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The Third Presbyterian Church
of Pittsburgh, Pa.

A Century's History

1833-1933



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The Third Presbyterian Church of Pittsburgh, Pa.

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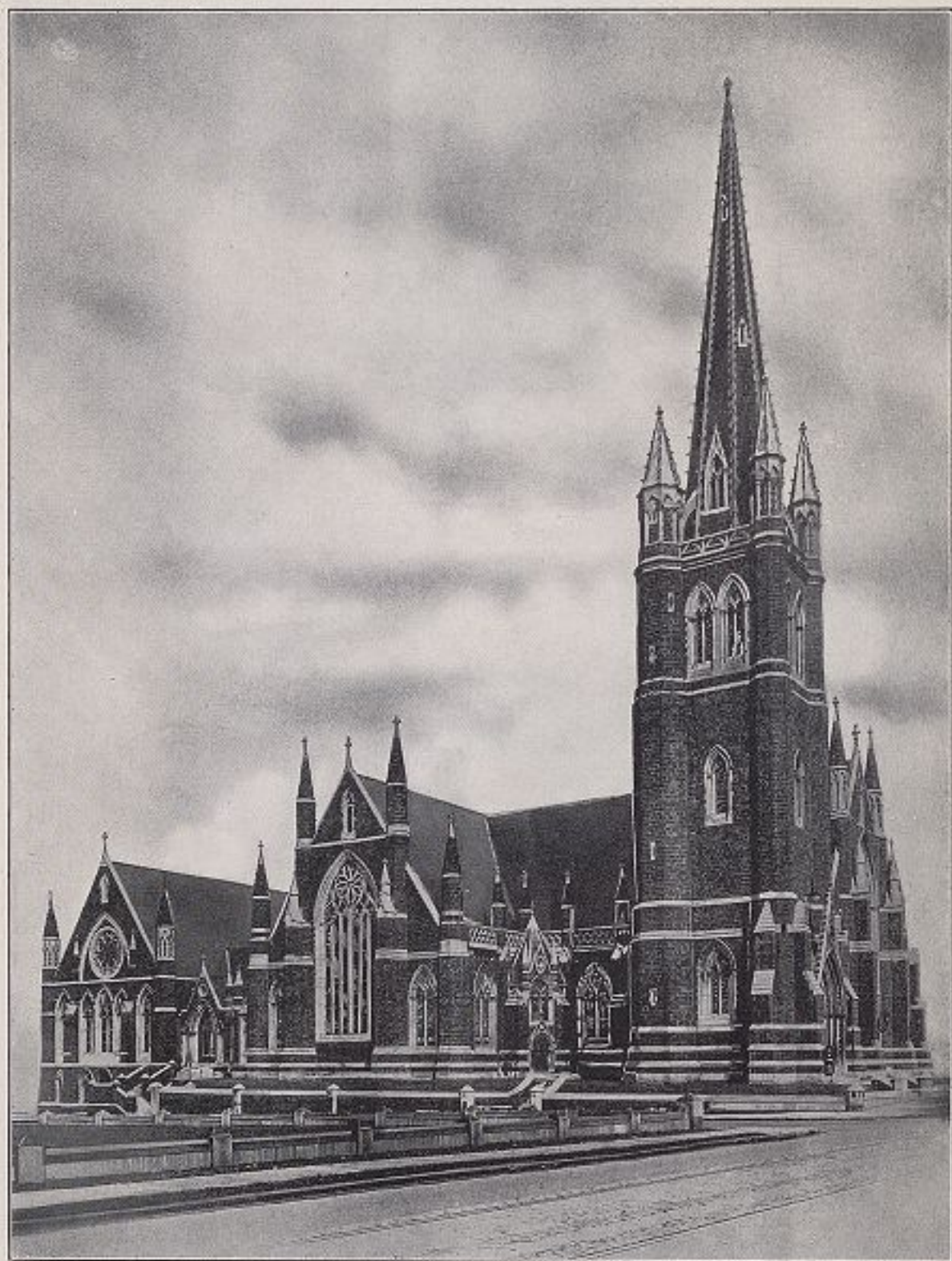
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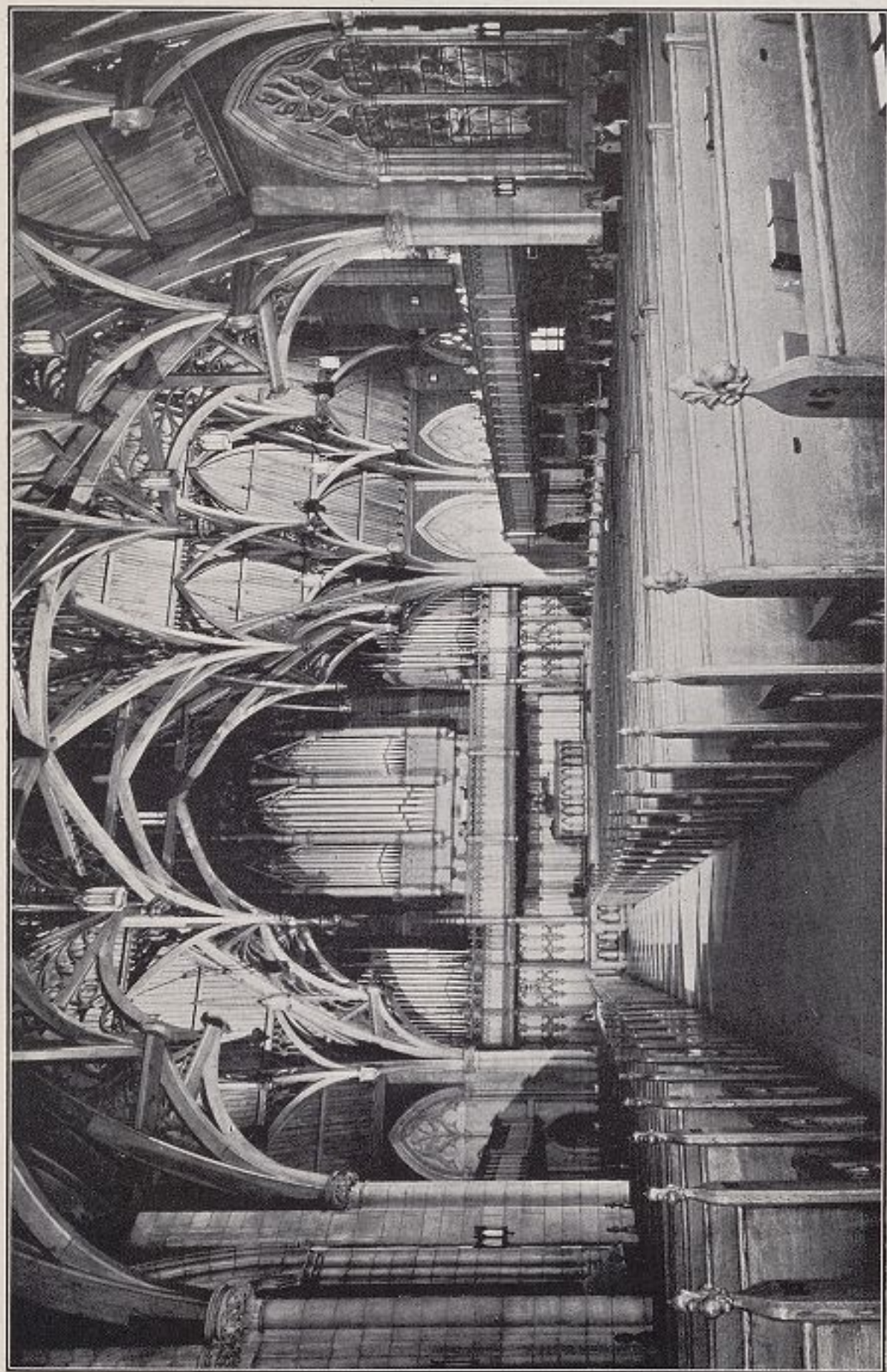
REV. LOUIS H. EVANS, D. D., Pastor
REV. WILLIAM L. McEWAN, D. D., LL. D., Pastor Emeritus

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THE PRESENT BUILDING
Erected 1903



THE AUDITORIUM

CHURCH MEMORIALS



MEMORIAL WINDOWS

The window in the nave at the south end of the building, immediately over the central doorway on Fifth Avenue, is a memorial to William Thaw. The scheme of the window is the symbolizing of the vision of the Apostle John as it is recorded in the Book of Revelation the 21st chapter in the second verse; "And I John saw the Holy City, New Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband."

The large window in the west transept facing South Negley Avenue, is in memory of Jacob Loeser Schwartz and J. Ernest Schwartz. It contains figures of Moses and Abraham, with four of the prophets.

The large window in the east transept is in memory of Daniel Bushnell. The figures represent Abraham offering Isaac. Its theme is "Undying Hope."

The window on the east side nearest to the transept depicting adoring angels with uplifted wings is in memory of Richard Edwards, the first elder of this church, and Catherine D. Edwards.

The next window on the east side is in memory of William Semple Bissell and Eliza Shields Wilson Bissell and represents the angels at the empty tomb.

The window containing the figures of Christ and Nicodemus is in memory of Judge Thomas Ewing.

The window on the east side next to Fifth Avenue represents the Nativity and the adoring Shepherds. It is a memorial to John Bissell, Nancy Semple Bissell, Annie M. Bissell and Mary Bissell Laughlin.

On the west side of the nave the window second to the transept is in memory of Benjamin Page and Ellen Strong Page. The two figures symbolize memory and hope.

The middle window on the west side of the nave is the Albree memorial. It is in memory of George Albree and Joseph Albree. It represents two adoring angels with uplifted wings and faces.

The window on the west side of the nave nearest to the Fifth Avenue entrance is in memory of Annie Matthews Swindler. The figures represent the five wise virgins and the five foolish virgins.

MEMORIAL TABLETS

The following Memorial Tablets are found in the church vestibule:

In loving memory of Mrs. Mary William Thaw.

In loving memory of Calvin Wells.

In loving memory of Rev. David Hunter Riddle, D.D., the first pastor of this church, 1834 to 1857.

In loving memory of those who served during the World War.

In Commemoration of the Consummation of the Reunion between the Old and New Schools of the Presbyterian Church in 1869 held in the Third Church. Erected by the General Assembly.

MEMORIAL PEWS

In loving memory of Calvin Wells.

In loving memory of Daniel Cram Noble, Elisabeth Howard Noble and Sarah Aull Noble.

THE CHURCH STAFF

REV. LOUIS H. EVANS, D.D., Minister
REV. WILLIAM L. McEWAN, D.D., LL.D., Pastor Emeritus
REV. GEORGE W. KAUFMAN, D.D., Minister at Central Chapel
MISS F. ALTA DAVIS, Counsellor of Christian Education
REV. ALBERT I. GOOD, Sangmelima, Cameroun, West Africa
REV. ALBERT C. WILDEMAN, Booneville, Kentucky
MR. JAMES A. KINCAID, Sangli, S.M.C., India
MRS. CHARLES N. MAGILL, Lucena, Philippine Islands
MISS REBECCA L. HERD, Sugar Camp, Kentucky
MISS ANNA BELLE STEWART, Colcord, West Virginia
MISS CLARA PETER, Dier-ez-zore, Syria
MISS MARY GRAY, Worker at Central Chapel

THE CHOIR

MR. EDWARD H. JOHE, Associate Organist
MRS. ANNA LAURA CREE, Soprano
MRS. IDA MAE CLAUDY, Contralto
MR. EDGAR SPRAGUE, Tenor
MR. T. REED KENNEDY, Baritone

THE PROGRAM
of the
CENTENNIAL CELEBRATION

THE CENTENNIAL COMMITTEE

MR. WILLIS A. BOOTHE
MRS. CHRISTINE MILLER CLEMSON
MR. ANDREW W. HERRON
MR. WILLIAM C. MORELAND
MR. HOWARD A. NOBLE
MR. FRANK C. PIERSON
MR. S. L. TONE

Ex-officio: REV. WILLIAM L. MCEWAN
REV. LOUIS H. EVANS

ANNIVERSARY SABBATH, MARCH 19, 1933

ORGAN PRELUDE—11.00 A. M.

"Chorale"	}	from "Suite Gothique" - - -	<i>Boellmann</i>
"Menuet"			
"Priere"			

DOXOLOGY

INVOCATION—REV. LOUIS H. EVANS, D.D.

ANTHEM—"Thy Temple" - - - - - *Boellmann*

PASTORAL PRAYER

HYMN 61—"Come Thou Almighty King" - - - - *Giardini*

ANNOUNCEMENTS

OFFERTORY PRAYER

OFFERTORY SOLO—"Open the Gates of the Temple" - *Knapp*
MR. EDGAR SPRAGUE

OFFERTORY RESPONSE—"All things come of Thee, O Lord,
and of Thine own have we given Thee. Amen."

THE SCRIPTURE READING—Psalm 115—

REV. JOHN M. GASTON, D.D.

HYMN 146—"When Morning Gilds the Skies" - - - *Barnby*

THE HISTORICAL SERMON—

REV. WILLIAM L. McEWAN, D.D., LL.D.

RESPONSE OF THANKSGIVING—By the Minister and People

MINISTER: Desiring to recognize our indebtedness to Almighty God, Whose beneficent grace and providence have guided this Church and its people through one hundred years of service, and humbled by the presence of the God of our Fathers, we do stand to re-dedicate this Church and ourselves to the glory of God, to the service of our Lord Jesus Christ, and to the honor of the Holy Spirit.

For one hundred years of the ministry of Thy Word, for wise and earnest preaching of Thy precepts and of the Way that leads to Life Eternal; and for the faithful Ministers who have served as Pastors;

For one hundred years of fellowship and brotherly love—and the favor of God in the growth and service of this Church and for God's blessing upon the Means of Grace here faithfully used;

For one hundred years of Thy help in promoting generously the missionary enterprises at home and abroad and for the helpful encouragement of the causes of Christian education and evangelism;

For one hundred years of proclaiming the sanctity of the home and the family, for the instruction of Thy people in high and holy things, for the building of Christian character and the teaching of honor, reverence and self-control;

In humble gratitude to all who have loved and served this Church and have gone from us to join the Church Triumphant;

We render unto Thee, Thou God of our Fathers, our deep gratitude and ardent thanksgiving.

MINISTER AND PEOPLE: Now, therefore, we, the members and friends of this congregation, in the presence of God, conscious that we are surrounded by so great a cloud of witnesses, grateful for each rich inheritance, and sensible of the sacrifices of our fathers, do humbly re-dedicate ourselves, this Church and all its appointments, and the powers within us, to the glory of God and to the service of Him who is the Head of the Church, even Jesus Christ, our Lord.

HYMN 422—"Faith of our Fathers" - - - - - *Walton*

BENEDICTION—DR. JOHN M. GASTON

POSTLUDE—

"Toccata" - - - - - *Boellmann*

THE COMMUNION SERVICE - THREE O'CLOCK

ORGAN PRELUDE—3.00 P. M.

“Fountain Reverie” - - - - - *Fletcher*

“Marche Funebre” } - - - - - *Guilmant*

“Chant Seraphique” } - - - - -

DOXOLOGY

INVOCATION

ANTHEM—“Father into Thy Hands”—6th Word—

“Seven Last Words” - - - - - *Dubois*

“‘Father, into Thy hands I commend My spirit.’ My Father art Thou, My God, the guardian of My salvation.”

PRAYER—DR. WILLIAM L. McEWAN

RECEPTION OF MEMBERS

HYMN 304—“The Church’s One Foundation”

OFFERING for the Deacon’s Fund

OFFERTORY ANTHEM—“In Heavenly Love Abiding” - *Brown*

THE SCRIPTURE READING—Luke 22:1-20

COMMUNION HYMN 292—“Break Thou the Bread of Life”

THE LORD’S SUPPER

BENEDICTION

CHORAL RESPONSE—“Peace Perfect Peace”

ORGAN POSTLUDE—

“Marche Religieuse” - - - - - *Gigout*

EVENING WORSHIP - EIGHT O'CLOCK

ORGAN PRELUDE—8.00 P. M.

“Allegro Moderato”—“Sonata in D major” - - - *Guilmant*

“Little Bells of Our Lady of Lourdes” - - - - *Gaul*

“Harmonies du Soir” - - - - - *Karg-Elert*

DOXOLOGY

INVOCATION—DR. WILLIAM L. McEWAN

ANTHEM—“O Praise God in His Holiness” - - - *Whitfield*

SCRIPTURE LESSON—Psalm 84—DR. GEORGE W. KAUFMAN

HYMN 155—“Ye Servants of God” - - - - *Hayden*

SCRIPTURE LESSON—Psalm 77—DR. WILLIAM L. McEWAN

THE EVENING PRAYER—DR. LOUIS H. EVANS

ANNOUNCEMENTS

OFFERTORY PRAYER

OFFERTORY SOLO—

“In Thee O God, Do I Put My Trust” - - - - *Spicker*

MRS. IDA MAE CLAUDY

INTROIT—“Near to the Heart of God” - - - *McAfee*

THE ANNIVERSARY SERMON—

“The Years of the Right Hand of the Most High”

REV. CLELAND B. McAFEE, D.D., LL.D.,

Ex-Moderator of the General Assembly and Secretary of
the Board of Foreign Missions of the Presbyterian Church

HYMN 74—“Savior, Again to Thy Dear Name” - *Hopkins*

BENEDICTION—DR. GEORGE W. KAUFMAN

CHORAL RESPONSE

ORGAN POSTLUDE—

“Marche Pontificale” - - - - - *Lemmens*

PUBLIC SERVICE OF WORSHIP AND GREETING

WEDNESDAY, MARCH 22, AT 8.00 O'CLOCK

ORGAN RECITAL at 7.30 O'Clock—

Programme

1. Solemn Processional - - - - - *Strauss*
2. Chorale { "Jesu, Joy of Man's Desiring" - - - *Bach*
 { "Andantino"—Symphony No. XI - - - *Bach*
3. Chorale in A minor - - - - - *Franck*
4. Introduction and Allegro from
 Sonata in D minor - - - - - *Guilmant*
 MR. EDWARD H. JOHE

DOXOLOGY

INVOCATION—DR. LOUIS H. EVANS

BARITONE SOLO—"He that dwelleth in the Secret Place
of the Most High" - - - - - *MacDermid*
 MR. T. REED KENNEDY

PRAYER—DR. WILLIAM L. McEWAN

HYMN 377—"Soldiers of Christ Arise" - - - - - *Merrill*

ANNOUNCEMENTS

SCRIPTURE LESSON—

REV. P. W. SNYDER, D.D., Superintendent of Missions
of the Presbytery of Pittsburgh

ANNIVERSARY ADDRESS—

"The Church and The Present Hour"
REV. LEWIS SEYMOUR MUDGE, D.D., LL.D.,
Ex-Moderator and Stated Clerk of the General Assembly
of the Presbyterian Church, U. S. A.

CONTRALTO SOLO—"Come Holy Spirit" - - - *Dudley Buck*
 MRS. CHRISTINE MILLER CLEMONS

GREETINGS from the Presbyterian Churches of Pittsburgh—
REV. STUART NYE HUTCHISON, D.D.,
Pastor of the East Liberty Presbyterian Church of Pittsburgh

GREETINGS from the Churches of other denominations—
REV. JOHN A. McNAUGHER, D.D., LL.D.,
Ex-Moderator of the General Assembly of the United Presbyterian Church
and President of Pittsburgh-Xenia Theological Seminary

HYMN 157—"All Hail the Power of Jesus' Name" - - - *Holden*

BENEDICTION—REV. P. W. SNYDER, D.D.

ORGAN POSTLUDE—"Fanfare in D" - - - - - *Lemmens*

FRIDAY, MARCH 24

3.30 O'clock—WOMEN'S TEA

Music by the Women's Trio

Soprano	-	-	-	-	LETHA FRAZIER RANKIN
First Contralto	-	-	-	-	JEAN McCrORY NEWMAN
Second Contralto	-	-	-	-	VIOLA BYRGERSON
Pianist	-	-	-	-	MARIAN BOLLINGER

6.15 O'clock—MEN'S ANNIVERSARY BANQUET

INVOCATION—DR. HUGH T. KERR, D.D., LL.D.,
Ex-Moderator of the General Assembly and Pastor of
the Shadyside Presbyterian Church of Pittsburgh

MUSICAL PROGRAM *by the* WESTINGHOUSE PIONEERS

ANEURIN BODYCOMBE, Accompanist and Director

First Tenor	-	-	-	-	GENE BALDRIDGE
Second Tenor	-	-	-	-	RICHARD FULTON
Baritone	-	-	-	-	T. REED KENNEDY
Bass	-	-	-	-	RUSSELL MITCHELL

ADDRESS—"Men of Today, Yesterday and Forever"—

REV. JOHN TIMOTHY STONE, D.D., LL.D.,
Ex-Moderator of the General Assembly and President
of the Presbyterian Theological Seminary of Chicago

8.30 O'clock—SOCIAL HOUR

Musical program, reminiscences, messages from the old members.
An hour of Christian fellowship.

WORDS OF GREETING

Excerpts from letters of felicitation and congratulations received during the Centennial. We regret the inability to publish all the communications received at these occasions.

Dear Friends :

Our entire denomination extends to you greetings and congratulations on the occasion of the one hundredth anniversary of the organization of your church.

For a century you have been preaching, teaching, and living the glorious Gospel of Christ. You have done well in the past. Plan, pray and work for greater achievements in the years out ahead.

Read Phillipians 3:12-14

Proceed with caution; go forward with a courageous faith and with sacrificial living.

"Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the cross, endure the pain,
Supported by Thy Word."

With best wishes,

Sincerely yours,

CHARLES W. KERR,
Moderator, General Assembly,
Presbyterian Church, U. S. A.

My dear Dr. Evans :

Will you be good enough to extend my most cordial congratulations to the Church on this notable and happy occasion? The record of this century of work has been one of fidelity to faith, faithfulness in service, and unflinching loyalty to the Gospel of Jesus Christ and the standards of the Presbyterian Church.

Very sincerely yours,

JOHN McDOWELL,
Secretary, Board of National Missions

Dear Dr. Evans :

The Session and Congregation of the East Liberty Presbyterian Church extend greetings and felicitations to the Pastor and Congregation of the Third Presbyterian Church upon the occasion of its One Hundredth Anniversary.

For a century the loyalty of the Third Church to the faith, and its zeal for the spread of the Gospel at home and abroad, have been an example and inspiration to all the churches of Pittsburgh.

It is our earnest hope and fervent prayer that the blessing of God may continue to rest upon your great church, and that the cordial relations which have existed so long between our congregations may never cease.

Fraternally yours,

STUART NYE HUTCHISON, Pastor
WM. M. ROBINSON, Clerk

My dear Dr. Evans :

On behalf of the Session and congregation of the Shadyside Presbyterian Church—your neighbor and friend—I wish to express to you and to Dr. McEwan and to the Session and congregation of the Third Presbyterian Church our felicitations and best wishes on the celebration of one hundred years of glorious history.

May the anniversary be one of benediction to you and your people and may the grace of our Lord Jesus fill your hearts.

Yours very sincerely,

HUGH T. KERR,
Shadyside Presbyterian Church,
Pittsburgh, Pa.

Dear Brethren :

The First Presbyterian Church of Pittsburgh acknowledges with thanks the invitation to attend the exercises and services in celebration of the One Hundredth Anniversary of the founding of the Third Presbyterian Church.

Through all of these one hundred years, there has been a close fellowship between the two congregations and their pastors.

Upon this important occasion, we extend to you our congratulations, our best wishes, and our prayers. "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

Fraternally yours,

CLARENCE EDWARD McCARTNEY, Pastor,
R. J. GIBSON, Clerk of Session,
First Presbyterian Church,
Pittsburgh, Pa.

Dear Dr. Evans :

Will you please express to the Session and members of the Third Church my felicitations upon this notable occasion? What a wonderful story it would be if all the results of these one hundred years of the church's life and work could be gathered together and told! The Third Church, to my mind, is one of the outstanding churches, not only in the Presbyterian denomination, but in all Protestantism in this country. It has had a succession of great ministers whose preaching has moulded the thought and ideals of countless people whose influence has gone out to the ends of the world.

There has always been a close relationship between the Third Church and the Board of National Missions. Two of our great secretaries, Dr. Kendall and Dr. Thompson, were former pastors of the Third Church, and Dr. McEwan has been a member of the Board since its organization in 1923, and for many years before that served as President of the Board of Freedmen. The church has always been generous in its support of the missionary program in the homeland, not only in its congregational offerings, but in special gifts from its members.

Congratulating you upon the opportunity for service in this notable church in this needy day, I am

Sincerely yours,

E. GRAHAM WILSON, General Secretary,
Board of National Missions

Dear Sirs:

Allow me to acknowledge the receipt of your gracious invitation to the One Hundredth Anniversary of the Third Presbyterian Church of Pittsburgh. I desire to express to you on this happy occasion my most hearty congratulations and very best wishes.

Yours faithfully,

CHARLES R. ERDMAN,
Princeton Theological Seminary

My dear Dr. Evans:

The Faculty of the Western Theological Seminary wish to congratulate the congregation on completing one hundred years of notable service to the community, to the Church Universal, and to the world. Under a succession of able and distinguished ministers the Third Presbyterian Church has exercised a far-reaching influence in the Presbyterian Church, and has won for itself an enviable name for its interests and support of the missionary and benevolent enterprises of the denomination. With our congratulation on the substantial achievements of the past century we send our good wishes for the years to come, and our prayers that under your leadership the congregation may, by the blessing of God, grow in numbers and in its influence for the upbuilding of the Kingdom of God.

With cordial regards,

Very sincerely yours,

JAMES A. KELSO, President,
Western Theological Seminary,
Pittsburgh, Pa.

CENTENNIAL SERMON

By DR. WILLIAM L. MCEWAN, Pastor Emeritus

MARCH 19, 1933

I SAMUEL 7:12—"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, 'Hitherto hath the Lord helped us'."

Samuel was the last of the Judges and the first (after Moses) of the Prophets of Israel. He was a child given in answer to prayer, and his mother promised that she would lend him to the Lord as long as he lived. She kept her promise, and when Samuel was but a lad, she left him with Eli, the Priest, at Shiloh, where was the Tabernacle and the Ark of the Covenant. As a child, he opened the doors of the Tabernacle in the morning and closed them in the evening, and obeyed the commands of Eli. The word of the Lord came to him while he was yet a youth, and by the time he reached manhood, all Israel knew that Samuel was the Prophet of the Lord.

The Philistines made war upon the Israelites, and Hophni and Phinehas—the degenerate sons of Eli—carried the Ark of the Covenant to the battlefield. The Israelites were defeated. Hophni and Phinehas were slain, and the Ark of God was captured by the Philistines. But wherever the Ark was taken among the Philistines, trouble and disease came upon the people. After seven months, there was no town or community that would permit the Ark to remain in its midst. So they sent the Ark back to the Israelites. For twenty years the Ark remained in the house of Abinidab in Kirjath-Jearim, but it was not brought back to Shiloh. During this time, Samuel, by the influence of his holy life, and proclaiming of the word of the Lord, had accomplished many reforms; and had been enabled to lead the people to put away their idols and turn their hearts unto obedience to the Lord.

Samuel commanded the people to gather at Mizpeh to receive the Ark, prayed for them, and they repented of their sins. When the Philistines heard that the Israelites were gathered at Mizpeh, they came to fight them again. The Lord gave a great victory to the Israelites.

"Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer—saying 'Hitherto hath the Lord helped us'."

It is in accord with a deep and true instinct that believers in every age have felt prompted to raise memorials to commemorate the help of the Lord to them.

We have come to celebrate the One Hundredth Anniversary of the organization of this Third Presbyterian Church of Pittsburgh. We would first of all—say:—"Hitherto hath the Lord helped us." I hope that in the near future a tablet of marble or bronze may be placed in the vestibule of the Church, to record the fact of this celebration.

The nineteenth day of March fell on Tuesday in the year 1833, and in this year of 1933, it falls on the Sabbath Day. So we are meeting just one hundred years to the day after the meeting of the group of believers who were organized as the Third Church.

Churches, like individuals, have distinguishing characteristics. Some of them come from heredity, and some from environment, always with the grace of God added.

The Third Church did not begin in disruption and schism. It did not originate in a quarrel or from bitterness of feeling.

In a historical sermon, preached by the first Pastor, Dr. Riddle, he said: "It pleased God to grant to the First Church of this city, then under the pastoral care of Dr. Francis Herron, delightful, refreshing seasons of revival, from the year 1828 to 1832, which resulted in the ingathering of a large number of young and active men of business into its communion. After this, and as one of its legitimate fruits, it suggested itself to the friends of Christ that something ought to be done in the way of Church extension, and the more efficient employment of this spiritual capital, for the cause of the Redeemer. It seemed obvious to all that a new Presbyterian organization and center of influence was imperatively needed to meet the growing wants of the population. This sentiment, common to all energetic Christians, was felt by none more deeply than by the magnanimous pastor of the First Church. With a magnanimity, worthy of all praise, he consented to set off for a new organization some of the most energetic young members of his church, the fruits of repeated and precious seasons of revivals—young and strong men then, whose zeal in sustaining prayer meetings and Sabbath Schools, gave rich promise for the future."

The first operations of this little band, without any Church organization, were directed by Rev. Dr. Riley, who preached in the old Court House, to solemn and attentive audiences, during the winter of 1832.

The Third Church was formally organized by a committee of the Presbytery of Ohio (to which the Pittsburgh Churches then belonged) on the nineteenth day of March 1833. The Committee consisted of Dr. Herron, Dr. Swift and Dr. Campbell. The Committee that petitioned the Presbytery for an organization consisted of Richard Edwards, Thomas J. Campbell, C. P. Witmore, A. H. Hoge, Isaiah Dickey and Dr. Wm. F. Irwin of the First Church, and Moses Atwood, Wm. M. Semple and A. P. Childs, of the Second Church. Thirty-six persons and eighteen families composed the first organizations. The first Elder of the Church was Richard Edwards, who had been an Elder in the First Church.

The Third Church did not begin as a mission Church.

After the organization and before securing a Pastor, the congregation undertook the enterprise of building a Church edifice. The lot at Third Avenue and Ferry Street, was purchased on March twenty-sixth, 1833, seven days after the organization of the Church. Five days later, March thirty-first, the Sabbath School was begun, with Mr. Thomas J. Campbell, as its Superintendent.

In April 1833, the corner stone of the new Church was laid.

On June twenty-eight, Rev. David H. Riddle was called to be the Pastor. On October twenty-fourth, 1833, Dr. Riddle began his work as Pastor. In December of the same year, 1833, the lecture room was completed. On January fifteenth, 1834, Dr. Riddle was installed as Pastor in the Lecture Room. On January twenty-second, 1834, the first meeting of the session was held and forty-eight new members were received, all but three by certificate from other Churches. The services were held in the lecture room for nearly a year. On January twenty-ninth, 1834, Frederic Lorens and Moses Atwood were elected Elders. On February sixteenth, 1834, the first communion service was observed, with eighty-four members.

In August 1834, the main Church building was finished and dedicated. This Church was the most commodious and beautiful Protestant place of worship in the city, seating eight hundred on the floor and four hundred in the galleries.

On January thirteenth, 1840, George Albree, Thomas J. Campbell and B. A. Fahnestock were elected Elders.

On April twenty, 1845, occurred what was known as "the great fire." The Church, which was located in the district in which the fire raged, was saved as almost by a miracle.

On September sixteenth, 1850, L. R. Livingston and Daniel Bushnell were elected Elders.

On March nineteenth, 1857, Dr. Riddle resigned as Pastor, after 23 years of service.

On January eighteenth, 1858, Rev. Henry Kendall, D. D., was installed Pastor. On May second, 1858, Judge W. H. Williams and James J. Gray were elected Elders.

In May 1860, the New School General Assembly met in the Third Church.

On October fifteenth, 1861, Dr. Kendall resigned the Pastorate, to become the Secretary of the Board of Home Missions.

He was succeeded by Rev. Dr. Herrick Johnson, who began his ministry September sixteenth, 1862.

On December seventeenth, 1862, Joseph F. Griggs and Benjamin P. Bakewell were elected Elders and Wm. Thaw, Jos. Albree and William Worden were elected the first Deacons of the Church.

On October twenty-first, 1863, the building was burned to the ground. On the next day the Trustees resolved to rebuild. Invitations were made by several Churches to worship with them until a new building could be erected, but the officers of the Church secured Mozart Hall, on Seventh Street, in which to meet.

There had been three Pastors in this building: Dr. Riddle for twenty-three years and three months, Dr. Kendall, for two years and nine months and Dr. Johnson during whose pastorate the Church burned.

At its beginning, the Session of this Church adopted a very strong and searching Covenant, which each member was to accept as a condition to being received into membership. Among the articles of the Covenant was this.

"Do you purpose and promise not to be conformed to the world, and therefore do you voluntarily and cordially relinquish all its vain amusements—its sinful maxims and its forbidden pleasures, particularly giving no countenance to theatrical exhibitions, public balls, parties for dancing, or assemblies for gambling in things, choosing rather affliction with the people of God, than the pleasures of sin for a season."

Of this covenant, Dr. Riddle said: "It may have excluded from its communion some of the gay and fashionable; and it may have given occasion to what was called clannishness in the early periods of its history; but it certainly contributed to homogeneity of feeling, and was an element of true spiritual power, which has never been lost. There is reason to believe that it gave shape and coloring to all its history."

In 1837, four years after the organization of the Church, The General Assembly divided into Old School and New School. It was a time of heresy trials. George Duffield, Albert Barnes, and Lyman Abbot, powerful and godly men, who afterward were vindicated by the Church courts, were thought by some to have been unjustly treated. There was great controversy over establishing Denominational Mission Boards.

The Third Church went with the New School Assembly. New School Churches were stripped of all their property, the courts deciding that the Old School body was the continuing Church. The members of the Third Church offered to return seventy-five percent of all the money contributed to the erection of the building by those who desired to withdraw. Six families were all that withdrew, and were dismissed to other Presbyterian and Methodist Churches.

During the first thirty-five years of the life of the Church there were twelve hundred and six members added, an average of more than thirty-three per year. The congregation worshipped at Third and Ferry Streets twenty-nine years and two months.

Through the courtesy of Mrs. Wm. R. Thompson, a daughter of Mr. William Thaw, I am able to quote from a letter of William Thaw, written to Dr. Matthew B. Riddle: "None but those who were inside that charmed circle can believe what a singular combination of excellencies existed in this social and religious make-up of the Third Church from 1840 to 1850. That was the period of its fullest development. Piety and pleasure, thrift and liberality, intimacy and fidelity, went together, all the more surprisingly, that the native timber included so much gnarled and rugged individuality, and such contrasting qualities in the leading members."

It is not hard to understand how such a history made the members of the congregation a united and devoted people.

The corner stone of the Second house of worship was laid on June first, 1866, and the building was dedicated November twenty-ninth, 1868. The location was at Sixth Avenue and Cherry Alley, where the William Penn Hotel now stands. Mr. William Thaw was the Chairman of the Building Committee. The lot measured one hundred and twenty feet front on the Sixth Avenue and two hundred forty feet deep on Cherry Alley. The building was in the Roman style of architecture. The dimensions were one hundred and three feet in front and one hundred ninety-seven feet in depth. The interior finish was entirely with black walnut, and the windows were all of

stained glass, and some of them were considered master pieces of art. The Church comfortably seated thirteen hundred people.

Dr. Frederic A. Noble began his pastorate on the first Sabbath in January 1868. While the congregation worshipped in the lecture room of the new church, it was not until November twenty-ninth, 1868, that the Church was dedicated. At that service Dr. Noble was assisted by Dr. Riddle, the first Pastor, Dr. Kendall, the second Pastor, Dr. Johnson, the third Pastor and Dr. H. L. Hitchcock, Dr. M. W. Jacobus and Dr. S. M. Sparks, who had supplied the pulpit at various times between the pastorates. Dr. Noble was installed February twenty-first, 1869, a year after he had begun his labors as Pastor. He served for six years and seven months and resigned on October eleventh, 1875. It was during Dr. Noble's pastorate November twelfth, 1869, that the reunion of the Old School and New School branches of the Church took place, after a separation of thirty-two years. The regular meetings of the two assemblies had been held in New York, in May, and adjournment to meet in Pittsburgh, to consummate the union which had already been agreed upon, and only waiting until a majority of the Presbyteries of the two assemblies should adopt the basis of union. The Old School Assembly met in the First Church and the New School Assembly met in the Third Church.

Dr. Geo. P. Hays, in his "History" of Presbyterians wrote:

"But some manifestation of the Reunion must, of course, be had during this Pittsburgh meeting. The New School Assembly, therefore, promptly left the Third Church and marched, single file, down past the First Church, where the Old School Assembly had gathered. Upon the appearance of Rev. P. H. Fowler, D. D., its Moderator, at the head of the New School line, the Old School Assembly, in single file, led by its Moderator, Rev. M. W. Jacobus, D. D., marched out of the church, and the two assemblies then marched along the opposite sides of the street until both bodies were paraded before the thousands who, from the street, windows and sidewalk, watched the ceremony. They then halted, and facing each other, met in the middle of the street, shook hands, and, in double file, led by their Moderators, arm in arm, proceeded to the Third Church for a mass meeting celebrating the event. The public enthusiasm, as well as that of the members of the assemblies, seemed to know no bounds, and a continuous ovation of clapping hands, waving signals of joy, and cheers from the people greeted the body on their way to ratify, by public sentiment, what had already been accomplished by legal form." The day was flooded with sunlight, and the air clear and bracing. Those who witnessed the

procession, as it moved from the First Church, little more than two blocks distant, were looking on a pageant so unique that they would not have exchanged places with the audience which filled every inch of space in the building.

Dr. Noble resigned his pastorate October eleventh, 1875, after seven years of service.

Dr. John DeWitt, afterward Professor at Princeton Theological Seminary, was called January seventh, 1876 and began to preach as Pastor-elect February twentieth, but after six months of service, on August first, returned the call to the Church, without having been installed.

Dr. S. H. Kellogg was installed July first, 1877, and was released from the pastorate after three months, September seventh, 1877, to accept a professorship in the Western Theological Seminary.

Dr. Leonard W. Bacon was employed as Stated Supply for six months, and began his labors February fourth, 1878. He was called to the pastorate in June, but declined the call.

In May 1878, the General Assembly met, for the third time, in the Third Church. Dr. Francis L. Patton was Moderator. It was under the leadership of Dr. Bacon, that the marble tablet in the vestibule, commemorating the reunion of the Old School and New School branches, was erected in the presence of that Assembly.

Rev. Dr. Charles L. Thompson was installed the first Sabbath in January, 1879, and resigned September thirteenth, 1882, to accept a call to the Second Church of Kansas City.

Dr. E. P. Cowan, my immediate predecessor, was installed Pastor December tenth, 1882, and in 1883 the Church celebrated its Semi-Centennial. During Dr. Cowan's pastorate, there were added four hundred thirty-six members, yet at its close, the membership was only six hundred and sixteen, of whom he said probably five hundred and fifty could be located. These statistics show the exodus from the down-town residence sections of the city, to the East End and other outlying districts. Dr. Cowan was released from his pastorate January first, 1893, to become the great Secretary of the Freedmen's Board, having served for the longest term of any of the pastors in the history of the Church except the first pastor, Dr. Riddle. I wish here to pay a tribute of respect and affection to the memory of Dr. Cowan, with whom I was associated in many good works until his death. He took his place as a worshipper in the Church after he ceased to be pastor, and was loyal and helpful in all its activities. He was one of the

noblest, purest-hearted, unselfish men, I ever knew. He left a deep and lasting impression upon this Church.

When Dr. Cowan resigned in 1893, several influential families (already residing in the East End), made this the occasion of severing their relations with the Church. With the increased burdens thrown upon those who remained, many of the members became discouraged and radical changes were proposed. One of these, was a plan to unite the Third Church with the Second Church and call the organization the Sixth Avenue Church. The Presbytery of Pittsburgh in June, 1893, granted the request of those who petitioned for this union. There was strong opposition in both Churches, and at the September meeting of the Presbytery the action of the June meeting was rescinded. This effort at union and its failure, discouraged some of those who had advocated union as the best solution of the down-town problem that faced the Churches. The months that followed were the darkest and most uncertain in the history of this congregation. The faith and generosity of one member kept the Church from dissolution. In November of the same year, 1893, a unanimous call was made to me. I was then the Pastor of the Webster Groves Church of St. Louis, and not seeing the way clear, declined the call. In March, 1894, a second unanimous call was made and was accepted. The installation took place on May thirty-first, 1894. Dr. J. P. E. Kumler presided and preached the sermon, Dr. Robert Christie delivered the charge to the Pastor, Dr. E. P. Cowan delivered the charge to the people, and Dr. M. B. Riddle offered the installation prayer.

The session at that time was a remarkable body of men, commanding the respect of the community, devoted to the interest of their church and examples of what elders should be in their christian lives. The members of the session were:—Judge Thomas Ewing, an upright Judge and a great man; Dr. Cyrus B. King, the beloved Physician; Col. W. A. Herron, as widely known and as universally honored as any man in the city; Mr. C. L. Rose, wonderfully gifted in prayer; Mr. S. M. Willock, of rare faithfulness and unimpeachable integrity; and Professor Jos. F. Griggs, the saint and scholar.

The trustees were Jos. Albree, Dr. W. S. Foster, Moses Atwood, D. S. Bissell, B. G. Follansbee, W. W. Lawrence, T. W. Bakewell, Wm. B. Edward, Secretary, and John W. Herron, Treasurer.

Mr. D. C. Noble was added to the Board of Trustees in 1895, before the removal of the congregation to the East End. Also D. S. Bissell and John Stulen were ordained as Elders while the congregation

was down-town. A. W. Herron, W. C. Moreland and John W. Herron were the Deacons.

The General Assembly met in the Third Church in 1895. At this meeting of the Assembly, the twenty-fifth anniversary of the reunion of the Old School and New School branches of the Church were celebrated. The splendid entertainment of the Assembly lifted the Third Church to the position it had formerly occupied in the eyes of the Presbyterian world. It stimulated and encouraged the spirit of the members of our own Church. The appointment of the Third Church pastor as chairman of the Committee to raise a million dollars, with the most prominent ministers and laymen of the denomination as members, gave me fellowship with some of the leaders of the Church, and redounded to the benefit of this congregation.

When I began my pastorate, Pittsburgh had not begun its marvelous development. The Spanish War had not made us responsible for Island territories. The United States Steel Corporation, and such like great organizations, had not been formed. There was not a high building in the city, and steel structure for buildings had not begun. There was not an apartment house anywhere. The street car lines had not been consolidated, and little cars drawn by mules or horses brought people to the heart of the city from the outlying districts. Of course no automobiles nor radios, nor wireless telephones, nor airplanes were known. The cable line, part of the way to Wilkinsburg, was nearest to the rapid transit. There were no members of the Church, who lived nearer than a mile, and most of them further from the church.

In the providence of God, the way was opened to consider the removal of the Church to a more favorable location. The Church of the Covenant on Elmer Street, occupied this field, but its building was small, and its ability to supply the need of such a community was inadequate. The members of this church of the Covenant agreed to surrender the field and become members of the Third Church, if the Third Church should move into its parish.

On May eighth, 1896, the Board of Trustees and the Session and their wives met informally at the residence of Mrs. William Thaw. This informal gathering called Mr. Calvin Wells to the Chair, and unanimously decided to request the Session to call a congregational meeting, to consider the advisability of removing the Third Church to the East End.

The congregational meeting was held May eighteenth, 1896. Dr. Cowan presided and the congregation unanimously decided to remove to the East End. A committee consisting of Calvin Wells, Chas. J.

Clarke and John W. Herron, was appointed to select a site. A committee to secure plans was appointed, consisting of Calvin Wells, D. C. Noble, D. S. Bissell, J. C. Thaw, John Stulen, Jr. and Wm. B. Edwards, together with W. Z. Morrison and Robert P. Lewis of the Church of the Covenant. It was a remarkable movement, when, without contention or divisions or quarrelling, these things were accomplished. It was no easy thing for the large number of members residing on the North Side to vote to have their Church removed five miles or more from their homes. It required faith in God and trust in their fellow churchmen for the members of the Church of the Covenant to put themselves in the hands of another congregation, without any conditions or agreements as to their future. It required courage on the part of the few people of means in the Third Church, upon whom the greater part of the burden must rest,—to pledge themselves to erect such a building as this. All the regular expenses of the congregation must be met, while the new building was being erected.

There were no quarrels,—there was no disaffected part of the congregation; there was no selfishness that interfered with the large interests of the Church. Rarely in the history of the world, has a congregation shown a more truly Christian spirit, surrendering their personal interests for what they believed to be for the good of Christ's Church and Kingdom. It was at this time, that Mr. Calvin Wells consented to become the President of the Board of Trustees—for the purpose of carrying through this great project.

The lot on which this building stands was purchased August twenty-seventh, 1896. In May, 1897, the congregation borrowed \$95,000.00 to begin the erection of the Chapel, for there was no sale for the down-town property. Until the old property was sold, in 1901, three members of the Church, Mrs. William Thaw, Mr. Calvin Wells, and Mr. Josiah C. Thaw, paid the annual interest of \$4,750.00. Without such help, the congregation could not have undertaken to erect this building and maintain its regular expenses of the Church. The real history of the Church cannot be written without the recognition of such facts as these.

The chapel here was completed and the first service was held October seventeenth, 1897. The last service in the old Sixth Avenue Church was held on Saturday night, October sixteenth, 1897. Dr. Patton delivered an address on "The Creeds of Christendom" to a congregation that filled the house. It was felt by those who had long worshipped there, and loved the house, that this was a worthy closing of a historic period.

At the opening service in the chapel, eighty-one new members were received,—seventy-eight coming from the Church of the Covenant. These trained and faithful members of the Covenant Church added greatly to the working force of the congregation. Of the three elders of the Church of the Covenant, at that time, Mr. J. B. Hench, was elected an Elder of the Third Church, Mr. W. Z. Morrison was elected a Deacon and Mr. Andrew Richmond a Trustee.

When the old Church property was at length sold for \$230,000.00 the Trustees realized that this was much less than the property would bring if held longer, but by this time the chapel was crowded and the interest on the money borrowed was a heavy burden. By the resolutions adopted by the congregation when it voted to move to the East End,—one-sixth of the amount received from the sale of the property was to become a special trust fund, the interest to be paid to the Presbytery of Pittsburgh for mission work, one-sixth of the amount was to be subject to the will of those members living in Allegheny for such Churches as they might select. This action was so just and generous that it removed all criticism from every source.

The corner stone of the Church in which we are today, was laid April eleventh, 1901. Some of you will remember that a heavy fall of snow compelled us to hold the services planned for the open air, in the chapel room.

Calvin Wells, Andrew W. Herron and J. C. Thaw, were the building committee.

Two and one-half years after the laying of the corner stone, the building was completed. It was dedicated to the worship of God on Sunday, November first, 1903. Dr. Patton preached the sermon. Every available space was occupied. Many chairs were brought in from the chapel, and some stood during the whole service. Mr. D. M. Clemson was elected to the Board of Trustees in 1903 and became the President of the Board of Trustees upon the death of Mr. Wells in 1909 and continues to hold this office until this day.

God has greatly blessed us in this place. Because there were more people to preach to, and because the members had more money to give, the work accomplished in this last third of century is larger in statistical results than in the first two-thirds of the century. There have been nearly three thousand members added to the membership, since we began to worship here. The contributions of money have been about four and one-half millions of dollars nearly two-thirds of which have been for benevolence. More than two hundred adults have been baptized and more than four hundred infants since this building was

dedicated. This Church supported Dr. S. Hall Young, in Alaska and Dr. Good, in Africa and others in many parts of the world. The great amount of benevolent gifts was made possible through the large sums contributed by individual members through the Treasurer of the Church.

When the great world war came, and our country joined the nations that were fighting for the principles of justice and civilization, we gave our sons without number and our possessions without measure.

No history of this Church would be complete without expressions of appreciation of the Women's Societies. They do a larger work each year, and are sometimes themselves amazed at what they are able to accomplish. Quietly, conscientiously, but enthusiastically, they undertake large responsibilities and fully meet them. They not only have the confidence, but the interest and willing co-operation of the whole Church. They are to be found in every good work in this city. These things were so, when I began my pastorate here. Mrs. C. B. M. Smith, Mrs. Wm. A. Herron, Mrs. Wm. B. Rhoades, Mrs. Wm. Thaw and others kept alive and strong the missionary, temperance, and charitable organizations of the Church.

This Church has been notable for the reverent and worshipful music, and the excellence of its Choir. For the past 25 years, Dr. Charles Heinroth has been the Organist and Director of the Choir.

When I reached my seventieth year, I carried out the purpose long held, that if God spared my life to that time, I would resign my pastorate. This resolution I kept on the first Sabbath after my birthday, October twentieth, 1929. The officers and the congregation requested me to withdraw my resignation, which was a cause of deep gratitude, as a manifestation, of your affection and confidence. The Presbytery, of its own will, took the unusual action of granting the request for the dissolution of the pastoral relations, to take effect when my successor should be installed. So for two years and two months after my resignation, I continued to serve as your pastor until the installation of Dr. Louis H. Evans, as the Pastor of this Church, on Wednesday evening, December sixteenth, 1931.

Dr. John M. Gaston presided and propounded the constitutional questions. Dr. Maitland Alexander preached the sermon. Dr. Wm. Evans, the father of Dr. Louis Evans, delivered the charge to the pastor ; and I delivered the charge to the people. My pastorate extended through 38 years, lacking a few months.

I have received Dr. Evans as a son, and he has failed in no way, nor at any time, to show every courtesy and consideration to me as pastor-emeritus. We all unitedly and fervently pray for him, that his life and health may be continued, and that the rich blessings of God may rest upon his labors.

It is a curious fact that the congregation worshipped in the building at Third Avenue and Ferry Street twenty-nine years, and in the Sixth Avenue Church twenty-nine years, and that this building has been used twenty-nine years last November. I have tried to recount, in order, some of the incidents in the history of this Church during the one hundred years of its service to the Lord and to humanity. But the history of a Christian Church cannot be told in words. Its work cannot be expressed in figures. Its influence cannot be estimated by any of the measures of earth. We can behold the buildings erected, and we can recite the statistics reported, but the deeper and more spiritual things connected with the real history of the Church cannot be told. There are men and women and children in Heaven this day who learned to love and serve their Savior in the Third Presbyterian Church. We, who remain, remembering all the way that our Fathers and we have been led and blessed, do this day lift up our hearts and thankfully acknowledge "Hitherto hath the Lord helped us."

"Not unto us, O Lord, not unto us, but unto Thy name, give glory for Thy mercy and for Thy truth's sake."

HISTORICAL NOTE

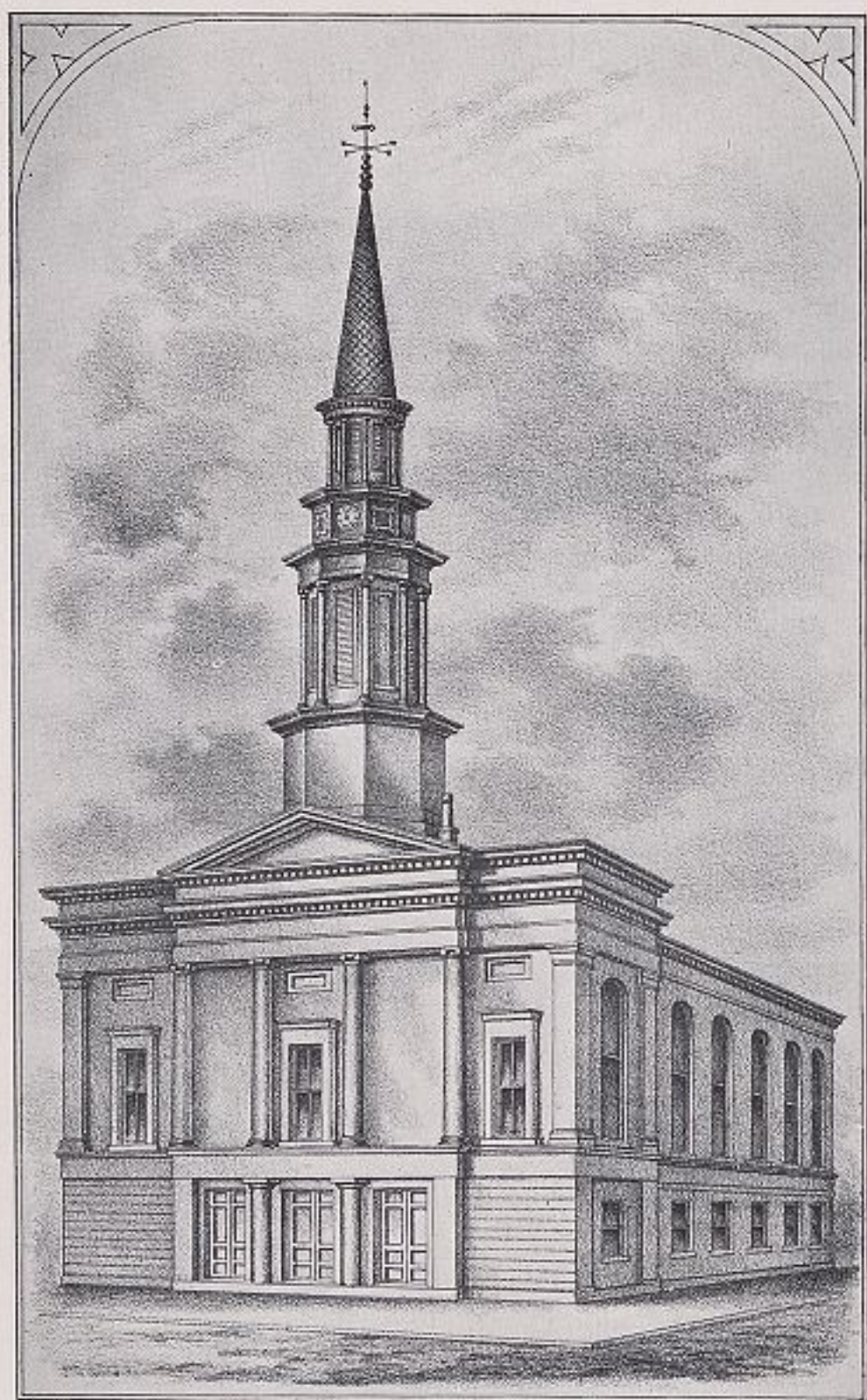
In the year 1832, some young men in the First and Second Presbyterian Churches of Pittsburgh were impressed with the idea that there should be another Presbyterian Church in the city.

On their request the Ohio Presbytery, meeting on January 9th, 1833, at Canonsburg, passed favorably.

On Tuesday evening, March 19th, 1833, the committee appointed by the Ohio Presbytery, consisting of Revs. Francis Herron, Elisha P. Swift and Allen D. Campbell, met and constituted the following named persons as the Third Presbyterian Church of Pittsburgh, Pa.

THE CHARTER MEMBERS

Richard Edwards	Charles P. Wetmore
Catharine P. Edwards	Eliza Wetmore
Rhoda O. Edwards	Leverett Kasson
William Stewart	Nancy Kasson
Eliza M. Stewart	Isaiah Dickey
Daniel Bushnell	Thomas J. Campbell
Eleanor Bushnell	Jane Campbell
William F. Irwin	James J. Gray
Jane Irwin	R. N. Havens
George Albree	Moses Atwood
Martha Albree	Harriet Atwood
Henry Higby	Edward Hale
Hannah Higby	Antonette Hale
A. Holmes Hoge	William M. Semple
Jane C. Hoge	Margaret Semple
Asa P. Childs	Frederick Lorenz
R. M. Dawson	Mrs. F. Lorenz
Mary Bracken	Jane Finney
D. C. Whitehill	

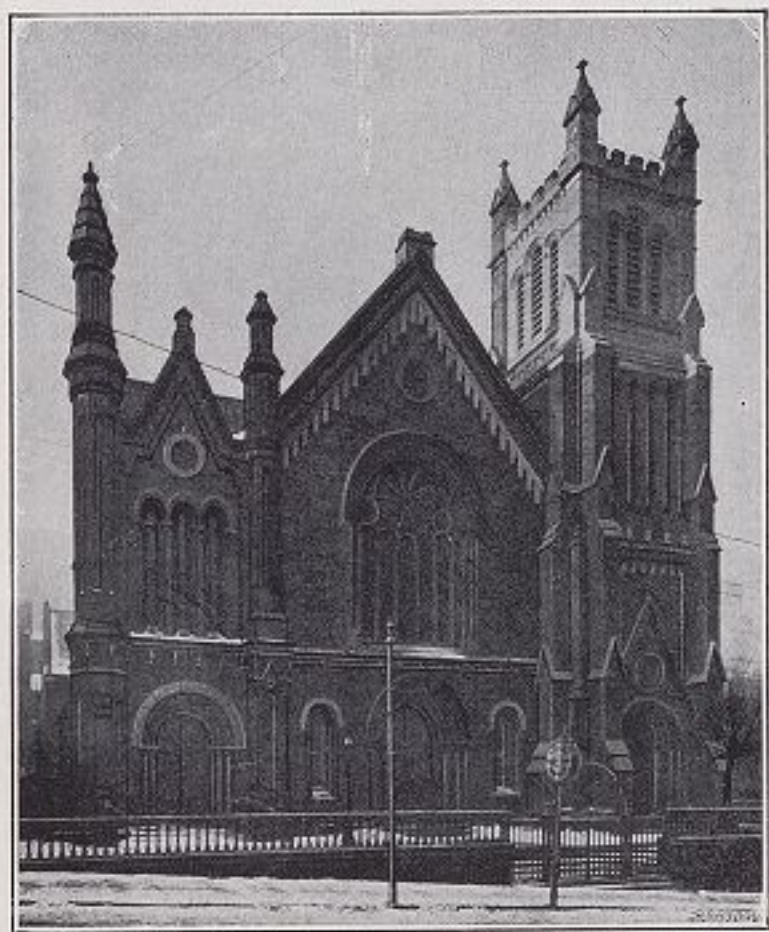


THE FIRST BUILDING

Third and Ferry Streets

Erected 1833

Destroyed by fire October 21st, 1863



THE SECOND BUILDING
Erected 1867

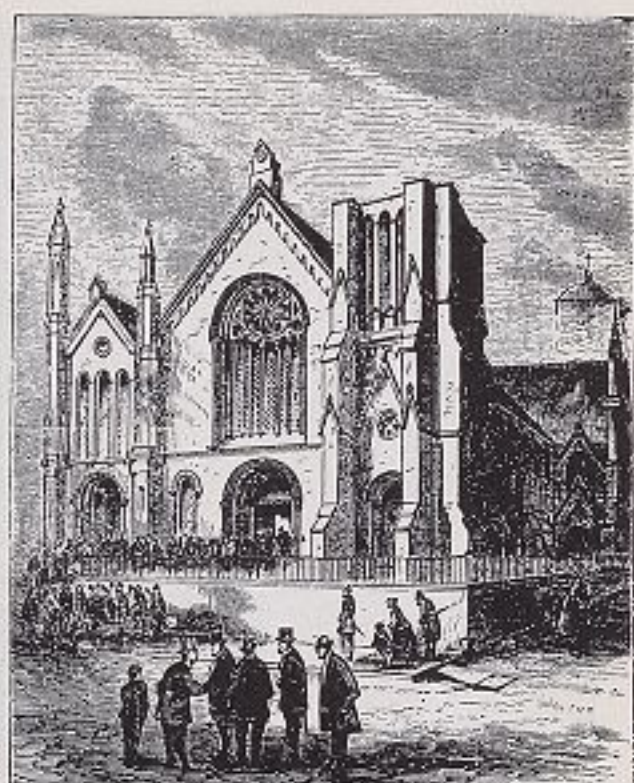
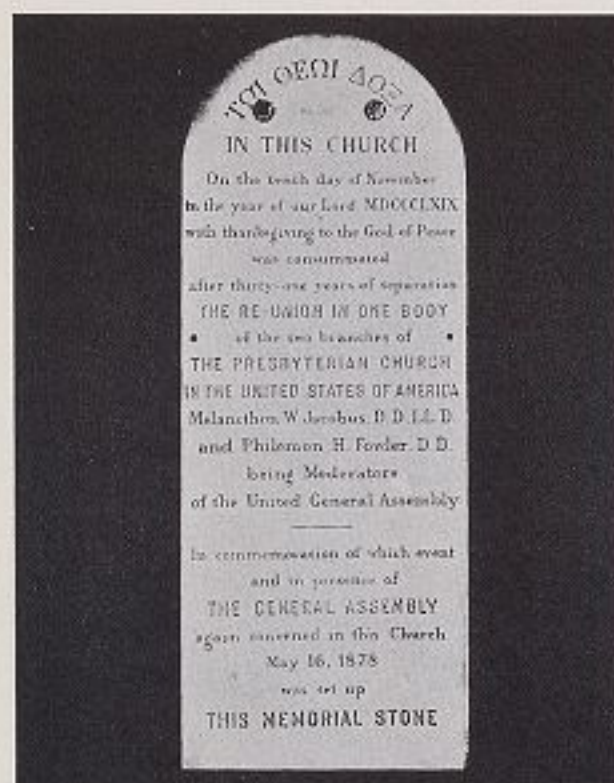
THE UNION OF THE OLD AND NEW SCHOOLS

Third Presbyterian Church, November 10, 1869

From Harper's Weekly, December 4, 1869

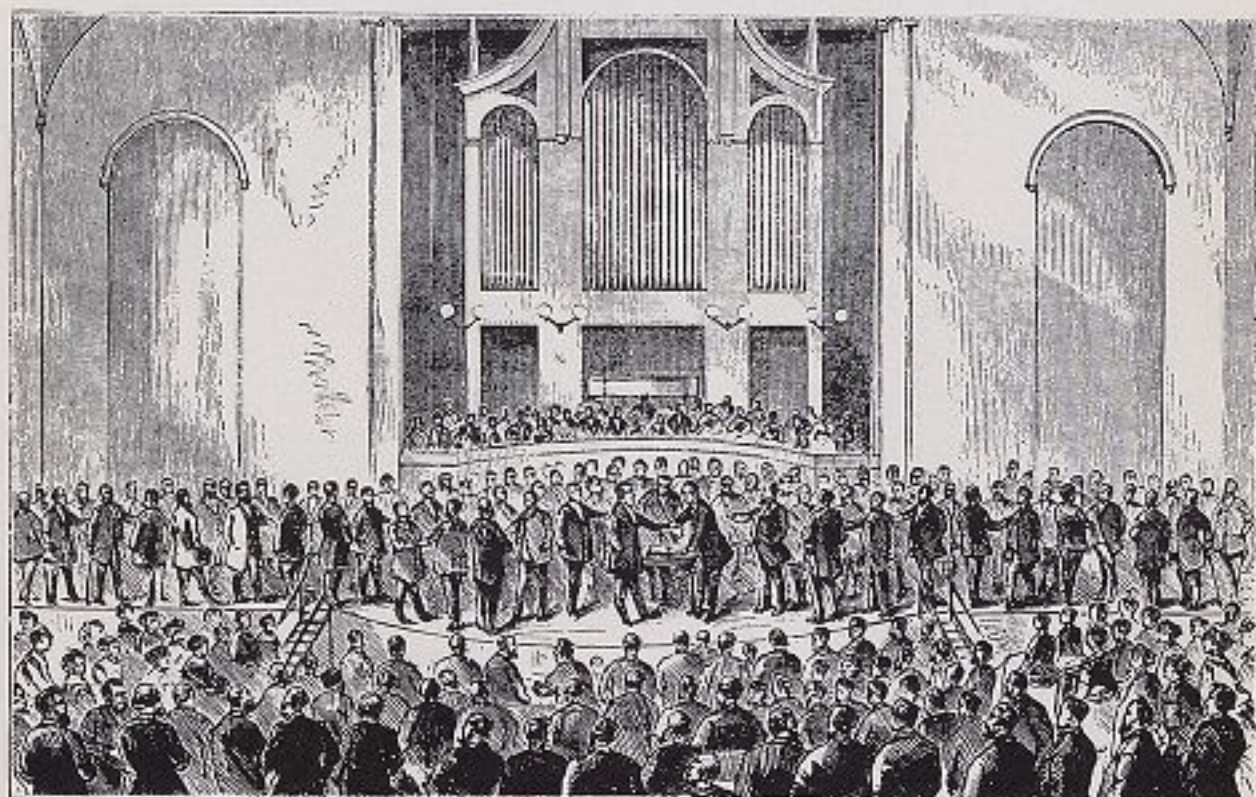
"The grandest and most sublime spectacle ever witnessed in the ecclesiastical history of America transpired in Pittsburgh. The disastrous division, which took place in 1837, of the Presbyterian Church in this country, was brought to a close and a happy union cemented. At the meetings of the two general assemblies overtures had been sent down to the presbyteries regarding union. It was later found that over two-thirds, the constitutional number required, had given their consent. Thus was healed a breach that commenced in bitterness thirty-two years ago. The Old School branch embraces 142 presbyteries, 2,737 churches and 252,555 communicants. The New School branch 113 presbyteries, 1500 churches and 184,687 communicants. (Third Church was a member of the New School branch.) The United Church will immediately organize its forces anew and use every effort to extend its work and influence. A resolution passed the united body to proceed at once to the raising of \$5,000,000 as a thank-offering to be employed in extending the church.

The ceremonies were very impressive. The New School Assembly proceeded in a body from the Third Presbyterian Church to the First Presbyterian Church, where the Old School Assemblies had held its sessions. There the two Assemblies met and formed a procession, the two moderators leading arm in arm and each Old School delegate walking arm in arm with one of the New School. This procession, numbering about a thousand, moved down Wood Street, Fifth Avenue, Smithfield Street, and Sixth Avenue, to the Third Church. The entire city seemed to have poured forth into the streets to witness this unusual spectacle. The Third Church was filled to its utmost capacity. Such a meeting had never been assembled in America. Amidst the abundant pledges of affection and co-operation, old men fell into each other's arms and wept; sobs were audible all over the house; and every sentiment uttered was followed by enthusiastic applause. Hands were everywhere linked together and a burst of praise broke forth, like the rushing of many waters, from more than two thousand throats. The services continued for four hours. May it not be hoped that the example thus shown in the union of the two great bodies of the Presbyterian Church of America will be followed by other Evangelical bodies, until the Protestant Churches of our country shall be a grand unit in spirit if not in ecclesiastical organization?"



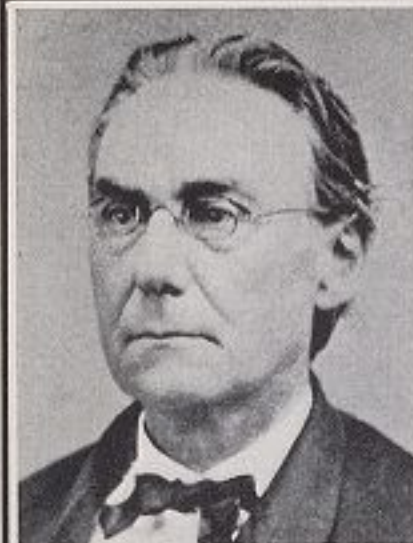
THIRD PRESBYTERIAN CHURCH, PITTSBURG, PENNSYLVANIA.

COMMEMORATIVE TABLET NOW IN THE CHURCH



CONSUMMATION OF THE UNION OF THE TWO ASSEMBLIES IN THE THIRD PRESBYTERIAN CHURCH.

THE PASTORS OF THIRD CHURCH



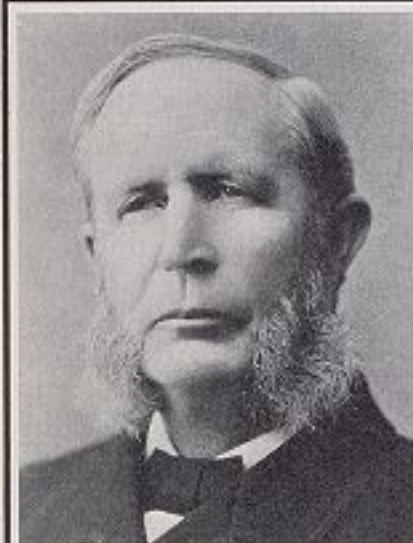
DR. DAVID H. RIDDLE
Jan. 15, 1834-Mar. 19, 1857



DR. HENRY KENDALL
July 18, 1858-Oct. 15, 1861



DR. HERRICK JOHNSON
Jan. 10, 1863-Sept. 10, 1867



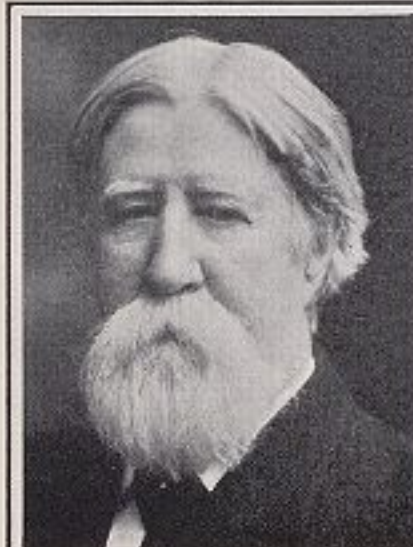
DR. FREDERICK A. NOBLE
Feb. 21, 1869-Sept. 13, 1875



DR. S. H. KELLOGG
July 1, 1877-Oct. 2, 1877



DR. CHARLES L. THOMSON
Jan. 5, 1879-Sept. 13, 1882



DR. EDWARD PAYSON COWAN
Dec. 10, 1882-Jan. 1, 1893



DR. WILLIAM L. MCEWAN
May 31, 1894-Dec. 16, 1931



DR. LOUIS H. EVANS
Installed Dec. 16, 1931

This page is lovingly

DEDICATED TO OUR PASTOR-EMERITUS

WILLIAM L. McEWAN, D.D., LL.D.

I have felt deeply that no history of Third Church would be complete without at least a page set apart to voice the worthy praise of one who has written his love and care upon all the pages of our hearts.

Among all those who have taken pastoral office in this church during a century of ministry, none has so woven himself into the heart and spirit of the sanctuary as has he. For over thirty-seven years he has shepherded this flock, shared their sorrows and carried their burdens.

While we rejoice in the fact that the church at large has found in him a statesman upon whom it could lay great burdens with commensurate confidence, we care to own him rather as a personal shepherd beloved.

His messages have been clear and unmistakable—with those attributes of Christ commingled in them—courtesy yet conviction, understanding yet unflinching loyalty to truth. They have lighted the way, blanketed restless souls like a benediction, aroused to service and been a trumpet to our souls.

As a Pastor-Emeritus, Paul could hardly have meant more to young Timothy than he has meant to his youthful successor. With a self-effacement that is beautiful, unselfish in counsel, fatherly and tender in spirit he continues to go in and out among us all like a strong, continued benediction. Our prayer is that God may spare him to us many years to dwell with us and grace for us all of life.

And when of necessity God shall break these earthly ties that bind us to him, we shall remember that "There was a man sent from God whose name was John" and thank God that he dwelt with us.

LOUIS H. EVANS, *Pastor.*

RULING ELDERS with the dates of their installation:

Richard Edwards	1833	George A. Joplin	1895
Frederic Lorenz	1834	J. B. Hench	1897
Moses Atwood	"	William Bakewell	1897
Thomas Campbell	1840	George F. Dihm	1898
George Albree	"	William Z. Morrison	1899
B. A. Fahnestock	"	John Barron	"
L. R. Livingston	1850	James S. Kuhn	"
Daniel Bushnell	"	George Wilson	1900
H. W. Williams	1858	Willis A. Boothe	1901
James J. Gray	"	Henry Disque	"
Joseph F. Griggs	1862	Allen G. Mitchell	1904
Benjamin P. Bushnell	"	Andrew E. Daugherty	"
Benjamin P. Bakewell	1863	Robert Geddis	"
W. O. Hughart	1869	Walter H. Fundenberg	1909
C. L. Rose	"	John R. Gregg	"
William Digby	1870	Oliver J. Parker	"
James K. Moorhead	1871	Frank C. Pierson	"
Barclay Preston	1874	Andrew Richmond	"
Arthur Bell	"	David Lyon Browne	1922
O. M. Edwards	1879	Albert Edwin Kincaid	"
William Dean	"	Melvin S. Johnston	"
William A. Herron	1881	Charles H. Ogden	"
John D. Chambers	"	Thomas K. Cree	"
Thomas Ewing	1884	Henry G. Morgan	"
Cyrus B. King	1885	William M. McJunkin	1929
S. M. Willock	1888	Henry L. Moore	"
John Stulen, Jr.	1894	John E. Nelson	"
David S. Bissell	"	Gerson A. Samuels	"
		Oliver L. Smith	"

"Let the elders that rule well be counted worthy of double honor."
I Timothy 5:17.

DEACONS

with the dates of their installation:

William Thaw	1862	William B. Rhoades.....	1891
Joseph Albree	"	D. H. Hainer.....	"
William Warden	"	Andrew W. Herron.....	"
W. A. Herron.....	1869	J. Gordon Ogden.....	1894
T. K. Cree.....	"	William C. Moreland, Jr....	1896
W. B. Edwards.....	"	William Z. Morrison.....	1897
William Dean	"	Frank T. McClintock.....	1898
Arthur W. Bell.....	1870	Harry H. Willock.....	"
F. Denig	1871	Robert Geddis	1899
Archie Cummins	1873	Charles A. Simpson.....	1901
William S. Foster.....	1875	George H. Rankin.....	1904
Harry R. Scully.....	"	Oliver L. Smith.....	1922
O. M. Edwards.....	1877	Frank L. Stulen.....	"
John W. Herron.....	1881	John R. Voskamp.....	"
George F. Dihm.....	1889	John Sebastian Willard....	"

DEACONESSES

Miss Ann C. Thaw	1869	Miss C. Fahnestock	1872
Miss Kate Fahnestock	"	Mrs. G. Follansbee	"
Mrs. N. Veeder	"	Mrs. John Foster	1874
Mrs. Margaret Semple ...	"	Miss Henrietta S.	
Mrs. W. A. Herron	"	Moorhead.....	1876
Mrs. B. Preston	"	Miss Lavinia Watt	"
Miss Mary E. Moorhead..	1871	Mrs. John Watt	1879
Miss Emily Hunnings.....	"	Mrs. J. B. Scott.....	1881

"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Timothy 3:13.

TRUSTEES OF THE CONGREGATION

who have served the Church, with the dates of their appointments,
as far as records can be obtained:

Frederic Lorenz	1833	W. R. Thompson.....	1893
Abraham H. Hoge.....	"	T. W. Bakewell.....	1894
George Breed	"	D. C. Noble.....	1895
William Stewart	"	W. R. Kirkpatrick.....	"
Stephen Colwell	"	Robert W. Bissell.....	1896
James B. Scott.....	1884	J. C. Thaw.....	1897
Calvin Wells	"	Frank W. Smith.....	"
W. A. McIntosh.....	"	Andrew Richmond	1898
W. S. Foster.....	"	R. P. Lewis.....	"
Samuel Palmer	"	George S. Griscom.....	"
J. M. Schoonmaker.....	"	Frank T. McClintock.....	1900
Benjamin Thaw	"	W. G. Foster.....	"
John W. Herron.....	"	Andrew W. Herron.....	1901
Moses Atwood	"	D. M. Clemson.....	1903
M. K. Moorhead.....	1887	T. D. Carnahan.....	1906
A. M. Byers.....	"	C. A. Dickson.....	1907
R. G. Wood.....	1888	James S. Kuhn.....	1910
Joseph Albree	1890	Robert Geddis	1913
Charles J. Clarke.....	"	S. L. Tone.....	1917
D. T. Watson.....	1891	W. A. Harbison.....	1921
T. Burr Robbins.....	"	W. Harry Brown.....	"
William H. Hersh.....	"	Howard A. Noble.....	1922
David S. Bissell.....	"	W. C. Moreland.....	"
W. W. Lawrence.....	"	Joseph Jones	1926
W. H. Cain.....	1892	Frank R. Phillips.....	1928
B. G. Follansbee.....	"	Frank L. Stulen.....	1931
W. B. Edwards.....	"		

"And they put it in the hands of the men that had the oversight of the house of the Lord: and the men did the work faithfully. All that was committed to thy servants, they do it." II Chronicles 34:10, 12, 16.

"OUR HERITAGE"

A Sermon by the Pastor, DR. LOUIS H. EVANS

Delivered March 26, 1933, the first Sabbath of the New Century

TEXT: "Remember the days of old, consider the years of many generations; ask thy father and he will show thee; thine elders and they will tell thee." Deuteronomy 32:7.

"Remember the days of old." In a week of sacred functions and convocations we have with reverence been delving into the archives of yesterday, walking in the vale of memory, consorting with the past. The story of this people and their walk with God through a century of providence has read like a beautiful love story of old Israel.

What of all this? Shall not the test of all history be its effect upon tomorrow and its needs? To learn again the lessons of yesterday, to crown its impulses and repeat its accomplishments—this is to hallow history. It will not be enough to say that thus our fathers wrought for us—the past is their crown, it is our challenge. Let us not lay aside yesterday as an old wreath withered in a case nor hide these holy memories like old rose leaves between the pages of the book of time; let them be seeds which when planted in our hearts shall bring forth harvest an hundred-fold.

God gave us yesterday for the sake of today and tomorrow. History must triumph over time and repeat itself in us if it is to be profitable. God grant as this season of reminiscing passes that the stream of memory that has engulfed our minds and hearts shall have left within each heart some rich deposit out of which tomorrow's harvest may grow.

"And when the stream which overflowed the soul was passed
away,

A consciousness remained that it had left deposited upon the
silent shores of memory,

Images and precious thoughts that shall not die and cannot
be destroyed."

We need such seasons as these. America is young and has not the respect for the past that the old continental life possesses. Something is lacking in our patriarchal affection. If it be true that "The test of any nation is the way it tends its graves" then with what consternation do we view the tumbling tombstone, the unkempt grave, the letters and epitaphs eroded until no longer discernible, the weeds of forget-

fulness that have choked out the flowers of remembrance and the deserted hills where rest the dead of yesteryear.

Let Sir Walter Scott embalm for us the memories of the past. In his work "Old Mortality" he gives us the picture of that strange old peasant of Cameronian blood, with blue bonnet and breeches of "hoddengray," sitting on an old monument erected for the Scottish martyrs with chisel and hammer recarving the glories of men who died in the dungeons of Dunnottar Castle and whose blood flowed at the hands of the bloody Stewarts and Scotland's Privy Council.

Hoping to fire again the cooling blood of his race he had given his life to going from one cemetery to another, from Ayr to Dumfries, deepening the tombstone tributes to the Covenanters of his race who had spilled their blood in defending the "crown rights of Jesus Christ."

God give us another "Old Mortality"! We who live in the hills of Western Pennsylvania have a heritage to honor. One pastor has said that it is safe to say that three-fourths of the early settlers of the Monongahela Valley came from that ancestry whose blood had stained the Scottish moors and the sod of Ulster. I have, for a season, been reading the history of these hills about us, of the heritage upon which this church has drawn, and I have found that these environs are crowned with toils, hardships, loyalties, Christian exploits and martyrdoms that should send our spiritual blood pulsing through our veins, deepening our daring and firing our faithfulness to the God of our Fathers. Not confining ourselves only to those virtues and incidents within the life of our own church let us look beyond that century to the men and women who walked where we have builded our homes, beyond the pale of this immediate parish to the larger parish of western Pennsylvania which has mothered us. Then let the "Old Mortality" of Christian memory carve anew and afresh upon the tablets of our own souls some exploits and loyalties by which we too shall honor God in this and the coming hour, here by the confluence of these mighty rivers.

Let us carve upon our hearts their *courage in life's privations*. Let the courageous qualities of our fathers put to shame the murmuring born in the petty hardships and the lighter deprivations of this present hour. This church grew out of a wilderness where lived men who thanked God for clams and water, men lion-hearted and fearless. About them stalked hunger, thirst, the prowling savage, death in ambush, storm and every peril of the wilderness. Women, in the absence of the men who had marched deep into the forest to drive back the savage foe from their hearthsides, fearing that the redmen

would attack the cabin under cover of darkness, lifted their little ones into trees and tying them to branches there waited the long night through. That no cry should escape the tired lips of their little bairns and thus reveal their hiding place was the only prayer that ascended to the great God of the wilderness. Men stalked into an unknown country, saw their families wiped out before their eyes, yet marched on into the forests, alone with God. In these dark hours faith was crowned and fortitude was born.

The heart of the pioneer is beautifully expressed in excerpts from a letter written by that great preacher of these forests, Rev. Joseph Smith, to a young clergyman who found his heart and spirit paling under the canopy of the forest primeval, the lurking danger and the fury of pioneer sins: "Here then, my dear son, brother and friend, you have the greatest encouragement. When the dear Lord put you into the ministry I doubt not at all but that He counted it the greatest honor He could put upon you in this mortal life and He justly expects that you should have the same opinion of it. See that you keep your mind believingly on the promise, 'Lo I am with you always' and while He stands with you there can be no just cause for fainting. When you are exposed to danger it will comfort you to know that Christ holdeth the stars (His ministers) in His right hand and none can pluck them hence. If any hurt them they must strike them there: and therefore you can suffer nothing but what He permits for gracious ends and from destructive evils you are altogether safe."

That was mighty Presbyterian foreordination at its best and holiest. What do you and I need more, in this hour when the spectral shadows steal about all of life, with deprivation about us, amid the uncertainties of the present day, than the conviction that fired the hearts of the men and women of yesterday, that God holdeth us His children in His right hand and if anything strike us it must strike us there? May the God of their forests, hamlets and streams be the God of our firms, our homes and our souls!

Let us carve again upon our hearts the *inspiration of the womanhood* of yesterday. The plaudits of ecclesiastical history have been for the officials and pastors of the churches—men. Yet who could ever write a history of this or any other church or century if he left out the story of a woman's soul? I am not speaking only of those illustrious women whose broad and generous philanthropies carved their names deep in memory, but of those also whom God alone can recall, who had nothing to give but themselves and gave that without reservation to His cause.

When necessity took the soldier and the hunter from her side women took upon their shoulders the burdens of the hearthside and the farm. Tying their children to bedsteads to keep them from danger of savage and flame, listening with ears carefully attuned, they followed the sound of the cowbell far into the uncharted forest rejoicing if on returning they found their little ones safe from pillage and pain. Priding themselves on that nicety of musical ear that could enable them to detect their bovine bell from all others in the glade, these women without our symphonies sang to God in the wilderness and in these hours great hymns were born. Standing courageously with their men in the shadows they charged them with a beautiful faith and our fathers found in a woman's soul a citadel stronger than any fort in the forest wilderness. Wives smiled through storm and raid in a fashion that shamed even the warrior hearts of men. May the womanhood of this day, without failing of spirit, do the same in this hour.

What moulders of character were they! Education was largely in the mother's hand. Into the ears of their sons were poured the stories of savage depredations, of murder and plunder. Neighbors came in by the score to boast of the human scalps they had won as though life were but a passion to hunt and kill. Only with great difficulty could such natures be subordinated to mercy. Yet instead of a generation of men and women rough, uncouth and merciless, out of the school of a mother's soul came a generation of lads and lassies, amid blood and carnage, full of the mercy of Christ and the gentleness of God.

What ministers of the soul! When the pastors of this area rode through the wooded stretches and came to the hearthside to catechize the family circle there was no need of communicant classes. Parents taught the catechism to their children and none could rob them of this privilege. On fertile ground had the divine command fallen, "Thou shalt remember all the deeds of the law to do them and thou shalt teach them diligently unto thy children when thou sittest down and when thou risest up."

I do not contend that these virtues are not in the womanhood of today. They are evidenced in this very hour. Mary and Martha, Dorcas and Hannah walk beautiful and resplendent with God in every decade. Yet who would not consider these words of the Quaker philosopher Dymond written of these early mothers, at least arresting?

"They trained their children to fear God, to tell the truth, to reverence the Sabbath and the House of God, to work hard and to be honest in all their dealings. Though we have now better-educated mothers, we are compelled to doubt whether on the whole we have

better mothers. If there is more refinement and intelligence now, is there not more feebleness of character, more dependence upon the social conventionalities of life? Exceptions there are but is there not something wanting in our modern system of female education? In their successful attempts to polish and refine the female character may the ladies not divest themselves of many of the substantial qualities of our early western mothers? They become more lovely and charming, but do they become more capable of fulfilling their mission?"

Let the chisel of memory defeat the erosion of time in bringing to our remembrance their *convictions in matters of doctrine*. The catechism, the instruction beside the smoking lamp, vital elements of religion and a life that demanded a faith experiential and pragmatic amid the testings of the wilderness, all gave to our fathers a faith rugged, stern and formidable—even as the lives they lived.

The heritage of Pennsylvania, of Redstone and Pittsburgh presbyteries was that of "the royal blue of the crown rights of Jesus Christ and the regal red of His atoning cross." The doctrines of the Presbyterian Church have found themselves quite invulnerable in these hills. Dr. John McMillan once stated that this region was a "sure retreat from the new heresies that assailed the church."

Of course, strange prejudices accompanied these convictions. Prejudices were carved deeply even as was truth. What a furor was kindled among these very sites when someone tried to modify the music of the church. Rouse's Psalms graced the pews. A young man by the name of Isaac Watts had evidenced the audacity to coin hymns out of Christian experience to accompany the Psalms. The consternation knew no bounds. Only after much ecclesiastical litigation and wrangling did the synod vote in 1773 to allow the use of Watt's hymns. One progressive minister at Cross Creek permitted only the singing of Psalms in the Sabbath services of worship but permitted his people the unusual and questionable relish of Watt's hymns in the midweek prayer-meeting.

Into a midweek meeting of this "iniquitous compromise" walked a Mr. Porter who was rather embarrassed upon entering the place of worship to be greeted by these words in lusty harmony, "Let those refuse to sing who never knew our God." Spurred on by this musical rebuff he soon found himself singing right heartily the new hymns wrought out of Christian experience and later confessed that as he sang he said to himself, "If my conscience won't let me sing, I'll wring its neck!" Old traditions died hard, changes were slow but profitable.

It is not this element of their natures I wish to emphasize particularly. It was the fact of their convictions on the great truths of the Spirit. Nothing flabby or uncertain had its place. For the Deity of Christ, for His crown rights, they would have died. In those hard and straitened days the Christ upon whom they leaned must be God—only God could bear the burdens they placed upon Him. The sins of those days were unadorned, flagrant and irascible enough to demand a cross of atoning blood. If their fathers had left their faith the Tennants and Whitfield had called them back to it. Flabbiness and indecision had fled from their creed and their faith matched their lives—hardy, uncompromising and stern. Though our believing today may be crowned with a greater kindness and sympathy, with less of pride, let our steadfast believing never lose that rugged structure of mighty conviction upon which they builded.

"Faith of our fathers, holy faith,
We will be true to Thee till death!"

Much has been said of the *ideals of our fathers*. Puritanic they were perhaps, often too arbitrary. Prejudices so deeply carved that God could not remove them. That is quite possible. But fastidiousness in this regard is a sin more easily forgiven of a holy God than some.

Was not this the germ of the idealism our fathers chose—they desired to be different, sanctified, for the glory of God? Sternly, furtively, insistently, zealously they desired that men should say of them in that new country, "These men have been with Jesus."

The old History of Redstone Presbytery has much to say of their love for the sanctuary. Let us pause here to say that they loved the House of God. With a great deal to do and less with which to do it they found time for their assembling together. They walked five or six miles to church. They carried their shoes to the door save on cold and wintry days—these were expensive luxuries. The sermons were often two hours long and as one elder said "irksome only to the Ungodly." The churches were of clapboard roofs and the seats of long logs cut in half and uncushioned. The prayers were long; communion with God was a privilege. Men accustomed to the out-of-doors became dreary during the long discourses and it was understood that anyone might stand at any time to fight off sleep and resist the drowsiness that so often came. It was not uncommon to see from twenty to sixty people, old and young, standing at once in various parts of the congregation. Grotesque as all this seems to us, there were in these practices graces that we may exemplify and refine. Here was consecration to God and a love for His sanctuary. Who shall accuse them of saying of His

worship "O what a weariness it is" or of failing to say "I was glad when they said unto me, let us go into the House of the Lord?"

In the early Pennsylvania communions there was found the practice of "fencing the tables." In a lengthy discourse the minister named the sins that should keep one from the Table of the Sacrament. As one writer said, "the minister never stopped until promptly he had barred everyone from the table including himself." There was severity in this sacramental feast of our fathers—and there was cleansing as well. We are all cognizant of the danger of the extremes. We agree that to be too careless and easy in inviting to the Lord's table is to embolden the profane and that to be too exacting is to discourage even the pious. The token oftimes was too rigidly guarded and difficult for the man who needed the cross most of all to grasp. Yet today are we severe enough?

The ideals of our fathers—as we examine them, their fear lest the world be too much with them, lest they offend Him whose marks they bore branded on their bodies, quietly, thoughtfully as I have heard them recited I have asked this question, "Have we climbed up out of something or have we fallen from something?"

Let us never forget their *stewardship amid trials and privations*. The Presbyterian Church is passing through one of the greatest financial crises of history. Some of us came together at the call of the Moderator of the General Assembly to consider what might be done to help lift the burden of many churches whose light had well nigh gone out and whose torch of courage was nearly quenched in deluge of the present hour. Would our rigorous fathers, knowing their own hazards and our lighter burdens, have said of this hour that it might not be so much hard times but soft people?

The writer of "Redstone" meant that we should not forget the zealous valor of Elder William Smiley. Let not "Old Mortality" miss that stone! His community was steeped in bitter poverty. Far behind in the salary of their faithful pastor and unable to meet the necessities of the church, the closing of the House of Worship seemed inevitable. But love is inventive—when has it not been? The people had wheat and God. But the possibility of turning their wheat into gold lay alone in grinding the wheat into flour, putting it into sacks and barrels and floating it down to New Orleans—but New Orleans was a thousand miles down the river hostile with savages. William Smiley volunteered to make the journey should two young men be willing to go with him. The people of God brought their wheat. It was ground into flour. They lashed the cargo to a raft and after fervent prayer by the congregation

on the river bank these three started on their mission into the savage country and shipped away with their flour—and their God. Months passed and after all hope of their return had vanished Elder William Smiley was seen in his pew. The next evening the congregation met to hear his story and they saw poured out upon the table such gold as they had not seen before. Thus was saved a church and a tryst by a man who dared to ship into a wilderness for Christ and His Kingdom. Let burdened officials of the churches of today uncover their heads as they stand at this holy grave that nestles in the hills and take heart.

The Third Church has weathered great depressions. After two of these, when God had opened again the heavens and dropped down abundance, this church reared a new edifice.

When the clouds of the depression of 1860 had drifted by and the flames of the great Pittsburgh fire had scarcely died away, this people rose and erected a place of worship beautiful and commodiously housing 1200 worshippers to the glory of God.

No sooner had the depression of 1897 passed into history than this people borrowing \$95,000 hazarded, with great wisdom and consecration, the task of moving from their central location in Pittsburgh and building in the outlying residential district and there erected on this site the present structure, beautiful, commodious, worshipful, befitting a people's love for God and thus they crowned again the God of Sabbath with the first-fruits of the increase.

There stands next to this building a plot of ground upon which some day we hope to erect a building without which this church can never fulfill adequately its appointed task with youth. With the passing of these shadows of depression, with the reopening of the windows of heaven, will this people again give God the first of their increase? The answer is written upon our hearts alone.

The *key to this history* of our heritage is simple. Religion was life to our fathers; God was everything to our mothers. Will their mantles fall on worthy shoulders? I have said that this history is their crown, not ours. It is our challenge! The glory of the Church of Christ must be found in us as much as in them.

When walking through the catacombs of Rome I put my hand into one of the old crypts and thoughtlessly lifted in my fingers the bone of a Christian martyr. It crumbled into dust in my hand. Was my hand more consecrated because this dust had touched it? It should have been. For a week the dust of history has touched our hands. Shall we

be the better for it? Will this dust give us greater daring; will this history fire our hearts?

We have our own catacombs. About us are His hills and they are stained with the blood and blessings of our fathers. We have recounted the deeds that they have done. Should our steps take us to some briar-tangled grave of our fathers, to the tombstone of Dr. John McMillan, or dearer yet to the resting place of some loved one who has gone before, knowing that beneath that sod lie the worn-out bodies of them that wrought for God and us, will we pause at these Ebenezers, tarry at these Moriahs to say, "O God, we have remembered the days of old, we have considered the years of many; we have asked our fathers and they have shown us; our elders and they have told us?"

Their mantles beautiful rest now upon our shoulders. Come then, let us rise and with gratitude and quiet confidence make our way out of this vale of memory to face the dawning sun of a new century, for with God there is no sunset, remembering that the glory of His Church lies not alone in their dust but in our daring, not alone in their history but in our hearts aflame with God today!

Our faith is not in dead men's bones,
In altars of their sacrifice;
Nor is it in the stately stones
That rise in beauty to the skies.
Our faith is in the Christ who walks
With men today, in street and mart;
Our Gospel calls for living men
With singing blood and minds alert,
Men who wounded, rise to fight again—
With courage girt!