3d, 1839, and at Brownsville and Little

Redstone till his death, Dec. 31st, 1841. Angels guard his sleeping dust and that of his wife and seven children in the adjacent cemetery.

The present speaker was invited by the church to occupy the pulpit from January 1st, 1840, and, by the Presbytery of Redstone, was installed pastor, Nov. 17th, of the same year. Rev. John L. Hawkins, of Connellsville, preached on the occasion. Rev. Joseph B. McKee, of West Newton, delivered the charge to the pastor, and Rev. N. H. Gillet, the charge to the congregation—a charge well remembered and often referred to by many. This pastorate terminated May 1st, 1869; but I continued to supply here and at New Salem and McClellandtown till June 20th, when I removed to Illinois, and became stated supply to the Presbyterian Church of El Paso till November 7th, 1872, when I removed to Bloomington and became stated supply to the Presbyterian church of Normal, in which relation I now am.

The ruling elders in 1840 were Ebenezer Finley, Sr., Hon. Charles Porter, Aaron Baird, George Chalfant, Moses B. Porter, Esq., and Ebenezer Finley, Jr.—a band of excellent brethren, with whom it was our privilege to take sweet counsel and walk about our Zion, to view her towers and mark her bulwarks and consider her palaces, what would be most for God's glory and her enlargement and prosperity.

To the session, in my time, were added, at first election, Messrs Samuel Linn, Finley Chalfant and James Ewing.

At another time were added Messrs. Ebenezer T. Gallaher and Joshua V. Gibbons. The former of these is still a member, and was for many years Superintendent of the Sabbath School, which has generally exceeded one hundred pupils. Mr. Gibbons was for some years Superintendent, but removed to Brownsville.

The present session consists of the Moderator, Rev. J. P. Fulton; Ebenezer Finley, James Ewing, Finley Chalfant and E. T. Gallaher; Mr. M. B. Porter having removed to Brownsville. After the death of Judge Porter, tokens of admission to the Lord's Supper were laid aside as a useless incumbrance to the observance of a Divine ordinance.

The Trustees of the church in 1840, were Cephas Porter, Robert Finley and S. P. Chalfant; good men in an important office, which demands wisdom and energy. E. T. Gallaher was elected to fill the place of S. P. Chalfant, deceased. Samuel Elliott Finley has been added. Well do I remember our annual meetings for settlement. No wrangling or controversy about anything marred our social intercourse. They were seasons of fraternal enjoyment.

The present Board consists of Robert Finley, E. T. Gallaher, Samuel Elliott Finley and Albert McMullin. Of Mr. R. Finley, who has taken so deep an interest in this church and this centennial celebration, we have to record with painful disappointment his absence on account of extreme illness. But we know that he is with us in spirit most cordially. May God in mercy grant that his useful life may be long spared to his beloved family and to the church so dear to him.

Of my own labors and the fruits of them during a pastorate of nearly thirty years, I shall say but little, and proceed to note some changes in the state of the church, and of Christian education in this community. The number of communicants in this branch of the charge when I came was 82; when I left in 1869 it was 183. But the new organization of a church at McClellandtown embraced some twenty five others residing in that bounds. In that branch, when I resigned, there were 100 members, making in the whole charge 282. Meanwhile members and hearers removed from the bounds to form the nucleus of a flourishing, self-sustaining church at Farm Ridge, LaSalle county, Illinois; others besides went to Bloomington, and some to St. Paul and Stillwater, in Minnesota. We find them scattered in many parts of the great West, and generally endeavoring to build up Christ's church.

In 1842, a series of discourses were preached in defence of our doctrines, as promulgated in our Confession of Faith, against the common objections urged by Arminian teachers. The first and second of these were by the pastor, and at his special request two were added by Rev. Dr. A. G. Fairchild, then and for a lifetime, pastor of the churches at Georges Creek and Tent. Those by Dr. Fairchild were afterwards condensed and published by request of Presbytery, forming that notable volume "The Great Supper." This was first published by subscription—1,500 copies—and then another edition of 1,000 copies, from the publishing house of Mr. L. Loomis, of Pittsburgh. Then it was, by request of Presbytery, stereotyped and published by our Presbyterian Board and cir-

culated by the ten thousand. This little manual, by God's blessing, has done great service for the cause of sound scriptural theology, and for the harmony of two great branches of the Christian church. This work was assailed in a work called "The Great Dinner," and in another called "Error Unmasked." These were most ably answered by two distinguished writers in a work entitled "Gatteschalk." The result of this seasonable defense, in the language of ex-President James K. Polk, as quoted and applied by Hon. John C. Plummer, of West Newton, was "*conquering a peace.*" This controversy, I am happy to say, was conducted in a Christian spirit, as we ardently desired it should be; and now we fervently praise God for His abundant grace which has produced such excellent fruits.

Another fact in the history was the organization of the church at McClellandtown, and the erection of a house of worship there. This became a branch of the united charge, taking one-third of the time, or the 2d and 4th Sabbaths of every month. Of this church Messrs. Thomas Wilson, Samuel Gettys, Joseph Deffenbaugh and William Grove were the first ruling elders. Thomas Wilson and Samuel Gettys were well read theologians of the old school, to be farmer and mechanic. Mr. Wilson was noted for great skill in attacking and crushing the popular errors of his day; crushing each one as it came up with one stroke of his common sense logic. Mr. Gettys was noted for his gentle spirit and his store of theological knowledge, gathered largely from the writings of that friend of American preachers, Dr. John M. Mason, of New York, of whom English reviewers admitted after hearing his great sermon entitled "Messiah, the Prince," delivered before the London Missionary Society, that "as a preacher he was second to no man in England."

The first brick church edifice we built at McClellandtown was burned down, and another, much better, was erected on the same ground, at the dedication of which, in February, 1867, Rev. David McKinney preached the sermon and assisted in communion service the following Sabbath. A powerful work of grace followed, which resulted in the accession of 42 members, of whom 25 received the ordinance of Christian baptism. The Sabbath school was greatly increased and the tongues of gainsayers were silenced. The churches of Dunlaps Creek and McClellandtown are still united in one charge.

With very great pleasure do we this day recall to mind the Ladies' Missionary Society and its monthly meetings at the homes of its members, to fill boxes of clothing in aid of our domestic missionaries in frontier settlements. This society, organized in 1840, continued its benevolent work for many years. Its meetings were very pleasant; some excellent letters of acknowledgement were received from those whose hearts were cheered by these Dorcas-workers for Christ. Their pastor's wife was president and Elder Thomas Wilson's wife, of McClellandtown, vice president. The record of their work is with Him who says the cup of cold water given in His name shall not go unrewarded.

We note also Dunlaps Creek Presbyterial Academy, founded in the year 1849, partly by churches of the Presbytery, but chiefly by contributions from members of this church. The Principals of this institution were first the speaker, and John S. Craig, Esq., now an eminent lawyer and statesman in Iowa, as tutor; second, Mr. James Black, now Rev. Dr. Black, president of Iowa State University, now president of Pennsylvania Female College, at Pittsburgh; third, Mr. Joseph Power, grandson of Rev. Dr. James Power; fourth, Prof. Simon B. Mercer, an able and experienced teacher; fifth, Mr. Caleb B. Downs and Mr. George W. Chalfant, grandson of Elder George Chalfant, now a minister and pastor of the church at Martinsville, Ohio. Mr. Downs is also a minister and pastor of the church at Homer, Ohio. Sixth, Mr. S. Judson Craighead, now of Elders Ridge, Indiana, Pa.; seventh, Mr. T. Davis Ewing, now a minister and pastor of the Presbyterian church of Kittanning, Pa.* Eighth, Mr. D. Harvey Sloan, now a minister and pastor of the church at Leechburg, Pa.; ninth, Mr. Robert Baird Porter, son of Elder M. B. Porter, now a minister and pastor of the churches of Seneca-ville and Concord, Ohio; tenth, Mr. W. Jarrett Burchinal, of Georges Creek, and late

*In Mr. Ewing's time, and by his agency mainly, the choir of this church was inaugurated in place of the single precentor, for leading the sweet service of song in the worship of God. The pastor took pains to nip in the bud the common disposition of church choirs to display their musical talent by constantly singing new and strange tunes, depriving many, and especially the more aged, of their right to share in this precious part of Divine worship, and were deadening the spirit of devotion, instead of enlivening it, as should be the aim of all who lead in the songs of the sanctuary.

of Missouri; eleventh, Mr. William Fulton, son of the present pastor, and now a licentiate of Redstone Presbytery.

This school has its ebbs and flows, but is honored of God as one of no inconsiderable usefulness. Some forty-five, or more, ministers of the Gospel, and some of these distinguished, or soon will be, have received education for their work within its classic halls; one of whom, Rev. Calvin Mateer, M. D., is a noted scholar and missionary of our church at Cheefoo, in the great celestial empire—China. Noble physicians, lawyers, farmers, mechanics, merchants, soldiers and statesmen have received training here. Of the first class of classical students, seven in number, who conned their "*hic haec hoc*" and "*ho hey ho*" within its walls, I might name Dr. George C. Ewing, son of Elder James Ewing, who studied the healing art with Dr. Henry Eastman, of Merrittstown, commenced in West Liberty, Va., was surgeon in the army some two years, and settled permanently in the practice at Uniontown, and there died, the beloved and lamented physician of high christian character. But time would fail me to name all who are worthy of mention.

Nor would I omit reference to young ladies who have received education here, who are now adorning society by their intellectual, social and moral culture. I would commend the institution to a more liberal and generous patronage, and to the prayers of God's people. May the blessing of Heaven rest upon it.

When Fort Sumter was bombarded by the so-called Southern Confederacy, in the interest of slavery, this act of civil war met immediately a patriotic response in the teachings and progress of this church and in the throbbing heart of this community, and many young men of the church and community nobly rushed to the front in defence of the Union, some of whom sleep in honored graves, here and elsewhere; and others bear honorable scars received while bearing their breasts to the leaden hail in defence of the dearest rights of humanity. Then, too, did the noble ladies of this church and community evince their christian patriotism in large provisions for the sick and wounded soldiers, and thus share in the honor of inaugurating a new feature in the history of war, greatly alleviating its dreadful sufferings.

Some changes we note in church building and renovation. The old gothic pulpit of gingerbread work and dizzy eminence, which stood on the north side, was removed in 1841, and this neat plain one set in its place. Some years later, the pulpit was set in the west end, windows and doors altered or filled up, and new pews set to face the west, the old pillars which pretended to support the roof, which did not really need their support, being self-sustaining was well constructed by the mechanical skill of Mr. John M'Dougall of Merrittstown; but the good people did not know it in 1814, when the house was built. To complete the new arrangement, our good ladies put a new carpet on the floor. Thus it stood till we departed and a new pastor was called, then, presto, another change. "New kings, new laws", a general overhauling, ceiling and walls frescoed, pulpit and pews walnut-grained, shed a sombre shade over the sanctuary; but not, we trust, to the injury of the spiritual worship of God's house or darkening of the bright hope of his people.

New Salem, once afflicted with the reproachful *sobriquet* of "Muttontown," and cursed with two or more grogeries, a ball-alley, and horse-race ground, but is now blessed with three brick churches and union school building, and no place of traffic in the maddening beverage. We would thank God to-day, for his blessing on the Sabbath school planted and cherished there by one of our beloved elders, of blessed memory, Ebenezer Finley, Sen., now gone to his rest in glory; and on the earnest preaching of the gospel and temperance measures carried on for years by the pastors of the three churches, and other zealous advocates of the temperance cause.

In 1840, three denominations worshipped alternately in the old school house enlarged for preaching purposes. This lasted for some years. Then each of them erected a commodious house of worship, all of brick, ours latest but largest. It was dedicated in February 1853, when God gave us a sweet season of refreshing from His presence. Rev. R. M. Wallace of Brownsville, now of Altoona, Blair county, Pa., gave us much aid on that occasion, preaching alternately with myself, and with great power. This house has also been recently painted and refurnished, with a new pulpit, easing the preacher down in the world and thus adapting his position better to his work, than when stilted away above the level of his audience. The Sabbath school at New Salem, is still superintended by our good brother, Ebenezer Finley, and numbers over one hundred pupils.

This church of Dunlaps Creek has been blessed with many excellent members, fathers, and mothers in Isreal, with an able and judicious bench of ruling elders and board of trustees. I might speak of Robert Baird, father of Robert Baird, D. D., late Secretary of the American and Foreign Christian Union, our noted European traveler and lecturer on European society and institutions, who has visited so many sovereigns, admitted to their confidence as a good man seeking the peace, purity and amity of the nations and people of the world; and who is author of several valuable works, including the history of the "Waldenses." Elder Baird was gifted with a remarkable memory and well versed in theology for one in private life. He has, besides the son named, three or four grandsons in the ministry of the C. P. Church.

Enoch French, also, was a man of great zeal and devotion, and had a son, Rev. Charles Porter French, in the ministry, who preached for some years at Buckhannon, West Va., and died at Farmers Ridge, Illinois, leaving an interesting widow and family.

Mr. Aaron Baird, eldest son of Robert Baird, was eminently a man of prayer, greatly respected and beloved, has one son a minister in the C. P. Church, Rev. James P. Baird.

The Hon. Charles Porter, of commanding presence and courteous manner, fitted by nature and grace to be a ruler in church or State, comes up in memory to-day, challenging our respect and veneration. He was an honored member of the legislature of Pennsylvania, and Speaker of the House of Representatives in the days of Simon Snyder, Abner Lacock, and others, when men of mark were sought out to make and mend our laws. He was of the surveying corps who ran Mason and Dixon's line, and long an associate Judge of our Courts, and one who could do business in the absence of the presiding officer learned in the law; a valuable member of our church courts, able in counsel, and faithful in maintaining the doctrine and order of God's house.

Samuel Linn, noted for punctuality in attending on the ordinances of Christ's house, of sensibility so tender, that we seldom examined a young candidate for membership on experimental knowledge of religion, but he heard with tearful interest.

George Chalfant, though brought up a Quaker, made a sturdy Presbyterian of the honest and earnest type, who was always early at church to join in the invocation and morning hymn of praise, instead of coming in the midst of the first prayer or after the text is announced, and thus disturbing the devotion of others.

Cephas Porter, noted for punctuality in attending church and meetings for prayer, a trustee, emigrated to Dwight, Illinois, with his family some three years ago, and was there elected and installed a ruling elder, where he died "as the good man meets his fate," in peace, saying to me as he neared "the river", "I think, if I know myself, my hope and trust are wholly in Christ, the Rock of Ages." It was my privilege to preach his funeral sermon to a crowded assembly. His body was "borne by devout men to its burial." All these, and many other members of this church, male and female, died in the faith and hope of a blessed resurrection to a glorious immortality. The fathers and mothers of this church, where are they? And the prophets, pastors, do they yet live? May we not believe that their ransomed spirits are present with us, by their sacred smiles to hallow the intercommunion of this blessed hour?

Of the members of session yet living, all brethren beloved, I need not further speak, but leave them to fill up their record to be reported by some orator at a future anniversary.

Bear with me while I say a little more of Elder Finley. Remarkably spared of God from the raised tomahawk of a pursuing Indian, at the moment when, it is believed, his father was wrestling in prayer for him, he early gave himself to the service of God and of his church, he became a man of prayer, and an active worker for Christ, standing up for Jesus and improving opportunities to speak a word in season, especially to the young. Thus many a nail was made fast in a sure place by the master of assemblies. He was the father and founder of the Sabbath school in New Salem; and though dead, he yet speaketh in the consciences of the living, saying, "Be diligent in business. fervent in spirit, serving the Lord." This was beautifully illustrated in his own experience once in harvesting. "One day reaping alone," as he related to me, "I was wonderfully filled with the spirit of prayer, and I could but pray all day; and yet I did the greatest day's reaping I ever did in my life." Verily, "Godliness is profitable unto all things." He died in the 89th year of his age, the church and his children having enjoyed the full measure of his useful life. One of his last acts was to lead the morning prayer with his family, and then fell asleep in Jesus.

I might, did time permit, speak of other families composing this church and congrega-

tion in my day and before it, as the Breadings, the Gallahers, the Vankirks, the Hoggs, the Dunaways, the Crafts, the Willsons, the Moores, the Thorntons, the Smiths, the Gilmores, the Hibbs, the Dearth, the Stones, the Conwells, the McMullins, the Boyds, the McMillans, the Hastings, the Deffenbaughs, the McCreas, the Colleys, the Mosses, the McCormicks, the Davidsons, the Kerrs, the Knights, the Ramseys, the Coldrens, the Powers, the Roberts, the Langleys, the Hesses, the Lewis, the Rodericks, the Beals, the Dixons, the Wilkinsons, the Wolvertons, the Browns and others.

This church, I am constrained to say, has not furnished its quota of ministers. Dr. Stockton's charge in Washington county, can point to some twenty-five or more. Why has this one furnished so few? Let us name these few and far between. Dr. Robert Baird is the first I can name. James Porter, became a licentiate, but died before he was ordained. God accepted the will for the deed, and took him to rest. Rev. Caleb W. Finley, the popular and successful pastor at London, Ohio; Rev. G. W. Chalfant, of Martinsville, Ohio; Rev. J. Roger Wilson, of Erie, Pa.; Rev. R. Baird Porter, of Seneca-ville, Ohio. Some young men brought up within these walls in the doctrines and duties of religion, entered the ministry in other branches of the church who, I trust, are doing well for the cause of Christ.

A portion of the good seed of the kingdom transplanted from this church to the open prairie at Farm Ridge, Illinois, and watered by the dews of Heaven, has grown into a self-sustaining church, and with the Rev. W. Gunn as their pastor, are making conquests for truth under the captain of salvation. Messrs. Joseph Boyd and family, Mr. and Mrs. McMillan, Evans and James Finley, and their families, I might name as pioneers in this enterprise, while others joined them in this good work of professing for Christ that part of the great garden State. James C. Wilson, a child of this church and once superintendent of our Sabbath school, in connection with Messrs. Hibbs, Ware, and Rayburn, did much to found and build up the flourishing church at Towanda, Illinois, of which Rev. R. Conover, of Bloomington, is the worthy pastor.

In Dr. Joseph Smith's "Old Redstone," reference is made to "refreshing seasons of divine grace enjoyed by this church," during our pastorate, "reminding us of the days of which the fathers told us." These days were the revival season in 1802, called "the falling exercise," which prevailed so extensively and powerfully in Western Pennsylvania, Eastern Ohio, Virginia, Kentucky, Tennessee and the Carolinas, and did so much to lay deep and broad the foundations of the church in those States. Often have we heard with deepest interest the fathers and mothers of this church, recite the thrilling scenes of awakening and conversion which occurred in that great revival, when McMillan, the elder Joseph Smith, Finley, Power, Macurdy, Porter, Patterson, and others, with wonderful power proclaimed the terrors of the law, and the riches of God's grace and the overpowering love of Christ to sinners. What times of enlargement and prosperity in our beloved Zion were these!

Suffer me to say a word of the revival here enjoyed in 1856, when forty-seven professed faith in Christ and were added to this church. Some of you well remember that gracious visitation when the spirit of God seemed to pervade all hearts in the large assemblies which filled this house for weeks. What precious fruits were then gathered! How sweet their memory still! A similar season was enjoyed in the church at McClellandtown, and another last winter in this church, when some sixty were added. For these Pentacost seasons we would this day of centennial commemoration give thanks and praise to Him with whom is the residue of the spirit and to whom be all the glory.

What a century of change and of progress in our country, and throughout the world! The mind staggers and falters in the effort to grasp and comprehend these mighty revolutions. No century since the world began, perhaps, has witnessed greater changes in the condition of society. The removal of the aboriginal tribes from so much of this vast continent and its settlement by European immigrants, of high christian civilization and enlightened enterprise; the American war of Independence, which gave us distinct nationality; the adoption of our noble republican Constitution for the civil government of the original thirteen United States, and the enlargement of this Union from thirteen to thirty-eight States, extending from the Atlantic to the Pacific, and from the Gulf of Mexico to Pembina and the great northern lakes. The war of 1812, for naval independence and the rights of seamen, &c., with its great results in the advancement of commerce and Christian civilization and comity among nations. The wars of France

with England and with Russia, under the first Napoleon—of France and England with Russia in the Crimea—of France with Hungary—with Germany—the rise and fall of Napoleon I. and dislodgement of the Bourbons. Our own war with Mexico, and the annexation of Texas, New Mexico and California, with its immense treasures of gold and other minerals, and of wheat as well. The Sepoy rebellion and murder of our missionaries, Johnson and others, with the enlargement of our missionary operations and brightening prospects in India, China, Japan, and through all lands. Our unparalleled civil war waged by the Southern Confederacy, so called, for the permanent establishment of slavery, with its effects on our national, solid and ecclesiastical condition and prospects, resulting by the divine arbitrament in the emancipation and enfranchisement of four million slaves; the late great war of France with Prussia, and the vast changes resulting in the dethronement of Napoleon III., the dismemberment of France, and the formation of a German empire; the unification of Italy and Sardinia under Victor Emmanuel—the blasphemous proclamation of the infallibility of the Pope by an Ecumenical Council, and the abolition of his temporal power; the organization of the “Old Catholic Church,” and the introduction of the Bible and Protestantism into Italy, Spain, Mexico, South America and all papal dominions; the abolition of slavery in the West Indies, in Russia, in the United States, and in all lands; the invention and application of steam power in the arts, manufactures and commerce of all nations; the discoveries by Dr. Franklin, and others, in electricity and magnetism, and the invention of the electromagnetic telegraph by Morse, which now traverses continents and oceans, encircling the globe and bringing all parts into close neighborhood and commerce, annihilating time and space; the widely extended system of railroads and telegraph lines, connecting the Atlantic and Pacific, traversing the Rocky Mountains and binding all sections of our broad land together, and facilitating the inter-communication of commerce and of thought in a marvelous degree; the great changes in the churches of Scotland, England and Ireland, and of Europe generally, and of our own country; the division of our own Presbyterian church, in 1838, into Old and New School, and its re-union in 1870; the rise and enlargement of the great work of all the churches in Christian missions, seeking to fulfill Christ’s mandate, “Go into all the world and preach the Gospel to every creature;” the formation of a closer union between the different branches of the evangelical church in friendly correspondence and concerted efforts for the glory of God and the good of man, all indicating the approach of that happy day when Christ’s intercessory prayer shall be fully realized, “That they all may be one, as Thou Father art in me and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me.”

A LETTER READ BY REQUEST.

GRAND RIDGE, ILL., SEPT. 17th, 1874.

Fathers and Brethren of Dunlaps Creek:—If ’tis true “that distance lends enchantment,” then may we be excused for intruding into the exercises of your “Centennial.” And whilst you gather around the “old stone beacon,” we, in our distant home, travel back, in imagination, with you, over the lapse of nearly forty years of the century now closing, and gather, with you, to weep and rejoice over the memory of the departed.

It is with singular pleasure we claim our share in the glad exercises, and to-day, from full hearts, thank God for a *sanctified ancestry*; some of whom linger to join with you to-day—many of whom repose in your churchyard, and some mingling with kindred dust in the plains of the west. With you, to-day, we call back the baptismal vows of our parents, our early wanderings, our oft convictions, our sore repentings, our coming together as penitents with broken hearts, seeking your prayers and the mercy of an offended God; our consecration around the communion table; our first efforts to lead in prayer; our marriage vows; the baptism of our “first born,” and then the “sad farewell” when leaving home and friends, and the dear old church, we started for our western home, and then through long years of struggling, we endeavored to plant God’s own vine in this dark soil, and how, on each returning Sabbath, we longed for the fellowship of the *old church at home*—and then angel messen-

gers whispered in our ears and wafted upward a father's and mother's prayer—and then, back upon our poor, weak hearts, the Spirit's gentle voice spoke words of comfort, and the memory and the lessons thus early learned, nerved us to do something for the glory of God and the good of souls.

Yes, brethren, Dunlaps Creek Church has a history well worthy this centennial observance. 'Tis *marked* by many grave stones here and there; 'tis *lived* in the hearts of many weary, struggling ones all through our land; 'tis *sung* in praise to God, with the songs of the redeemed.

Mark well her past history, and, strong as the rocks in her walls, and everlasting as the hills that surround her, so may her future be, is the earnest prayer of yours, in
 hope of an immortal re-union,
 JOHN THOMAS PORTER.

REMARKS OF REV. J. McCLINTOCK.

After Dr. Wilson had closed his address, and singing by the choir, the Rev. J. McClintock was called on to make some remarks, when he arose and spoke as follows:

Mr. Chairman, and Members of Dunlaps Creek Congregation: In responding to your call for remarks, I rise, not to trespass on your patience in the close of these services, but simply to congratulate you on your having attained, through the favoring providence of God, so large a measure of spiritual growth and prosperity. The historical statements to which your attention has been called by my esteemed friend and brother, Dr. Wilson, furnish ample grounds for devout thanksgiving to God. The record of your church, from its beginning, is bright and cheering. In many respects you have been a greatly favored people; a vine of vigorous and luxuriant expansion, trained and cultivated under ministers of revered and blessed memory.

It was in 1792, New Providence, the church I serve, united with Dunlaps Creek in calling Rev. Jacob Jennings, M. D., a descendant of the Plymouth Pilgrims, to the exercise of the pastoral office. In this united charge, Mr. Jennings continued to minister acceptably for a period of five and a half years, when his relation to New Providence, as a pastor, was dissolved. The intimate bond of union thus formerly existing between these two churches, divided only, geographically, by the waters of the Monongahela, serves to intensify the pleasure I have in meeting with you on this occasion, and seems to give me some right to participate with you in the commemoration of the past, and to express a common sympathy with you in the thanksgiving and rejoicings.

The historical reminiscences to which you have listened with so much apparent attention, recall my first casual visit to Dunlaps Creek Church, thirty-five years ago. It was on the Monday succeeding a communion service, and near the close of Rev. William Johnson's ministerial labors among you. The acquaintance then and here formed with Mr. Johnson was cordial, and by subsequent interchange of pastoral service became intimate, and only terminated with the close of his life. By pastoral arrangement, Mr. Johnson and I were, in the autumn of 1840, associated in pastoral work for successive days, each in our respective charges, visiting from house to house and holding a series of meetings.

This co-operation work served to reveal to me more fully Mr. Johnson's excellence. Our recollections of him are, that he was of commanding appearance, of frank, social and genial spirit, and instructive and earnest in the presentation of the gospel message.

Were it in place to speak of others present who have served in the Gospel, we could bear willing testimony to their worth and devotion to the interests of this church, and to whatsoever is pure, and lovely, and true.

We most cordially rejoice with you, to day, that during your first centennial term of ecclesiastical existence, you have been so highly favored with a succession of pastors whose labors have been signally owned in the establishment and perpetuation of this portion of Zion.

Truely the lines are fallen to you in pleasant places, and you enjoy a goodly heritage.

If past experience be taken as an earnest of the future, may we not hope that the centennial review of this church will develop fruits vastly more rich through the wonderful workings of God's providence and grace.

REMARKS OF REV. H. O. ROSBOROUGH.

After Rev. McClintock closed his address, and singing by the choir, the President of the meeting called on Rev. H. O. Rosborough for remarks, when he responded, saying:

Mr. President :—If it did not seem like affected modesty or a lack of interest in this occasion, I would remain silent.

We have listened, with pleasure, for more than an hour, to the distinguished speaker of the day. One on whose ministry for a score and a half of years, it was your privilege and delight to attend.

There was once a member of Redstone Presbytery, at whose feet the ministry and people alike delighted to sit, when he occupied the pulpit—his name was Thomas Marquis, and on account of the musical tones of his voice, he was often called the “Silver tongued Marquis.” And I congratulate this congregation, to-day, in being permitted, once more, to listen to the silver tongued Wilson

Your evergreen motto—“1774, welcome 1874”—hanging over the pulpit, includes a century fraught with events more grand and important than any other century since the days of the Apostles. To the most prominent of these, your pastor and historian have already, most appropriately referred.

And whilst we have been called to contemplate especially some of the leading events and persons connected with this congregation for the last hundred years, we doubt not these are but specimens of the whole—like it was in the first family, and in the first century of the world, the pen of inspiration itself has recorded only a few names and a few things.

There are a few special links that connect this church with the one I have the honor of serving.

Mr. James Power, a licentiate of the Presbytery of New Castle, in 1774, first collected the congregation of Georges Creek. In the fall of that year he returned east of the mountain, and having received ordination, he, in 1776, removed with his family to this country, and settled on Dunlaps Creek, and for two years labored here and at Georges Creek.

Rev. James Finley, by appointment of Presbytery, organized the church of Georges Creek in 1788, and ordained the first six ruling elders. Rev. James Dunlap, D. D., after he had served this church in connection with Laurel Hill for ten years, and was president of Jefferson College, at Canonsburg, Pa., for eight years, removed to New Geneva, in the bounds of Georges Creek church, and in addition to preaching, he conducted a classical school for three years, commencing in 1813.

But I must not detain you. May the blessings of Heaven continue to rest upon the churches of Dunlap's Creek and Georges Creek, and upon the friendly relations that exist between them.

At the close of the remarks, the thanks of the audience were unanimously voted to the speakers. On motion, it was resolved to publish in a pamphlet, the entire proceedings of the meeting, and for that purpose Dr. Wilson and the others are respectfully requested to furnish copies of their addresses for publication.

After singing a hymn entitled “The Good Old Way,” the benediction was pronounced and the whole congregation proceeded to the grove adjacent, where tables were spread, and provisions in rich abundance served to all the people.

After spending a season in cheerful, social intercourse and of glad greeting, and reunion of friends and neighbors and old acquaintances, the people separated and dispersed to their homes, all feeling that they had had a good and delightful meeting.