

HISTORY OF
PATH VALLEY
PRESBYTERIAN CHURCHES

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History of the Presbyterian
Churches of Path Valley

HISTORY

OF THE

Presbyterian Churches
of Path Valley

ADDRESSES DELIVERED AT THE SESQUI-
CENTENNIAL OF THE UPPER AND LOWER
PATH VALLEY CHURCHES AND A HISTORY
OF THESE CHURCHES - - - -

October 18-20, 1916

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and Rev. J. Warren Kaufman

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INTRODUCTION

This little book is sent forth with the prayer that it will honor the churches in whose behalf it was written and preserve for our posterity a memory ever pleasant of the men who labored as ambassadors for God in the Presbyterian Churches of Path Valley, Burnt Cabins and Amber-son Valley.

It contains the addresses delivered at the One Hundred Fiftieth Anniversary of the founding of the Presbyterian Church in these communities.

There also has been gathered for future generations facts relative to the growth of Zion in our midst.

The compilers regret that these facts were fragmentary but every known source of information has been explored in order that the history of the churches might be as complete as possible.

With the hope that God will bless these churches in future generations as He has in the past years and that its perusal will instill a deeper love for the church of our fathers, we now present it unto you.

J. WARREN KAUFMAN.
D. J. CAMP.



Upper Path Valley Presbyterian Church
Spring Run, Pa.

PROGRAM OF U. P. V. CHURCH.

Wednesday, October 18th.

Morning—10 O'Clock

Music By the Choir
 Scripture Reading and Prayer,

Rev. N. B. S. Thomas, U. B. Church.

Music.

History of the Church Rev. D. I. Camp.

Music.

Address—"What We Owe the Past,"

Rev. S. S. Wylie, Middle Spring.

Music.

Benediction Rev. J. M. Rutherford.

Afternoon—2 O'Clock

Music.

Scripture and Prayer, Rev. J. M. Rutherford, Waynesboro.

Greetings from other Churches—

Rev. N. B. S. Thomas U. B. Church

Rev. James A. Gordon, D. D., Winona Lake, Ind.

Rev. J. W. Kaufman Fannettsburg, Pa.

Rev. L. C. Wainwright, East Mauch Chunk, Pa.

Greetings from relatives of earlier Pastorates—

Mrs. S. C. Alexander.

Miss Anna Alexander.

Mrs. Bell West Jennings.

Mrs. Erma Dobbin Wolff.

Greetings from Presbytery—

Rev. Harvey Klaer, Moderator.

Rev. James G. Rose, D. D., Mercersburg, Pa.

Music Junior Choir

Greetings from Sons of the Church—

Rev. T. J. Ferguson Silver Spring, Pa.

Rev. J. S. Wolff Towanda, Pa.

Rev. J. M. Stewart Timpson, Texas.

Music.

Benediction.

Evening—7:30 O'Clock

Music By the Choir.

Scripture and Prayer Rev. T. J. Ferguson.

Music By the Choir

Address—"The Glory of the Church,"

Rev. Thomas Tyack, D. D., Synod of New Jersey.

Girls' Chorus.

Address—"A Vision for the Wide-Awake,"

Rev. George H. Bucher, Pennington, N. J.

Music.

Benediction Rev. Thos. Ferguson.

PROGRAM OF L. P. V. CHURCH

Thursday, October 19th

1:30 p. m.—Music By Choir
 Reading of the Scriptures, Rev. Jas. A. Gordon, D. D.

Prayer, Rev. Harvey Klaer.

2:00 p. m.—Address Rev. J. Warren Kaufman,
 Pastor of the Church.

2:30 p. m.—Greetings.... From the Presbytery of Carlisle.
 Rev. Harvey Klaer, Harrisburg,
 Moderator of the Carlisle Presbytery.

3:00 p. m.—Address—

"Presbyterianism and Higher Education."

Rev. E. D. Warfield, D. D., L. L. D., Litt. D.,
 Pres. Wilson College, Chambersburg, Pa

Solo, "Entreat Me Not to Leave Thee."—Gounod.

Mrs. J. Warren Kaufman.

3:45 p. m.—Address—

Rev. J. G. Rose, D. D., Mercersburg, Pa.

Benediction.

7:30 p. m.—Music By the Choir.
 Prof. C. B. Neil, Director.

7:45 p. m.—History of the Church—

Rev. James A. Gordon, D. D.,
Winona Lake, Indiana.

8:15 p. m.—“The Unity of Believers.”

Rev. J. L. Yearick, McConnellsburg, Pa.

Friday, October 20th

9:00 a. m.—Music By the Choir
Scripture Lesson and Prayer, Rev. J. M. Rutherford.

9:30 a. m.—Address—“The Church as I Knew It.”

Rev. S. S. Wylie, Middle Spring, Pa.

Rev. Thomas G. Baxter, Sunnyburn, Pa.*

10:30 a. m.—Address—

Rev. Geo. H. Bucher, Pennington, N. J.

1:30 p. m.—Greeting—

Rev. D. I. Camp, Upper Path Valley Church.

Duet—Revs. Jas. A. Gordon and J. M. Rutherford.

2:00 p. m.—Greeting—

Rev. J. Marshall Rutherford, Waynesboro, Pa.

2:15 p. m.—Greeting—

Rev. Geo. A. McAllister, Chambersburg, Pa.

2:30 p. m.—Address—

Rev. L. C. Wainwright, East Mauch Chunk, Pa.

7:30 p. m.—Music and Popular Meeting—

Conducted by Rev. L. C. Wainwright.

Addresses by Rev. Jas. A. Gordon

Prof. Clarence Gordon,

Elders of the Church.

Closing remarks—The Pastor.

Benediction—Rev. S. S. Wylie.

*Rev. T. G. Baxter, a former pastor, could not be present.

REMARKS BY REV. T. J. FERGUSON IN THE U. P. V. CHURCH

I am happy to be here, and have a part in these exercises. We gather to-day, on this sacred spot, to recall that 150 years ago, a little company of Believers, strangers in a strange land, strangers to one another, met to worship Almighty God. And here, from that day to this, God has been worshipped by a devout people, and His truth has been proclaimed by faithful men.

One hundred and fifty years ago! Ten years before the Declaration of Independence! Yesterday I stood with a friend looking over our beautiful valley with its fertile fields, dotted with its comfortable homes, and there came to me the words of Our Saviour: "Other men labored and ye are entered into their labors."

The valley was then the virgin forest; the settlers were few and scattered; it was the home and hunting ground of the Indian; the roads were the Indian paths that led over the mountains and through the valley. There were no churches, schools, stores, mills or houses as they appear to-day, only a few "small log houses."

In 1756 the harvest in the Cumberland Valley rotted in the fields, and many of the inhabitants went to the Eastern towns for safety. It was the time of the Indian War and life was insecure.

Ten years afterwards we find a company of people gathered here for the worship of God. How forcibly it speaks of the sacrifices and courage of those who laid the foundation of the wealth, comfort and privileges which we enjoy to-day.

This is to me a place of precious and sacred memories.

The earliest recollections I have, of a desire to be a Christian, was in this house, when I was a small boy. It was here that later I confessed Jesus Christ, as my Saviour. It was here I took my first communion. In the old school-house nearby I made my first public prayer. It was here that I sat with my now sainted dead and living now widely scattered. Here I learned practical Christian unity from my good father, an elder in the United Presbyterian Church, who with his family worshipped here two Sabbaths out of three. And I am thankful to have had my birth and training among the people of this beautiful valley; a people whose industry, intelligence and patriotism, religious and moral

character will compare favorably with any people in this broad land, and the most potent influence for good, aside from that of our Godly homes, was and is the church whose anniversary we celebrate to-day.

This church is honored, not only by the work done within its bounds, but by the individuals and colonies that have gone out from her. Her representatives are found in many States in the Union and in foreign lands. And several companies of men and women have gone out together sufficiently large to organize a church in the region to which they have gone.

Rev. Dr. McGinley, in a letter written in 1852 to Rev. Alfred Nevin, says: "Two Western churches which are now comparatively flourishing never would have been organized had it not been for the number and influence of our people who immigrated thither. By removal to the West we lost in one year thirty-five members." A year ago it was my pleasure to visit among a colony of Path Valley people in North Dakota, and preach for them. The church is named Westminster in honor of Mr. West, who was pastor of the Westminster church, Harrisburg, at the time the church was organized. So many faces in the congregation were familiar that I could almost imagine that I was in Path Valley. It was to me a day of rare pleasure. One of the first things they did when they went there was to organize a church and erect a church building, and they have directed things generally so that the community is being moulded according to Path Valley ideals and in the fear of God.

The influence of this church, whose deeds we celebrate, can never be known. She has been a power for good in this valley, and she has done her full share in sending out those who are helpers in other parts of the Lord's vineyard. I have known intimately and well five of the pastors, Messrs. West, Alexander, Dobbin, Bucher and Camp. I united with the church during the pastorate of Dr. West and I had for him the highest regard; a man of kindness and love and strength of purpose, and was greatly beloved by his people. Dr. Alexander was my pastor through my school days; a sweet spirited man; an able preacher; a man of courage in opposing evil, and did much for the valley through his educational work. These men were all good men, men of power, men of whom the congregation could well be proud, and whose conduct through the week was in harmony with what they taught on God's holy day.

Macaulay says: "A people which takes no pride in the noble achievements of remote ancestors will never achieve

anything worthy to be remembered with pride by remote descendants." The men and women who worshipped here in early days were brave men and women. There were perils on every side, and sacrifices to be made, but they stood in their lot, and served their generation with fidelity and laid all succeeding generations under obligations to them and they are worthy of all the honor we give them to-day.

And as we review with pleasure the past, we are glad and thankful for the present; grateful that the passing years have brought prosperity and blessing to this people, that while there has been a constant outflow to other places, there has been an ingathering of souls devoted to the service of God, and the Old Church is still large and strong. We are grateful that the truth that gave courage and strength to our fathers is the same that is now preached by your beloved pastor, who exalts the same loving Saviour and points to the same heavenly home.

We honor the church for her fidelity, and we pray that she may ever abide in purity and power, and be an increasing blessing to this valley and to the world.

T. G. FERGUSON.

ADDRESS OF REV. S. S. WYLIE IN U. P. V. CHURCH

Subject: "What we owe the past." Rev. Wylie said in brief:

I bring the greetings and best wishes of the Middle Spring Church. Many of the families of the Middle Spring Church were formerly connected with Upper Path Valley Church and between these two churches the relations have always been both close and cordial. Calls were extended by each church to the pastor of the other, but for wise reasons were declined.

The Bible constantly reminds us of the past. "Remember the days of old, the years of many generations." "Ask thy father and he will show thee; thine elders and they will tell thee." As a people you are inheritors of the past. First, in material and, second, in spiritual blessings.

First—As the Jews of old were given Palestine, so were you this valley. Your fathers hewed down these primeval forests, carved out their farms, made their roads over and around these mountains, built their log, frame, brick, stone

and concrete and now well furnished homes. They harvested their crops at first with sickle, later with cradle, then the self-rake and now with self-binder. They threshed their grain at first with flail and tread of the horse and ox, then the little bunt, then the tread horse power and now the steam thresher, and one day or a little more you accomplish more than your fathers did in a whole Winter of work. They had to market their grain at first on pack horses and then with the ox or horse team, to the distant markets of 100 or 150 miles; now such is at your door. Oh, the severe and exacting labors of your fathers in laying these goodly foundations for you to build upon!

Second—The same is true in both intellectual and spiritual possessions. The log school house and log church built side by side, with the schoolmaster and pastor living beside them and presiding over both; then the brick and frame house and now the splendidly furnished schools and churches. Just think of the worthy line of eight pastors you have enjoyed, not one of whom was a misfit, but educated, consecrated preachers and pastors, down to your present worthy pastor, Rev. D. I. Camp. A long line of worthy elders and Godly parentage lie back of you whose prayers are bottled before God's throne.

Think well you of the wealth and temporal blessings you owe the past. To the surprise of many this narrow valley is now able to sustain three National or State banks. What untold spiritual wealth you inherit. How true to-day as in the past times of the prophets: "Other men labored and ye have entered into their labors"—Lessons. All these voices coming down from the past say: "Where much is given much will be required."—The parable of the talent and pound teach us: "Occupy till I come." The Bible's quarrel with the prodigal is not because he inherited much but failed to use it right. He wasted his Lord's goods. God is a hard master, gathering where he had not strewn. How sad to think of the possibility that because you or your children may prove recreant to the great trust committed to you that Ichabod may be written on the front of this church.

A VISION FOR THE WIDE AWAKE.

"When they were fully awake they saw His glory." He took them into the mountain with Him to show them His glory, but their eyes were heavy with sleep and much of the vision they missed. But ere the vision faded away they saw it—the vision of the glory of Christ.

What are the elements of glory that enter into the vision of His glory? And what are the conditions that we must meet if we would see that vision? The vision of the glory of Christ is the vision of His Glory in salvation. "His glory is great in salvation."

"God in the gospel of His Son
Makes His eternal counsels known;
Where love in all its glory shines,
And truth is drawn in fairest lines."

The vision of the glory of Christ is the vision of His Glory in the Sanctuary.

He inhabits "The praises of Israel." "And in His temple doth every one speak of His glory."

The vision of the glory of Christ is the vision of His Glory in His Saints.

While we may see God in the work of His hands, we see Him more clearly in the work of His Spirit. "The glory which shall be revealed in us."

Now the necessary condition of preparation on our part that we may behold this vision of His glory is as simple as the vision itself is glorious.

"When they were fully awake they saw His glory." This was the secret of the disciples' failure. Here lies the peril of our failure. Not fully awake. When we are awake to righteousness, we shall see his glory. What we need is not so much a greater knowledge of right, not,—to know more, but a better conscience,—to do the things we know.

When we are awake to Prayer we shall see His glory. Prayer is the only essential thing. We miss the vision of His glory because we do not pray.

When we are awake to win souls we shall see His glory. Nothing will compare with a church awake to win souls, as a power to show forth the glory of Jesus Christ.

How cunning Satan is to put us to sleep! Better a painful awakening, than the delightful dreams of an ever deepening and deceitful death. Oh for an awakened Church—then we shall behold His glory.

REV. GEO. H. BUCHER.

ADDRESS OF REV. DR. GORDON.

I count it a very great privilege to be here to-day, and have come from Indiana to join with you in these celebrations. It is delightful to greet so many old friends and to see this Church flourishing and carrying on nobly the great work and great traditions of its one hundred and fifty years.

As a son of Church in the Valley (both Upper and Lower congregations were formerly one Church), I am glad to pay tribute to the fathers and mothers of the former days. I cherish in my memory that good man, Dr. West, so long contemporary with my father in the pastorate of these Churches. Gentle, genial, jovial, just and generous, he was a true shepherd of the sheep, and everybody's friend. I loved his visits at our house, which was a regular stopping place for every passing minister in by boyhood. His daughter has long been an honored missionary in Japan; his son, Robert, just my age, laid down his life in our Syrian College at Beirut, where not long before his death it was our pleasure to visit him and his family and to see their splendid work at Beirut; another daughter, present with us to-day, is the president of the Woman's Foreign Missionary Society of Carlisle Presbytery.

I remember gratefully the next pastor, Dr. Alexander. He also was a friend of my youth, and his eloquent and tender preaching more than once deeply touched my heart. One solemn and touching communion address, in particular, made a powerful and never-to-be-forgotten impression on me.

I owe a great debt, also, to several of my early school teachers from this part of the Valley, John Wolff and John Shearer in particular,—and hold them in dear remembrance. And when, at the age of sixteen, I left for college, it was to be associated with three other young men from Upper Path Valley, to make my home with Dr. Alexander's sister at Wooster, Mrs. Adams. My room-mate all through the four years of college life was J. Calvin Rice who was several years older than I, and proved a wise and true older brother in those critical years of a boy's life. I realize to-day, as I could not do then, what a good fortune was mine to have in those first years out in the world such excellent and delightful associations. And so, grateful to God for the splendid past, I bid you God-speed for the future, and have confidence, from what I see and hear to-day, that this Church will go forward with continued usefulness and honor, serving God here and sending out fresh streams of influence to make glad the City of God.

JAS. A. GORDON.

THE GLORY OF THE CHURCH.

I bring to the pastor of the Upper Path Valley Church and to the Church itself the hearty congratulations of my own Church in New Jersey, some of the members of the West Jersey Presbytery with which your pastor was formerly identified and also of the Synod of New Jersey. The glory of the Church is the same as the glory of the individual members of the Church. It is the glory which belongs to Christ and which is imparted to all true believers in Him.

The glory of God in the Old Testament was that supernatural and lustrous light which dwelt between the cherubim, the symbol of the presence and the self-manifestation of God. In the New Testament Christ is that revelation. The human life of Christ—patient, meek, limited, despised, rejected, crucified, risen, exalted, crowned with glory and honor. The present glory is the outcome of the earthly humiliation.

The glory of Christ seen in the early Christian was the glory of a mighty transformation. "They were changed into the same image from glory to glory as by the Lord the Spirit." They were made new creatures in Christ. The glory was something more than an external radiance or halo of light which the early artists used to adorn the heads of the saints. It was not an external brightness such as blazed forth from the transfigured Christ, but rather the radiance of the holiness of a sainted life. The Foreign Mission pamphlet, "Five Hundred Thousand," gives us the information of Old Kin the Colporteur, of whom one heathen remarked to another as they watched him preaching in the market place, "Look at that man's face! I wonder what made it change so! He used to be the toughest fighter and hardest gambler in the market. Now look at his peaceful, joyful face, I wonder what made him change so!" They did not know, but we know that it was the work of the Holy Spirit in his heart. He was made a new man in Christ and the change showed itself in his face, as well as in his conduct.

It is the glory of a restored and a consummated harmony of God and man. Those of the same faith are brethren, Jesus is the First and the Last and the Living One. The Church lives in Christ and lives to Christ and lives for Christ. When the Church is true to her Lord He is trusted absolutely, obeyed implicitly and served constantly.

“Yea through life, death, through sorrow and through sinning

He shall suffice me, for he hath sufficed.

Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.”

In the Church is seen the glory of a consistent witness-bearing. From the moment of Christ's ascension, all that was left upon earth of what Christ was, what He said, and what He did was that little company of His followers. He left not a line of writing, nor was Christianity organized. The literature of the Christian religion and its organized forms began from nothing visible, but the lives of the apostles. They were the glory of Christ, and His joy. The same is true of the Christianity of the present day. We have a wonderful literature, excelling anything which was ever before written on any subject, in any age, or any land. In like manner Christianity has built up an elaborate, a complicated and a far-reaching and a most beneficent organization. Her schools, colleges, hospitals, institutions, churches, and mission stations are like points of light and centres of healing and springs of joy the world round. Her influence permeates great business organizations, and many forms of national life; but the fairest thing upon earth is a Christly life, a sainted character. In all the round earth there is nothing which is so beautiful as holiness in man or woman.

In the sight of the risen Christ, material splendors, and even intellectual acumen please Him not as much as the piety of the saints. Those whom He has redeemed, who are the trophies of His grace, and the seals of His cross and passion on the tree, the reward of His sufferings in Gethsemane and on Calvary, who have trusted Him for salvation, whose names are written with His in the book of life, who are going on His mission of mercy to mankind, and have been baptized with His baptism, and who drink of the sacramental cup and who take the bread as the symbol of His broken body for them; these are His glory, they are the gems in His imperial crown. To this we are called, and to nothing less than this, that in our lives day by day there may shine forth the glory of witness-bearing for our Lord, perhaps in the face of coldness, or of cynicism, or of doubt, and we may be assured that:

“It is glory enough, to have marched out alone, before the seats of the scornful, their fingers all pointing our way. To have felt and wholly forgotten the branding iron of their eyes; to have stood up proud and reliant on only our soul, and go calmly on with our duty; it is glory enough.”

Better that than anything else, when we bear witness for the Name which is above every name.

The Church has the glory of a full participation with Christ in His relation to the Father, and also in His relation to the future of humanity.

Our place in the church is the place of partners. The plan of God is our plan. Our names are written in the bond. We are not employees, here to-day and gone to-morrow. This great organization we call the Church, and you may use the word in the restricted, or in the larger meaning, is our Church—Apostles, martyrs, confessors, reformers, pastors, evangelists, the rank and file of the pious of all ages and lands constitute a great confederacy. Countless multitudes of them are triumphant, and millions of them are in the militant state, but we are all partners. We are the rear-guard of a glorious company, and the vanguard of the redeemed yet to come. We are bound up in the same bundle of life. Our experiences are mutual. The victory of the victorious is our victory, and the shame and agony of a temporary defeat is our defeat. Do any suffer? Their sufferings are mine. Do any rejoice? Their joy thrills me.

A working man who was standing on the street opposite the Cologne Cathedral was heard saying: "Didn't we do a fine job over there?" What did you do?" was asked. The reply was: "I mixed the mortar for several years." The tale was told by the thoughtless as humorous, but it was serious and beautiful. That workman had gotten the vision of himself as a partner in a plan that covered centuries of grand toil. He was a helper of God in fashioning His temple. In reality he had joined the company of Hiram and Solomon and before them of Bezalel and Oholiab. George Eliot gives us a striking illustration of it, in her tribute to Stradivari. This immortal mechanic had reverence for his labor. He felt that whereas God gave men skill to play; God depended on Stradivari to furnish the instrument. He was the partner of the Most High. God had chosen Stradivari as a helper, hence he could say:

"God be praised, Antonio Stradivari has an eye that winces at false work and loves the true; with hand and arm that play upon the tool as willingly as any singing bird sets him to sing his roundlay, because he likes to sing and likes the song."

The late General Clinton B. Fiske became interested in a small boy without money who wanted to earn a living as a shoe-black. The General furnished him with an outfit on the condition that daily the boy bring to the General one-half of his earnings. The money was accepted by the

General for the boy's future use, and the boy was active in soliciting work, and both to his patrons and the other boys he made much of the partnership into which he and the General had entered. It was good mainly for the boy, and he was proud of it, in frequently saying "He and the General are partners."

Carry a thought like that into its higher relations, that we may be heartened and dignified in the knowledge that we are the partners of such a man as Paul, and such a Saviour as Jesus the Son of God.

To the Church has been given the glory of Apostleship. After Pentecost the followers of Christ did as they were told to do with the message which was given through them to mankind. They went out with swift feet along the great roads of the Roman Empire, and told the story of the love of God for man. Peter to Babylon, John Mark to Alexandria, Thomas to Parthia, Andrew to Scythia, Bartholomew to India; and then the private diffusion of Christianity was most powerful and effective. One person told to another where he had found peace and comfort. One laborer to another, one soldier to another, and so the message was carried by the messengers until the saints were in Caesar's household.

This moment in the oldest part of the Catacomb of Callistus, named after St. Lucina, may be found the names of the members of the gens Pomponia from which Atticus, Cicero's friend, came. But that concerns the long ago.

You know how it is now in the twentieth century. The messengers are still carrying the message—Christ's message and yours and mine—all over this fair land, and to far-off Point Barrow, down through torn and mis-ruled or non-ruled Mexico, along the silver waters which now connect the two great oceans, down through South America they go. Others are speeding their way to Japan, Korea, China, the Philippine Islands, to Siam and Laos. Others are going to Africa, to Syria, to Persia, and India. While other churches are in the same blessed service, and we and they are vying with each other in the attempt to tell the people of the earth about their Saviour and ours, and more and more we see how important it is that men shall think less and less of the human agency, and more and more of Him Whose name we bear, and Whose Spirit we have.

REV. THOS. TYACK, D. D.

ADDRESS OF DR. J. G. ROSE.

These churches were founded 150 years ago. It was then also that the struggle began which steadily conquered its way over the years, until to-day you feel a commendable pride in your community achievements, spiritual, educational, material. You have entered into an inheritance that was consecrated by the tears, the prayers, the sufferings, the deaths, of a heroic race of ancestors. And I am wondering whether you appreciate in adequate measure the toils, privations and sufferings which they endured for your sake, in order that you might enter into your present rich inheritance.

I am familiar with the vicissitudes of the church which, for 150 years, has been your nearest Presbyterian neighbor on the South. I am sure that the churches of Mercersburg, Upper Path Valley and Lower Path Valley have had a common history and shared alike the hardships of the pioneer days on this western frontier.

Though your southern neighbor is older by some 28 years, years of indescribable anxiety and fear and privation, still here, too, the scalping knife of the savage Indian was in evidence, and the struggle in behalf of home and church was common to the settlers of all these communities.

Since coming into your midst as a guest and participant in these most delightful and appropriate celebrations, I have given flight to my imagination, and looking down through the vista of past years, I have transferred to the pioneer times in Path Valley thrilling scenes which I know were enacted within the bounds of the congregation over which I am now pastor. I have read fragmentary records of the Mercersburg Church dating from about the middle of the eighteenth century, and I have read and reread full records dating from 1769 and coming down to the present time. They are the records of incidents and events that were enacted among the people that recorded them. In the handwriting of earnest men of God they tell the story of primitive conditions, of the struggles, privations, sufferings of men and women and children who lived and toiled and died in these valleys, who loved and suffered and wrought on these homesteads and in the churches which have given place to the commodious structures in which you worship. And the story is one of rare heroism, of sublime Christian faith, of hope long deferred, and of the springing up of a rugged type of manhood and womanhood which challenges comparison with that of pioneer days in any age since history began to be written.

One reads much between the lines in scanning these old records. A single short entry sometimes contains whole pages of tragedy. The record of the capture of a mother and child or the slaying of a father in "the clearing" by Indians tells the tale of a family broken up, of a neighborhood startled, and perchance of the men of the settlement organized and led forth in pursuit, perhaps to be ambushed and slain by the stealthy Red Men. Or it may be a reference to the struggles incident to the keeping up of the ordinances of worship in churches without floors or windows or fires. I fear we little appreciate what the church meant to these sturdy pioneers. No sacrifice was too great for them to lay on the altar of the church. These old churches are consecrated by the love and tears and faith and prayers of their founders. In our opulence we are prone to complain because the church makes its demands upon us, but if we would stop to consider the sacrifices of the generations gone, we would work more cheerfully to maintain the religious institutions which our ancestors purchased at so great a cost.

This backward look is helpful to us on this occasion as giving us reverence for the memory of that steadfast race out of whose loins we ourselves have sprung. It is helpful as teaching us that American civilization had its roots in the fear of God. Its starting point was around his holy altar. Of no other civilization can this be affirmed. The deepest thing in our life is our religion. It reminds us, too, that nothing is worth while that does not cost the choicest efforts of the human mind and heart. The founders paid an awful price, but the results are worth all, and more, than they cost. It is our great good fortune that we are sprung from sires who counted not their lives dear, but gave themselves to the uttermost that their posterity might enjoy the blessings of liberty and religion. A history and heritage of faith and love and sacrifice like that may well call us backward and give us sober thoughts while imagination peoples these old homesteads and meeting-houses with the fathers and mothers of the long ago, and reproduces the scenes amidst which they moved when the land was a wilderness, and existence was maintained only by great sacrifice and suffering.

I would like to speak of former pastors of these churches, now gone to their reward, whom I knew—Dr. Alexander, Dr. West, Mr. Dobbin, J. Smith Gordon—men of God, of sound faith, of gentle spirit, of undaunted courage, whose "works do follow them." But this has been beautifully done by others, and time will not permit.

In conclusion, permit me to congratulate the membership of these churches upon your splendid inheritance. See to it that these noble traditions are handed down to future generations enriched by your own watchful, prayerful, consecrated service. To the present pastors of these churches, about whom so little has been said in these celebrations, I extend my warmest felicitations and bid you Godspeed in the work to which you have devoted the matured years of a fine Christian manhood.

PERSONAL REMINISCENCES OF PEACEFUL VALLEY

We should not forget the early history when this Peaceful Valley was the scene of Indian massacres and cruel warfare against our forefathers. But now for a century and a half, only once, during the Civil War, has its peace been even disturbed. My boyhood was associated with the Old White Church in the Grove, so beautifully described by Mr. Geo. W. Park in his magazine. There's a popular Sunday School song which always reminds me of it, with a change of one word, "brown," to "white:"

"There's a church in the valley by the wildwood.
No lovelier spot in the dale.
No place is so dear to my childhood,
As the little White Church in the vale."

There it stood amid the oaks and nearby the big spring where crystal fountains bubbled through the white sand. Alas! Like the "Old Swimmin' Hole" of my boyhood, it is changed. I remember where the families sat in the old church and the high pulpit from which father preached, which is in service still, unlike an old Canadian high pulpit a classmate of mine once preached in which was dry-rotted and broke when he leaned upon it, saying: "Let us pray." With a leap he cleared the falling timbers and landed on his feet before his astonished congregation.

I should like to pay grateful tribute to the Old Singing Master, Amos Devor. I do not know how many years he served the community and led the choir in church with

his beautiful tenor voice. He was another Village Blacksmith worthy to be commended by some Longfellow :

“Thanks, thanks to thee, my worthy friend,
For the lessons thou hast taught.”

When Uncle Devor was absent Mr. Calvin Wilson usually raised the tune in my early years. There was no organ, and no printed tunes in the hymnals before 1876. I never heard an anthem in the old church, and sometimes still prefer the old custom. I would much prefer congregational singing and no anthem to a paid quartette which does all the singing.

I owe much to dear Uncle Devor who taught me the rudiments of music in church and singing school. Once after we got the Presbyterian Hymnal, with printed tunes, Uncle Devor tried to sing a hymn which father announced :

“Oft in danger, oft in woe,
Onward Christian, onward go.”

to a more familiar tune than it was set to in the book. At the end of the second line his tune failed—it was the wrong meter. Then Mr. Wilson came to the rescue and raised another tune from his seat on the South side of the church ; but in spite of the words, “Onward Christian, onward go,” the tune did not fit and again the singing landed in the ditch. I was home from college and had learned to sing by note, so like a bold knight I tackled the tune that was printed in the book and went through two lines, but it was a solo. No, not so low either, for I had pitched it too high and by the fourth line it was a scream, but I followed it through and for the next stanzas flattened it down. The congregation in those days did not laugh at blunders in church.

The first organ was purchased for the Sunday School in the Fannettsburg Hall ; paid for in part by a big fancy work sale and festival, and Miss Carrie Montgomery purchased the Mason & Hamlin organ for \$212 and was the organist until she moved away.

I could speak of the Old Burying Ground, where lies the sacred dust of so many of our beloved. It is difficult to care properly for it, and yet better care and some permanent organized effort should be had.

The old-time peaceful Sunday—it was not a restraint nor a trial to us, as I recall it—but a day of happiness though quiet. We had our horses and cows to pasture and feed ; our drive or walk down to the old church in the morning ; Sunday School in the afternoon, and evening meeting in

the hall in town or books and singing if at home; with quiet afternoon walks—it may be to Wild Cat Hollow.

I owe much to my early school teachers, and my earliest is here to-day. God bless her! And I should be glad to pay tribute to such noble Sunday School teachers as Capt. John H. Walker and James B. Seibert.

Much could be said of the old-time family physicians of this valley, the earliest in my own recollection being my own grandfather, Doctor Montgomery. These men did noble service under many handicaps as compared with the physicians of to-day, and pastor and physician were always friends and welcome visitors, "laborers together with God" and for the people.

Time fails me to speak of many notable characters and incidents of my early life. As I look back now through the golden haze of October they appear in a mellow and beautiful light. I see the forms of kind neighbors and of boyish playmates and of girls with rosy cheeks and flashing eyes from which came to us the first thoughts of love.

I speak not of father, Dr. Wylie has spoken out of his long and close friendship, only to say that he was a thoroughly good man and devoted father, and

If ever I win a home in heaven;

For whose sweet rest I humbly hope, devoutly
pray;

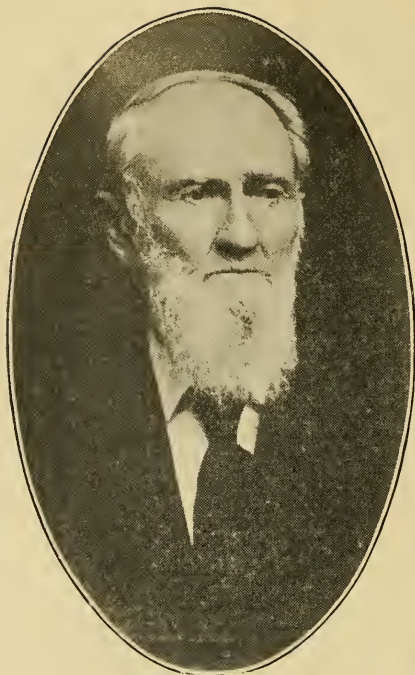
In the great company of the forgiven

I shall be sure to find the one who showed to
me the way.

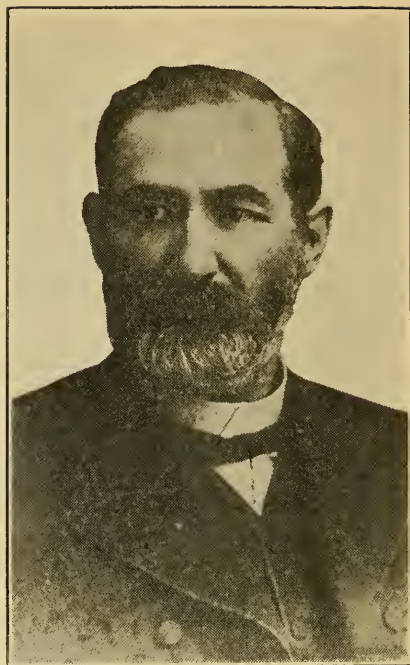
Of the mother who, by the grace of God, is with us yet, whom her children rise up and call her blessed, let this be said; that she has had a rare, and so far as I know, unique experience among pastor's wives; she has always lived and lives now on the very spot where she was born; not merely in the same town, but on the same lot.

And now, turning from the past to the future, it is full of promise, and I bid you God-speed and go forward—the best is yet to be. Like the boy who was asked by the stranger: "Have you lived all your life in this town?" "Not yet, sir," said the boy. So the past has been great, and the present is good; but there is more light to break and more good to follow under the blessing of God. Your ministers have been men of God without a single exception, and may God bless the churches of this lovely valley for other centuries to come.

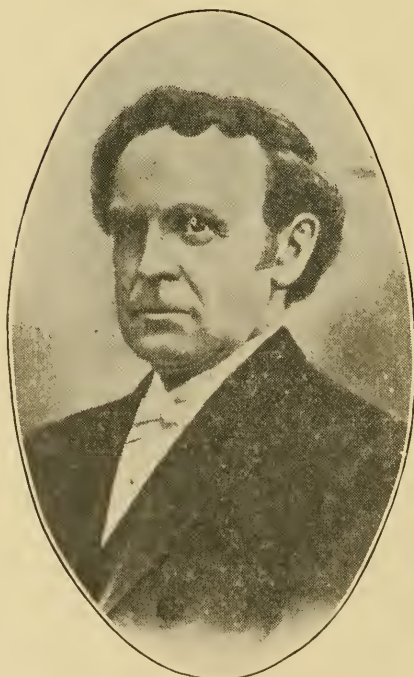
JAS. A. GORDON, D. D.



REV. WILLIAM A. WEST, D. D.
1853-1873.



REV. S. C. ALEXANDER, D. D.
Pastor U. P. V. Church, 1873-1887.



REV. THOMAS DOBBIN
Pastor U. P. V. Church, 1888-1900.



REV. GEO. H. BUCHER
Pastor U. P. V. Church, 1900-1904.

“THE CHURCH AS I KNEW IT”

ADDRESS OF S. S. WYLIE IN L. P. V. CHURCH

A period of almost fifty years; first, in the world at large, and second, in this church.

A great period this in the history of our country. 1858 saw the great conflict between the North and South on slavery. Whether slavery shall extend North of Mason's and Dixon's lines. The great debate in Illinois between Douglass and Lincoln. The election in 1860 of Lincoln as President of the United States, and then for over four long years followed the Civil War between the North and the South. Following the war was a period of great material advancement in agriculture, railroad construction, manufacturing, education and educational institutions, in scientific discoveries and inventions of various kinds.

A great period of expansion of the Home and Foreign Missionary work of our church and other branches of the church also. The union of the old and new school branches of the Presbyterian Church took place at Pittsburgh in 1869—with an enlarged church now of 6,000 ministers, 20,000 elders and a million and a half of members. The temperance question has made great strides in this half century, from moral suasion to the high plane of State and National prohibition in a number of states. These 50 years were indeed great in the history of our land and the world—

“An age on ages telling;
To be living is sublime.”

Second—1858 to 1904 in the history of Lower Path Valley Church. The greatest of the three semi-centennials in Sabbath Schools, prayer meetings, Endeavor Societies, Ladies' Home and Foreign Missionary organizations. In these late years the Sabbath School under the leadership of Parks, Seibert and others has played a most important part in the prosperity and enlargement of this Zion. It was during this period that the old White Church in the forest, one mile south of this place, was finally abandoned, after much thought, prayer and disagreement, and a new, modern brick erected in this town, which is much better designed both in location and arrangement to meet the wants of a great

and growing and a God-fearing people. It was during this half century that the Christian womanhood of the church came to the front. In the enlarged social life of this church, in its Sabbath School and Endeavor work, as well as in its varied benevolent and missionary operations, her's has been a conspicuous and enlarging place.

A long and worthy line of elders, conspicuous for their piety and for their firm adherence to the cardinal doctrines of the church, adorn its pages.

Elders—James Walker, James Cree, Sr., William Campbell, James Cree, Jr., Daniel Brown, John B. Peterson, William Matthias, John Cope, Eli Montague, Putman Doran.

Trustees—Jamison Kelly, John Welt, Johnathan Orr, Walker Cree, Lazarus Yetter, Harry Foreman, Harry Clymans, Mr. Lauthers.

But it is ever the man who occupies the place of pastor and preacher who fills the highest position and is most intimately associated with the welfare of Zion. This was the Rev. James Smith Gordon. He came of Scotch-Irish descent, born of pious parentage near Shady Grove, Franklin County, Pa. After his preparatory schooling graduated from both Princeton College and Seminary, taught school for a time and became pastor of this Lower Path Valley Church in 1858.

He was a man of mark in five ways.

First—He had excellent health. He never could have done his work and filled well the place of a laborious country pastor in a rough, mountainous district if he had not possessed God's greatest blessing—good health.

“Man and saint in same corpse.”

Second—He was a man of thrift and good management in all his temporal affairs, though he always received a small salary. Consequently he always enjoyed the comforts of life as well as his family and sent out three worthy sons and two daughters to bless and brighten this world, well trained and educated.

Third—He was a manuscript preacher all his life. He constantly brought the beaten oil into the sanctuary of the soul. He never could have so long held his intelligent congregation if he had not written and thoroughly prepared his sermons and lectures.

Fourth—He was always true to his ordination vows of loyalty to the “Bible” as God's inspired message to men and the “Confession of Faith.”

Fifth—The one word which described this man's whole ministry was "Fidelity." The ancient prophet describes the Messiah, saying that "Faithfulness was the girdle of his loins." In like manner was this true of his servant. In his various pulpit appointments, his many communion seasons, his pastoral sick and social visits, in his funeral services over the departed of his flock, in his duties as presbyter outside of his own church, in all the months of that long and laborious ministry, one Scripture text fits into that life, "Be thou faithful unto death and I will give thee a crown of life."

As we stand over that sacred relic in yonder God's sacred acre well may we say:

"Oh! for the death of those
Who slumber in the Lord.
Oh! be like their's my last repose;
Like their's my last reward."

"With us their names shall live,
Through long succeeding years;
Embalmed within our hearts,
Our praises and our tears."



Lower Path Valley Presbyterian Church
Fannettsburg, Pa.

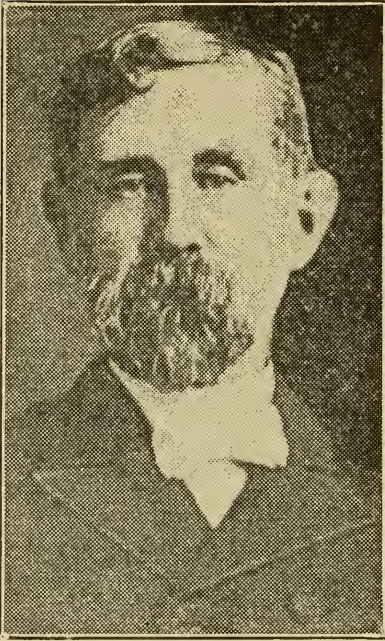
EARLY RECOLLECTIONS OF LOWER PATH VALLEY CHURCH

A large square frame building, painted white, with two entrances from West side towards the road, with corresponding aisles, and one entrance from the North and one from the South, approached by large stone steps, a wide aisle from North to South entrances. A row of seats on each side on North and South, up to the wide aisle, and a double row in the middle. A square block of seats in the North-east and Southeast corners. Two large ten-plate stoves connected with pipes to a large drum overhead, about fifteen inches in diameter and fifteen or sixteen feet long. My father's seat was in front of South side of middle block. At 5 or 6 years of age I remember (my feet not reaching the floor), in pew with perpendicular back and horizontal seat, I looked up at Mr. McGinley, with his bandana handkerchief wrapped about his hand, gently thumping the cushion of the pulpit, or sometimes caught by one corner and flung out like a flag. At that early age I remember hearing him preach from the text, "Are there few that be saved," and he said that at least the majority of the race would be saved, because the majority died before reaching their seventh year, and all who died before reaching the period of moral accountability are saved. I remember the winding stairway leading up on either side of the pulpit, which was of dark mahogany, and the large red curtains or hangings covering the entire wall back of the pulpit. I remember once going up into the pulpit, and opening the Bible, seeing the leaves punctured with pinholes, where Mr. McGinley was accustomed to pin a small square of paper with a brief outline of his sermon. I remember where James Withrow sat at the end of a seat in the Southeast corner block, and near the aisle, which was entirely innocent of carpet or matting.

I remember the long tables, a foot or so wide, with benches which were arranged on either side on communion occasions. On these occasions there were always two sermons, with an intermission between. I remember the big spring walled and fenced in, with the tin cups with two handles, set in a niche in the wall.

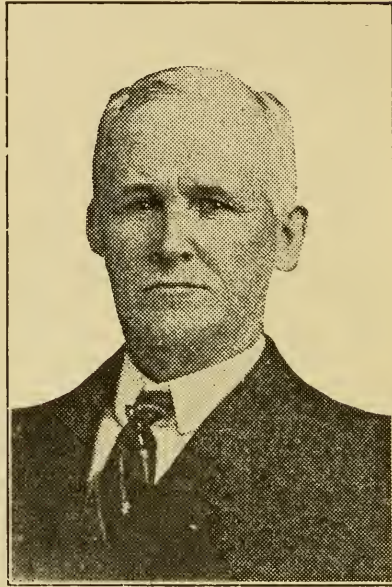
There had been a previous building of logs, and these logs had been used in the building of my father's barn, for when riding the horses in tramping out grain I used to relieve the tedium somewhat by observing the Roman num-

bers which had been used to secure their replacement in proper order. But now even this barn is gone, and only a few pieces of the logs are used as supports in a more modern barn.



D. O. SHEARER

Clerk of Session, U. P. V. Church



R. D. COWAN

Clerk of Session, L. P. V. Church

I remember riding on horseback with my father over the mountain to a communion service at "Cree's Schoolhouse," before the church at Burnt Cabins was built. The tables were out under the trees, and Mr. McGinley stood in the door of the schoolhouse and preached. All this was before I was ten years old. When a little over fourteen, I remember, my sister, Emma, and I were received into the membership of the church. Mr. McGinley came back where we were sitting and spoke to us about it. He reported to the Session, and we were received. I remember the catecheticals he used to hold in the Carrick schoolhouse. We children would recite the Shorter Catechism, and the older members (or some of them), had written questions assigned them beforehand, for written answers. I remember "Uncle" Billy Elliott's question at one time was "Did Samuel really appear

to Saul the night before his death?" And the answer was, "I believe Samuel really appeared to Saul, but the Witch of Endor had nothing to do with bringing him there. Neither Witch, Pope nor Devil could bring him there."

Once when Mr. Williams, the successor of Dr. McGinley, was preaching at the Carrick schoolhouse, and old lady began to manifest some Methodistic enthusiasm. Whereupon, Mr. Williams quietly remarked: "I hope there will be order." And there was order.

JOHN C. WILHELM.

PRESBYTERIANISM AND HIGHER EDUCATION

Address of Doctor Warfield, President of Wilson College.

"The Presbyterian Church," said Dr. Patton many years ago, "has not been a cathedral building church. It has been a college planting church."

It has been zealous not only for education, but for higher education.

Many people think higher education is the same as advanced education and, therefore, that the medical school, the law school, the school of engineering and the theological seminary are institutions of higher education.

But this is quite incorrect.

By higher education is meant the cultivation of those mental and moral and spiritual elements of man's nature which constitute his real life, which have to do with the living of a life rather than the earning of a living. Of course they come into play in every part of his active existence, and therefore in his business, occupation or profession. But they contribute to the uprightness of character, the general intelligence, and the kindness of conduct of the doctor, lawyer or engineer rather than professional skill. To develop these elements of character, so as to make a man a good neighbor and a useful citizen, is no mean part of the great scheme of education, and higher education should do much more than this. It should enable men and women to understand the world in which they now live and that to which the destiny of man surely leads, to love their fellowmen and, with a yet nobler love, the God who made man to his own image and gave His son for his redemption.

But higher education did not begin with the college and is not confined to it.

The New England folk love to boast of the influence exerted by the schoolmaster's rod and the little red school-house. And they have just reason for their pride. But not more than the Scotch-Irish have for cherishing the memory of the rule in every pioneer log cabin of the mother's slipper and the Shorter Catechism. The New England pioneer has enjoyed a just fame, but it was not equal in any respect to the catechism which, though compiled by Englishmen, has been most fruitfully associated with the Scottish people. The grotesque strain so characteristically represented by the familiar quotation,

"Zacheus he, climbed a tree,
His Lord to see."

has no counterpart in the serious grandeur of the catechism which strikes the very highest note of human thought and feeling in the answer to the first question:

"Man's chief end is to glorify God and enjoy Him forever."

It was a serious business carried on by the partnership of slipper and catechism, and it was fruitful in many ways.

I recall one young kinsman being detected in reading the catechism upside down as it lay in front of him on his mother's knee. She bragged of him as a very prodigy of a scholar, and indeed he was, for he had laboriously acquired the art of reading upside down to escape the far less difficult task of committing his lessons to memory.

But I also recall the far different case of another kinsman, a general in the regular army, who was asked by another distinguished soldier on the street in Denver: "What is the chief end of man?" And when he received the correct answer said: "I knew by your appearance that you were an army officer and a Presbyterian." No mean compliment that! Does it not recall that when Peter and John were brought before the council, "They took knowledge of them that they had been with Jesus?"

It was the mothers with the vision who formed the men of love of learning and of God. It was these sons who built the academies and colleges which have trained the leaders of thought and action who have made America a land of liberty and law.

This has been the most striking note in Presbyterianism since it was revived and reorganized by John Calvin and his fellow reformers.

The free Academy of Geneva, founded by Calvin, celebrated not long ago its three hundred and fiftieth birthday. It is the very corner-stone of free public education. From

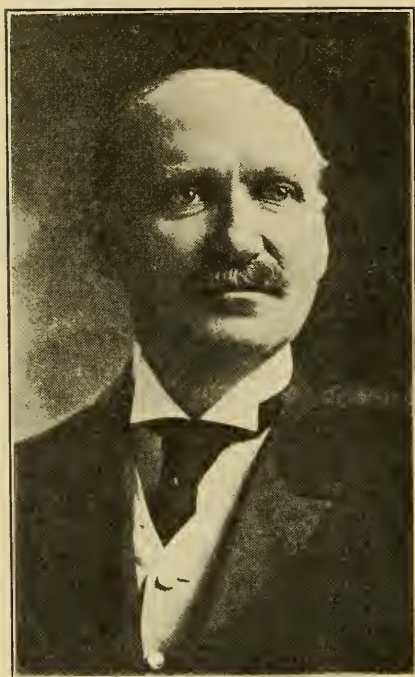
Geneva the ideal won its way down the Rhine, enriched Holland, was carried to England and to New Amsterdam in America. John Knox, who for some time was co-pastor with Calvin, ministering especially to the English and Scotch "exiles for conscience sake," carried the ideal to Scotland. Knox's plan for a comprehensive system of popular education, from the elementary school to the university, is the finest ever framed. It was to have been endowed by the State with the wealth of the superceded Roman church, but the greedy nobles seized the spoils of the monasteries and cathedrals and the actual work done for education was small. The impulse, however, was not lost and Scotland's free schools and universities have had a glorious history and have done much for American education.

My gratitude to Scotland for what I owe to Dr. McCosh, my Princeton President, is very great. How beautiful was his noble face so full of strength and so marked by thought. His sturdy manhood, high philosophical attainments and kindly speech made him a power in the college life of Great Britain and America.

History has a long tale to tell of Presbyterianism and Higher Education. Too long for me to quote from at greater length to-day. Let me only ask if we are true to the teaching of the precious past? Do we make sacrifices as gladly as our parents did for the education of our children? Do we mark well the difference between manual and mental training, the living of a life and the earning of a living? Do we realize that our girls have as good a right to know the things that make life rich and fruitful as their brothers?

We are living in an age that is not keeping faith with the past. Many of our spiritual treasures are meanly traded away. Our religious birthright is sold for a mess of pottage of pleasure.

Remember those who as elders and ministers have served this church, recall the children they taught and sent at crushing cost to find a higher education at Princeton, Wilson and other colleges, and resolve that, God helping you, the old faith and the old training shall not be given up in this time of automobiles and picture shows for the trifles and trinkets of a shallow life.



REV. JAS. A. GORDON, D. D.

REPORT OF ADDRESS BY REV. JAMES A. GORDON

On this notable anniversary I bring you my hearty greetings. It was my privilege to be here at several celebrations, the twenty-fifth of my father's pastorate and again the fortieth; but none will be more memorable than this one, observed with so much enthusiasm in both branches of the old historic Church of the Valley. The fact that this is my own birthplace also, and that for the first time in more than thirty-five years I am back at my birthplace on this day, lends additional interest to the occasion for me. A kind old lady who declared she had not seen me since the war, during which I was born, kept eyeing me very closely and in a few moments said: "Well, Jimmie, you havn't changed much." Such unconscious flattery is pleasing. So are the cordial greetings from so many friends of the past and present at these celebrations.

A century and a half is a long time, measured by the unit of the year. We look back across the boundaries of the nineteenth century and the Civil War, beyond the boundary of the eighteenth century and the Revolution, to the close of the French and Indian War in the Colonies. Yet long as it is, this period is brief enough to be spanned by two human lives, and two pastorates of the eight this church has known covered almost a hundred years. We are invited to glance backward and sight some of the hilltops of this history, which means so much to us all.

For unknown ages this sequestered vale had been the home of the deer and the bear and other wild creatures of the forest and mountain, and bands of Indians had roamed the wilderness. Doubtless the red man here worshipped the Great Spirit with smoking altars, for as Longfellow says,

“Every human heart is human,
And in even savage bosoms,
There are longings, there are strivings,
For the good they comprehend not.”

Now in the Providence of God the time had come when the silence of these majestic mountains and the stillness of these far-off valleys was to be broken by the onward march of the Anglo-Saxon. It was a melancholy march for the poor Indian, but inevitable that barbarism should give way to civilization. It has been said that when the Pilgrims landed in America they first fell on their knees and then on the aborigines. Pennsylvania has a noble record in her early dealings with the Indians by her Quaker pioneers; but there appears to have been less wisdom and justice shown in the later history at some points, and the Indians felt that they were being cheated out of their lands and driven from their hunting grounds. A long warfare broke out against the white settlers who knew no peace or safety until after the French and Indian War was ended. In the year 1736 the beautiful valley now known as the Cumberland was opened for settlement, the Indians having ceded to the whites their lands west of the Susquehanna River, but only as far as the Kottochtiny mountains. The tide of immigration rolled in, and soon swept even beyond the crests of the Cumberland Valley. Indians and traders passing over the Tuscarora had given the name of Path to this exquisite little valley, as it lay in their path westward. The first settlers entered the valley between 1736 and 1750, and were of two widely separated races, though one in faith and purpose, Scotch-Irish and German. The Germans ar-

rived in large numbers from the Palatinate, and were of the same Reformed faith as the Scotch-Irish who came mostly from Ulster in Ireland.

There were also a few Irish Catholics who came into the northern part of the Valley at a very early date and founded Doylesburg. These pioneers were in advance of any legal right to the lands, and braved the perils of their undertaking in the face of the Governors forbidding proclamation, and against the perils of the wilderness and of the Indians whose hostility had naturally arisen against the invaders. In 1750 by order of Governor Hamilton all settlers in Path Valley were summoned before the magistrates for trespass, and the names of sixteen men are given who came and confessed to the officers, and agreed voluntarily to burn their cabins and leave the valley with their families. Eleven log cabins were burned, and they retired to await the legal opening of the valley to settlement, which occurred four years later. Possibly the burning of cabins in this manner led to the name "Burnt Cabins" of the village in Aughwick Valley. Some of these same families returned after 1754, among them being Randall Alexander, whose name and descendants have continued in honor until this day, filling places of influence in the pastorate and eldership and other offices of the church and community. The settlers were largely of the substantial Scotch-Irish and German (Reformed) races, which have given to this valley and the regions around their strong character for industry, thrift, morality and virtue.

By the treaty of Albany, in 1754, nearly all the remaining portion of the Province was ceded to the proprietors and the way was thus opened for the return of those who had been forced to leave their homes four years before. Owing to misunderstandings as to the extent of lands included in the cession by the treaty of Albany intense and almost universal dissatisfaction arose on the part of the Indians and owing to this widespread dissatisfaction the perils and difficulties of these pioneer settlers were greatly increased. Just about this period, also, a new element of strife and discord appeared. The French were now aspiring to dominion in North America. They were rapidly extending their domain at the expense of the English possessions, and they were multiplying forts and fortresses from the Northern Lakes into the Valley of the Ohio. They used all available methods, employed every art and device to win the favor and co-operation of the Indians to their cause, and to alienate them from their sympathy and alliance with the

English. These artifices were successful and the deep-seated hostility engendered thereby culminated in the French and Indian War of 1755.

For seven years during which the war continued the inhabitants of this valley as well as those of the Cumberland Valley suffered terribly from the incursions of the Indians, incited by their French allies to deeds of rapine and bloodshed. These incursions and depredations continued even after the close of the war which was terminated by the treaty of peace between the French and English in November, 1762, for during the years 1763 and 1764 the Indians still continued their hostile incursions and during these years many of their cruel and shocking crimes were committed against the unfortunate inhabitants of these valleys. With the opening of the year 1765 these incursions terminated.

Thus were the men who reared and occupied the first habitations and who cultivated the virgin soil of Path Valley inured to a life of hardship and suffering. But they were men of courage, of manly vigor, of firmness of purpose. They were ready, if need be, to repel the ruthless onsets of their savage foes, but they were men of deep, ardent piety, men of faith and prayer, men of earnest convictions, of ardent devotion to the cause of their Lord. Their seclusion from the older and more open settlements beyond the mountains did not preclude them from all fellowship and sympathy with their brethren of these regions who enjoyed greater privileges and more frequent opportunities for engaging in the worship of the Lord and for enjoying the public means of grace. Nurtured in the faith of their pious ancestry they longed for the privileges of the Sanctuary and took measures to secure the preaching of the Gospel in their midst.

Whether Scotch-Irish or German these sturdy pioneers in what was then the far west,—farther from Philadelphia in that day than San Francisco is to-day,—were Protestants and followers of the great Reformation which had revolutionized northern Europe. They were either German Reformed or Scotch-Irish Presbyterians, those two kindred streams which arose from the same general source in Europe, and have flowed peacefully side by side through the generations down through this valley. Indeed they are so close together in creed and worship and polity that it seems as if like two drops of water they might at any moment coalesce and be forever one. The Faith for which our forefathers fought and held so grimly is to us the simple evangelical creed. We can scarcely appreciate to-day what

it was to them when every departure from Romanism, every liberty of conscience and private judgment, every cherished principle of Protestant freedom had to be wrested by hard struggle, and out of the fires of fierce persecutions. Presbyterianism as we know it, with its peculiar points and grim angularities rounded off in these days of peaceful controversies and bloodless theological strife,—is just plain apostolic Christianity; and so, in all cardinal features, are Methodism, Congregationalism the Reformed and all other evangelical branches of the one Holy Catholic Church. Dr. J. L. Marquis, Moderator of our General Assembly, said at Winona Lake last summer that there was no doctrinal difference between the Methodist Churches and ours sufficient to keep us apart; in Canada the union of Presbyterians, Methodists and Congregationalists has been agreed to by large majorities in all these churches. One of the great evils of our time is the over-churching of towns, villages and rural populations. Not far from my home is a town of 2,500 people with thirteen struggling churches, where one would better serve the needs of the community and honor the Lord who prayed that “they may all be one.” In the birth of our nation, by the good Providence of God, the founders of the Republic were men and women moulded largely by the spirit of liberty and by the doctrines of the open Bible set free by the Reformation in Europe. We who are the children of these sturdy ancestors could have chosen no better. They were well nourished in the great principles of religion and civil government which radiated from the little Republic of God set up by John Calvin on the shores of the beautiful Swiss lake Geneva. Here came the exiled Puritans from England, and John Knox from Scotland, and men from all Europe, and saw here an object lesson in a government without a king, and a church without a pope. The influence of Geneva told mightily upon the nations and especially upon the newly founded colonies of America. The Calvinistic followers of the great John Knox in Scotland and the north of Ireland fought for the Crown and Covenant of Christ in their native lands through weary years of strife and persecution; and when King James pursued them with harsh injustice they flocked by the tens of thousands to the new land of refuge in America and by the year 1750 it is said that more than a quarter of a million Scotch-Irish had settled in the Cumberland and other valleys. They were the children of the Covenanters trained to endure hardships; they had nerves that did not quiver and

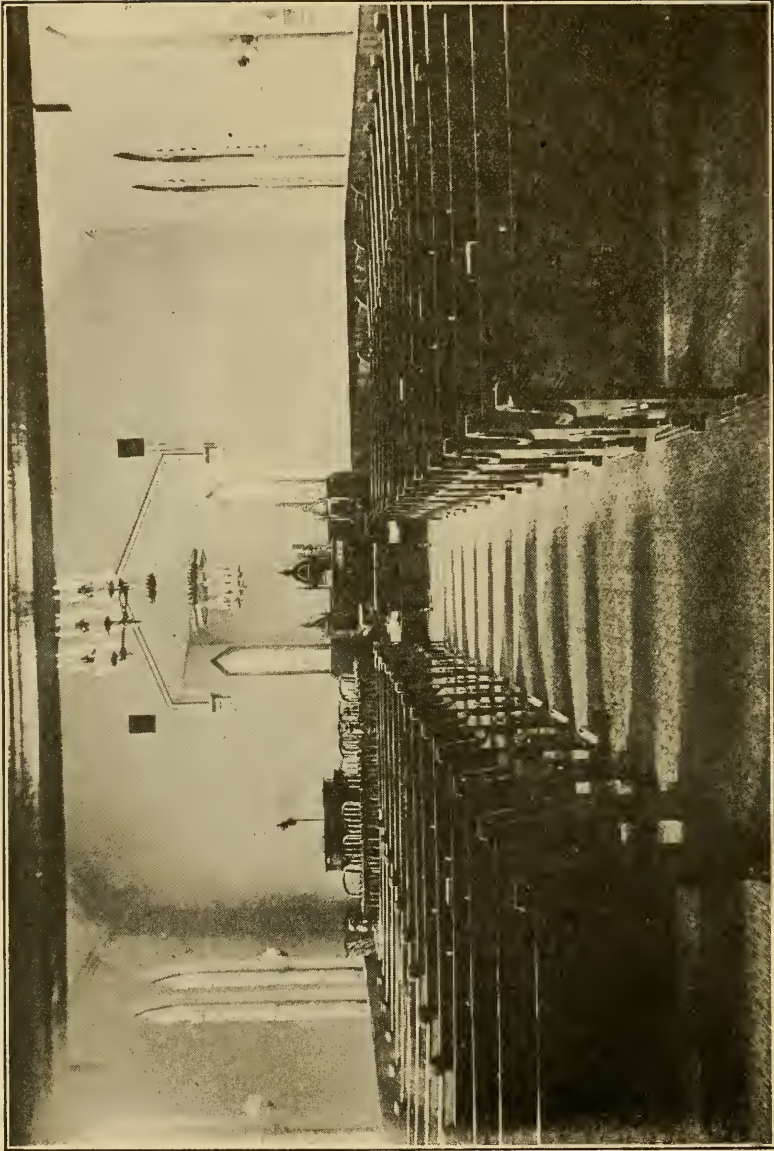
consciences as true as steel. They loved liberty and sought a faith's pure shrine afar from age-long tyranny of king and pope.

Without them, those who had endured hardness and persecutions for their principles, the independence of America never would have been undertaken or achieved. Only a race advanced in intelligence and education and trained to love liberty would or could have established "a government of the people, for the people and by the people."

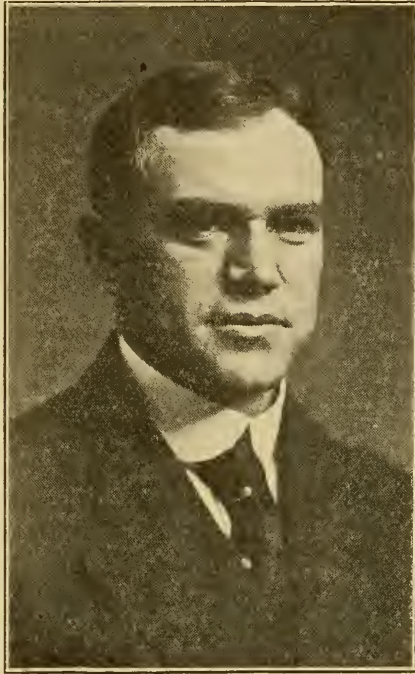
"God sifted three kingdoms to find wheat for
His planting,
Then sifted the wheat, the living seed of the
nation."

It was said of the Scotch-Irish race in America that during the Revolutionary War it never produced a Tory. Our historians abundantly set forth its great part in the founding of the Republic.

As soon as there was a permanent settlement in this valley, about the middle of the century, the first thought of the settlers was for their Church.



Interior view of Lower Path Valley Church
Fannettsburg, Pa.



REV. J. WARREN KAUFMAN
Pastor L. P. V. and Burnt Cabins
Churches

HISTORY OF THE UPPER AND LOWER CHURCHES.

Their cabins constructed, the hostile savage driven westward and their newly acquired lands under partial cultivation the settlers began to provide places for the public worship of God. For several reasons they could not be as unanimous in selecting a site as they were in the building of the forts at Springtown and at Dry Run. Why they should have contended for one central meeting-house it is difficult for us to understand. Naturally those living far up the valley would desire a location there and for the same reason the settlers lower down contended for a site near their own humble abodes. Committees from Presbytery could not bring them to think alike and finally to satisfy

both parties, recommended that two meeting-houses be erected. Fortunately for the glory of Presbyterianism history has stamped their act with its kindly approval.

This all happened about a year before the organization of the church.* Several interested settlers met with the Presbytery of Donegal (now Carlisle) at its Spring meeting, convened at Middle Spring Church, April 23, 1766, to ask for supplies and a minister to examine their youth and preside in electing and installing elders. This pleasant lot fell on the Rev. Mr. Cooper, then pastor of Middlespring. That Presbytery's supply fulfilled the task imposed is made a matter of Presbyterianial Record at the Fall meeting. Unfortunately no date is given of the time of this visit nor the date of the election of David Elder, John Holliday, Rynald (Randal) Alexander and Samuel Mairs to the eldership. The organization probably was effected sometime during the Summer of 1766, for Rev. Cooper was not the kind of man to postpone important work until the last minute.

Feeble as the organization must have been, they continued to be supplied by Presbytery and maintained their existence. Rev. King, of Mercersburg, and Rev. Cooper, of Middlespring, were frequently heard in the valley. There is a tradition that long before a church building was erected in the lower part of the congregation, the old log dwelling near the site of the Eddie Walker home was used for a preaching place. Groves and barns and houses were frequently used as preaching places in those pioneer days.

Another reason for the apparent delay of calling a minister is the fact that there were very few Presbyterian ministers to be had. Even at that remote day, in a new land, where everything must have been inferior to the appointments of the homes in the mother country, our fathers demanded an educated ministry. Though he was elected to labor in a wilderness the examination for licensure and ordination of the first pastor, Rev. Samuel Dougall, was as rigid as if he were called to a strong church in England or Ireland. This is seen in the trial parts appointed by Presbytery which consisted of a lecture on Revelation 2:1-7, and a Latin exegesis on the theme, "An foedus gratia sit a foedere redemptione distinctum," and a popular sermon from Isa. 45:22, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."

Thus though nine years intervened between their organization into a church and the calling of the first pastor, they were by no means years of idleness. In the meantime two

*See warrant of deed in appendix.

Louses for worship had been constructed. The Upper Church did not follow the suggestion of Presbytery, which would have placed the church near to John Holliday's which is now Dry Run, but in 1769 completed the building in course of construction, on the site deeded to them by the Penns. This was somewhere near the spring and below the present building, "at a point now enclosed in the graveyard."

The lower part of the congregation finished their building in 1774 at the site suggested by the committee as the lowest point which they should go. But both of them located near by sparkling springs of water. This furnished refreshment for man and beast. The names of some of the old churches suggest to us that this was the custom in those days, viz: Falling Spring, Rocky Spring, Middle Spring, Silver Spring, Big Spring. Both these houses were rude log structures, having neither floor nor ceiling nor stoves. Evidently the Lower Church had the more rapid growth at first. Dr. West referred to this in his centennial address and thinks the fact that at that time the building was larger is full proof. But in the course of time the Upper congregation became the larger. Of the first pastor of the Upper and Lower Church, Rev. Samuel Dougal, we can find very little record. "He came to the valley some time between June 1772, when he was licensed by the Presbytery of New Castle, and April, 1774, when we find the first mention of his name in connection with this congregation."

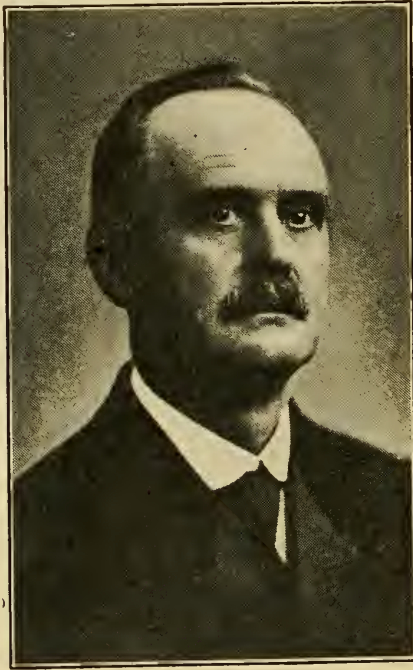
Mr. Cooper, of Middlespring, Moderated the meeting of Presbytery held at Spring Run, October 9, 1775, when Mr. Dougal was ordained and installed. Rev. A. Thompson preached a sermon suitable to the occasion from I Cor. 9:16, last clause: "Woe is unto me, if I preach not the gospel." Rev. Mr. Long, of Chambersburg, presided in the installation and gave the charge.

Having been inducted into office, he "applied himself earnestly and faithfully to the duties devolving on him. He had a mind for the work."

Rev. G. D. Porter, late of Tipton, Iowa, and a descendant of this godly man, writes of him as follows: "I have understood that as settlers moved into the valley and especially Germans, he would seek them out and by his familiarity and the presentation of proper motives induce them to attend upon his ministry." Dr. West, in writing of this, said: "The consequence is, that a large proportion of our congregation is of German origin. I have found this German element no less substantial, reliable and in every way import-

ant than the Scotch-Irish. And am disposed to regard the commingling and blending of the two in the light of a very happy marriage.

In 1779 Mr. Dougal, finding the valley churches sufficiently strong to support him, he resigned his charge over the Upper Tuscarora Church. After this year he devoted all his energies to the interests of the Path Valley churches.



REV. D. I. CAMP
Present Pastor of the Upper Path
Valley Church

Mr. Dougal's salary at first "was 100 pounds, Pennsylvania currency (\$266.66), and part of this was paid in wheat." This he exchanged for land warrants to get a home. This farm is now the property of the Daniel Hammond heirs and lies at the opening out of Amberson Valley into Path Valley. His heirs owned this property for many years and his son, who an elder in the Upper Church, lived upon it. It is commonly believed that this son organized the first Sunday School in the valley.

After the relations with the Upper Tuscarora Church were dissolved the Path Valley Church agreed to pay Mr. Dougal "100 pounds and 100 bushels of wheat, during the present circumstances of the times." Though this seems to us a meagre salary it was munificent for those days, perhaps having greater purchasing value than the salary of any of his successors.

Rev. Dougal was a Scotch-Irishman, who came to this country early in life. His education was secured in America, and no references were found relative to his ancestry, except that he was born in Ireland. His wife was a Miss Wilson, of Dauphin County, Pennsylvania, by whom he was the father of eight children, four sons and four daughters. His eldest son, James Dougal, who was an elder in the Upper Church, lived to the advanced age of 85 years and died on the 25th of August, 1860.

Rev. Dougal was a man of the people, plain and simple in his style of preaching. He endured with his people the dangers and hardships of those days and seemed to prefer the frontier to a settlement in a less remote place. His humble cabin was attacked by Indians and once he with his people had to flee for safety to the government fort. But he laid for us a good foundation in things spiritual and ecclesiastical. "A severe cold settling on his lungs terminated his earthly life and labors on October 4, 1790, when he seemed to be in the prime of life." For fifteen years he was your pastor, taking up the work in the most crucial time of the church's existence. Following his death the pulpit was vacant for over two years, save as Presbytery sent an occasional supply to preach and administer communion. Then the congregations called Rev. David Denny.



REV. DAVID DENNY
Second Pastor of Path Valley
Presbyterian Churches
1794-1800

David Denny.
(Second Pastor.)

In the year 1745 Mr. Walker Denny settled in Cumberland County, near to what is now Carlisle. Here he resided until after the Revolution, when he raised a company and marched for the defence of his liberties. Like many another he sacrificed his life at the Battle of Crooked Billet and his eldest son was captured. His third son, David Denny, was born in 1767, pursued his college studies under Dr. Nesbit, of Dickinson College. After graduation he studied theology with the same instructor, always maintaining a great veneration and respect for this able educational leader.

The Presbytery of Carlisle licensed him October 6th, 1791, and the Churches of Path Valley, which had been vacant for two years, called him as pastor April 10, 1793. He was not, however, ordained and installed as pastor until April 9, 1794. The ordination and installation took place in Carlisle at a meeting of Presbytery and not as is usually the case at present, in the church which presents the call. Commissioners were present from the congregation; these were charged by the Rev. Mr. Craighead, of Rocky Spring, who

presided, and Rev. Mr. Paxton, of Lower Marsh Creek, preached the sermon, his text being John 21:16, last clause, "Feed my sheep."

Before coming to the valley Mr. Denny had married Miss Margaret Lyon, daughter of Mr. Wm. Lyon, of Carlisle. She is spoken of as "a lady of rare worth and attractions, whose cheerful, Christian spirit, no doubt, did much to encourage her husband under the trials and labors of his office." To them were born seven sons and four daughters.

In October, 1800, after six years of faithful service amidst a people who appreciated his labors, he asked for a dissolution of the pastoral relations in order that he might accept the call of the Chambersburg Church (Falling Spring). His reason for doing so was the inadequate salary and poor educational advantages for his children. But even after the dissolution of pastoral relations he was very cordial to his former parishioners and they in turn had him take part in the installation of his successor.

In Presbytery's "Book of Obituaries," we find the following concerning Rev. Denny: His person cast in the finest mould for strength, activity and proportion was well adapted to the air of dignity which nature herself had impressed upon it. His mind was of a strong and discerning order—always governed by candor and sincerity and warmed by the love of truth. His views were expressed in the language of simplicity and earnestness—neither adorned nor obscured by the garnish of imagery or the flashes of rhetoric.



OLD STONE CHURCH
Spring Run, Pa.

On the 17th of January, 1838, Mrs. Denny died and this sorrow, with the increasing infirmities of age, led him to resign his charge. For many years he had supplemented his salary by teaching Latin and Greek in the Chambersburg Academy. This added burden would seem to have divided his interest, but we are told that he had the high respect and veneration of his people among whom he labored for thirty-seven years.

He died December 16, 1845, just seven years after his faithful companion had passed away. Over his remains in the beautiful and historic Falling Spring Cemetery, of Chambersburg, loving friends and members have erected a monument on which is the following inscription:

In memory of the
REV. DAVID DENNY,
who died 16th Dec. 1845, aged 78 yrs.;
Having been pastor of the Presbyterian Church
of Chambersburg
from 1801-1838,
when he resigned his pastoral charge
from the infirmities of age,
respected and revered.
As a tribute of affection and regard this monument
is erected by members of the church and
other sorrowing friends.

During Mr. Denny's pastorate the second church building in the lower part of the congregation was built. Their first structure was of log, about twenty-four feet square and covered with clap-board shingles. This was built in 1770. The second structure was about forty feet square, built of logs, but lined inside, walls and ceiling, with boards and was completed in 1794.

After Mr. Denny's departure the church was without stated means of grace for a period of two years. Then in the Fall of 1802, Mr. Amos McGinley was called to become pastor of the united congregations. He signified his acceptance and entered upon his work.



REV. A. A. MCGINLEY
Third Pastor of Path Valley
Presbyterian Churches
1802-1851

The Third Pastor, Rev. A. A. McGinley.

Mr. McGinley was born near Fairfield, Adams County, Pa., March 1778, of John McGinley and Jane (Alexander) McGinley. His grandfather emigrated from Ireland and with four others purchased "Carroll's Tract," which was entered on the records as being in York County—now Adams. His grandmother was from Holland and both these, as well as his parents, were members of the Presbyterian Church. They were sturdy stock and are represented as being "intelligent and pious people." He was a child of the Covenant and early in life showed a disposition to seek His glory. His conversion occurred early in his life and "amid all his youthful aspirations and in the prosecution of his studies, the gospel ministry was ever before his mind as the work of life, to which he felt that in the Providence and by the grace of God he was called."

Later in life, in speaking of his first communion, he said: "I shall never forget it; it was like heaven begun on earth." His father died when he was about sixteen years of age and this is also the age at which he united with the church. Though a mere boy he experienced a longing for greater service in the Kingdom of His Master.

Mr. McGinley is reported as having said from the pulpit: "Had it not been for the prayers and influence of a pious mother, he who now addresses you would not in all human probability be occupying this sacred place." It was his godly mother who encouraged him to prepare himself for the gospel ministry. His preparation for college was at the classical school of Rev. Dobbin, at Gettysburg. Thence he entered Dickinson College under the presidency of Dr. Nisbet, from which institution he graduated with honors in 1798. He found it necessary to interrupt his studies in order to get more funds and for this purpose he followed the teaching profession.

Immediately after the completion of his college course he began the study of theology under the guidance of his pastor, the Rev. Wm. Paxton, D. D. He applied for licensure in October, 1801, and in June, 1802, he married Miss Annie Blythe, who was born and raised in the neighborhood of Fairfield. On the third day of April, 1802, he was called as pastor of the United Churches of Path Valley and having accepted the call moved with his youthful bride to the valley where he was destined to spend so many years of useful service.

The following is a true copy of the call made out to Mr. McGinley:

"The United Congregations of Upper and Lower Path Valley, being on sufficient grounds well satisfied of the Ministerial Qualifications of you, Mr. Amos A. McGinley and having good hope from our past Experience of your labours that your Ministrations in the Gospel will be profitable to Our Spiritual interests do Earnestly call and Desire you to Undertake the pastoral office in said United Congregations, promising you in the discharge of your duty, all proper Support, Encouragement and Obedience in the Lord, and that you may be free from wordly care and avocation, we hereby promise and oblige ourselves, to pay you the sum of One Hundred and Fifty Pounds in yearly payments during the time of your being and continuing the Regular Pastor of this Church: for the performance of which the congregation bind themselves jointly and severally agreeably to subscription papers accompanying this our Call, and the subscribing Elders are only bound equally with the other members.

In testimony whereof, we have respectively subscribed our names this Third Day of April 1802.

It was unanimously agreed that the elders subscribe the above in the name and behalf of said congregation and Messrs. Samuel Walker and Richard Morrow were appointed Commissioners to

forward the above to Presbytery and to act for the congr. relative to it. Mr. Samuel Walker was also appointed to attend Pby. as a member.

Signed

SAM'L. WALKER,
RICHARD MORROW,
ARCHIBALD ELLIOTT,
WILLIAM LOWTHER,

Elders.

That the above call was regularly conducted according to the rules of our church & unanimously adopted without one dissenting voice is certified the day and date above mentioned by

ROBT. COOPER,

Moderator.

After receiving the above call Mr. McGinley served as stated supply until the spring of 1803. On April 13, 1803, at a meeting of Carlisle Presbytery, held at Greencastle, he was ordained and "on the Friday preceding the 3rd Sabbath of June following he was installed pastor of the United Churches, by a committee of Presbytery."

The place of meeting was in the Upper Church. Doctors Denny, the late pastor, and King, of Mercersburg, performed these pleasant and solemn duties.

"He is represented as having entered upon this field of labor with all the energy, freshness and bouyancy of early manhood and to have made full proof of his ministry." One of his ministerial brethren has described his preaching as being "instructive and persuasive and characterized by naturalness and simplicity adapted to please and attract, to instruct and edify all classes of hearers." The writer of this sketch has in conversation with some of the elderly members of his congregation heard of his faithfulness as a pastor and his ability as an expounder of the truth. In the Burnt Cabins Church there is one whom he baptised, catechized and received into the membership and this, like a link, binds us to the great chain which carries us back three-fourths of a century and makes real to us the past.

Mr. McGinley had six children, but three of them died early in life. His first home in the valley was in part of the house of James Alexander. But he afterward purchased some land and he built a home thereon. Here he was able by such leisure as he could command from a busy pastorate, to supplement his meagre salary. He once, in confidence, told his successor that if it had not been for the fruits of his farm he would not have been able to continue his preaching, for his salary was never more than \$400. Here he labored



Interior view of present Upper Path Valley Church

in zeal and steadfastness for nearly fifty years and though overtures from Philadelphia and other fields of labor were received he chose to remain in his first and only pastorate. Even when age and infirmity made it longer impossible to continue as minister he remained among his people and performed such services as his health permitted.

Scarcely does a pastor have the joy and responsibility of intimate relationship as spiritual and social advisor which he so long enjoyed.

Mr. J. Mac. Wilhelm tells me that Dr. McGinley was the umpire or judge in many disputes most of which he was not only able keep out of court but also to reconcile the parties involved. The wise counsel of such men as Dr. McGinley and Mr. Gordon has no doubt contributed in large measure toward making our churches coherent and peaceful as religious bodies and strong social factors in the valley's life. The memory of such men is always blessed.

On account of age and infirmity Mr. McGinley informed his congregation on March 23, 1851, that he intended to ask Presbytery's permission to resign his charge and desired that his people concur in his request. This they were loathe to do for many of them had received baptism at his hands, he had performed the marriages of many and was the only pastor most of them knew.

The elderly ones could recall the many seasons of refreshing from the presence of the Lord. The great revival of 1831, when about a hundred members were received into church fellowship could not be forgotten.

The little home-made book, a marriage register, which was exhibited at our both anniversaries contained the names of 697 couples he had married. It was common gossip that he had purchased his farm with the fees which totaled \$3,303.25, but no one envied his goods, for he had been to them a faithful shepherd and guide.

"In 1816 the 'Stone Church' was built, occupying the same site that the present structure occupies. Its dimensions were 36 by 60 feet. The position of the pulpit corresponded with that of those in this house. The church was provided with four doors—two at the northwestern end, opening directly into the two main aisles; and one at each side, opening into the cross-aisles in front of the pulpit. The ceiling was arched. Owing to some defect in the frame of the roof the side walls bulged, which led to the introduction of several heavy cross-bars of iron near their top. The woodwork was never painted; and the whole internal appearance of the house was dingy, cheerless, uninviting and uncomfortable. Nor did the appearance deceive. It was

a cold place in winter. With all the 'firing up' that could be done, the humidity of the breath would congeal. Many a ludicrous thought has started in the mind of your speaker as he looked out from the little tub-pulpit over his congregation with forms drawn up, shivering, agitated and puffing away like so many little stationary engines—for the time stationary from a sense of duty but eager to hear the 'amen' that they might be off to their comfortable houses. But after all this state of affairs, together with the straight high-backed pews may not have been without their compensating advantages.”*

During his pastorate the third church building was erected at Fannettsburg. The growing size of the congregation made this necessary. This church, erected in 1832, was 48 by 52 feet in dimensions. "It was a frame and rough cast building, with the pulpit in the east end and four double doors." But as a description will be found elsewhere we will not describe it further except to say that at the time of its construction it was one of the finest appointed places of worship in any country community. Its heating plant was a great comfort when we think of the first building, void of any stove or fireplace.

The Upper congregation built a new stone church during his pastorate.

Toward the close of his ministry there was a large number of families who moved to the West. They became the nucleus of new church organizations. One of our members has visited the church at Delphi, Indiana, where James Witherow and Wm. Dunkle served as elders after promoting a Presbyterian Church. Then there were the Walkers (McGinley and Alexander), Geddes and Campbells, who were largely responsible for the building of the church at Fountain Green, Ill. All these and many more were members of the Lower Church. In one year alone there were thirty-five members lost to the congregation by migration to the West.

Including Burnt Cabins there were supposed to be about 175 communicants in the Lower Church in the latter part of his pastorate.

The elders who served in the Upper Church from 1808 until the separation in 1851 were James Alexander, William Alexander, John Elder, John Holliday (son of one of the first elders), Andrew Morrow, David Riddle, Stephen Skinner, James McCurdy, Sr., and James McCurdy, Jr., James Dougal, John Alexander, Jacob Shearer, Peter Shearer and James Stark. The four last named were elected in 1839.

*Quoted from Dr. West's Centennial Address.

The elders during his ministry in the Lower Church were: David Walker, Wm. McClay, Paul Geddes, John Campbell, James Walker, Joseph Brown, Alexander Walker, George Elliott, Wm. Elliott, James Campbell, James Cree, Sr., James Cree, Jr., Wm. Campbell, Daniel Brown.

March 27, 1851, at a congregational meeting resolutions were passed declaring their high esteem and unabated attachment to Dr. McGinley and in keeping with his urgent request the congregation acquiesced in his request. The pastoral relation was dissolved by Presbytery meeting at Lower Marsh Creek in April, 1851.

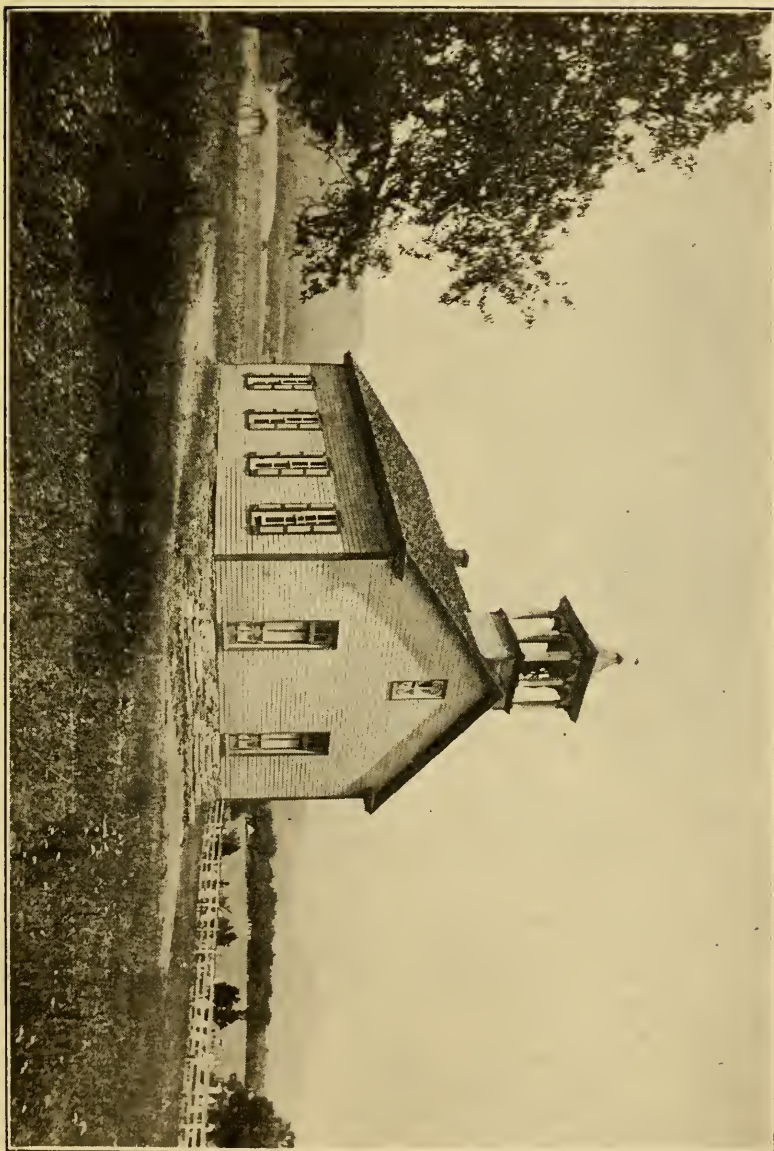
Soon after his release from the duties of the pastorate Doctor McGinley removed to Fannettsburg.

He died on the evening of the first of May A. D. 1856, aged 78 years, leaving the wife of his youth and three children—one son and two daughters—to mourn his loss, but living in expectation of a blessed reunion with him in Heaven. His remains rest in the burying ground at the Lower Church and the spot is marked by a monument bearing the following inscription:

In Memory of
 REV. AMOS A. MCGINLEY, D. D.
 Born Mar. 4, 1778
 Near Fairfield, Adams County, Pa.,
 Graduated at Dickinson College;
 Licensed to Preach the Gospel by the Presbytery of
 Carlisle, Oct., 1801;
 Installed Pastor of the United Churches of Upper and
 Lower Path Valley, Nov., 1802; †
 Resigned his charge April, 1851;
 Died at Fannettsburg, May 1, 1856.
 Erected
 By the United Congregations of Upper and Lower
 Path Valley and Burnt Cabins,
 As an affectionate tribute to the eminent piety and
 exalted worth of a beloved and
 venerated Pastor.
 Who, faithful in all the relations of Preacher, friend
 and counsellor, for nearly fifty years went in and
 out before them, breaking unto them the
 Bread of Life.
 Precious in the sight of the Lord is the death
 of His saints. Ps. 11:15.

† A mistake. As shown he was not installed until June, 1803, though he settled and entered upon his labors at the above date.

Mrs. McGinley, though always delicate and fragile, and clinging to her husband like some tender plant, for support, survived him almost five years. The closing days of her life were spent with her son-in-law and daughter, Captain Samuel and Sarah Walker, at Carrick Furnace, four miles from Fannettsburg, where she died April 23d, 1861, at the advanced aged of 83 years. Her remains repose beside those of her husband.



PRESBYTERIAN CHURCH

Amberson Valley

HISTORICAL ADDRESS OF REV. D. I. CAMP.

After the resignation of Dr. McGinley the people of his charge determined to divide, the Lower Church and Burnt Cabins to form one charge and this church another. The Upper church did not long remain vacant, but in October, 1851, presented to presbytery a call for the services of Rev. Wm. Armstrong Grayham, promising him a salary of \$500 and as much more as could be raised. The call was accepted and on the 12th of December following Mr. Grayham was ordained and installed. Rev. M. E. Johnston, of Carlisle, preached the sermon from II Cor. 3:3. Dr. McGinley presided and delivered the charges both to the pastor and people. Mr. Grayham's pastorate was short. When he came here he was in delicate health. During the following Winter and Spring it became still further impaired. In April Presbytery elected him one of the commissioners to General Assembly in the hope that the trip to South Carolina would prove beneficial. He returned greatly enfeebled and dispirited. At the June meeting of Presbytery he offered his resignation, the congregation sorrowfully acquiescing for they had already learned to love and esteem him. Mr. Grayham was born July 3rd, 1822. He pursued his academical studies in the preparatory department of Dickinson College and in due season entered the college. He was converted in a great revival during the Winter of 1843-1844 in the Second Church of Carlisle, then under the care of Rev. T. U. Moore. He joined the church in February, 1844. He made choice of the gospel ministry as his life's work and entered the Theological Seminary at Princeton in the Fall of 1845. He put himself under the care of the Presbytery of Carlisle and was licensed June 2nd, 1847. After giving up the work in Path Valley he preached when his health permitted in several different places. He died September 28, 1857, after a brief illness which he bore with great patience. His mortal remains rest in the old graveyard of Carlisle.

About six weeks after the resignation of Mr. Grayham, Rev. William A. West was invited to visit and preach in the Upper Church. He became stated supply September 11th, 1852, and was elected pastor March, 1853. On the third of the following June he was installed. Rev. Jos. Clark preached the sermon from Luke 11:35, "Take heed therefore how ye hear." Dr. Creigh delivered the charge

to the pastor and Rev. Edwin Emerson to the people. The pastorate of Mr. West was a fruitful one. During the first fifteen years of his work among you there were additions to the membership at every communion service, except one in October, 1861.

At a meeting of the session February 2, 1856, it was resolved to do away with tables at the administration of the Lord's Supper and that communicants be requested to take their seats in the center pews, appropriated for the purpose, when they enter the church on Sabbath morning. There were several revivals of religion during this pastorate. The first of these covered about two years, 1855 and 1856. During most of the time in the former of these years Divine blessings were coming down upon our Zion. It was a year of awakened interest, of earnestness and prayerfulness among God's people. During a series of meetings in 1856 Mr. West was assisted by Rev. Thompson and Rev. I. N. Hays. Many were brought into the church, family altars were erected and in many other ways the work of the Spirit was manifested. During these two years 101 were added to the church on confession. During the year 1856 the present house of worship was erected on the site of the old stone church. This was a great improvement and Mr. West and his people deserve great credit for their efforts and work accomplished. This building has been remodeled at different times as we will see later on. It is now one of the most beautiful country churches in our State. During the Winter of '65 and '66 there was another precious revival. Committees of visitation to the various churches had been appointed by Presbytery and the meetings held in accordance with this arrangement assumed a very manifest and decided work of grace from the first. As a result seventy-six were added to the church from October '65 to October '66. Rev. West says: "Some of the most joyous and delightful moments of my life were experienced in the services during this revival." During the year 1871 there were fifty added to the church. Previous to the Winter communion this year the pastor was assisted by Rev. I. N. Hayes and Rev. J. S. Gordon. At this communion forty were added to the church and ten at the following communion. On October 5, 1867, Jacob Shearer, an elder of the church, was called into rest. The session recorded their unanimous testimony of his sterling worth as a man, his earnest piety and his fidelity as an office bearer of the church. At the time Rev. West became the pastor of this church there were two hundred forty members on the roll. During his pastorate of twenty years there were

in all five hundred additions to the membership, four hundred eighty-four baptisms and one hundred ninety-one marriages. At the one hundredth anniversary of the church, held in 1867, Rev. West states that 103 had already been taken away from the number he had received into the church, 78 by removals and 25 by death and of the 240 who were members when he became pastor nearly one-half were missing, 42 removals, 75 deaths. In 1857 Mrs. West, who was a great help to her husband and an inspiration in every good work, organized the Woman's Home and Foreign Missionary Society, which continues in active service to the present time. The women of our church have done much for the Master, both at home and abroad during these years.

In resolutions passed at the death of Elder Jacob Shearer, which occurred August 24, 1869, the session speaks of him as having fallen asleep in Jesus, a man well beloved and respected for his piety and good works. At a meeting of session December 25, 1870, it was resolved that as many of its members had become infirm because of age, to hold a congregational meeting on Saturday, January 7, '71, to elect additional elders, five in Path Valley and two in Amberson.

At this meeting, which was fully attended, the following were elected: David W. Bair, James Culbertson, Thomas B. Gaston, Wm. H. Mackey, Wm. C. Shearer, Stephen M. Skinner and John Wolff. Excepting Wm. H. Mackey, who was dismissed to the Central Presbyterian Church of Chambersburg, these all remained in the church and performed the duties of their office until called, one by one, into their eternal reward.

In 1871 the church reported to the Spring meeting of Presbytery the purchase of a house and lot, to be used as a manse, at a cost of \$2,850, and furnishing the parlor at a cost of \$135, and \$200 spent in improvements of said property. This manse is still used by the pastor and is a very comfortable home. On December 8, 1872, Rev. West called a meeting of session and desired a congregational meeting that he might present his resignation as pastor of the church, stating as his reasons for desiring to leave, inadequate support, lack of educational advantages for his family and that he had received a very pressing invitation from the pastors and elders of the Market Square and Pine Street Churches of Harrisburg, to take charge of a new enterprise to be set on foot in that city. Very reluctantly his resignation was accepted. Presbytery at a meeting held in Chambersburg December 27, 1872, dissolved the pastoral relation to take effect January 31st, 1873. Dr. Gordon, of the Lower

Church, was appointed to preach on the first Sabbath of February and to declare the pulpit vacant. Notwithstanding the dissolution of the pastoral relation Rev. West was more or less identified with Upper Path Valley until his death, and was stated supply of this pulpit during its vacancy in 1905. He never lost his first love for this people and he was loved and honored, not only by those of the Upper Path Valley Presbyterian Church, but by those of every church throughout the whole valley.

He was born in Landisburg, Pa., February 25, 1825. He united with the Presbyterian Church of New Bloomfield in the Spring of 1843. He graduated from Marshall College, Mercersburg, in 1849, and from the Allegheny Theological Seminary in 1852. Dr. West was in his 81st year when I first met him and I will never forget his kind and hearty greeting, nor the impression he made on me as I came down the aisle of this church and saw him sitting here before the pulpit. I recognized him as a man of God and my intercourse with him during the few remaining years of his life will ever be among the pleasant memories of my life. At this ripe age he was a man of great activity both of mind and body. Those who knew him through many years of his useful life say: "He was humble, gentle, unselfish and thoughtful of others, patient and courteous in his intercourse with all persons, cheerful and playful even in his disposition and temper of mind, yet capable of indignation on occasion. Methodical and careful and accurate in his habits of work, conscientious and spiritual in his religious life, sympathetic and attentive as a pastor, invaluable for his wisdom and counsel as a presbyter and greatly useful as a stated clerk of Presbytery for a third of a century." Our Heavenly Father called him into his eternal reward September 26, 1909, in the 85th year of his age. He spent much of his time in his later years at his home in the valley, which is still called Dr. West's farm. His body was laid to rest in the cemetery at Mercersburg.

Rev. S. C. Alexander, of Shirleysburg, a descendant of one of the first settlers of Path Valley, was called to become the pastor of this church March 6, 1873, and was duly installed May 23. The session at this time consisted of thirteen members. At a meeting held June 5, 1873, the treasurer was directed to pay the pastor's salary in installments of one hundred dollars whenever that amount was collected. In February, 1874, it was resolved to raise \$1,100 to pay off a debt of \$800 on the manse and other debts that had accumulated. As a result of this effort \$1,200 was secured, making a total of \$2,400 for congregational pur-

poses that year. At a session meeting April 5th a gift of \$50.50 from the Woman's Missionary Society to the Scotia Seminary, in Concord, N. C., was increased to \$100, to be applied to the erection of a seminary building and a room to be designated Woman's Missionary Society and Church of Upper Path Valley, Franklin County, Pa. In 1874 the hall was built in Dry Run. The second floor to be used for religious meetings and other reasonable purposes. The first floor to be used for an academy. In this Dr. Alexander led in one of the best things ever done for Path Valley. Here young men and young women, not only from this valley but from beyond the mountains, have prepared for college and for many useful walks in life. The State High School that has superseded the old academy is now held in the old school room. Mr. Wayne McVitty, a graduate of Washington and Jefferson College, and one of our own valley boys, is the present principal. Miss Eleanor Miller, a graduate of the State Normal School at Shippensburg, and one of our valley girls, is the assistant teacher. Dr. and Mrs. Alexander at one time in the early history of the academy gave their time in teaching in order to keep it going. For more than forty years this building has served for our Sunday evening preaching services, Sunday School, Christian Endeavor and weekly prayer meetings. In this place many precious souls have been brought into the kingdom of God. Mrs. Alexander also brought the Woman's Missionary Society up to a high degree of efficiency.

Mr. John Alexander, who was elected elder during Dr. McGinley's pastorate, died July 25, 1875. The session of August 1st passed the following resolution:

"Whereas, It has pleased the Great Shepherd to remove by death our beloved friend and brother, John Alexander, from our midst; therefore be it

"Resolved, That we bear our united testimony to his exalted worth in all the relations of friend, neighbor and citizen, and to his fidelity and usefulness as a member of the church and session."

February 5th, 1876, Elder James Culbertson, of the Amberson district, asked the privilege of building a church in that portion of the congregation. On motion of W. M. Mackey the request was granted and they were recommended to the whole congregation for aid in the work.

Elder James Stark died July 26, 1882, in the 83rd year of his age, a man respected by all who knew him, one who loved the church and was faithful in all the duties of his office.

Elder Wm. Herron died December 25, 1883, in his 81st year, having served in the session with Mr. Stark upwards of thirty years. He died as he lived, trusting in Jesus, and in the hope of everlasting life.

February 9, 1884, it was resolved to call a joint meeting of elders and trustees to consider the advisability of certain repairs and improvements to the church property. The meeting was called for February 16. At this meeting it was resolved to do the work and to endeavor to raise twelve to fifteen hundred dollars for the work. The money was secured and the work done. At this time the walls were frescoed for the first time. The steeple and bell were put in place. Chandeliers were put in and new carpet for the aisles. The front second story room was also added to the manse at this time. The session advised the congregation in November, 1885, to elect additional elders. The election extended over three Sabbaths and resulted in electing the following: George Shearer, Wm. M. Alexander, D. O. Shearer, Wilson H. Coons, J. Clinton Burk, D. D. Stitt. They were installed February 13, 1886. Rev. C. R. Lane preached the sermon. Rev. J. D. Hunter charged the people and the pastor charged the newly elected elders.

Elder Wm. Mackey died September 29, 1885. He was a man who loved his church, and was always ready to give to her his best services.

During the Winter of 1876 a gracious revival was experienced in the church. The Week of Prayer was followed by the visible working of the Holy Spirit. In February Rev. Robert McPherson, of the visiting committee, sent out by Presbytery, arrived at the church, abiding ten days and preached with acceptance and power. Revs. Gordon and West also assisted and their preaching was greatly blessed. These meetings were held in the church at Spring Run. They were afterward opened in the hall at Dry Run and the Rev. Wm. Queigly, of the U. B. Church, assisted the pastor. The interest continued and the blessing of God was poured out upon the people. From the beginning to the close more than one hundred were inquiring the way of life and asking: "What must I do to be saved." Another period of revival was experienced in 1885. This also followed the week of prayer and the meetings were continued until the end of the second week of February. During the last two weeks the pastor was assisted by Rev. L. L. Haughawant and many were added to the church at this time.

On March, 1, 1887, Dr. Alexander resigned as pastor, much to the regret of his people. During his pastorate 267 were received into the church. There were 155 baptisms

and 113 weddings. Dr. Alexander was called from Path Valley to the churches of Millerstown and Newport, where he remained until his death, September 21, 1901, in the 69th year of his age. He was born near Shirleysburg, Huntingdon County, Pa., April 7, 1833. He received his early education partly in Mount Washington Academy, Danville, Ky., remaining there two years and graduated from Jefferson College in 1858, and from Columbia Theological Seminary in 1861. He was licensed by the Presbytery of Charleston, September 9, 1860. In 1862 Dr. Alexander married Miss Nannie R. Price, of Charlotte, N. C., who was always a great help to him in his work as a pastor and minister. She is a woman well loved by the people of this valley and will be remembered for her life of devotion in our midst.

For many years Dr. Alexander was chairman of Presbytery's Permanent Committee on Freedmen, and kept his brethren well informed and interested in this branch of the Church's missionary work. His power as a preacher lay in his simplicity of thought and style, of utterance. His manner in the pulpit was direct and utterly devoid of the least semblance of art. His sermons were clear, logical and forceful. He was an industrious student all his life and had a remarkably strong grasp on the truth of revelation. As a Presbyter he was most faithful. As a pastor he was fearless, kind and attentive. He was public spirited and identified himself with the interests of his community. He was one of the people and his influence will be long felt in this valley.

At a congregational meeting held December 17, 1887, Rev. S. S. Wylie, of Middle Spring, was called to the pastorate, which call he declined. At a meeting June 2, 1888, Rev. Thomas Dobbin, of Morristown, N. J., was unanimously called on the first ballot to become the pastor of this church. He accepted the call and was installed on the 24th of October following. Rev. B. O. McCurdy presided. Rev. T. J. Ferguson preached the sermon. Rev. W. H. Logan charged the pastor, Rev. S. S. Wylie charged the people and Rev. J. S. Gordon offered the installation prayer.

Elder Stephen M. Skinner died in 1892. Session resolved to cherish his memory for his unassuming piety and Christian fidelity and his love for the church with which he had been so long and closely identified.

The church experienced a most blessed revival in the Spring of 1890. At this time the Foote brothers, two lay evangelists, were invited to assist the pastor. The interest was very great from the first. Christians were revived and quickened in their spiritual life and many were led to accept

Christ as their personal Saviour and to come into the church on confession of their faith in Him. Eighty-seven additions were reported to Presbytery at the April meeting this year.

Elder James McCurdy died December 27, 1893. He was the patriarch of the session at the time of his death, having served as elder for nearly fifty years. He was a man strong in the faith and interested in all good work.

The organ now in use in the church was purchased early in Mr. Dobbin's pastorate. In 1892 the church was newly frescoed, new pews (the ones now in use) were put in place, the floor for the first time was entirely covered with carpet. The barn at the manse, built early in Rev. West's pastorate, was burned in 1897. This was soon replaced with a new one which pastors have since found to be very convenient. Rev. Dobbin's health had been failing for some time and at a meeting of session August 20, 1899, we find the following:

"Whereas, Our Heavenly Father in his infinite wisdom has seen fit to lay the hand of affliction on our beloved pastor, depriving us of his services and leadership, and whereas he is now absent from his field of labor, seeking rest and medical help,

"Resolved, That as a token of our appreciation of his faithful services amongst us we tender him our heart-felt sympathy and assure him of our tender regard for him and our earnest desire for his restoration to perfect health and to this end we will pray that God may bless the means used for his recovery.

"Resolved, That we, his people, extend his leave of absence indefinitely or until such time that he may feel perfectly safe in returning to us. In the meantime his salary shall continue as if he were in the full performance of his work as our pastor."

Again, in October of the same year, we learn that on account of his poor health, session asked the congregation to release him from all work except the morning services and to continue his salary in full. In spite of his physical weakness Rev. Dobbin continued in his work of love, refusing to spare himself until finally compelled to give up. When, after an illness of much suffering, he fell asleep in Jesus March 23, 1900, in the midst of a loving and sorrowful people. Mrs. Dobbin had, and still has the sympathy of this people in her double sorrow at this time, as their only son, a lad of tender years, was lying critically ill at the time of his father's illness and death, whom he followed into the better land a few days later. During Mr. Dobbin's pastorate he received 171 into the church, baptised 207 persons

and performed 90 marriages. He was born in Armah County, Ireland, May 1, 1840. His father was a lawyer and a member of the Methodist Episcopal Church. His father died when he was three years old and he was thus left to the care of his mother, with whom at the age of seven he came to the United States and settled at Troy, N. Y. At the age of fifteen he was received into the membership of the Presbyterian Church of Green Island. A year later his mother died and his home was broken up. He now turned his heart to the ministry and was taken into the family of his pastor, the Rev. Wm. E. Jones, and by him prepared to enter Princeton College, from which he was graduated in 1865. In the Fall of the same year he entered the Princeton Theological Seminary and was graduated in 1868. He was ordained by the Presbytery of Green River, October 28, 1868, having accepted a call to the church of Groveland, N. Y. Here he labored for seven years. While pastor of this church he was married to Miss Sarah Bigelow, a daughter of one of its honored elders. Mrs. Dobbin gave to her husband a wealth of love, devoting herself to him in health and tenderly nursing him in his last illness. She and two daughters survive him. Rev. Dobbin spent two weeks in this valley and preached by the invitation of the session after Dr. Alexander's resignation. The heart of the people went out to him at once in love and he was called to be your pastor. From his first services as pastor down to his release by death his best energies as an ambassador and under-shepherd for Christ were given to this church. On Sabbath morning, March 11, he preached in the church at Spring Run, when he should have been resting at home and confined to his bed. His intention was to conduct a funeral service in the afternoon and to preach in the hall at Dry Run in the evening. Only a peremptory, prohibitory "No" on the part of the session of the church, spoken aloud at the close of the morning service prevented him from carrying out his purpose. This was his last public service. He died on Friday and on the Monday following the funeral services were held in the church. His remains were placed in front of the pulpit. Upon the platform were seated Rev. Wm. A. West, Rev. J. G. Rose, of Mercersburg; Rev. Geo. Norcross, of Carlisle; Rev. J. F. Diener, of Upper Tuscarora; Rev. J. Smith Gordon, of Fannettsburg; Rev. Wagner, of the U. B. Church, Spring Run. Dr. Gordon conducted the services and all the other ministers gave heart-felt expressions of their love and regard for their departed brother. The assembly was the largest and the services the most impressive ever held in this church.

The respect and love that all classes bore toward him were strongly evidenced, as his confined remains lay in the church after the funeral services, when the long line of those who had come to the services to bear testimony to his worth and goodness, silently passed the bier, lingering one by one and gazing intently upon his silent form, seemed to say: "What a friend I had in that noble man." His remains were taken back to the place of his former labors and laid, on the day following these services, in Lake View Cemetery, not far from Groveland, his first charge. John Wolff, Denny D. Stitt and D. O. Shearer, members of the session, accompanied his remains to their last resting place. Thus ended the solemn pageant connected with the death and burial of this beloved pastor and friend for whom not only the members of this congregation, but even the whole population of Path Valley have mourned on account of the loss they have sustained. As a Presbyterian Rev. Dobbin was highly esteemed and honored by his fellow members of the Carlisle Presbytery. As a preacher he was earnest and presented the Gospel in a faithful manner. As a pastor he knew no distinction between those he met but regarded all as God's children—as his brothers and sisters—whether rich or poor, learned or unlearned. His age was fifty-nine years, ten months and twenty-two days.

Soon after the death of Rev. Dobbin and while the pulpit was yet vacant, we note the death of Elder Wm. C. Shearer, June 25, 1900, a man interested in every good work. He was loved and respected by all who knew him.

At a congregation meeting December 4, 1900, Rev. George H. Bucher, of North Dakota, was unanimously called to become the pastor of this church at a salary of \$1,000 a year and a yearly vacation of four weeks. Rev. Bucher was installed May 10, 1901. Rev. T. J. Ferguson preached the sermon. Rev. George Norcross, D. D., charged the pastor. Rev. W. A. West, D. D., charged the people. Rev. J. S. Gordon offered the installation prayer. During Mr. Bucher's pastorate the same gracious work of the Spirit, that has been noted through out the life of the church, continued to manifest itself. On February 8, 1902, a large number united with the church in Amberson.

At a meeting of session, October 4, 1901, Mr. J. M. Warden, an evangelist, was invited to work with the pastor. A very blessed revival followed when upwards of 80 were gathered into the church.

Elder D. W. Bair died July 5, 1902, after serving thirty-two years in office. The session resolved to bear testimony to his Christian character and zeal for the church he loved so well, to his tolerance and charity and yet his firm stand for the right.

On January 7, 1904, Elder James B. Culbertson entered into the rest that remains for the people of God. He was elected elder at the same time with D. W. Bair and served with him during these thirty-two years. He was a faithful and honored member of the church whose interests he faithfully guarded.

On April 4, 1904, it was resolved by session that they recommend to the congregation the election of eight additional elders.

The following were elected: E. Newton Kirkpatrick, J. C. Burk, A. M. Brenize, Joseph French, John D. Stitt, W. W. Culbertson, Lemuel Burk and H. P. Piper.

At a congregational meeting November 2, 1904, Rev. Bucher requested the people to join with him in asking Presbytery to dissolve the pastoral relation existing between them. This they were very loath to do, but as Mr. Bucher desired it they finally consented and Presbytery at a meeting in Welch Run, November 3, dissolved said relation to take effect December 1, 1904. There were 103 additions to the church and 54 baptism during Rev. Bucher's pastorate.

Your present pastor was called January 26, 1905. Owing to the Winter season and also that a former pastor, Rev. W. A. West, D. D., was willing to serve as stated supply he did not begin the work among you until the first Sabbath of May. The events of these years you all know and they are only recorded here that we may have the history of the church in convenient form to the present time. A hot water heating plant was placed in the manse in the Fall of 1905, which has made it a very comfortable and cheerful Winter home. It has always been a delightful Summer abode. New fences have also been built and cement walks have been placed where needed around the house. A bath room has also been installed. During the Summer of 1907 extensive repairs and improvements were made at the church. The work was begun in August and completed in time for the Thanksgiving service the following November. At this time the four stoves were replaced by a steam heating plant. The walls were refrescoed, and a new carpet placed on the floor. The memorial windows were put in at this time. I want to call attention to the one at my right which the children helped to purchase. They came bringing their

pennies and when they were put together they made a nice sum. It cost \$135. During the Summer of 1913 over \$450 was raised to replace the boiler and radiators which had not been giving satisfaction. More than three hundred dollars have also been raised by the people of Dry Run for repairs on the hall. The individual communion set was used for the first time in May, 1915. The congregation in 1896 adopted the hymnal published by our board.

It gives me great pleasure in this connection to state that Mrs. Bell West Jennings, daughter of Dr. West, has desired to give us a baptismal font in memory of her father and mother, as they were both so fond of children. This is a kind thought on the part of Mrs. Jennings, and we are very glad as a congregation to accept it. We hope it may ever keep Dr. West and his wife fresh in the minds of the people of Path Valley.

We can not call attention to any remarkable revival season, as has been noted in each of the preceding pastorates, yet the Holy Spirit has not been withheld from us. He has been working in his quiet, continuous and gracious manner, to such an extent that we have had accessions at every communion service at the church except two. In 1908 we reported to Presbytery 46 additions to the roll and in 1915 we reported 40. These were received on confession of their faith. During the present pastorate of eleven years and six months 262 have been added to the church. There have been 170 baptisms and 75 marriages. Dr. McGinley spoke of the depletion of the membership in his pastorate, each of the succeeding pastors have called attention to the same. In the Spring of — 75 removed to the Northwest. At this time Elder Wilson H. Coons with his family left to make their home in North Dakota. This depletion has gone on in the same manner during the present pastorate. Our Heavenly Father has been calling into their eternal home many of our number and while we sadly miss them, we rejoice in their final victory through Christ. In this connection I would note the deaths that have occurred in the eldership:

Mr. John Wolff was called from our midst January 5, 1907. He was elected clerk of session March 27, 1887, which office he faithfully filled until failing health compelled him to resign September 27, 1906. He always gave his best service to the church and was faithful and prompt in the discharge of his duties. His consistent Christianity won the respect of all who knew him.

Thomas B. Gaston, the last of the elders elected in 1871, died June 28, 1907. He came to his grave in a ripe old age, noted for his kindness of heart and loving service to the church.

Joseph French was the first of the elders elected in 1904 to be called from us by death, which occurred December 17, 1914. He was a man of prayer and showed his faith in his life. He has left us a Godly example which we will do well to follow.

George W. Shearer was called into his reward May 20, 1916. He was the son of Jacob Shearer, who was elected elder in 1839. Like his father, he was superintendent of the Willow Hill Sunday School for many years. His funeral services were held in the house where he was born and the text, Acts 11:24, was the same as that used at the funeral of his father fifty years before. He was a man of unassuming piety, respected and loved by all who knew him.

Elders at present: W. M. Alexander, J. C. Burk, Lemuel Burk, E. Newton Kirkpatrick, J. D. Stitt, A. M. Brenize, W. W. Culbertson, and D. O. Shearer—the latter being Clerk of Session.

On Sabbath November 19th, six additional elders were elected, as follows: J. H. Clymans, J. Mac. Wolff, W. W. Shearer, Geo. M. Shetler, Frank Magee and J. C. Skinner.

The Trustees of the church are: Geo. M. Shetler, O. D. Gary, Jno. Nimmon, J. F. Burk and Frank Magee.

Many have gone North, South, East and West, seeking new homes. We have sent letters of dismissal to Florida, to Canada, to New Jersey and to California as well as to nearly every State in the Union. Our sons and daughters are gracing to-day almost every profession and business in the localities where they have gone. Sometimes parents coming back to visit the home of their childhood bring with them their infants to be baptized in the old church. Recently I baptized a child born in Montana, and another, a descendant of Randal Alexander, born in Spain. May God's blessing rest upon those who have gone out from amongst us and may their dear old church continue to send out a stream of young life to the glory of God the Father, and may we who remain here, inspired by the Holy Spirit, give ourselves in loving service to Christ and his church.

D. I. CAMP.



Manse of the U. P. V. Church
Near Dry Run

HISTORY OF LOWER CHURCH FROM 1851-1916.

The first pastor in the Lower Church and Burnt Cabins congregation was the Rev. L. W. Williams, who was called September 27, 1851. He commenced his labors October, 1851. For some reason not made a matter of record he was not installed until June 3, 1853. The committee from Presbytery which installed the new pastor, who was the first pastor of the lower part of the once combined church, was Rev. D. D. Clarke, D. D., and Rev. Thomas Creigh, D. D. Burnt Cabins, now a separate organization, was to have one-third of the pastor's time, and the Lower Path Valley congregation two-thirds time. Elders elected during his pastorate were Mr. Barnabas Wilhelm and John W. Witherow.

Mr. Williams was a vigorous man and an able public speaker. I am informed by the few who recall his ministry that he was a powerful preacher of righteousness. He lived in the house occupied by Mrs. Tice and Frank Edmondson, which Rev. Mr. Gordon afterward purchased and which still is the property of the Gordon family.

Mr. Williams conducted a private academy in Fannettsburg. One of his pupils was the Rev. John Wilhelm.

From the Obituary Records of Carlisle Presbytery we glean the following:

Mr. Williams was born at Bellefonte, Centre County, Pa., January 29, 1807. At nineteen years of age he united with the Presbyterian Church. His father having died he gave himself to the support of his mother and the younger children. His educational advantages were few, but having a very bright mind and strong will he was able to fit himself for teaching at the age of nineteen years. Early in life he manifested a desire to enter the ministry, but the responsibilities of home prevented his going to Princeton College until he was 27 years of age. His other brothers who now were comfortably settled in business, encouraged him to secure the necessary education. Nor was he ungrateful to them for the aid given. In 1839 he graduated from Princeton Seminary. But the struggle against adverse circumstances was such as to seriously impair his health.

His first charge was at Indiana, Pa., where he labored with great success until a serious breakdown compelled him to go South for his health. He then became a Professor in Washington College, Tennessee, and married Miss Mary Thompson, of Pittsburgh, Pa. His wife's health breaking down they return to Pittsburgh in 1845.

After his first wife's death he spent two years as stated supply of the church at West Greenville, Pa., but did not accept their call to the pastorate.

Having married Miss Caroline Larimore, of Ohio, he accepted the call of the Presbyterian Church of Hollidaysburg, Pa. Here he opened a female seminary. One of his children died during this pastorate and is buried at Hollidaysburg.

Coming to the Lower Path Valley Church in 1851 he labored in the ministry of reconciliation with great power and good success. He was severe in his denunciation of evil and probably not as diplomatic as a minister ought to be in battling against the forces of evil. But his preaching, like good seed, had its fruitage and what he pled and fought for is now our common heritage.

In April, 1855, the pastoral relations were dissolved in order that Mr. Williams might accept a call to the Center and Upper Presbyterian Churches. These churches are located in Sherman's Valley adjoining Path Valley, settled under like conditions and having organized a church in the same year as our own. They were not able, however, to

maintain their hold as have the Path Valley Churches and grew weaker in numbers while our own church has increased in numbers as the years roll by.

His pastorate here was also of short duration, 1855-1857, when the summons of God called him into the "City not made with hands eternal in the heavens."

The last sermon he preached was from the text, "Without holiness no man shall see the Lord." He died May 7, 1857, at the age of fifty years and his remains were tenderly laid in the Presbyterian cemetery at Center Church. Rev. Mr. McCachran, of Newville, preached the sermon at Landisburg, and Rev. Mr. Craig, of Bloomsburg, had charge of the services at Center Church.

In July, 1855, Mr. Watson Russell, a licentiate of Donegal Presbytery, was called as a supply to fill the vacant pulpit. Both pastor and people had in view his settlement as pastor. Accordingly a call was made out to him but the pastoral relationship never being constituted he resigned as stated supply March 29, 1857. Presbytery then supplied the people with preaching until October, 1857.

Rev. J. Smith Gordon.

Few ministers in any church have the distinction of as long pastoral experience in one church as marked the ministry of the Reverend J. Smith Gordon. For nearly half a century he served his people in the Lower Path Valley Church with consecrated ability. One of his brethren in speaking of his eventful life said: "The secret of Mr. Gordon's marked ability to sustain himself throughout this long pastorate is to be found largely in the fact that he was a scholarly man and student. Amid the arduous labors of his field he heeded well the injunction, 'Give attention to reading,' and down to the end of his life kept well abreast with what was transpiring in the theological, political, social, and literary worlds."

He was born August 18, 1829, within the bounds of Carlisle Presbytery, near Greencastle, Pa. His father, Mr. Alexander Gordon, was an elder in the Greencastle Church and his relatives still living there are honored members of the church. After studying in the local schools he went to Mt. Holly Academy, N. J., and thence to Princeton University and Princeton Seminary, from which institutions he graduated. His purpose was to become a foreign missionary



REV. J. SMITH GORDON
Pastor of Lower Path Valley and
Burnt Cabins Churches
1858-1904

but, providentially hindered, he took up his cross and followed his Master in loving, humble service in the field which first engaged his service and attention.

In October, 1857, an invitation was given to Mr. Gordon, who was a licentiate of Carlisle Presbytery, to visit the church and preach as a supply. Neither Mr. Gordon nor the people thought of a permanent relationship. The first had his eyes set on the great harvest field beyond the borders of this county, and the latter felt it would be impossible to secure his services as pastor. But a Kindly Providence hindered the plans of Mr. Gordon to the great joy of a congregation waiting and praying for a leader. Mr. Gordon preached his first sermon to this people on November 1, 1857, and soon after he was asked to supply them until the Spring meeting of Presbytery, which he consented to do. The congregation on April 3, 1858, made out a unanimous call for his pastoral services. Mr. West, of the Upper Church, moderated the congregational meeting.

After prayerful consideration this call was accepted and on June 17, 1858, at an adjourned meeting of Presbytery, held in the Lower Path Valley Church, he was ordained

and installed pastor of the Lower Path Valley Church and the church at Burnt Cabins. This happy relation existed for a period of forty-six years.

Doctor Creigh, of Mercersburg, always a warm friend of our people, presided over the Presbytery, proposed the constitutional questions and made the prayer of installation. Rev. L. S. Fine preached the sermon; Rev. J. S. Henderson gave the charge to the pastor, and Rev. J. K. Kramer the charge to the people.

Rev. Gordon in writing of that period says: "The elders were ten in number and the trustees seven. The membership of the church numbered one hundred and twenty-five." This did not include the members of the Burnt Cabins congregation. From the years 1858-1885 there were added to the membership 238 new members and Mr. Gordon officiated at three hundred funerals and performed one hundred and ten marriages.

Then we see that notwithstanding the many removals from the bounds of the congregation in 1885 there were one hundred and fifty-eight members in the church at Fannettsburg and about fifty at Burnt Cabins. There were very few communion seasons when there were not additions to the membership. In those twenty-seven years the charitable and benevolent offerings amounted to over seven thousand five hundred dollars. Since 1885 until Mr. Gordon's death there were eighty-four more additions to the membership, making all told, three hundred and twenty-two additions as a result of his ministry or over four hundred including the members added to the Burnt Cabins Church. This proof of his ministry must have been a great joy to his heart.

Dr. West, who prepared the obituary of Mr. Gordon, said: "As a man, a citizen, a neighbor, a friend, none could have been more highly esteemed than was Mr. Gordon." He was the faithful treasurer of Presbytery for many years.

Mr. Gordon was twice married. His first wife was Miss Mary Catherine Montgomery, daughter of James Montgomery, M. D., then practicing medicine at Fannettsburg, to whom he was married December 12, 1860. This union was of short duration, Mrs. Gordon died October 23, 1864, leaving one child, now the Rev. James A. Gordon, D. D., of Winona Lake, Indiana.

His second wife was Miss Margaret B. Kyle, of Fannettsburg, to whom he was married May 29, 1867, and by whom he was the father of three sons, Clarence M., Ph. D., Professor in Lafayette College; Donald, who was drowned when a student at Centre College, in attempting to rescue a drowning fellow student, and John, now practicing medi-

cine in Chambersburg. There were also two daughters, Mary, living with her mother in Fannettsburg, and Clementine, wife of William McAllen, of Glencoe, near Chicago, Ill.

During his pastorate a Ladies' Missionary Association was organized. The first meeting was held in the Public Hall which stood on the school grounds. From the first meeting, for organization, December 10, 1880, to the present day this society has very effectually promoted the cause of Home and Foreign Missions. The first officers were: Miss Margaret Park, President; Miss Emily Wilson, Secretary; Miss Jennie Harris, Treasurer. The present officers are: President, Mrs. W. B. Gordon; Vice President, Mrs. J. W. Kaufman; Secretary, Miss Lucy B. Noble; Treasurer, Miss Mary B. Gordon.

In August of 1889 the Christian Endeavor Society was organized with about fifty members. The officers were: President, Mr. J. H. Typer; Secretary, Miss Lulu Hudson; Corresponding Secretary, Helen Elliott; Treasurer, Mr. R. Beard Davis.

The present officers are: Harold Bair, President; Helen McCurdy, Vice President; Gwendolyn Kent, Secretary; Emma Kegerreis, Assistant Secretary; Prof. C. B. Neil, Corresponding Secretary; Ella McCurdy, Treasurer; Maude Kegerreis, and Gail Walker, Organists; Guy McCurdy and Leslie Park, Librarians.

The Sunday School is the oldest organization in our church. No careful records were kept in the early days, but Mr. Gordon, writing in 1878, says: "The school in town has been in operation for half a century or more and has uniformly, I believe, been kept open during the whole year." So in this year of grace our school is upwards of ninety years of age and is growing in power and usefulness with years. A large proportion of those who have entered the membership during my pastorate have come up from the Sunday School. Among former superintendents mentioned at our anniversary were such able leaders as Mr. Jas. B. Seibert and George W. Park.

The present Superintendent is Prof. D. F. McCurdy. The other officers are as follows: Assistant, Mr. O. M. Park; Secretary, Mr. Thomas M. Miller; Assistant Secretary, Mr. Harold Bair; Treasurer, Mr. S. E. Walker; Organists, Miss Louise Wineman, Gail Walker and Mary Neil. Through the able management of Prof. McCurdy our school has attained first rank and is looked upon as being one of the ablest managed schools in the county.

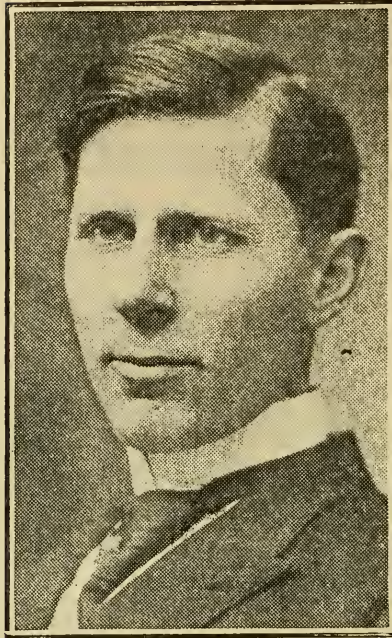
Several of the speakers at our anniversary referred in touching terms to the life and work of Mr. Gordon and

though it was not my privilege to know him personally I feel, that having entered into his labors, a love and reversion for his life and character. His work was well done. The church which he built, the souls he led to Christ and the life he lived speaks to us to-day. Let us carry forward the uncompleted task and honor his memory by our lives of service and devotion to the Lord whom he served.



PRESBYTERIAN MANSE

Fannettsburg, Pa.



-Geo.
REV. THOS. B. BAXTER
 Pastor L. P. V. Church
 1905-1908

Thomas George Baxter, the third pastor, was born on a farm near Slaughter, Kent Co., Delaware, November 30, 1871. His mother died when he was six years old and his father when he was nine years of age. Early he was forced to depend upon his own resources. At twenty he was teaching public school, which profession he followed for several years, being principal of Kenton, Delaware, schools 1894-1895, and principal of Newark, Del., schools for several years. After graduating from the public schools he entered Washington College, Maryland, but withdrew to teach several years. Later he entered Delaware College, but answering his country's call in 1898, he enlisted as a private in First Delaware Regiment, thus delaying his graduation until 1901. At the close of the war he was honorably discharged with the rank of quartermaster's sergeant. During the session of the General Assembly of Delaware in 1899 Mr. Baxter was Reading Clerk of the Senate. He has the distinction of having "worked his way through college," hav-

ing assisted in the dining rooms to provide himself with a liberal education. From college annals we find he was President of the College Y. M. C. A., President of the Press Association, President of Athletic Association, Editor of the College Review, Class Orator, and as one of his enthusiastic college admirers says, the "greatest orator in Delaware College."

Those of us who knew him can account for these many positions of honor because of his irrepressible enthusiasm, ardent zeal and sincerity.

He resigned a position as Principal of Schools to enter Princeton Seminary, and graduating in 1905, he immediately accepted the call of the Lower Path Valley congregation. Here again he threw his whole life into his work. Soon he enthused life into our discouraged church. Fifty-two members were received into the membership at Fannettsburg and twenty-seven at Burnt Cabins. The church was extensively repaired and a beautiful new manse constructed during his short pastorate.

Having received a call from the Pine Grove Church, Westminster Presbytery (his present field of labor), Mr. Baxter resigned the pastorate of these churches October 4, 1908. Having done so much both materially and spiritually for our Zion we were loathe to see him depart.

Session passed the following minute: "We deeply regret the apparent necessity of such action (the resignation). Resolved, that his earnest and energetic work whilst among us has greatly endeared him to the entire congregation and call for him the highest encomium of the whole community."

Rev. Baxter has been at Sunnyburn eight years and during that time has seen 140 members added to the membership of his church. His salary has been increased several times and he has had the joy of organizing a new church at Holtwood. Here a beautiful new church has been erected under his supervision and the Lord has given many other instances of the Divine approval.



PRESBYTERIAN CHURCH

Burnt Cabins, Pa.

BURNT CABINS PRESBYTERIAN CHURCH.

This church is a child of the Lower Path Valley Church. From the bounds of the mother congregation her children pressed westward over the Tuscarora Mountains, on roads no more than trails, until they reached the fertile Aughwick Valley. Here to-day are found descendants bearing names of many of these original settlers.

We were not able to find the date of the first preaching by Presbyterian ministers in that new settlement. But it is likely that as early as the visit of the Rev. George Duffield (1766) these scattered settlers occasionally heard the Word of God. Dr. West is authority for the statement that Rev. David Denny frequently preached "across the Tuscarora mountains in Aughwick Valley, both in the vicinity of Burnt Cabins and in the bounds of what is now the Shade Gap congregation." His pastorate extended from 1794-1800.

Mr. James Cree, Jr., writing under date of 1876, says: "I can recollect him (Rev. A. A. McGinley) preach when I was a boy, in Grandfather Walker's orchard under the apple trees, sometimes in barns and houses. Not until the year 1832 was there a regular appointment for worship.

At that time Rev. McGinley, every four weeks after the morning sermon in the Lower Path Valley Church, would cross the mountain on horseback, using the old trail, and preach a sermon at the Cree schoolhouse.

For a period then of one hundred and twenty-two years the ministers of the Presbyterian Church have occasionally preached at or near Burnt Cabins and for eighty years there have been regular and stated times for worship.

The first elder elected to represent this congregation in the session of the Lower church was David Walker. His successors were James Cree, Sr., James Walker, William Campbell, Daniel Brown, James Cree, Jr., John B. Peterson, Wm. Mathias,* Wm. A. Montague,* A. Putnam Doran,* John L. Kope.*

The present church edifice was the first and only building. This was dedicated to the worship of Almighty God on Christmas day, 1851. But long before this date services were held in the Cree schoolhouse. This building was located on a plot of ground opposite the farm residence of Clinton Mathias near Decorum. The people, however, journeyed over the mountain to worship in the old log church and afterwards to the "White Church" across from the Presbyterian cemetery near Fannettsburg. Then it did not seem a hardship to journey seven miles or more to church.

One of our old members told me recently of her recollections of those trips across the mountain and of Mr. James Cree, Sr., bringing his family Bible wrapped carefully in a large red bandana handkerchief to the Cree schoolhouse for the use of the pastor in the worship.

No record of church membership was kept by Rev. McGinley nor his predecessors and we do not know the number of members until the pastorate of Rev. Gordon. Since that time to the present there have been in the membership of this church three hundred and twenty members. The present membership is seventy-two, which appears to be the high water mark so far as numerical strength. Many of her stalwart sons and daughters have gone out from this church to bless the communion into which their lot was cast.

The Sunday School for long years was Union, but our Methodist brethren, who came in at a later date, wished for autonomy and organized an M. E. school, thus breaking up the one strong organization into two weak schools. Mr. John Peterson was the first superintendent of our school.

* Elders now serving.

The present superintendent is his son. Lazarus Zetter, John Kope and A. Putnam Doran have also served in this capacity.

Former Trustees—Jamison Kelly, John Welt, Jonathan Orr, Walker Cree, Lazarus Yetter, Harry Foreman, Harry Clymans, Mr. Lauthers.

The trustees now serving are J. Curtin Peterson, Clinton Mathias, Alvin Peterson, Harry Forman, John Kope.

The pastors serving this part of the congregation have been:

Rev. David Denny, 1794-1800.

Rev. Amos A. McGinley, 1803-1851.

Rev. Lewis Williams, 1851-1855.

Rev. Watson Russel, 1855-1857; supply only.

Rev. J. Smith Gordon, 1858-1904.

Rev. Thos. G. Baxter, 1905-1908.

Rev. L. C. Wainwright, 1909-1912.

Rev. J. Warren Kaufman, 1913-

The history in general of the Lower Path Valley Church is the history of your church. You have a heritage to prize. Be brave, heroic and self-sacrificing as were your forbears and serve your day as they served theirs. There is yet much land to be possessed and though our organization is not strong in numbers we have much potential strength. Let us go in and possess the land. Hitherto the Lord has been our Helper. He will help us still.

K.



REV. L. C. WAINWRIGHT
Pastor Lower Path Valley and
Burnt Cabins Churches
1910-1912

BIOGRAPHY

Louis C. Wainwright, Pastor at Fannettsburg, Pa., From February, 1910, to September, 1912.

Born in Princess Anne, the old Colonial county town of Somerset County, Maryland. Reared in the Manokin Presbyterian Church, which is one of three constituting the McKensie group. His grandfather was an elder in this church and the grandfather on his mother's side was born before the Revolutionary War.

Early education was in Princess Anne Academy, whence he entered college and graduated after two years. Principal of Langier High School and also of the North Milford (Del.) High School.

Under conviction that he should preach the gospel he resigned his position and entered Princeton. After graduation he went West, where he was permitted to build a church. Returning thence was located at Tamaqua, Pa., whence after marriage to Mary A. Gulden, of Pottsville, Pa., he removed to Lewes, Del., where the larger part of his pastorate was spent in a congenial and prospered work.

His children, three, were all born at Lewes, Del. After resigning this charge he spent a little while in the West and rapidly regained health.

Upon receiving a call from Greenwich, New Jersey, he returned and entered upon an ample field of labor. From this field he removed to Fannettsburg, Pa., entering upon that work February 6, 1910.

Though the duration of this pastorate was brief, it was one of goodly outlook and of many friends. The vision of enlarged work extending through the valley was ever lurking and the prospect assuming. The time was not ripe, but the prospect seemed certain. It is with a glad interest that this strong work and farther reach is recognized as almost an immediate thing.



PROF. D. F. McCURDY
Supt. L. P. V. Sunday School

SESQUI-CENTENNIAL ADDRESS

Rev. L. C. Wainwright

After congratulations extended to the congregation upon the grand old history of the church, its line of noble pastors, and the long pastorates, the blessed results accruing from faithful labors, the excellent sesqui-centennial program, also, and its inspiring services, the subject of address was: "The Lower Path Valley Church—The Look Backward; the Look Forward, and the Look Upward."

Looking back over the past one hundred and fifty years, you properly have a just pride in the achievements of Godly efforts and in the noble ministry with which those years were blessed.

With labor and zeal the valley was claimed and subdued unto cultivation, and with labor and zeal it was claimed also for our Lord Jesus and subdued under the blessings of His glorious gospel; for those early settlers were men of convictions and held dear both the privileges of an earthly liberty and also its glad origins, the liberty of the children of God.

They believed that industry would be crowned with earthly benefits, and also that Christian labors would be fruitful in spiritual benefits. They believed that however needful the things of earth, that "the things which are seen are temporal, but that the things that are not seen are eternal," wherefore they labored not only to claim and cultivate the valley and the mountain sides and to secure these to their posterity, but also to lay hold on things everlasting and to leave the faith most precious as the best inheritance for their children. So it was they took the valley in the name of the Lord.

To-day, buttressed with a noble past, you the heirs of those worthy fathers and conquerors of an older day, stand looking into the future. Enthused with the record of the past, perhaps the thought arises, will to-morrow break as glorious? But when we rehearse that story of strong men ago, it comes to mind how they too looked to the future and with confidence reached forward, assured that "Jesus Christ is the same, yesterday, to-day, and forever," and that His gospel changes not, nor is is the arm of the Lord shortened. Like them, too, you may scan the future with confidence, for you know the formative power that shaped and ennobled that generation and saved and comforted in

days past, is the power that is strong to shape this and coming generations, to lift up and make strong and to set their feet on living paths.

The outlook is one of brightness, because the "Sun of Righteousness knows no declension and health and healing are in his wings."

Wherefore, to-day, there is a call to enter zealously upon Christian labors, for the present is yours. The present, born of the past and front of the future, is yours. Its work and labor of love is yours, and that you may be strong to labor, wise in activity and comforted in trial, the upward look is for you—"Looking unto Jesus, the Author and Perfector of your faith."

But the present is always the time of pressure felt. The present is the time when the burden is heavy, when the heart is worn, when the bodily frame is bowed under the strain. The present is the time when conflict is more than words of portrayal and the battle clash sounds in the ear and the edge of the sword is drawn across the quivering flesh. The present is the time when power seems flown and we tremble and fall to our knees in prayer and tears. And thus is the future bound to become in turn a present conflict, and a remembered history.

A gleaming light irradiates the past, but those men of old had their day of the present with its toil, its cares, its anguish. It was not with them some magic word and all was changed. The slow magic of toil and tears and prayers was theirs in their day—and because they were strong in faith to endure you are rejoicing to-day over a noble past.

You, too, then—this is your day of service to make your day glorious as it passes. And as you enter the field, this is yours, to look up to the Lord of the harvest and receive of Him wisdom, strength and comfort, that you may toil on, nor be dismayed.

Then look back, my friends, and rejoice and be inspired for similar work; look forward and remember that Jesus is the same to-day and forever. Look up and catch a vision of the glory of the Lord and like Isaiah say in the light of that vision, Here am I to stand in my day and to labor in the present, ready for service; "Here am I send me." And the generations to come will turn this page of faithful service and say, Our fathers, how grandly they wrought in the faith! and He who knows our works will say: "Well done!"

I am grateful for the opportunity to greet these ancient Path Valley churches on this anniversary occasion. Yours is one of the most picturesque and beautiful valleys in the old Keystone State. When your ancestors came here to tame the wilderness they brought the church with them. This was characteristic of the Scotch-Irish settlers of Pennsylvania, Maryland and Virginia. Wherever they went they built altars of worship. In that early day they began to foster religion and to create the thrift and the prosperity which to-day crowns your fair mountain valley.

I congratulate you upon the solid strength to which your churches have grown under the fostering care of pastors and people during the 150 years of your history. And I congratulate you upon your substantial material prosperity as seen to-day from one end of your valley to the other. You have prospered spiritually, and you have prospered in basket and store. These two elements of our best civilization usually go hand in hand. You have here demonstrated that "the meek shall inherit the earth."

PRESENT PASTORATE.

Modesty forbids that I should write at length of my own work among you but that this history may be complete to date the following facts are given.

In the early Spring of 1913 I preached my first sermon in the L. P. V. Church and having accepted the call of the congregation entered upon the work of this ministry, May 8, 1913, as stated supply.

At an adjourned meeting of Presbytery held in this church October 14th, 1916, the installation took place. Rev. David R. Workman, D. D., preached the sermon; Rev. D. I. Camp moderated the meeting of Presbytery and proposed the constitutional questions; Rev. Alfred F. Waldo, of Chambersburg, charged the pastor; Rev. John Farrell, of Greencastle, charged the people, and Rev. J. Leonard Hyson, of Lebanon, offered the prayer of installation; and the pastor dismissed the congregation with the Apostolic benediction.

God has been gracious in giving His approval and you have earnestly and sympathetically assisted in making our work pleasant and profitable.

During these short years eighty-five new members have been added to the church, sixty-seven at Fannettsburg and eighteen at Burnt Cabins. Your pastor has officiated at forty funerals, thirty baptisms and six marriages.

A year ago the church was the recipient of a very beautiful and useful individual communion service,—a gift from Mrs. George H. Bartle, in memory of her parents, the late Doctor Flickinger and wife.

Cement walks were laid and various other improvements have been made, thus beautifying the church and the manse.

At a congregational meeting held Thanksgiving Day, 1913, the following officers were elected:

Elders—Samuel W. Noble, David F. McCurdy and Howard Hill.

Trustees—George Zeigler, Warren W. Wineman, John A. Shearer and Amos M. Welker.

The Session, as at present, consists of: Moderator, Rev. J. W. Kaufman; Clerk, R. D. Cowan; James M. Hill, J. MacWilhelm, A. C. Wilson, O. M. Park, S. E. Walker and Elders-elect S. W. Noble, D. F. McCurdy, Howard Hill.

A faithful elder, Mr. W. J. Park, died March 18, 1916, and the president of our Trustee Board passed away April 24, 1916.

Present Board of Trustees: George Zeigler, President; S. W. Noble, Treasurer; William Umbrell, Howard Hill, W. W. Weinman, J. A. Shearer, A. M. Welker.

Miss Mary B. McCurdy, a most enthusiastic member of our church, teacher in our Sunday School and Missionary Worker, went to her eternal reward June 15, 1916.

God has called many other faithful ones from our midst to their eternal rest. This fact should lead us to rededicate our lives to His service and work more zealously for the furtherance of His Kingdom among men.

ELDERS IN THE LOWER CHURCH.

John Cunningham, Robert Walker, Francis Elliott, Samuel Walker, Archibald Elliott, David Walker, William Maclay, Paul Geddes, John Campbell, James Walker, Joseph Brown, Alexander Walker,* George Elliott,* William Elliott,* James Campbell, James Cree, Sr., James Cree, Jr., Barnabas Wilhelm,* William Campbell, Daniel Brown, John Witherow,* James R. Brewster,* Dr. James Montgomery,* William S. Harris,* Jacob Wilhelm,* John H. Walker,* Amos Devor,† I. Mac Montgomery,† John Park,† James Hill,** James B. Seibert,** W. R. Noble,** A. C. Wilson,‡ J. Mac Wilhelm,‡ R. D. Cowan,‡ O. M. Park,‡ S. E. Walker,³ W. J. Park,³ Samuel W. Noble,⁴ David F. McCurdy,⁴ Howard Hill.⁴

TRUSTEES IN THE LOWER PATH VALLEY CHURCH.†

Charles Campbell, John Park, John D. Walker, Captain Sam'l Walker, John F. McAllen, A. C. Typer, Francis W. Elliott, A. C. Wilson, Henry Wineman, William J. Park, William E. Harris, Dr. E. J. Zook, James V. Davis, S. O. McCurdy, J. Mac. Wilhelm, W. R. Noble, Amos Devor, James Park, Wm. Park, James M. Hill, S. A. Gamble, N. M. Witherow, J. H. Walker, Thos. W. McAllen, J. B. Seibert, George W. Park, David Flickinger, Doctor Elmer A. Hudson, D. D. Park, R. B. Davis, S. A. Walker, R. D. Cowan, S. E. Walker, William Umbrell, S. W. Noble, George Zeigler, D. F. McCurdy, Howard Hill, W. W. Wineman, J. A. Shearer, Amos M. Welker.

* Six Elders elected February 25, 1858, and other members of session then serving.

† Elected February 24, 1870.

** Elected September 29, 1877.

‡ Elected Thanksgiving Day, 1896.

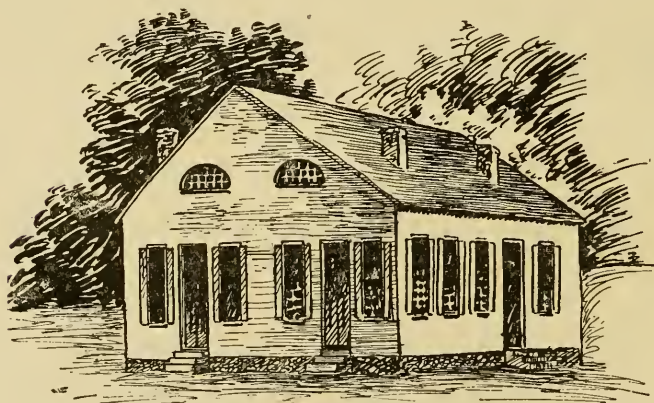
(3) Elected 1910.

(4) Elected November 30, 1916.

† This list is as complete as the records make possible.

CHILDREN'S LETTER.

My Dear Children: In former letters I mentioned several times the little country graveyard situated about half a mile distant from my childhood's home, and you may be interested in knowing more about it. It has been used as a burying place ever since the pioneer settlers there, with fire-arms, guarded their homes and fields from the attacks of the red men. Several tall evergreens now stand as lonely sentinels near the centre, and a big, densely-branched maple tree rears its head high above the entrance gate at the corner, a remnant of the great forest trees that abounded in earlier days.

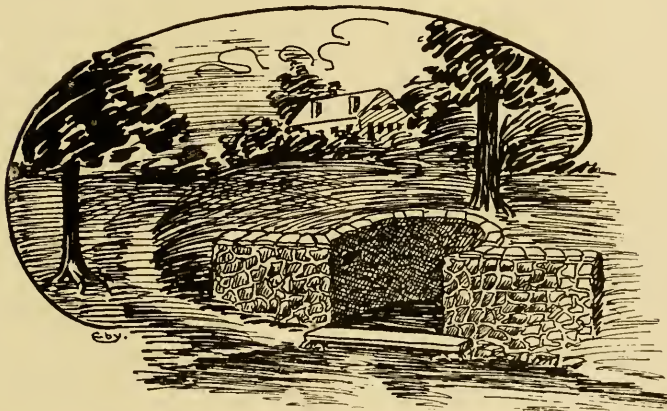


THE OLD WHITE CHURCH

(In Grove near Fannettsburg)

A little log meeting house was built by the pioneers in the grove of handsome oaks across the road on the east side, and near by a big spring of crystal water flowed from a little bank, and afforded a meeting and drinking place for the friendly worshipers who came early to enjoy for a while before service, the pleasant summer breeze. In time the log house was replaced by a more pretentious weather-boarded building. This was comparatively an old building when I first knew it, but it served as a place of worship for the people in the south end of the valley until many years after I attained the years of manhood. I give you here pictures of the church as I remembered it, and the big spring as it was.

Dear children, I have a very vivid mind-picture of the faded white church as it stood among the old oak trees, and as the preacher solemnly proclaimed the truth from the high, old-fashioned pulpit at the farther end of the spacious room. I knew where every family had their sitting, and who were punctual and regular attendants. I knew, too, that father and mother were among these, for did my mother not occupy one end of the pew, and father the other, with the children between. Sabbath was a big day at our home, for then we were dressed in our finest clothes and taken to the old white church, and while there we dared not speak or smile or sleep without committing a great sin. I fear I acquired the habit then of sleeping with my eyes open and fixed upon the preacher. If I did not I certainly wished I could some times. After services, however, we shook hands with friends and gathered in small groups about the doors, occupying a few moments in friendly conversation before separating to go to our homes.



THE OLD CHURCH SPRING

Sabbath schools were not so popular in the rural districts then as now, and the church was about the only place we went to in "full dress" off the farm. But, do you know, my dear little friends, I am rather glad to-day that I have the memory of those associations.

I am glad that I can ever call to mind the picture of that old church and its surroundings. I am glad that I can see in fancy, the smiling faces of the little groups of worshipers—people of the simple life, as they inquired of each other's welfare and chatted pleasantly about things of general interest. Do you ask why? I will tell you. The old church

is now gone, and most of the glorious oaks which furnished shade to the people and horses. The wall at the spring is in a dilapidated state, and is now largely exposed to the bare sun. The worshipers—those who were heads of families, are mostly all gone—yes, sleeping in the little graveyard just across the road. And there, too, lies the form of the dear old minister, who for nearly fifty years preached regularly to this little congregation, and who was the only parson I knew as long as I was in the valley.

Ah, my friends, the tears moisten my eyes as I think and write of this dear, good man—Rev. Jeremiah Smith Gordon. He was the staunch friend of the Park family, of every family of the church over which he presided, and indeed of every family in the neighborhood. He was an honored guest at practically every social gathering; he performed the ceremony at every wedding of note; he baptized nearly all of the children in the community, and ministered at the bedside of anyone stricken with serious sickness, whether of his flock or not. He officiated or assisted at all important burials regardless of denomination. He was a friend of everybody, and everybody was his friend. To-day he sleeps in the little graveyard, some distance beyond the tall evergreen, and everyone who visits the spot drops a tear upon his grave.

Come with me to this old country graveyard on a winter's morning. The snow is fast falling, and covering the dried and brown surface with a spotless white mantle. The old pine, bending with the weight of the fleecy covering, as if weeping, keeps guard, and in its high top sits a lone crow looking out over the white expanse below. Now and then his body sways, and we hear his dreary "caw-caw," sad notes of greeting to his mate perched on a bare arm of the old, dying oak by the spring. A feeling of sadness steals over us, and we bring in memory review the loving forms and happy ways of friends long since sleeping beneath the snow-clad mould. Oh, the tender sentiment—the exquisite heart-touch of that country scene in the lone valley! But come with me again. It is summer, and the full moon is just peeping over the big, bold mountain in the east. The soft summer zephyrs rustle the leaves of the grand old maple by the gate, and we enter and pass up the grassy way. Here still stands the tall pine, extending lonely arms of welcome to an evening visit from those of life, but in an undertone calling "H-u-s-h-sh-sh," as we tread softly by. No longer do we see the mantle of snow, but instead the blackberry shows its pure white clusters, and the wild rose, exquisite in its soft pink color, gives a halo of sweetness to

the evening air. We listen, but all is silent, save the low, solemn dirge of the crickets, moaning in the grassy verdure. Now the darkness draws on, and we listen again! Ah, it is the lone voice of the whippoorwill, singing his regular evening requiem to the departed, as he kneels upon yonder barren rock. We call to our friends—call to them tenderly, where we once tearfully laid them to rest, but no answer. We call again, but no answer. We hear only the mournful song of that lone, sad bird, and the low, doleful cricket accompaniment, and with feelings too sacred for tears we turn away—away—away.

GEO. W. PARK.

On page 65 the death of Elder D. D. Stitt, which occurred Aug. 27, 1900, should be recorded. He was a man loved and honored by his brethren in the session with whom he served faithfully for fifteen years.

On page 67 should read: In the Spring of 1902 75 removed to the Northwest.

On page 68 the name of H. P. Piper should be in the list of elders and Wm. McVitty should be substituted for Frank Magee in list of trustees.

Page 86, line 22, name of President S. Albert Walker omitted.

Page 87. Only one of the elders elect, Prof. D. F. McCurdy, was installed on Jan. 7, 1917. Messrs. S. W. Noble and Howard Hill declined.

APPENDIX

MARRIAGE RECORD

Rev. A. A. McGinley, D. D.

1802

Geo. Ramsey and Jane Gallagher.
Wm. Brown and Peggy McVitty.
Jno. Beard and Sally Herman.
Daveis and Jones.
(Two) Milands and (two) Cluggages.

1803

Jas. Witherow and Jane Markey.
Jas. Love and Elizabeth Frame.
Samuel Finley and Betsy Walker.
Jno. Bear and Elizabeth Bear.
Robt. Walker and Polly Walker.

1804

Francis Johnston and E. Elliott.
Christian Latshaw and Kitty Davidson.
Jno. Shaw and Polly Gally.
Daniel Adams and Polly McCurdy.

1805

T. Harvey and Fanny Barclay.
Jas. Johnston and Jane Brown.
Stephen Skinner and Nancy Morrow.
Jas. W. Gamble and Eleanor Hays.
S. Culbertson and Hannah Trousdale.
P. Fricker and Miss Piper.
J. Witter and Catharine Mondis.
Jos. Culbertson and Matty Walker.
A. McNichle and Miss Brown.
A. Mitchel and Peggy Martin.

1806

Jno. Ragan and Peggy Bear.
Jas. Kilgore and Kitty Harvey.

1807

A. Appleby and A. McGee.
Jno. McKilven and P. Graham.
Mr. Daveis and Miss Jones.
Jas. Walker and Matty Walker.
A. McGee and Matty Appleby.
A. Widney and Ruth Noble.
J. Parsons and Miss Jeffries.
C. Pomeroy and Molly Holliday.
R. McNeil and Kitty Campbell.
R. Clymans and B. Morrow.
Michael Pases and R. Hudson.
Jas. Sweny and M. Cluggage.
T. Alexander and Susanna Elder.
Jas. Gamble and Ann Cree.

1808

R. Lauthers and Sally Lauthers.
Geo. Ramsey and Jane Gallagher.
R. Ramsey and E. Walker.
R. Jeffries and M. McNeil.
Saml. Fleming and Betsy Kennedy.

1809

Matthew Curry and Isabel Fleming.
Jno. Brown and Betsy Connor.
J. Appleby and Molly Moreland.
Jno. Blair and Sally Harmoni.
D. Ferguson and P. McKibbin.

J. McKibbin and E. Nelson.
Mr. Lauthers and Miss McConnell.
—— Bradley and —— Alexander.
J. Alexander and Miss Morrison G. Cove.
R. Morrow and Margt. A. Irwin.
J. Connor and P. Morrow.
H. Gordon and Polly Barclay.
J. Harper and P. Appleby.
J. Swan and B. McConnell.
J. Reynolds and J. McMullen.

1810

W. Harvey and Mrs. Palmer.
Danl. Dunkle and P. Din.
Geo. Witter and Miss Pelts.
S. Witherow and R. Markey.
Jos. Andrews and Jane Paul.
—— Dechert and —— Lee.
J. Pasco and Polly Phetty.
Thomas Scott and Miss Baker.
H. Winneman and P. Crossin.
J. Daugherty and McElroy's daughter.

1811

W. Shetler and Mary Coons.
J. Ford and Miss Harper.
C. McGinley and P. Alexander.
J. Shetter and Polly Frame.
James Harry and P. Hammon.
S. Ross and R. Childerstone.
J. McCurdy and B. Evert.
L. Gribble and N. McKibben.
Jonathan Fink and Miss Freker.
Wm. McKibben and N. Wagoner.
W. McCartney and Jane Wilson.
Abram Drake and Miss McClland.
J. Morrow and P. Alexander.
A. McIntire and Miss Cluggage.
T. Johnston and Nancy Moore.
A Young Couple at Geo. Skinner's.
Isaac Moreland and Miss Bowman.
Jas. Derby and Miss Sterritt.
Mr. Keller and Kitty Whiteside.
Wm. Kelly and E. Scott.
Geo. Skinner to His Housekeeper.
D. Walker and I. McConnel.
D. Elder and Mary Alexander.
James Elder and Sally Irwin.
Mr. Blair and Miss Sterrett.
Joshua McNeil and Miss Jeffries.
Mr. Simeson and Miss Kerr.
Wm. Brice and Peggy McVitty.

1812

A. Morrow and A. Lakly.
J. Childerstone and J. McAllen.
R. Young, Esq., and Molly Galbraith.
A. Stewart and B. Metzler.
T. Morrow and P. Luper.
J. Marshall and E. Beard.

1813

W. Anderson and J. McCormick.
Wm. Stunkard and Miss McNeil.
Wm. Woodcock and Elizabeth Giles.
W. Geddis and E. McMullen.
T. Morrow and Betsy Barr.
W. Neil and Miss Davies.
J. Cluggage and Miss Cluggage.

1814

Mr. H. Tolbert and Miss Richardson.
 Dr. A. McKeenan and Molly Connel.
 Mr. Gilliland and Miss Cluggage.
 Jno. King and Mary Maclay.
 Robert Robeson and Miss Taylor.
 Wm. McGee and Miss McMath.
 Jos. Wilson and Jane Waters.
 R. Beck and Miss Allen.
 A. Kerr and S. Peoples.
 Wm. Rankin and Susan Weston.
 Alexander McGee and Jane Morrow.

1815

Wm. Young and Betty Peoples.
 Andrew Barclay and Sally Stark.
 Mr. Giles and Miss Slpe.
 Jesse Devor and Miss Peterson.
 Alexander Manissah and Widow McKim.
 John McMath and Miss Utbe.
 Jno. Flickinger and Polly Alexander.
 Jas. Alexander and Peggy Holliday.
 Jas. McConnell and Peggy Walker.
 Jno. Campbell and Miss Campbell.
 Andrew Morrow and Jane Adams.
 Paul Martin and Hannah Taylor.
 David Woods and Kitty Campbell.
 Nisbet Jeffries and Miss Swan.
 Mr. Adams and Miss Vanghan.
 Mr. Kennedy and Nancy Kerr.
 Mr. Hall and Miss Robison.
 Mr. Carothers and Peggy Fitzsimmons.
 Natt Kelly and Miss Jamison.

1816

Jacob Cobert and Jane Clymond.
 Geo. Taylor and Elizabeth Newel.
 Wm. Wilson and Elizabeth Hall.
 Johnston Noble and Peggy Deiner.
 John Noble and Sally Harris.
 Jos. Nobe and Jane Stewart.
 Wm. Woods and Miss Taylor.
 D. Jeffries and E. Campbell (Widow).
 Martin Hammond and Mary Brown.
 Mr. Runk and Miss Bown.

1817

Jno. French and Miss Yon.
 Jas. Neily and Betsy Morton.
 Wm. H. Brotherton and Jane Dunn.
 Jesse Hollingsworth and Isabel Campbell.
 Wm. Richardson and Polly Fainman.
 Mr. Parsons and Polly Elder.
 Mr. Gilliland and Miss Cluggage.
 Jno. Lother and Nancy Johnston.
 Samuel Dunn and Jane Maclay.
 Jno. Walker and Sally McCormick.
 Paul Geddes and Betsy McConnell.
 Samuel Steel and Betsy Crosson.
 Jno. Moore and Miss Powell.
 Francis McConnell and Hannah Campbell.
 Robt. Elder and Lydia Blair.

1818

James Gamble and Jane Fleming.
 Michael Morrow and Betsy Stark.
 L. Hammon and Molly Skinner.
 Wm. Hammill and Rebeckah Ashman.
 S. Barton and Sally Logan.
 Wm. Kerr and Elizabeth Elder.
 Jacob Coons and Lydia Bear.
 Jno. Thompson and R. Black.
 Wm. Martin and Peggy Beattie.

1819

Mr. Nimmon and Molly Skinner.
 Mr. Barnett and Betsy Ingerty.
 Geo. Newman and Barbara Hammon.
 Jno. Swan and Hannah Cree.

Thomas Campbell and Widow Mackey.
 Hugh Wiley and Betsy Morrow.
 Wm. Campbell and Betsy Robeson.
 Geo. Croft and Nancy Harry.
 Jno. Cowan and Betsy Snider.

1820

Wm. Emry and Miss Stewart.
 Jos. Kilgore and Sally Buchanan.
 Robert Peterson and B. Hollingsworth.
 Nehemiah Harvey and Harriet McVitty.
 Jno. Breneman and Jane Marshal.
 Henry Neil and Miss Kegerise.
 F. Dubbs and Isabella Jamieson.
 Saml. Harper and Nancy Geddes.
 Dr. Wm. Johns and Nancy Dunn.
 Jno. Fleck and Margaret Brinley.

1821

Samuel Walker and Martha McConnell.
 D. Fletcher and Isabel McCulloh.
 Geo. Kelly and Miss Marshall.
 Mr. Fish and Miss Clayton.
 Adam Glasgow and Margaret McVitty.
 Ed. Johnson and Ann McCurdy (Widow).
 Robt. Welch and Widow Harper.
 Hugh Wallace and Nancy Linn.
 Jno. Crause and ——— Shearer.
 Jas. Coulter and Susan Kyle.
 Wm. Grosh and Margaret Knafe.
 Robt. Kerr and Martha Elder.
 Wm. Varner and Elizabeth Stewart.
 David Hudson and Martha Taylor.
 Andrew Kerr and Margaret Campbell.
 Jno. Dunn and Eliza Maclay.
 Jos. Nelson and Jane Moore.
 Jno. Anderson and Margt. McAllen.
 Martin Coons and Jane Wallace.
 E. Alexander and Polly Elder.
 Peter Cook and Nancy Bear.
 Wm. Woods and Betsy Campbell.
 Benj. Eby and Rachel Elder.
 R. Lanthier and Miss McNeal.
 Robt. Elliott and Isabel McCune.
 A. Foreman and N. Carothers.
 Jno. Briggs and Peggy Gilliland.
 Samuel Shearer and Molly McMullin.
 Robt. McCune and Jane McCormick.
 Jno. Dore and Ann McCune.
 Geo. Conrad and

Peggy Marshall (Colored).
 A. McNeil and Miss Gooshorn.

1822

Richard Jeffries and Molly Anderson.
 Robt. Blair and Miss Erwin.
 John Still and Nancy Kilgore.
 D. R. Thompson and Ruth Harvey.
 Jas. Walker and Ann Skinner.
 David Long and Sally Dubbs.
 Reuben Fox and Jane Mackey.
 Jno. Alexander and A. McCurdy.
 Alexander Taylor and Jane Orr.
 Chas. Miborner and

Sally Hatfield (Colored).
 Jno. Funk and Jane Gooshorn.
 Daniel Parks and ——— Cluggage.
 Simon Miller and Ann Everett.
 Jno. Harvey and Miss Culbertson.
 D. Witherow and B. Gaston.
 Wm. Jackson and Isabel Witherow.
 Henry Likely and Mary Herron.
 Jas. Adams and Miss Gooshorn.
 Wm. Swan and Betsy Kerr.

1823

Jno. McAllen and Sarah Skinner.
 Thomas Adams and Polly Little.
 Henry Robeson and Peggy Taylor.
 A. Typer and Peggy Campbell.

J. Stitt and Sally Badger.
 Thomas Taylor and Hannah Adams.
 Saml. Shearer and Kitty Crouse.
 Wm. Craig and Margret Johnston.
 Andrew Johnston and ——— McVitty.
 Jno. Finley and Kezia Withrow.
 Owen Thomas and Isabel Mackey.
 Jno. Woods and Betsy Kofrode.
 Wm. Gooshorn and Betsy McFarland.
 Jos. Kilgore and Margt. Kirkpatrick.
 Wm. Scott and Frances Harper.
 Mr. Stitt and Miss Swan.
 J. T. Greer and Eliza Palmer.
 Elijah Drake and Rubanna Herron.
 Wm. Stitt and Margret Hermani.
 John Finley and Jane Reynolds.
 Arch'd Love and Mary Woods.
 Andrew Campbell and Mary McFarlin.
 Jas. H. Rankin and Margret McCurdy.
 Robert Campbell and Polly Jones.
 Thomas Orr and Sally Gooshorn.
 James Shaw and Nancy Taylor.
 Matthias Ambrose and Eliza Bird.
 Jas. Craig and E. Speer.

1824

Michael Rine and Bettsy D———.
 Robt. Blythe and Maria McVitty.
 Geo. Wunder and Nancy Nejl.
 John Withrow and Susan Tipper.
 David Server and Rebecca Johns.
 Wm. Linn and Jane Morrow.
 Samuel Gamble and Peggy Adams.
 Jas. Donnelly and Catharine Struble.
 John Duncan and Eliza Elder.

1825

Wm. Fitzsimmons and Eliza Holman.
 Joseph Brandt and Hannah Rine.
 Jas. Walker and Jane Jamison.
 Wm. Elder and Jane Filson.
 Robert Little and Agnes Gamble.
 Geo. Kreghris and Peggy Crouse.
 Alex. Kerr and Polly Gilford.
 Morrow Gamble and Hannah Filson.
 Mr. Forbes and Ann Campbell.
 Leonard Conrad and
 Dolly Washington (Colored).
 Sam'l Long and Elizabeth Dubbs.
 A. Wilson and Ann Alexander.
 E. Kirkpatrick and Temperance Alex.
 John Rine and Kitty Timmons.
 S. O. Brown and Margret Brewster.
 Jno. Geddes and Catharine Mcclay.
 Jacob Ikes and Rachel Bell.
 Jacob Brinley and Kitty Klippinger.
 A. Irwin and Mary Jourdan.
 R. Love and Miss McCune.
 Geo. McCullough and Eliza Cail.
 Thos. Wilson and Margret Robison.
 H. Kunesman and Kitty Potts.
 Michael Stake and Margret Piper.
 Matthew Laird and Issabella McMullen.

1826

John Bouland and Kitty Ruth.
 Jas. Peterson and Mary Hollingsworth.
 Peter Bealman and Margt. Kegrreis.
 Robt. Luper and Catharine Wilhelm.
 James Stewart and Betsy Shetler.
 Geo. Williams and Maria Coats.
 Jno. McVitty and Ann Culbertson.
 Jas. Innis and Caroline Porter.
 Wm. Turner and Catharine Johnston.
 Jas. McGee and Nancy Lessick.
 Peter Shearer and Willana McVitty.
 Jos. Kilgore and Susanna Shearer.

1827

Samuel Gamble and Isabella Wilson.
 Jno. Skinner and Moriah Brewster.

Dr. Lightner and Priscilla Cromwell.
 Geo. Gooshorn and Kitty Wallace.
 W. Carothers and Miss Carothers.
 Jas. Camp and Eliz. Willitt.
 Jacob Prunard and Miss Weaver.
 Hays Kirkpatrick and Rachel Dunkle.

1828

Benjamin Cornelius and Ellen Baird.
 N. K. Campbell and E. McGee.
 Thomas Campbell and Margt. Campbell.
 Edward Thompson and Molly Shetter.
 Henry Brewster and Nancy Campbell.
 Saml. Cowan and Polly Snider.
 D. Elder and Margt. McCartney.
 ——— Packender and Hetty Packender.
 David Kyle and Mary Beattie.
 Wm. McClay and Mary Palmer.
 J. Stitt and Miss Marshall.
 Wm. Malone and Miss Kelly.

1829

Jno. Nave and Martha Kendall.
 Geo. Dunkle and Polly Varner.
 ——— Campbell and Eliza McCullough.
 ——— Lindsay and Miss James.
 Edward Kirkpatrick and Ann Herron.
 Chas. Carson and Jane Campbell.
 Wm. Ferguson and Catharine Johnston.
 Jno. McGinley and Eliza McCormick.
 Jas. Mackey and Christina Walk.
 Geo. Fonstine and Mary Murry.
 Elias Geurer and Isabel Taylor.
 Jno. Potts and Margret Linn.

1830

Wm. Skinner and Mary Ann Ramsey.
 Wm. Connell and Rebeckah Turner.
 Wm. Gaston and Mary McCurdy.
 Jas. Chedderstone and Eliza Wilson.
 Mr. Laughlin and Miss McKee.
 Mr. Carothers and Ruth Douglass.
 Jas. McAninch and Barbara McLean.
 Alexander McMullin and Betsy Jones.
 T. Geddes and Rebeckah Walker.
 Danl. Wolf and Barbara Kaizer.
 Wm. Davis and Maria McAllister.
 Jno. Evert and Jane McCullough.
 Wm. Dunkle and Jane Withrow.
 Jno. Keasey and Jane McCurdy.
 Geo. Kirkpatrick and Maria Filson.
 A. Johnson and Julian McVitty.
 (Forgotten in 1822.)
 Jos. Elder and Ann Kirkpatrick.
 Jno. Culbertson and H. McVitty.
 Geo. O'Tire and Julian Miller.
 ——— Weaver and
 ——— Miss Cooper (Mt. Pleasant).
 S. Piper and Polly Mitchell.
 Geo. Wieman and Elizabeth Barclay.
 Jonas Baer and Mary McCartney.
 A. Holman and B. Hamet.
 Jno. Lechler and N. E. McCune.

1831

Wm Fleming and Eleanor Worthington.
 J. McCurdy and Eliza Klippinger.

1832

Wm. Harper and Susanna Moore.
 Brice Blair and E. Cree.
 Thos. George and Martha Patterson.
 Jos. Withrow and Polly Pattison.
 D. Peterson and Hannah Bear.
 Moses Dubbs and Eliza Ragan.
 Jas. Withrow and Margret Filson.
 Jno. Fox and Susan Cooper.
 Henry Neil and Margt. Rine.
 Wm. Skinner and C. Shoemaker.
 Jno. Maffitt and Elizabeth Ranklin.

Mr. Allen and Miss Harkins.
D. Marshal and Isabella Harvey.
Jno. Lewis and Ann Barnhart.
——— Kelly and Miss Marshall.

1833

Dan Kekerise and Mary Holman.
Peter Stake and Caroline Holman.
D. Klippinger and Catharine Kegerise.
S. Glass and Rachel Marshal.
David Weible and Jane Marshal.
David Welsh and Eliza Gamble.
Jacob Hammon and Sarah Ragan.
Fred K. Walk and Mary Brown.
Weener Neely and Polly Kelly.
Jas. Gamble and Eliza Allison.
Jno. Kelly and Elizabeth Gamble.
T. Harvey and Margt. Geddes.
Wm. Herron and Mary Gamble.
Robert McGee and Catharine Campbell.
Wm. Kendel and Hannah Elder.
Jas. Mairs and
Polly Steel (1808 forgotten).

David Bowman and Betsy ———.
Elias Evans and Eliza Taylor.
D. Kilgore and Miss Parks.
Jno. McAninch and Miss McClean.
Wm. Arbuckle and Amelia Weiser.
J. Kegerise and Christina Lamison.
J. Henry and Miss Willet.
Mr. Smith and Miss ———.
Jacob Wilhelm and flannah Withrow.
Samuel Holliday and Elizabeth McElheuny.
Wm. Moore and Mary Bear.
Jas. Mills and Ruth McCurdy.
Wm. A. Mackey and Mary Park.

1834

Nathaniel Kelly and Mary Ann Brewster.
Jas. McElheuny and Rosanna Dubbs.
Wm. Campbell and Mollie McCormick.
Jno. Mills and Emma Clymonds.
Danl. McMullin and Betsy Kilgore.
R. D. Rinkard and Ellen Anderson.
B. Wilhelm and Isabella Johnston.
Isaac Rine and Mary Bear.

1835

Mr. Kilgore and Eleanor Moore.
Jacob Woollet and Molly Keasey.
S. O. McCurdy and Mariah Klippinger.
Wm. Barclay and Molly McDonnell.
Daniel Skinner and Susanna Klippinger.
Wm. Cover and Margaret Woods.
Mr. Gingery and Nancy Frame.
Wm. Culbertson and Margt. Scott.
Jas. Harvey and Nancy Dunn.
D. Welsh and Eliza Gamble.
Michael Gamble and Elizabeth Pomeroy.
David Fraker and Catharine Harvey.
Samuel Cree and Eliz. Welsh.
Robert Strein and Eliza McAllen.
Neely Carothers and Nancy Taylor.
Walker Cree and Eleanor Nan.
Robt. Laughlin and Maria Blythe.
Wm. Carothers and Mary Paul.
Jno. Stitt and Ann Cree.
Jacob Walk and Martha McGee.

1836

David Geyer and Catharine Rosenbery.
Benj. Steck and Ann Iermani.
Rolland H. Brown and Jane Kyle.
Elias Shearer and Eliza Campbell.
Geo. Barclay and Martha Nave.
Noah McVitty and Mary Culbertson.
Robert McFarland and Jane McKinney.
Matthew Taylor and Polly Ann Marshall.
Jas. Moore and Elizabeth Shetler.
Samuel Doran and Rachel McFarlin.
Jas. Campbell and Barbara Shetler.

Alexander Widney and Margt. Hammond.
C. Anderson and Eleanor Peoples.
Daniel Wisegasser and Hannah Ragan.
Wm. Woods and Jane Moore.
Jno. McVitty and Frances Culbertson.
Jonathan Briggs and
Miss Gilliland (Forgotten in 1816).

1837

Robert Shaver and Martha Elder.
Wm. Grosh and Margt. Dunkle.
Jas. Widney and Ann Smiley.
J. H. Bard and Elizabeth Dunn.
F. A. Shearer and Martha McVitty.
Abraham Brinley and Ann Wilson.
Jos. Elder and Mary Wolf.
Wm. Culbertson and Polly Dunkle.
Jno. Graham and Eliza Dunn.
Jos. McClellan and Mary Maloy.
Jas. Graham and Mary Montgomery.

1838

——— Swan and ——— Rouse.
Gideon Nave and Eliza Moreland.
Jno. Evert and Lydia Neusbaum.
Jno. Witherow and Isabel Widney.
David Skinner and P. A. Flickinger.
Jno. Skinner and Ann Eliza Barclay.
Saml. Elder and Martha Alexander.
Jos. Laird and Miss Adams.
Geo. Shaffer and Margt. McElheuny.
Wm. Brewster and Rachel Elder.
Stephen Culbertson and Margt. McCune.
Wm. Flickinger and Martha Skinner.
Dr. J. K. McCurdy and E. J. McGinley.
Ebenezer McDowell and Mary Lessig.
Geo. Crouse and Jane Ginnevin.
Jno. Brandt and Miss Crouse.
Geo. Wilson and Mary Ann Elliott.
Jas. Henry and Elizabeth Baker.
Jas. Cree, and Elizabeth Walker.
Spnce Campbell and N. Walker.
Wm. Johnston and Jane McGee.
Wm. Shetler and Martha Wolf.
Jno. Flickinger and Isabel McCartney.
Dr. Lightner and Catharine Flickinger.
Peter Shaffer and Margt. Morrow.
N. K. Harvey and Betsy Rose.
Jacob Flickinger and Lavina Klippinger.
Jas. Adams and Sarah Brinley.
Geo. Fortney and Margt. Shetler.

1839

Mr. Rhodes and Eliza Flickinger.
Abraham Elder and Nancy Nesbitt.
——— Eby and Rachel Stepheson.
Danl. Johnston and Catharine Skinner.
Jno. Stitt and Betsy Botts.
Wilson Widney and Molly Skinner.
Adam Piper and Ruth Piles.
Wm. Wolff and Ann Taylor.

1840

——— Foster and Rachel Laird.
John Stake and Nancy Culbertson.
Jno. McGee and Catharine Shetler.
Jacob Shearer and Agnes Campbell.
Wm. Skinner and Sally Rine.
Jno. Laird and Mary Ragan.
S. M. Skinner and Margt. Culbertson.
Wm. Funston and Margt. McVitty.
H. Horne and Catharine Ragan.
Wm. McCartney and Eliz. Bear.
Jas. Clymans and Ann Seyburn.
David Wolff and Elizabeth Reed.
Peter Rosenbery and Eliza Ross.
David Gamble and Lydia Bear.
Ed. Carlin and ——— Krouse.
E. Gillespie and Lucinda Stewart.
F. Stake and Eleanor Gamble.
David French and Jane Devor.

1841

J. Koche and Margt. Coons.
 Isaac Clugston and Agnes Hammond.
 Geo. Taylor and Martha Hammond.
 Jno. Davies and M. J. Gamble.
 Gilbert Kennedy and Miss Clymans.
 Amos Shearer and Moriah Brown.
 Dr. J. Widney and Eliza Boggs.
 S. Kerlin and Miss McFarlin.
 Simpson Carmack and Miss Henry.
 Jonathan Mackey and Betsy Cartlering.
 Wilson Skinner and Agnes Morrow.
 Peter Heagy and ——— Rank.
 ——— McGowan and Ellen Ginnison.
 D. Evitts and M. J. Steel.
 W. B. Leas and Mary Stewart.
 Wm. Snodgrass and Isabel Anderson.
 ——— Dubbs and Zilla Walker.
 Abram Evert and Susanna Rosenbery.

1842

Michael Shearer and Christina Coons.
 ——— Lessig and Ruth McGee.
 ——— Kerr and Mary H. Blair.
 Chas. Campbell and Ann Jones.
 J. M. Stewart and Eliza Crover.
 Wm. Welsh and Sarah Walker.
 J. T. Wilds and Margt. J. Stinson.
 Henry Neil and Rebeckah Varner.
 Mark Campbell and M. A. Campbell.
 Jas. Cooper and Mary A. McKeehan.
 Jacob Cover and Margt. Dunkle.
 Jas. Coffee and Isabel Steel.
 Eman. Brubecker and Mary Fraker.
 ——— Greenfields and S. Long.
 Jas. Witherow and Mary Rosenbery.
 Wm. Stewart and Sarah Neely.

1843

Jas. Kirkpatrick and Agnes Shetler.
 Jas. Kuntz and Bethia Coons.
 Jos. Culbertson and Mary Magee.
 ——— Jeffries and Harriet Holman.
 Jas. Kelly and Mary Jane Geddes.
 Richard Wilson and Sarah Bear.
 Wm. Skinner and S. A. Alkins.
 Wm. Pine and Rebecca Lessig.
 Wm. Piper and Harriet Horner.
 ——— Stake and Mary McVitty.
 Henry Spitzer and Catharine Runk.
 Jno. Johnston and Eliza Miller.
 Jos. Brown and Martha Shearer.
 Jas. Carothers and Eliza Templeton.
 Wm. Taylor and Miss Reed.
 D. Shoemaker and Susan Flickinger.

1844

Jno. Stall and Christina Bear.
 Saml. Hatfield and Mary Jane Johnston.
 Jas. Brewster and Nancy J. Stewart.
 Jno Krause and Nancy Taylor.
 Moses Neusbaum and Maria Houser.
 Jno. Taylor and Eliza Yohn.
 Wm. Parker and Ellen Phetty.
 Otha Brewer and Ruhamah Phillips.
 Peter Coons and Miss Coons.
 Samuel Paxton and Isabella Corbet.
 Samuel McConnell and Ann Walker.
 Wm. W. Fletcher and Ellen Ray.
 Jno. Newlin and Eliza Lessig (Colored).
 Robert Korminy and
 ——— Carolina Barns (Colored).
 Wm. Little and Abigail Shafer.

1845

——— Reimer and Susan Sarver.
 Jno. Robertson and Eliza Montgomery.

Jacob Hess and Catharine Mull.
 Jesse Jones and Mary Geddes.
 Benjamin Culbertson and Martha McGee.
 Noah Hackadorn and Mary Wilson.
 David J. Skinner and Catharine Barclay.
 Wm. Kirkpatrick and Rebecca Brandt.
 Jno. Runk and Mary A. Brinley.
 Elias Fraker and Mary Brown.
 Randal Alexander and Martha Kunsman.
 Wm. Johnston and Martha Walker.
 Jos. Pilgrim and Elizabeth Woods.
 David Edwards and Margt. E. Anderson.
 Jno. Reader and Mary Kegerise.
 Jonathan Cree and Rhoda Elliott.
 Jos. Ferguson and Nancy J. Stark.
 Elliott Ramsey and Mary Ramsey.

1846

J. McGinley Walker and Ann Cree.
 Isaac Zeigler and Mary A. Hammond.
 Jas. Burk and Mary A. Brandt.
 C. B. Duncan and Hannah Harvey.
 Saml. Miller and Jane Davis.
 Jas. Moore and Catharine Whitman.
 Jas. Kennedy and Margt. Laird.
 Wm. Gamble and Catharine Shearer.
 Abner Perkins and Drucilla A. ———.
 Wm. McGinley and Mary Ann Alexander.
 A. C. Stewart and Mary Jane Witherow.

1847

Wm. Dishon and Ann McCartney.
 Geo. W. Shearer and Mollie Barclay.
 Jno. Michaels and Margt. Neely.
 Jno. Finley and Eliza Landis.
 Wm. Elliott and Ann Brown.
 Geo. Magee and Mary J. Taylor.
 David Beck and Amy Wonder.
 Jno. McAllen and Elizabeth Nimmon.
 Wm. Scribe and Elizabeth Carbring.
 Wm. Henry and Mary A. Heeter.
 Jacob Hassel and Mary Miller.
 Wm. S. Harris and Nancy C. Elliott.
 Jas. A. Slaymaker and Mary A. Wilson.
 Jas. Kelly and Margt. Gamble.
 Wm. Elliott and Margt. Skinner.

1848

Jos. Devor and Maria Shetler.
 Jas. W. McKim and Eleanor Little.
 Mark Campbell and Agness Barclay.
 Watson Alexander and Eliza Brown.
 Wm. Brewster and Sarah Walker.
 Anthony Klippinger and Susan Keasey.
 Josiah Elliott and Mary Welsh.
 Jno. Potts and Sarah C. Stitt.
 Witnessed a conveyance from Jno. Potts
 to his wife about an hour after
 their marriage of a saw mill and
 some land in Cambria Co.
 A. A. McGinley.
 Jno. Potts acknowledged the conveyance
 in my presence.
 A. A. McGinley.
 Geo. Barnhart and Sarah Harvey.
 Fred Long and Agnes Davor.

1849

S. M. Linn and Martha J. Brown.
 Danl. Wademan and Vidate Hammond.
 Hewitt Wilson and M. J. Flickinger.
 Jno. Ferguson and Ellen Varner.
 Jacob Devor and Elizabeth Brinley.
 Robt. Campbell and Eliza Harvey.
 Jamison Kelly and Isabel Walker.
 Jno. Crouse and Elizabeth Haynes.
 Jacob Haynes and Elizabeth Gamble in
 1824 or 1825 or 1826, forgotten.
 David Daver and Mary Laird.
 Solomon Coons and Elizabeth Sarver.
 Amos Brown and Ellen Rine.
 Jas. Irvin and Isabel Typer.

1850

Robert McAllen and Isabella Campbell.
 Andrew Walker and Isabella M. Campbell.
 Elias Hammond and Rebecca Rine.
 J. B. Worthington and Mary A. Croft.
 Jno Hari and Margt. Ramsey.
 Jacob Neusbaum and Maria Dunkle.
 Noah E. Shearer and Eliza Vansayor.

1851

Matthew Elder and Mary J. Evitts.
 J. W. Shoop and Eliza Brandt.
 Isaac Richardson and Jane Miller.
 Saml. Coons and Mary J. Haines.
 Mark Piper and Catharine Harvey.
 Isaac A. Abraham and Elizabeth Campbell.
 S. W. Boyd and Lucinda Witherow.
 Saml. Gamble and Eliza Barton.
 Edward McVitty and Mary Burk.
 Saml. Walker and S. A. McGinley.
 Danl. Stewart and Maria Shtler.
 Martin L. Hammond and Martha Barclay.
 McCurdy Rankin and Mary Wilson.
 Jno. Crouse and Susanna Brown.

1852

Robt. Campbell and Margt. Herron.
 Danl. Hammond and Eleanor Skinner.
 Cyrus Hazlett and Annetta Culbertson.
 Valentine Stewart and Mary E. McVitty.
 Jno. R. Morrow and Margt. McGlin.
 Wilson McCartney and Maria Seibert.
 Daniel Weidman and _____.
 Jno. Skinner and Mary J. Kirkpatrick.

1853

Jas. Gill and Elizabeth Daver.
 Jno. T. Peterson and Catharine Miller.
 Jas. Stitt and Elizabeth Hammond.

1854

Edward Rice and Mary Ann Keasey.

1855

Levi Line and Margt. Coons.
 Thomas Gracey and Hetty Cowan.
 Jas. Patterson and Melinda Stewart.

Pennsylvania, ss

By the Proprietaries.

{ S. L. }

Whereas, John Blair, Randall Alexander, David Elder, and James Montgomery of the county of Cumberland (now Franklin) have humbly requested of us, that we would please to grant unto them four acres of land joining David Campbell and James Montgomery, including part of the Spring Run, in Fannett Township in the county of Cumberland, for a meeting house of religious worship in trust for diverse inhabitants of said township of the Presbyterian Persuasion and for a burial yard; and we favoring the request, here agreed to grant the same under the yearly quit rent of one shiling sterling forever. These are to require you to survey or caused to be surveyed the said four acres of land, and make return thereof into our surveyors office in order for information, by Patent, to the said John Blair, Randall Alexander, David Elder and James Montgomery and their heirs in trust for the use and purpose aforesaid: and for your doing so this shall be your warrant.

Given under my hand and the seal of the Land office, by virtue of certain powers from said Proprietor, at Philadelphia, *this 21st day of June, 1765.*

JOHN PENN.

To John Lukins, S. G.,

To Col. John Armstrong, D. S.

Execute this warrant and make return of survey into the Surveyor-General's Office.

JOHN LUKINS, S. G.

Note: This survey was not made until June 9th, 1768.

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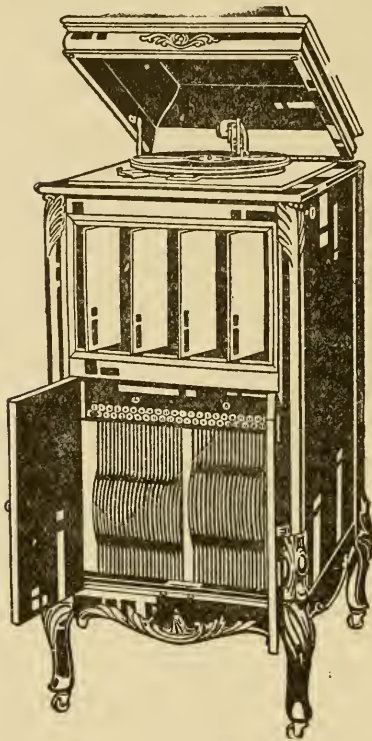
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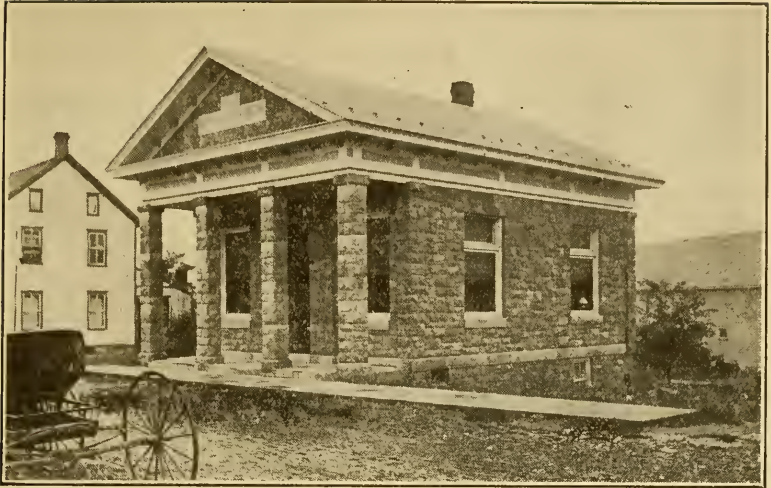
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