

originally granted to the Covenanters. On August 11, 1751, Mr. Cuthbertson first preached here at the tent three miles from the house of Joseph Walker. He returned from a monthly trip in September, 1751, crossing into Lancaster County near Columbia, and married Robert Love and Rachael Sloane at the river. On Sabbath, September 8, 1751, he preached in the Octorara tent and baptized Joseph, son of Joseph Kincaid; Mary, daughter of Alexander Lackey; Jean, daughter of William Patterson; Hannah, daughter of Robert Galbraith; John, son of Andrew Little; Jean, daughter of Jeremiah Murray; Samuel and Andrew, sons of Joseph Walker; and Mary, daughter of Moses Laughhead. At the house of Robert Laughhead, November 29, 1753, Mr. Cuthbertson presided in an election of ten persons for ruling elders. These were chosen at the General Meeting and were for all the societies. Those for Octorara were Robert Galbraith and Thomas Ramsey, ordained October 20, 1754. At the same time and place, Phineas Whiteside and William Galbraith were ordained for Pequea; John McMillan and John Duncan for Muddy Run, both of whom afterwards removed to York County; and Walter Buchanan for Junkin Tent in Cumberland County. At the communion at Octorara, October 27, 1754, there were five tables and two hundred and sixty sat down and communed. At the next communion on October 19, 1755, two hundred and twenty communed. After the marriage of Mr. Cuthbertson, February 25, 1756, he took up his permanent residence at Octorara and lived the remainder of his life on a farm bought from

Josiah Kerr, which was about two miles from the church. Revs. Alexander McDowell and Daniel McClelland frequently preached here and accompanied Mr. Cuthbertson on his tours. Mr. McClelland assisted at a communion here April 20, 1766, and also on May 31, 1767, but his services were not highly appreciated. After the arrival of Revs. Matthew Linn and Alexander Dobbin, in December, 1773, they frequently preached at Octorara for Mr. Cuthbertson. After the organization of the Reformed Presbytery in 1774, it frequently met at Octorara. After the union of 1782, Mr. Cuthbertson removed to Lower Chanceford, and the Octorara congregation was under the care of the Rev. John Smith. Mr. Cuthbertson was buried in the Lower Octorara graveyard. Nearly all the Covenanters of Octorara went into the Associate Reformed Church in 1782, and continued in that relation until 1823, when, on its own application, the congregation was received by the Associate Presbytery of Philadelphia. In 1858, Octorara went into the union and is now a United Presbyterian congregation.* Covenanterism is totally extinct in this region. The following were heads of families and members of the Covenanter Church at Octorara previous to 1774: Joseph and John Walker, William Robinson, James, Robert and Moses Laughhead, William Dunlap, Arthur Scott, Joseph Kincaid, Daniel and David McClelland, Alexander and Samuel Lackey, William and Thomas Patterson, Thomas Paxton, Robert Galbraith, Josiah and Joseph Kerr, Andrew Little, Thomas and Robert

*Aikin's Sketch of Cuthbertson.

Ramsey, James Wilson of Nottingham, Henry Coulter, John Neilie and Joseph Wishart.

MUDDY RUN. This society was situated about four miles from the present town of McCall's Ferry, on the Susquehanna river. The first log church was built previous to 1750. The first visit they enjoyed from a Covenanter preacher was on October 2, 1751, when the Rev. John Cuthbertson preached in the log meeting house. At this time he baptized Agnes, daughter of John Reed; Joseph and Margaret, children of Joseph McMillan; and Agnes, daughter of Peter Patterson. John McMillan and John Duncan were ordained ruling elders, October 20, 1754. Among the principal families were those of John Reed, Peter and John Patterson, John Brownlee, Joseph and John McMillan, John Duncan and William Mitchell. In 1782, the society went into the Associate Reformed Church and subsequently into the Associate Church. At the present time a few United Presbyterians hold an organization.

PEQUEA. This society was located about sixteen miles north of Octorara in the Pequea valley. It is not probable that the Covenanters had a house of worship here, but held the services in the neighboring house of Humphrey Fullerton. The Rev. John Cuthbertson visited the society August 14, 1751, and the services were four hours long. He held a communion here August 24, 1755, at which one hundred and ninety persons communed, and the services were ten hours in length, conducted without any assistance. At a meeting held October 20, 1754, Phineas Whiteside and William Galbraith were ordained ruling

elders; and on October 4, 1767, Humphrey Fullerton, Thomas Girvan, James Ramsey, Cornelius Colins and John Robb were added to the session. The union between the Seceders and Covenanters was culminated here in 1782, and the majority of the Covenanters went into the Associate Reformed Church and under the pastoral care of the Rev. James Proudfit. Among the early Covenanters of this society were the families of Humphrey Fullerton, Matthew McClurg, Neil McKnight, Robert McCurdy, Thomas Montgomery, John Boyd, Phineas Whiteside, Cornelius Colins, William Galbraith, Alexander Lackey, James Ramsey and John Robb. There was a Covenanter living there as late as 1830, a Mr. McGill, and for several years the Rev. James Douglas of Bovina, New York, would come once a year and preach for the godly old man, who would harness up his one ox in his cart, place a chair in it, and drive the minister around among the hills of Brandywine, and give the people an opportunity to hear a good Covenanter sermon.*

DONEGAL. Mr. Cuthbertson frequently stopped and preached here at the house of the widow Carson when on his way between Pequea and Derry.

COLERAIN. This was the home of Mr. Daniel McClelland, and was situated about eighteen miles from Lancaster. Mr. Cuthbertson preached here occasionally, and, on September 24, 1751, he had a protracted public debate with a Mr. Craighead. It is not known what the dispute was about, but Mr. Craighead was won over to Mr. Cuthbertson's views. There

*Aikin's Sketch.

were probably but five places of preaching in Lancaster County; the principal ones being Octorara, Muddy Run and Pequea.

PAXTANG, DAUPHIN COUNTY. This society was situated about four miles east of the present city of Harrisburgh. Covenanters settled here as early as 1740, and were holding society meetings. The Rev. John Cuthbertson first visited them August 15, 1751, and lodged at the house of William Brown. He baptized Eliza, daughter of Andrew Stewart; Helen, daughter of Matthew Taylor; and Mary Ann, daughter of Joseph McKnight. A communion was held August 25, 1754, and about two hundred and fifty communed. Mr. Cuthbertson says that an awful thunder storm, accompanied by fearful lightning, occurred‡ during the blessing of the elements, and that four horses and a dog were killed, and a tree shattered by lightning not more than forty yards from the tent. On the following Sabbath, Mr. Cuthbertson had some unusual appearances of death. William Brown, Henry McCormick, Thomas Mitchell and Benjamin Brown were ordained ruling elders, February 24, 1771. While visiting the society in November, 1772, Mr. Cuthbertson was prevented from preaching on account of a great storm. In the spring of 1773, elder William Brown was sent to Ireland as a commissioner to procure two additional ministers and was especially instructed to get, if possible, the Rev. Matthew Linn, of Aghadowey. He was successful, and Mr. Alexander Dobbin, specially licensed and ordained for this purpose, accompanied him to America. The first Reformed Presbytery in

America was constituted in this place, March 10, 1774, and the Rev. Matthew Linn was then placed in charge of Paxtang and adjacent societies. After the union of 1782, the cause gradually declined and finally became extinct. Among the early families connected with the Paxtang society were those of William, James, Alexander and Benjamin Brown, John Graham, Andrew and Alexander Stuart, George Williams, Matthew and John Taylor, Bartholomew Hains, Joseph McKnight, Joseph and John Mien, John Chambers, John and Henry McCormick, Thomas and James Finney, Alexander Swan, John Thorn and Thomas Mitchell. When the war of independence was over, the German population literally crowded out the Scotch-Irish, and, in a few years, Covenanterism was completely exterminated. The old log church was thus disposed of: "On September 11, 1795, James Byers and James Wilson executors of William Brown, Esq., deceased of Paxtang, offered for sale a log house near the residence of Mr. Brown, and formerly occupied as a house of worship by the Rev. Matthew Linn." It was subsequently used as a sheep pen and but recently disappeared.

DERRY. This society was located about nine miles east of Paxtang and was first visited by the Rev. John Cuthbertson in September, 1751, when he preached and lodged at the house of David McNair. In October, 1751, he returned and preached, and called at the house of Alexander Swan, on the Blue Mountain near by, when he baptized James, son of John Thomson, and Agnes, daughter of Alexander Swan. The principal families here were those of John Thomson, Alexander

Swan, Thomas Montgomery and David McNair. They mostly worshipped with the people at Paxtang.

LOWER CHANCEFORD, YORK COUNTY. This place is situated about twenty-two miles southeast of the city of York, and in the section of country known as "The Barrens." The Rev. John Cuthbertson preached at Chamber's tavern, York, December 9, 1751, and three days later preached at Chanceford, at the house of William Wilson. The first baptism here was that of George, son of John Buchanan, April 15, 1752. He frequently visited this society, for it was a large one, and ordained William Gabby and Daniel Sinclair ruling elders, March 27, 1771. After the organization of the Reformed Presbytery in 1774, this society fell under the charge of Mr. Cuthbertson with Octorara. During the last few years of his life, Mr. Cuthbertson preached principally in this society and generally at the house of William Maughlin. His last sermon was preached here September 20, 1790, and he died in the following March. The names of the principal members previous to 1774, were William Wilson, George, John and William Buchanan, Hugh Ross, William Smith, James Anderson, Robert Greer, Samuel Dickson, Elizabeth Ayers, Joseph and John Brownlee, William Fullerton, William Young, Samuel Nelson, John McMillan, William Maughlin, William Nichol, Samuel Hawthorn, Daniel Sinclair, John and Robert Duncan, William Gabby, John Marlin, Daniel Sloan, John Reed, John Patterson, William Mitchell, Alexander Ewing and George Henry. At the union in 1782, the whole con-

gregation went into the Associate Reformed Church, and, in 1858, into the United Presbyterian Church.*

ROCK CREEK, ADAMS COUNTY. The old church stood about one mile northeast of the present site of Gettysburgh. It was early erected and was used until 1805. There were a few Covenanters here previous to 1750, and they had a tent about two miles from David Dinwiddie's, who lived near Marsh Creek. In some of the early records the society was termed Marsh Creek, but the organization was known as Rock Creek, and subsequently as Gettysburgh. When the Rev. John Cuthbertson came to this country from Scotland in the summer of 1751, he was accompanied by a colony of Covenanters, among which was his brother-in-law, Archibald Bournes, who married Wattie Cuthbertson. They settled at the base of the Blue Mountains on "The Tract," near Gettysburgh. The descendants of the family are now in connection with the Conococheague congregation. The names of Archibald, John, Jeremy and Anthony Burns were long connected with the history of Covenantanism in that region. The Rev. John Cuthbertson visited this vicinity immediately after his arrival in this country. He first preached in the tent about two miles from the house of David Dinwiddie, September 1, 1751. At this time he baptized Jean, daughter of Thomas Anderson; Isabel, daughter of Robert McCullough; Rose Ann, daughter of Joseph Hutchison; James, son of Joseph Broomfield; and Mary, daughter of David Dinwiddie. On November 3, 1752, Mr. Cuthbertson bought one hundred acres of

*Aikin's Sketch.

land situated between Marsh Creek and Antietam. David Dinwiddie and Jeremiah Morrow, father of the late Governor Morrow, of Ohio, were ordained ruling elders, April 8, 1753. It is probable that the Rock Creek congregation was regularly organized at this time. The Rev. Alexander McDowell assisted Mr. Cuthbertson at communion seasons, and this congregation made out a call for him, October 12, 1761, which he declined. John Murphy and Andrew Branwood were added to the session, May 16, 1764. At the organization of the Reformed Presbytery in 1774, the Rev. Alexander Dobbin assumed the charge of this flourishing congregation. Previous to 1774, the principle members of this congregation were Archibald Bourns, David and Hugh Dinwiddie, Jeremiah Morrow, John Watt, Thomas Wilson, Joseph Little, Thomas Anderson, Neil McKnight, Robert McCullough, Thomas Neillie, Joseph Hutchison, Mary Silbuck, Joseph Broomfield, John Murphy, Mary Mair, Robert Stevenson, John Crook, Alexander Patterson, Andrew Branwood, John Finney, James Blackburn, John and William Morton. At the union of 1782, with a few exceptions, the whole congregation went with Alexander Dobbin into the Associate Reformed Church, and, at the union in 1858, it became a United Presbyterian Church, now located in Gettysburgh. The ground then occupied by the Covenanter congregation of Rock Creek has now become historic as the Gettysburgh battle field and the National Cemetery.

CUMBERLAND AND FRANKLIN COUNTIES. The societies in these Counties are so intimately connected both in

location and history that they will be considered together as the branches of a single congregation known to-day as "Conococheague." The following were the places of preaching in Cumberland County as early as 1750: Junkin Tent, West Pennsboro, Big Spring, Carlisle, Stony Ridge, Newville and Shippensburgh. In Franklin County the societies were Lurgen, Roxbury, Strasburgh, Southampton and Greene, Scotland, Rocky Spring, Fayetteville, Guilford, Greenwood, Green Castle, Shady Grove, Waynesboro, Mercersburgh and Hamilton. At these different places there was usually a tent, consisting of a simple stand with a shelter over it, under which the minister stood, and a board set in between two trees for a rest for the Bible. The people most probably had some rude seats or logs on which to sit in front and around the preacher. In later times the services were held in orchards and barns, until meeting houses were erected for the purpose. Since the union of 1782, most of the Covenanters resided in Franklin County and built churches respectively in Greenwood in 1817; in Scotland in 1825; and in Fayetteville in 1840. JUNKIN TENT, in Cumberland County, was a preaching place in 1751. It was first situated on the farm of Joseph Junkin, near the present town of Kingston, about nine miles from Carlisle, and eleven miles from Harrisburgh. The tent was afterwards removed one mile west to the farm of James Bell, who was a ruling elder. The Rev. John Cuthbertson first visited this place, August 20, 1751, and stopped at the house of Walter Buchanan. He preached the following day

and baptized Joseph, son of Joseph Glendenning; John, son of Joseph McClelland; and Jean, daughter of Henry Swansie. Mr. Cuthbertson held his first communion in America at this tent, August 23, 1752. A preparatory fast day was observed, tokens of admission to the table were distributed, and the services on the Sabbath lasted nine hours. He paraphrased the Fifteenth Psalm and preached from John 3:35. After the sermon he prayed fervently and the people sang a Psalm. He then expounded the words of institution, fenced the tables, and the communicants came forward singing the Twenty-fourth Psalm. After four tables were served he gave a parting exhortation to the communicants. After an interval of half an hour, he preached from John 16:31. On Monday he preached from Ephesians 5:15. About two hundred and fifty communed and they were gathered from all parts of the country. To many it was the first time they had gathered around a communion table in America. No doubt it awakened memories of other days and scenes across the sea, and their tears were mingled with joy and gladness. Such tangible evidences of the tender care of the Good Shepherd strengthened every heart and quickened every grace as they sang that triumphant song which so often sustained and cheered their ancestors on the moors of Scotland:—

God is our refuge and our strength,
In straits a present aid;
Therefore, although the earth remove,
We will not be afraid.

The communions were dispensed yearly in the

principal societies and the majority of the members attended each one. Walter Buchanan was ordained a ruling elder, October 20, 1754. Previous to 1774, the following were the principal members at Junkin Tent: Walter Buchanan, Joseph Junkin, John Leiper, Samuel Gay, James McKnight, William and Isaac Walker, Joseph McClelland, Henry Swansie, Samuel and Adam Calyhoun, Joseph Gardner, Robert Bonner, Alexander Lafferty, David Mitchell and William Rose. After 1774, the Rev. Matthew Linn had charge of this station, and, in 1782, the great majority went into the Associate Reformed Church. The faithful remnant joined with the societies in Franklin County.

CARLISLE. This was a preaching station visited by the Rev. John Cuthbertson, November 20, 1751, when he preached at the house of Joseph Patterson, and baptized Robert, son of Horace Bratton. Other members were Andrew Griffin, Frank McNeickle, James McClelland, William Patterson and Alexander Young. There was preaching at BIG SPRING, situated about four miles from Newville, at the house of Andrew Ralston, August 22, 1751. On November 12, 1751, Mr. Cuthbertson preached at the Pennsboro meeting house near by, and baptized several children. After 1774, Rev. Matthew Linn had charge of this society. Among the leading members at that time were Andrew Ralston, Robert Gibson, Samuel Calhoun, James McClurg, Andrew Giffin and Charles Kilgore. In 1782, they all went into the Associate Reformed Church, and, in 1858, into the United Presbyterian Church, and at the present time there is a large and

flourishing congregation of the latter body in Newville.* Previous to 1774, the principal preaching places in Franklin County were Rocky Spring and Green Castle. ROCKY SPRING was situated about four miles northeast of Chambersburgh, and the tent was near the home of George Mitchell. Mr. Cuthbertson preached here, August 24, 1751, and the people got up a subscription paper for preaching. He baptized Andrew and Moses, sons of James Mitchell; James and Eliza, children of James Lowry; Martha, daughter of James Thomson; Sarah, daughter of Joseph Mitchell; and Rebecca, daughter of Joseph McClurg. George Mitchell was ordained a ruling elder April 8, 1753. The leading members of the Rocky Spring society were Andrew, James, George and Joseph Mitchell, John McCleary, James and John Lowry, James Thomson, John Wylie, Joseph McClurg, David Carson, James and Joseph Reed, John Sharp, Joseph Espy and Thomas Cross. The majority of the members went into the union of 1782, and it is due to the memory of Alexander Thomson and John Renfrew to say that they kept the Covenanter cause alive and maintained the principles of the Church. Among other faithful ones at this time were William Galbraith, the only ruling elder, Thomas Paxton, James Finney, Thomas Cross and Sarah Morrow. They organized a society which is the original of the present Conococheague congregation. In 1751, Mr. Cuthbertson visited a few families living in the vicinity of GREEN CASTLE, among whom were those of George Reynolds, George Clark and Samuel McColloch. They went west into

*Dr. J. B. Scouller.

the union in 1782, and Matthew Linn was the pastor of the Associate Reformed church in that place. After the disastrous union of 1782, the faithful Covenanters of Franklin and Cumberland Counties gathered themselves into a General Meeting, which was usually held at the house of Alexander Thomson, near the present village of Scotland. Alexander Thomson, to whom more is due than any other man for keeping the old blue banner from trailing in the dust, deserves a passing notice. He was a Scotchman, and sailed from Greenoch in July, 1771, and arrived in Boston, September 10, 1771. A Scotch colony was being organized for Caledonia County, Vermont, while numerous others were going to settle in South Carolina. He considered the valley of the Kittatinny the most inviting, and removed thither in 1773, purchasing five hundred acres of land, embracing the site of the present village of Scotland. These Covenanters here settled on the Conococheague Creek and built saw, grist and sickle mills. The house of Alexander Thomson was the meeting place for worship and business, and where all the distant members found hospitable entertainment. The following were the

RULES OF ORDER FOR CONGREGATIONAL MEETINGS.*

- I. Let the meeting be constituted by prayer.
- II. Let the former Presis (or the Clerk in his absence) call for the Commissions.
- III. Let a Presis be chosen by a vote of the

*For many of these hitherto unpublished documents the author was under obligation to the late Samuel Rea Burns, of Scotland, Pa., whose ancestors came with Rev. John Cuthbertson to this country in 1751.

meeting: the former Presis taking the votes beginning on his left hand, and in case of his absence let the Clerk of the meeting proceed in the same manner, and ye person having a majority of votes shall be Presis.

IV. Let the Presis then take the chair; call the meeting to order, and call upon the Clerk to read the Rules.

V. Let the Presis then pose the members with the following queries: 1. Do you carefully and conscientiously attend upon social meetings with your brethren both on Sabbaths and week days when deprived of more public ordinances? 2. Are you punctual and conscientious in maintaining the worship of God in your family morning and evening in all the parts thereof; and also secret prayer at the same seasons regularly? 3. Have you observed the last day of Fasting or Thanksgiving (as the case may be)? 4. Do you endeavor to adorn the doctrines of Christianity by a life and conversation becoming the gospel, and are you in habits of peace and friendship with your brethren of mankind? And are you satisfied upon inquiry that the members of your society duly attend the above duties?

VI. Let the Clerk read the minutes of the preceeding meeting and let unfinished business be taken up in order.

VII. Let the Presis enquire if there is any more business to come before the meeting, and when it appears there is no furthur business, let him put the question, "shall the meeting be concluded?" And if

carried, let the meeting be concluded by prayer. 1. During the time the meeting is constituted, let no person withdraw from the house without the consent of the Presis. 2. Let no conversation be among the members. 3. Let each member speak to the question under consideration in rotation, beginning on the left of the chair, and let each speaker stand and address the Presis. 4. Let no motion be taken under consideration until made and seconded. 5. The above rules shall be altered or amended from time to time as the Meeting may judge proper.

FURTHER RULES.

1. The most punctual attendance to the time of meeting; all the members being careful to assemble precisely at the hour appointed, and if any shall be absent after the constitution, he shall be censured, unless his reasons be sustained by vote of the court.

2. After the constitution the first thing to be done is the reading of the minutes of the last sederunt.

3. Unfinished business is always to be taken up as first in order.

4. All papers presented to the court shall be filed in the order in which they are read, being properly numbered and endorsed accordingly.

5. Every proposition or question which appears to be warmly litigated shall be stated in writing by the mover thereof and given to the Presis.

6. No motion can be admitted unless it be previously seconded.

7. No personal reflections are in any case to be

suffered, whether they respect members of the court or others.

8. A becoming gravity is to be observed by all the members; no whispering is to be admitted, but a close attention is to be paid to the matter in hand.

9. All prolix and declamatory harangues are to be avoided; the speaker confining himself exclusively to the question.

10. No person shall be allowed a silent vote; but all the neutrals shall be viewed as voting with the majority.

11. In taking votes, the Presis shall begin with the youngest members and proceed according to juniority. [Sometimes they blind-folded them.]

12. No speaker is to be interrupted, except he be out of order, or to correct mistakes or misrepresentations.

13. The votes by which a decision is made, shall not be recorded unless at the request of one-third of the members.

14. No member may leave the house without the permission of the Presis.

15. No member is to return home so as not to attend the termination of that session, without the consent of two-thirds of the court.

16. The Clerk shall keep a faithful record of every decision made by the court; the minutes of it shall be read while the matter of it is fresh in the memory of the members.

17. The Presis shall determine all questions of order that shall arrive during the session, and his decision shall be submitted unto, unless it appears by

an appeal to the court a majority is against him.

The following is inserted as a form of commission to the General Meetings:

“We, the society of *Guilford*, being met and constituted by prayer, do appoint and commissionate *Anthony Burns*, being one of our number and free from public scandal so far as known to us, to go to the Congregational Meeting, to be held at the house of Alexander Thomson, on *Wednesday, April 17, 1790*, and there in our name to consent and agree to every thing in agreeableness to the Word of God and Reformation Principles as attained to by the Church of Scotland particularly between the years 1638 and 1649, inclusive. Signed in our name and by our appointment.

“JOHN RENFREW, *Presis*.

“THOMAS DUNCAN, *Clerk*.”

For eight years after the defection of 1782, the faithful Covenanters and witnesses for Christ in this region were left as sheep without a shepherd. In 1790, they were cheered by the visit of the Rev. James Reid of Scotland. On August 17, 1791, a number of persons wishing to adhere to Reformation attainments, met at the house of Alexander Thomson and constituted themselves into a social capacity and entered into the following resolutions:

1. “It was resolved that two societies for prayer and Christian conference be erected to meet at such convenient times and places as each society shall from time to time agree upon, and that a General Meeting be held at this place on the third Wednesday of October next.

2. "It is resolved that any person of a character unknown to this society desiring to become a member, shall bring a certificate from the society he has been in communion with heretofore; or in case he hath not been in communion with any, then he shall bring a *character* from his reputable neighbors."

On October 19, 1791, a large delegation was present at the General Meeting, and, among others, the following resolution was passed:

"It was resolved that the Rev. James Reid's former letter be further pressed by John Renfrew and Robert Kidd who were in correspondence with the Scottish Presbytery."

These societies were endeavoring to secure the services of the Rev. James Reid for pastor, but in this they were unsuccessful. In the spring of 1793, the Rev. William King, who had the year previously emigrated to South Carolina, visited them and preached; and, at a General Meeting held August 17, 1793, they resolved to "lay out money which belonged to the meeting, and which amounted to £10. 14s. 10d., for defraying the Rev. William King's expenses in coming to visit them and laboring among them; considering it as agreeable to the intention for which the money was collected." In the spring of 1794, the Rev. James McKinney, recently from Ireland, visited them, and they were so well pleased with his labors that in October, 1794, they sent the following petition to the Reformed Presbytery of Ireland to have him transferred and settled in Conococheague:

“To the Remnant members of the Reformed Presbytery, to meet when and wherever this may reach you:

“The humble petition of the Old Covenanters in the Counties of Cumberland, Franklin, and parts adjacent, humbly showeth that your petitioners are, and have been, for a long time in a very destitute condition as to the Gospel being administered among us according to what we judge to be the pattern showed us in the Mount; and having had the opportunity of having heard a member of your court, viz: the Rev. James McKinney, for some time past; and we hope his labors have not been entirely without their use among us, and that if he was to be settled in these parts, he might still be farther useful in calling the attention of this sleepy generation to their duty. We do, therefore, through your medium, invite him to remain and abide with us as our pastor, if you shall see meet to lose him from his pastoral relation in Ireland; and hope in such love that you will instruct the Committee here what measures they are to adopt in order to bring said settlement to a regular Presbyterial issue. We having at present no session, and being in a very scattered situation, cannot be supposed to write so formally as might otherwise be expected. But we are convinced that you, as a court of Christ, will stand when there is no formality in a matter of this kind. Our situation is, at the present, extremely pressing and loudly calls for aid from our brethren in Britain and Ireland. Mr. McKinney himself, who has been among us, can, and we hope will, more fully represent these matters to you than we

can at present pretend. In case you should see cause to dissolve his pastoral relation in Ireland and consent to his settlement among us, we hope we shall yield all dutiful obedience to him in the Lord, and afford such worldly support to him as our circumstances will admit of, not doubting but he will sympathize with us and be willing to bear his share in the difficulties which at present effect us, until the Lord shall be pleased to render us somewhat stronger, which we hope might be the case in a short time if the Lord was to give us a fixed pastor; and, in the meantime, earnestly desiring the advancement of the Redeemer's Kingdom with you, sympathizing with you under the yoke of civil oppression, we pray that in this our particular request, and in all your other deliberations, you may be guided by the blessed Head till you and us meet in that blessed General Assembly where the Lord God and the Lamb Himself will be our common lamp.

“Signed in the name of our General Meeting, and by their order, by

“WILLIAM GUTHRIE, Presis.

“JOHN THOMSON, Clerk.

“Conococheague, October, 1794.

The sum subscribed amounted to about £25, and the list was signed by the following persons: Alexander Thomson, John Renfrew, John Thomson, William Erwin, James Stevenson, Thomas Paxton, Thomas Duncan, John Steel, Jr., John Steel, Sr., John Guthrie, John Walker, William Guthrie, William Crow, George McClure, John Ewen, Samuel Patterson, David Cowan,

David Dickey, John White, Finla McClure, William Speer, William Paton, Alexander McHaffy and Samuel Sterling. The following were the eight societies composing the General Meeting: Green and Southampton, Guilford, Green Castle, Mercersburgh, Strasburgh, Big Spring, Hamilton and Newton. At a meeting held at Alexander Thomson's, September 15, 1795, the following persons from the different societies were present and endeavored to effect the permanent organization of a congregation with the expectation of having the Rev. James McKinney as the pastor: William Galbraith, John White, John Renfrew, William Guthrie, John Walker, John Steel, John Stevenson, Alexander Thomson, William Love, Robert Davidson, Anthony Burns, Thomas Duncan, John Guthrie, Thomas Paxton, William McCrea, William Speer, John Busel, David Busel and John Thomson. The following were chosen elders: John Renfrew, William Guthrie, John Thomson and William Speer. At a meeting held April 20, 1796, a petition was received from the societies west of the Allegheny mountains desiring a part of Mr. McKinney's time. For one-half his time the Conococheague people agreed to pay Mr. McKinney at the rate of £125. annually. They did not give up the hope of securing Mr. McKinney, and continued their petitions each year, until he settled permanently in Duaneburgh and Galway, New York, in 1797. When Thomas Donnelly, of South Carolina, began to preach in 1799, he delivered about his first sermon at the Red tent near Carlisle, and was greatly lacking in confidence. He kept his eye constantly upon his little

Bible, scarcely looking his audience in the face at all. An old lady who heard him that day, on being asked after the sermon what she thought of the young preacher, she replied, "He did pretty weel; but he read ower muckle." The congregation was formally organized by a Commission of the Reformed Presbytery in 1802, by the election of John Thomson, William Guthrie, John Renfrew and James Bell, ruling elders. The first sacrament of the Lord's Supper was dispensed April 17, 1803, by Revs. William Gibson, Thomas Donnelly, John Black and Alexander McLeod. It was not until August 12, 1816, that they enjoyed the stated labors of a pastor, and, at that time, the Rev. Robert Lusk was ordained and installed in charge. His time was thus divided: "One-fourth time at Newville and Walnut Bottom; one-fourth at Shippensburgh; one-fourth in Green Township; one-fourth at Lurgen and Waynesboro, days for other places to be taken out of the whole as occasion may serve." At this time the elders were John Thomson, John Renfrew, John Steel and John Scouller. About this time a log church was erected at Greenwood, and in 1818, the Roxbury society was added to Shippensburgh. The Synod of the Reformed Presbyterian Church met here in 1819. In 1821, several aggravated cases of *occasional hearing* came up before the session for adjudication, and two ladies were severely admonished for attending a Methodist camp-meeting at Shippensburgh on a week day. The ministry of Mr. Lusk was neither a happy nor a prosperous one, and, on account of certain monetary difficulties he was released from the charge,

October 15, 1823. The people then invited the Rev. Samuel W. Crawford to supply them. On January 26, 1824, the Rev. John Gibson, of Baltimore, moderated in a call which was unanimous for Mr. Crawford. The following were the signers of the call: John Renfrew, John Thomson, John Steel, Jeremiah Burns, John Brown, Samuel Renfrew, John Renfrew, Jr., Alexander Thomson, Hannah Thomson, Mary Gill, Ann Morrison, Ann McCloy, Nancy Renfrew, Sarah Steel, Martha McCloy, Rebecca Steel, Elizabeth Ritchie, Ann Thomson, Nelly Ann Steel, Samuel Hays, William Stevenson and Samuel Thomson. The salary promised was \$300 in regular half-yearly payments. Mr. Crawford accepted the call and was duly installed pastor August 26, 1824. His time was thus divided: one-third time in Waynesboro; one-third at John Renfrew's; one-third at John Thomson's, and one day at James Kennedy's near Green Castle. In 1825, the present stone church at Scotland was erected. Mr. Crawford resigned the charge in May, 1831. During the controversy and division of the Church in 1833, but a few members left the Church. For eleven years they remained without a pastor, notwithstanding repeated efforts were made to obtain one. In 1840, the present brick church in the town of Fayetteville was erected, and the preaching services were principally held here and at Scotland. In the winter of 1842, the Rev. Thomas Hanna, recently from Scotland, was installed pastor. His labors were well received but interfered with by ill health, and he resigned the charge in the fall of 1844. In the fall of 1845, the Rev. Joshua

Kennedy was ordained and installed pastor. He revived the cause in Cumberland County and the congregation flourished under his ministrations. The elders at that time were James Kennedy, John Renfrew and Samuel Thomson. In addition to his pastoral work, Mr. Kennedy opened a school for both sexes in Fayetteville in the spring of 1852, called the "Fayetteville Academy and Seminary." At the close of the first year, the female department was suspended for a time until a large and commodious building was erected on the same ground by a company of stockholders. The school possessed a corps of efficient teachers and was conducted successfully until 1860, when Mr. Kennedy resigned the school and congregation and went as a missionary to Florida. The school was discontinued during the war, the building was sold and is now used for a private dwelling.* Since 1860, the Conococheague congregation has never enjoyed the labors of a settled pastor. For twenty-eight years they have been a vacancy, but have enjoyed almost constant supplies. At different times the congregation has suffered in the reduction of its members by emigration. The old people have passed away by death, and, without a pastor, the young and baptized members have not remained in the Church. Centering at the Fayetteville church, with occasional preaching at Shady Grove and Scotland, there are about thirty members in full communion. The elders are John Kennedy and Robert McCoy. Some of the members live a great distance from the church, but at the communion

*History of Franklin County, Pennsylvania.

season each summer they all gather around the Lord's table and renew their vows of loyalty to Jesus after the customs of their fathers.

FULTON COUNTY. There was a society at Licking Creek and Cove, in this County, near the Franklin County line and about ten miles west of Mercersburgh, as early as 1748. It was sometimes called Timber Ridge. The Wilson family were the principal members, who afterwards migrated to Western Pennsylvania. The Rev. John Cuthbertson first visited this society, November 19, 1751, preached at the house of James Wilson, and baptized Hannah, daughter of James McMihan; Martha and James, children of Joseph Martin; George, son of Joseph Cochran; Eliza, daughter of John Wilson; and Elizabeth, daughter of James Wilson. James and George Wilson were ordained ruling elders April 8, 1753, and John Cochran was added November 11, 1770. Among the members in this vicinity previous to 1774, were James, John, Joseph and George Wilson, Robert McCullough, Joseph Martin, James Irwin, James McMihan, Robert and Adam McConnell, John and Joseph Cochran, Joseph McMeehan and James McClelland. On account of emigration this society was discontinued and the few remaining members worshipped with the societies of Franklin County. The Rev. Joshua Kennedy, D. D., of Green Castle, has, through his father-in-law, Mr. James Bell, some of the original tokens used by Rev. John Cuthbertson and the societies in 1752. They were made of lead, about a half an inch square, with raised letters on both sides. On the one side are the

letters "R. P.," and on the other, "L. S., 1752." Mr. Kennedy also possesses the book-case used by the Rev. James McKinney. The fertile Valley of Cumberland once occupied by numerous and thrifty Covenanter societies, at the present time contains but the two branches of one small congregation worshipping at Fayetteville and Shady Grove. While the Thomson and Renfrew families were for over one hundred years connected with the Church in this region, it is sad to relate that not one by the name of Thomson is now in connection with the Church there. The West has presented strong inducements to many and while the cause is diminishing in the Cumberland Valley, the Head of the Church is stretching forth the curtains of her habitations in the boundless country beyond the Mississippi even to the foot of the Rocky Mountains.

BRADFORD COUNTY.

BALLIBAY. In the early part of the present century a few Covenanters settled along the Susquehanna and Wyalusing rivers, in Bradford County, and not far from the New York line. They were occasionally visited by a passing minister, but were not organized into a congregation until the winter of 1832, when, according to the appointment of the Southern Presbytery of the Eastern Subordinate Synod, the Rev. David Scott organized them into the Wyalusing congregation by the ordination of William Gamble and William Morrow, ruling elders. In 1833, Mr. Gamble and some of the members went

into the New School body and the congregation was disorganized. Mr. Morrow and the remnant continued faithful to the principles of the Church. For some time they enjoyed the labors of Mr. Francis Gailey, licentiate. They appreciated his labors, and, in 1838, when he withdrew from the Church and proclaimed himself the only faithful representative of the Covenanter Church, he readily won their confidence and they all followed him. Under his ministry they adhered to Reformation principles, read their Bibles and the old authors, but were lead to believe that all Churches had ceased to be Churches of Christ by apostacy. In 1859, having previously failed to obtain ordination from any branch of the Christian Church, Mr. Gailey wickedly assumed ministerial functions and rebaptized all his followers. This opened their eyes, and, finding that the Covenanter Church had been badly misrepresented, they abandoned him and sought a return to the Church of their fathers. Being far distant from any congregation they were not cared for until some had died and others had connected with other denominations. A Commission of the New York Presbytery, met at Ballibay, September 30, 1868, and received eight persons into Church privileges, among whom was Robert Morrow, the only surviving member of the original organization. The society was organized into the Ballibay congregation, August 28, 1875, by the ordination of Dr. F. G. Morrow and Richard Graham, elders, and John Branyen and Newton J. Morrow, deacons. There were seven members in good and regular standing, and twelve

persons were received by profession of their faith. A liberal subscription was raised for preaching and a request granted for the moderation of a call. In 1877, they called Mr. Robert McKinney, licentiate, who died before any action was taken. By emigration, death and defection the congregation was reduced, and disorganized, June, 1886.

INDIANA COUNTY.

CLARKSBURGH. About the year 1820, Richard Wasson and Andrew Stormont, emigrants from Ireland, settled near Kelly's station in this County.* They waited on the ministrations of the Rev. John Cannon, of Greensburgh, and requested him to come over and preach in this vicinity, which he did on week days. Before any church was built, Mr. Cannon usually preached in the barn of John Coleman or in the orchard of James Gray. About 1825, an organization was effected in connection with New Alexandria and Greensburgh, called Black Legs, but afterwards changed to Clarksburgh. The first elders were Moses Thomson and Robert Henry. The first church was erected in 1831. Among the early members of the Church at Clarksburgh are: Robert, John and Mrs. Margaret Henry, Moses Thomson, David, Robert and Alexander Henderson, John Robert and William Coleman, James Gray, Thomas, James and Ann Gailey, Andrew, Samuel and Jane McCreery, Daniel Euwer, Samuel Gilmore, Nancy White, John McCurdy, John Morrison, Thomas Gemmil, James McKelvy, Mrs. Martha Smith, Nathan Douthett, Samuel

*History of Indiana County, Pennsylvania.

and Mrs. Frances Barr, John and Mrs. Kirkpatrick and Mrs. Kimball. The Rev. John Cannon continued to preach here until his death in 1836. For seven years the congregation was a vacancy occasionally supplied, when, in 1843, in connection with Greensburgh, they enjoyed the pastoral labors of the Rev. Samuel O. Wylie, until the fall of 1844. In 1847, the Rev. Robert B. Cannon was installed, and he was released in the spring of 1854. The following year New Alexandria was added to the charge, and, in the spring of 1856, the Rev. A. M. Milligan became the pastor for one-fourth of his time. He was released in the spring of 1866. Clarksburgh received a separate organization, October 8, 1867, and the following autumn they obtained the Rev. James A. Black as the pastor. He revived the work by the organization of a Sabbath School and a Missionary Society. In 1871, the old church was removed, and a handsome frame structure was erected near the old site. Mr. Black demitted the charge in the spring of 1882, since which time the Rev. John J. McClurkin has been stated supply.

BEAR RUN AND MAHONING. These societies are in the northern part of the County and were formerly connected with the Salem and Rehoboth congregations, and were organized into a separate congregation in the fall of 1870. It continued to be supplied by Presbytery until the fall of 1874, when the Rev. John F. Crozier became the pastor, and is in charge. Among the old members here were David White,

Alexander White, John McElwain, James Graham, James Stewart, James Sharpe, Samuel Gilmore.

JEFFERSON COUNTY.

REHOBOTH AND SALEM. For many years previous to an organization, Covenanters scattered into small groups all over this and the adjoining Counties of Armstrong and Clarion. In the fall of 1847, six of these societies were organized into a congregation and it was called "Rehoboth," because they had plenty of room and they trusted that the Lord would make them fruitful in the land. In the spring of 1852, they succeeded in getting the Rev. Robert J. Dodds for the pastor. His labors were very extensive, as his people were distributed over an area of about forty-five miles in length by thirty in breadth, and many of them lived in distant parts of four Counties. Mr. Dodds continued to labor here until the spring of 1856, when he was chosen by Synod as a missionary to Syria. In the spring of 1859, the Rev. Thomas M. Elder became the pastor. The field was too great and his health would not permit of so much travelling. The Presbytery then agreed to divide the congregation, which they did in the fall of 1860. Three of the societies in the southern part of the County retained the name of Rehoboth, and three in the western part assumed the name of Salem. Mr. Elder continued in charge of the Rehoboth branch, and, in the winter of 1862, the Rev. Armour J. McFarland became the pastor of the Salem congregation. Houses of worship were erected in nearly all the branches and the pastors distributed their time

among them. Mr. Elder resigned his congregation in the spring of 1866, and the cause languished. In 1874, it was associated with the congregation of Bear Run and Mahoning, in Indiana County, and has since enjoyed the faithful labors of the Rev. John F. Crozier. The Salem congregation grew rapidly under the care of Mr. McFarland, there being two principal places of preaching—the Bethel branch near Baxter station, and Belleview in the village of Stanton. Mr. McFarland was released from the Salem congregation in the spring of 1882. For five years they were vacant, but enjoyed almost constant preaching. In the summer of 1887, the Rev. Harry W. Temple was ordained and installed the pastor. The names of McFarland, Hill, Campbell, Millen, Reed, Becket, Hanna, Sterritt, Dill, McKee, Sharpe, McGiffin, Stewart, Martin, Temple, Wallace, White, Graham, McIsaac, Fry, and others, have been connected with the eldership and the best interests of the cause in Jefferson County.

WESTMORELAND COUNTY.

NEW ALEXANDRIA. The first Covenanter to settle in this vicinity was Samuel Patterson, who emigrated to this region in the closing years of the past century.* In 1800, the Rev. John Black was settled in the vicinity of Pittsburgh and occasionally preached at Greensburgh. To wait upon his ministrations Samuel Patterson rode ten miles, and soon afterward Mr. Black preached twice a year in Mr. Patterson's house near New Alexandria. In the course of time small societies of Covenanters sprang up in all parts of the County and became the

**R. P. & C.*, 1871, p. 363; 1872, p. 60.

nucleus of the present New Alexandria congregation. A congregation was organized at Greensburgh, by the Rev. John Black, about 1813, and Robert Brown, who did more for the cause in that vicinity than any other man, was ordained a ruling elder. He was a liberal supporter of the cause and his home furnished hospitable entertainment for all the ministers and the members from a distance. Rev. John Cannon became the first pastor in the fall of 1816, and he continued in this relation until his death in 1836. New Alexandria became a regular preaching station in 1819, when the Associate Reformed congregation was a vacancy. A subscription paper was gotten up for ten days' preaching and Mr. Cannon gave them that much time from his labors in Greensburgh. In 1822, a few families from the Associate Reformed and Presbyterian Churches joined the Covenanters, and the congregation of New Alexandria was organized. The Greensburgh church was built in 1823, and Rev. Alexander McLeod, of New York, preached the first sermon in it. After the death of Mr. Cannon in 1836, the Rev. James R. Willson was called to the pastorate, but declined. In the fall of 1839, the Rev. James Milligan, of Vermont, was installed pastor. In 1841, Greensburgh joined with Clarksburgh and secured the labors of the Revs. S. O. Wylie and R. B. Cannon until 1854. Mr. Milligan continued his labors in the flourishing congregation of New Alexandria until the year 1848, and, the same fall, his son, the Rev. A. M. Milligan, succeeded him. The latter was translated to Philadelphia in 1853, and for three years New Alexandria, and for two years Greensburgh, were vacancies. In 1855,

they were re-united under one charge and recalled the Rev. A. M. Milligan. He accepted, and was installed pastor May 6, 1856. In the spring of 1866, Mr. Milligan was released from the charge. The following year Clarksburgh received a separate organization, and New Alexandria and Greensburgh were regarded as one charge. Rev. Thomas A. Sproull was installed pastor in June, 1868, and was removed by death, April 8, 1878. The Rev. James L. Pinkerton was installed pastor in May, 1881, and, after two years of labor, was compelled to resign the charge on account of bodily affliction. The Rev. John W. F. Carlisle was ordained and installed, June 20, 1884, and released January 26, 1888. An occasional day is given to Greensburgh, but the great majority of the members are in the vicinity of New Alexandria. This congregation has always possessed good houses of worship. The first building occupied was a log church built about 1810, and was used by all denominations as a union church. In 1835, the congregation erected a substantial brick church, which, in 1870, gave place to the present well-appointed building. The old graveyard contains the dust of many a worthy Covenanter who devoted his life to the cause of Christ in this community. Long will be remembered the names of Johnston, Brown, Elder, Stewart, Du Shane, Henry, McClure, Dornon, Beattie, Nevin, Gemmil, Lowry, Steele, Hice, Temple, Purvis, Shaw, Allen, Simpson, Patterson, Thompson, Miller, Cannon and Gray.

BROOKLAND. Under this heading will be included all the societies which have been known by different names, and located in the north-western portion of Westmoreland

County and along the Allegheny River. This is an old settlement of Covenanters.* The pioneer of this region was Robert Sproull, the father of the Rev. Dr. Sproull of Allegheny. About 1796, he emigrated from Franklin County and settled in this vicinity within one mile of the Allegheny River. Here for twenty years he maintained the principles of the Church alone. In 1817, he was joined by David Houston, who married Mrs. Scott, and these families organized a praying society. In 1820, Thomas Sproull, nephew of Robert Sproull and father of Revs. T. C. and W. J. Sproull, acceded to the society. About the same time, John Dodds, father of the Rev. Josiah Dodds, from the Secession Church of Ireland, and, in 1821, John Bole, also from Ireland, strengthened the society by their membership. Revs. John Black and John Cannon supplied them occasionally and they were organized into a congregation in 1822. Rev. Jonathan Gill was the first pastor, installed October 23, 1823. The society grew rapidly, and in 1830, they were joined by the families of Robert Armstrong, Joseph McKee, James Bole, Archibald Dodds and Joseph McElroy from Ireland. During the unpleasant controversy and subsequent division of the Church in 1833, the congregation was sorely tried and some of the members went with Mr. Gill into the New School body. The congregation as a whole stood by the old flag and maintained the principles of the Church. At this time the elders were Ebenezer Gill, Joseph Cowan, Samuel Milligan, Thomas Dunn and Joseph McElroy. Joseph McElroy was the delegate to the Synod of 1833, and walked the whole

**R. P. & C.*, 1886, p. 30.

way to Philadelphia to attend that notable session. Rev. Hugh Walkinshaw was installed in April, 1835. The congregation then was made up of many branches, and at the division of the extensive charge in 1841, both branches were anxious to obtain the pastor, but he remained with those on the east side of the Allegheny until his death, April 19, 1843. During his ministry the ruling elders were James Dougherty, John Rowan, Thompson Graham and Robert Euwer. Rev. Oliver Wylie was installed June 24, 1846. He did not possess a robust constitution, and was released in the fall of 1851. During his pastorate the ruling elders chosen were Joseph Dodds and Samuel Henning. In June, 1854, the Rev. Robert Reed was installed pastor. The extensiveness of the field had been somewhat curtailed by the organization of new congregations, and, beside the Brookland charge he ministered to the branches of Manchester and North Washington. In the Manchester branch were the Rowans, Hunters, Andersons and Nelsons. Another society was composed of the Copelands, Boyds, Reeds and Millers. The old log church was soon abandoned and a handsome brick edifice was erected. The elders during Mr. Reed's pastorate were David Armstrong, William Copeland, R. C. McKee, John Reed, Alexander Miller, John McKee, David McElroy, Samuel McCrum and A. Dodds. In 1870, the congregation was reduced nearly one hundred members by the organization of the Manchester and Parnassus congregation. The Manchester branch is five miles east of Parnassus. Mr. Reed continued in charge of the Brookland congregation, and Middletown in Butler County

was attached to his charge. The Rev. Josiah M. Johnston was installed pastor of the newly organized congregation at Parnassus in June, 1871. He was a popular preacher, but in less than two years he resigned the charge and left the communion of the Church. In June, 1874, the present pastor, the Rev. James C. McFeeters, was installed in charge. Rev. Robert Reed resigned the Brookland congregation in the spring of 1882, and, after receiving supplies for four years, the charge was united to Parnassus under Mr. McFeeters, November, 1886, and the Middletown branch was given a separate existence. The elders are A. B. and S. B. Copeland, R. A. Armstrong, Robert Dodds, John Reed, John Hunter and Alexander Miller. Brookland has furnished the Church no less than eleven ministers, twenty ruling elders and several missionaries.

BUTLER COUNTY.

MIDDLETOWN. This small society is situated about twelve miles northeast of the town of Butler. It was organized about 1825, and was under the pastoral care of the Rev. Thomas C. Guthrie. After 1833, it was under the care of the Slippery Rock congregation and ministered unto by Revs. James Blackwood, Thomas Hanna and J. C. Smith. It was known as the Sunbury branch and subsequently as North Washington. In 1869, it was annexed to the Brookland congregation and under the care of the Rev. Robert Reed. He demitted the charge in the spring of 1882, and for four years they only received an occasional day of preaching and the dispensation of the sacrament once a year. In November, 1886, they were given a separate

organization. The church is a comfortable frame one situated in the village of Middletown.* Among the old families of this society were the Dunns, Doughertys, Euwers, Barbers, Gills and Osbornes. In later years the leading spirit was John Osborne, whose house was always open for the entertainment of the friends of the cause. The elders are Robert McCracken and Peter C. Young. Henry Blair, Thomas Banks and Mrs. Osborne are also among the loyal members of this congregation.

PINE CREEK AND UNION. This congregation lies principally in Butler County and about thirty miles northeast of Pittsburgh. All the societies lying along the Allegheny and its tributaries were a part of the charge of the Rev. John Black as early as 1800.† In 1807, the Rev. Matthew Williams was installed pastor of these branches northeast of Pittsburgh. They were eight in number and scattered over several Counties. He was almost constantly in the saddle, reaching places of preaching in the then thinly settled country‡, part of which was an almost unbroken forest. In 1815, the congregations was divided, and Mr. Williams now confined his labors more particularly to Pine Creek, Union and Deer Creek. He removed his family to Pine Creek and continued in this field until shortly before his death. The ministry of Mr. Williams was remarkably successful in the gathering of a large congregation, and they were bound together by the closest ties. Often as many as three hundred gathered around the communion table and those were the seasons of festive

*R. P. & C., 1883, p. 20. †*Covenanter*, Vol. 3, p. 278.

joy. Mr. Williams had an able session composed of James Magee, John Glasgow, William Wright, Samuel Sterrett, Joseph Douthett, James Miller, Robert Anderson and David Dickey. The original house of worship was very primitive in its style of architecture and simple in construction. It was a log house with a clap-board roof fastened down by cross-beams and had very small windows. They usually had no fire, and one day when it was very cold and a heavy snow upon the ground, no one grumbled, but Andrew Barr remarked at the close of a long service, "We were not troubled with mosquitoes to-day."* In 1826, the Rev. Thomas C. Guthrie became the pastor. In 1833, he and about one-half of the congregation became identified with the New School body. The faithful remnant were now left without a pastor, but for two years were supplied by Presbytery. In 1835, the Rev. Hugh Walkinshaw was installed pastor, and, at the division of the congregation in 1841, he chose the Brookland branch, and Pine Creek was again a vacancy. In June, 1843, the Rev. John Galbraith, who now remains at North Union, was installed the pastor. There were two places of preaching and both became large societies. The elders were John and Robert Dodds, Thompson Graham and James Campbell. In 1870, the societies each received a separate organization and Mr. Galbraith remained pastor of the North Union branch. The Pine Creek and Union branch remained a vacancy for six years. In May, 1876, the Rev. Alexander Kilpatrick, the present pastor, was installed in charge.

*Rev. J. B. Williams in *Banner*, 1877, p. 224.

Among the old families in this region were those of the Magees, Douthetts, Glasgows, Millers, Andersons, Creswells, Arbuthnots, Campbells, Wrights, Crowes, Forsythes, McKinneys, Sproulls, Dodds, Deans, Cunninghams, Gillelands, Sterretts, and others. It is said that Mrs. Penninah Glasgow and Margaret Cunningham were very useful in social meetings and in giving the children instruction in the doctrines of salvation. The people lived in Arcadian simplicity and were noted for their piety and integrity.

VENANGO COUNTY.

OIL CITY. Not a few Covenanters were attracted to this city and region during the oil excitement, and sufficient members being gathered together they were organized into a congregation in the summer of 1865. They then erected a house of worship and asked for the moderation of a call. Rev. David McFall was installed pastor in May, 1871, and remained two years. For ten years it was a vacancy, during which time it was greatly reduced in numbers. They manifested an enterprising spirit, however, and made out several calls. Uniting with Oil Creek they succeeded in getting a pastor in June, 1884, when the Rev. J. A. F. Bovard settled among them for part of his time. The venerable elder William Magee has been the leading spirit, and among other representative men might be mentioned John Quinn, Joseph G. Garrett, William Thompson, Robert J. Brown and John Love.

CRAWFORD COUNTY.

OIL CREEK. This small congregation is situated seven miles north of Titusville and twenty-five miles

from Oil City. The four societies of Perry, Oil Creek, Conneautville and Sugar Lake applied and received an organization, February 14, 1860, and it was called Oil Creek, as this society was the largest and most central. In later years Conneautville received a separate existence as a mission station, and is now defunct. Perry and Sugar Lake were ultimately abandoned, and the preaching was held at Oil Creek, where a small frame church was erected. The Rev. Daniel Reid was installed pastor in December, 1861, and was removed by death in March, 1875. For nine years the congregation was occasionally supplied, and, in the summer of 1884, uniting with Oil City, secured a part of the time of the Rev. J. A. F. Bovard. Among the elders and members were R. J. Brown, Hugh McDill, Jacob Boggs, Henry Wright, Marcus Stewart, William Steele, James Moody, Robert P. Randall, Thomas Pollock and George Dunlap.

ADAMSVILLE. This was for many years a mission station, under the care of the Slippery Rock congregation, and subsequently under that of Springfield. It was organized into a distinct congregation in November, 1873. By the death of elder Thomas McFeeters the congregation was disorganized in October, 1874, and the members were re-certified to the Springfield congregation. They have a house of worship and are regarded as a mission station. William Blair, William Steel and Thomas Hays were old members.

MERCER COUNTY.

SPRINGFIELD. This was long one of the numerous branches of the Slippery Rock congregation.* As

Rev. J. C. Smith in *R. P. & C.*, 1885, pp. 147, 172.

early as 1825, those living in this vicinity were organized into a society, and, in 1828, became the Mercer branch of the Shenango and Neshannock congregation. In 1832, the Rev. A. W. Black became the pastor, who, in 1833, with many of the people, went into the New School body. In 1834, the remnant were attached to the Slippery Rock congregation under the pastorate of the Rev. James Blackwood. The elders at this time were Samuel and William Rodgers, Robert Allen, Sr., and Robert Allen, Jr. In 1838, they were included in the Little Beaver congregation and enjoyed the labors of the successive pastors of that field. Springfield, Sandy and Greenville were organized into a separate congregation in the summer of 1852. The first pastor was the Rev. John J. McClurkin, installed September, 1854, and remained until October, 1873. In June, 1877, the Rev. James R. Wylie became the pastor, and resigned April 10, 1888. Among the elders may be names William and Samuel Rodgers, Thomas Barr, William Cochran, William Hunter, Robert and Cochran Allen, James, S. R. and A. C. McClelland, J. R. McElroy and J. C. Montgomery.

CENTERVILLE. This congregation is situated in the north-west corner of Mercer County and in early times was the Ryefield branch of the Slippery Rock congregation. Previous to 1833, it was a branch of the Shenango and Mercer congregation under the pastoral care of the Rev. A. W. Black. In 1834, the Rev. James Blackwood became the pastor. The old church stood in a rye field about two miles from the present town‡ of Centerville, and was often called‡ the “Granary.”

The elders at this time were Joseph Kennedy, Thomas Blair and J. Campbell. In 1852, the Rev. Thomas Hanna became the pastor and continued in this relation for nine years. In 1863, the Rev. J. C. Smith became the pastor, with other branches. In 1867, Centerville and Sunbury (now Middletown) were made mission stations. In 1869, Middletown was attached to Brookland, and Centerville continued a mission station until 1871, when it was attached to the New Castle congregation. The Rev. S. J. Crowe became the pastor in May, 1872. Centerville was organized into a distinct congregation, September, 1879, and Mr. Crowe continued pastor until his resignation in April, 1881, at which time the congregation was attached to that of Springfield. Rev. James R. Wylie was installed pastor in July, 1882, and resigned in November, 1887. The elders are Robert McKnight, William McKee, William Jack and Hiram Snyder. The Kennedys, Blairs, Fishers, and other old families, abounded in hospitality.

LAWRENCE COUNTY.

SHENANGO. The first pioneer in Shenango was Samuel Rodgers who settled here in 1798.* He was soon followed by Hugh Cathcart, Thomas and Samuel Hays, Thomas Smith and William Campbell. They formed a praying society and the Rev. John Black occasionally visited them. Samuel Hays was the ruling elder. The societies subsequently organized at Mercer and Neshannock were associated with this, and enjoyed the labors of Revs. Robert Gibson and George Scott. These were

*Wm. Cochran in *R. P. & C.*, 1885, p. 176.

organized into a separate congregation, and the Rev. Andrew W. Black was installed the pastor, January 18, 1832. In 1833, the pastor and the majority of the congregation became identified with the New School body and held the church property. Those who remained true to the distinctive principles of the Church were the families of Samuel Rodgers, Samuel Cochran, Reed and William Porter, Charles Love and George Logan—in all about twenty members. In 1834, they were associated with the Greenville branch of the Slippery Rock congregation and enjoyed the labors of the Rev. James Blackwood. In 1838, they were attached to the Little Beaver congregation and subsequently under the pastoral care of Revs. Joseph W. Morton and Samuel Sterrett. In 1852, they were attached to the Springfield congregation and under the pastoral care of Revs. J. J. McClurkin and J. R. Wylie. At Greenville there are about forty members. In 1865, the old church building was sold and they worshipped at Adamsville. Among the old members were William and Robert Rodgers, William Porter, William Cochran, Thomas McFeeters, Elizabeth Mathers, Nancy Love, Jane Porter and Jane McElhaney.

SLIPPERY ROCK. This congregation is situated principally in Lawrence[†] County, and has been known at different times by different names.* The branches peculiar to this, and not to other congregations, were Camp Run, Harlansburgh and Portersville. The first preaching at Harlansburgh was held in the bar room of the hotel, and afterwards in the Baptist church,

*Rev. J. C. Smith in *R. P. & C.*, 1885, pp. 147, 172.

until James Martin was *sprinkled*, and then the brethren told them to hunt other quarters. All these branches were under the pastoral care of the Rev. John Black until 1814, when they were included under the Little Beaver congregation. Rev. Robert Gibson became the pastor in 1819, and was released in 1830. In 1831, Rev. George Scott became the pastor, and, in 1833, he and some of the members went into the New School body. In the spring of 1834, the Rev. James Blackwood became the pastor. The elders within the bounds of the present congregation were James Wright and Samuel Sterrett of Camp Run; Thomas Willson and Thomas Speer of Harlansburgh. About 1836, Harlansburgh dropped its name and was known as Slippery Rock and Hautenbaugh. In 1838, churches were built in these places, but the one in Hautenbaugh was never finished and was abandoned. Mr. Blackwood died in 1851. During his pastorate William Wright, Matthew Stewart, John Love and James Anderson were ordained elders. In 1852, the Rev. Thomas Hanna became the pastor and remained in charge nine years. The Camp Run branch was abandoned, and here dwelt the Methenys, Sterretts, Wrights and McElwains. In the spring of 1863, the present pastor, the Rev. J. Calvin Smith was installed. At this time the branches were Slippery Rock, Portersville, Hautenbaugh and Lackawannock. The elders were Thomas and Robert Speer, David Pattison, A. F. Kennedy, Thomas Young, Robert Wylie, Robert McCaslin, J. B. McElwain, George Magee, George Kennedy and Dr. J. M. Balph. In 1871, Hautenbaugh

and Lackawannock were included in the New Castle congregation, and Slippery Rock and Portersville now compose the organization. In 1833, Thomas Willson was the delegate to Synod in Philadelphia, and he walked all the way to attend that notable session. Such men as Thomas Willson, George Magee, Dr. Cowden, Thomas Speer, William Boyd, and others, were conductors on the Underground Railway and fearless advocates of the cause of the oppressed slave.

NEW CASTLE. A society of Covenanters was organized in the vicinity of this city as early as 1825, and was under the pastoral care of Revs. Robert Gibson and George Scott. In 1833, some of the members went into the New School body. In 1834, the Rev. James Blackwood became the pastor of the congregation of which this was a branch, and David Pattison was the elder. In 1852, the Rev. Thomas Hanna became the pastor, and during his ministry George Boggs and Robert Speer were added to the eldership. In 1863, the Rev. J. C. Smith began to preach a part of his time in this field and continued in this relation for seven years. The congregation was regularly organized, January 9, 1871. The elders installed at this time were Robert Speer, David and D. C. Pattison. Rev. S. J. Crowe was the first pastor installed in May, 1872, and built up a flourishing congregation. He demitted the charge in April, 1881. The Rev. J. Milligan Wylie was installed in June, 1883, and released in December, 1887. Rev. W. R. Laird was installed pastor in May, 1888. The first church building was erected during Mr. Hanna's

pastorate and was then situated in the suburban town of Reynoldsville. It is a comfortable frame building and now within the limits of the stirring city of New Castle. Other elders are William Boyd, Robert McKnight, P. A. Mayne and Dr. T. J. Blackwood.

BEAVER COUNTY.

LITTLE BEAVER. This once widely scattered congregation is now concentrated, and worships in a comfortable church building in the town of New Galilee. As early as 1804, a few families were residing within the limits of this County, and in 1805, they were joined by James Cook from Canonsburgh. The society continued to grow and was occasionally visited by Rev. John Black. It was organized into a regular congregation in 1814, and for five years enjoyed supplies. The first pastor was the eloquent Robert Gibson, installed in September, 1819, and for eleven years he continued to draw large audiences wherever he preached, and built up a flourishing congregation. He resigned the extensive field in October, 1830, on account of impaired health. The next pastor was the Rev. George Scott, installed in April, 1831. At the division of the Church in 1833, he, and many of the congregation, went into the New School body, but the remnant retained the church property. This, however, so reduced their members that they were attached to the Slippery Rock congregation.* The elders who stood fast to the principles of the Church were James Cook, John and James Young, and James McAnlis. The Rev. James Blackwood was installed the pastor,

*Rev. J. C. Smith in *R. P. & C.*, 1885, p. 147.

with other branches, in May, 1834, and during his pastorate Robert Gray and Robert Gilmore were added to the session. In October, 1838, Little Beaver and the adjacent societies in Ohio, were organized into a separate congregation. The Rev. Joseph W. Morton was installed the first pastor in November, 1845, and was released in June, 1847, when he was chosen as a missionary to Hayti. Rev. Samuel Sterrett was installed pastor in June, 1848, and remained in charge until May, 1860, when Little Beaver became a distinct congregation and he retained the branches in Ohio. For four years they received supplies. Rev. Nathan M. Johnston was installed in April, 1864. He remained in charge twenty-two years, during which time the congregation grew extensively and a new church building was erected in the town of New Galilee. Mr. Johnston resigned the charge in June, 1886, and Rev. James R. Wylie was installed pastor in May, 1888. Among the families long connected with the Church in this vicinity are those of Cook, McAnlis, Porter, Calderwood, Young, Gray, Gibson, Gilmore, Duff, Carson, Qua, Campbell, McGeorge, Dodds, Boggs, Patterson, Acheson and Sharp.

BEAVER FALLS. The first Covenanter preaching in the city of Beaver Falls was given by the Rev. N. M. Johnston in the winter of 1869, when only one member of the Church lived there. This, and the station of Rochester, received an occasional day, and, for some time previous to the organization, Beaver Falls enjoyed services regularly once a month. The congregation was organized November 10, 1874, with

twenty-four members, at which time Robert Paisley, John Cook and J. D. McAnlis were chosen ruling elders. Rev. Robert J. George, the present pastor, was installed in June, 1875. The same year they purchased a frame building, which has since been replaced by the present comfortable and beautiful edifice. Mission and pastoral work have rendered this a most flourishing congregation and a center of influence in the Church. Since the organization, W. R. Sterrett, R. A. and R. J. Bole, and William Pearce have been added to the eldership.

ALLEGHENY COUNTY.

PITTSBURGH AND ALLEGHENY. The vicinity of these two cities was very early settled by an element strongly imbued with Presbyterianism, and a few Covenanters removed into this region from beyond the sea and the Allegheny mountains. The Rev. John Cuthbertson speaks of being in Pittsburgh in the fall of 1779, but mentions no names. Previous to 1797, the most of the Covenanters resided at the "forks of the Yough." In the fall of 1799, and shortly after his licensure, the Rev. John Black was assigned to labor among the societies west of the Allegheny mountains and in the vicinity of these cities. When Mr. Black first came to this part of the country as a preacher, he settled on a farm about twelve miles east of Pittsburgh, in what was known as the Thompson Run society. On the corner of this farm a log church was built and a graveyard surrounded it. He afterwards removed to the city of Pittsburgh, and the property was held by Synod. A congregation centering around Pittsburgh was organized

under the general name of "Ohio," and Rev. John Black was installed the pastor, December 18, 1800.* The services at the ordination were held in the old Court House on Market street west of the Diamond, Pittsburgh, and were conducted by Revs. James McKinney and Samuel B. Wylie. For two or three years the congregation worshipped in the old Court House and also in the Evangelical Lutheran Church at the corner of Sixth and Smithfield streets. In 1803, the famous Oak Alley church was built, which stands near Liberty street and not far from the present Union Depot. Here the congregation harmoniously worshipped for thirty years. Among the first corps of elders were John Hodge, William Gormley, John Armstrong, John Aikin, John Cowan, James McVickars and Thomas Smith. In after years there were added to the session Alexander Harvey and Samuel Henry. At the division of the Church in August, 1833, Dr. Black, and the great majority of the members, departed from the distinctive principles of the Church and went into the New School body. They also retained the church property. In fact there were only about thirteen members who adhered to the principles, and they were of the poor and less influential of the former congregation. From these few and poor, but true, witnesses of the Reformation, four large and wealthy congregations have sprung, while the New School brethren are about extinct in Pittsburgh. The congregation was

*Rev. J. W. Sproull in *R. P. & C.*, 1884, p. 173. Memoir of Dr. A. McLeod, p. 51. *Presbyterian Historical Almanac*, Vol. 2, p.182; Vol. 5, p. 404. Dr. Sproull's Sketches.