

HISTORICAL DISCOURSE

By REV. N. G. PARKE,

First Presbyterian Church of Pittston.

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1879



FIRST PRESBYTERIAN CHURCH

OF PITTSTON, PA.

HISTORICAL DISCOURSE,

BY REV. N. G. PARKE.

DELIVERED SABBATH, JUNE 12, 1876.

WITH SUPPLEMENT,

Containing roll of officers and members for the year 1879, also those dismissed to the Presbyterian Church of West Pittston, together with names of deceased members, and those otherwise dropped from the roll.

PITTSTON, PA. :
HART, PRINTER, GAZETTE OFFICE.
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AUTHOR'S PREFACE.

In accordance with the recommendation of the General Assembly, that the pastors of our churches prepare, during the year 1876, histories of their churches, and furnish copies of the same for the Presbyterian Historical Society, an historical discourse embodying the leading facts in the history of the First Presbyterian Church of Pittston was prepared by me and preached on the second Sabbath of June, 1876, the thirty-second anniversary of my ministry in Pittston.

This discourse I have re-written, and now, at the request of the congregation, furnish for publication, together with a supplement in which will be found the names of those dismissed to the Presbyterian Church of West Pittston, and a roll of the officers and members of the First Presbyterian Church of Pittston at the present time.

N. G. PARKE, PASTOR.

PITSTON, PA., October 25, 1879.

HISTORICAL DISCOURSE.

ANY history of the Presbyterian Church of Pittston must be incomplete that makes no account of the religious condition of the people of this region prior to the organization of the Church in 1842, although it is true that up to that time there had been here no concert of action among those attached to the Presbyterian Order to maintain the ordinances of God's house.

THE FIRST PREACHERS.

The Wyoming region, including the Valleys of Wyoming and Lackawanna, as is well known, was settled originally by New England people, chiefly from Connecticut. The first white settlement was made in 1762, not far from Wilkes-Barre. A Congregational minister named William Marsh accompanied these immigrants. The most of this colony, including the minister, it is believed, were murdered by the Indians. There is no evidence that Mr. Marsh ever preached in Pittston or in Providence. There is a dispute as to his ecclesiastical relations. On the part of the Baptists it is claimed that he was connected with their Society. Historians of the Valley have commonly spoken of him as a Congregational minister. Before the settlement of this colony, Count Zinzendorf, as early as 1742, while connected with the Moravian Mission in Bethlehem, visited the Valley and preached along the Susquehanna, and up the Lackawanna as far as the Capouse Meadows, north of Scranton. Of his labors here there are many traditions, some of which are exceedingly interesting, but largely mythical. Zinzendorf was evidently a man of strong faith and earnest piety. His whole manner among the Indians impressed them with the

idea that he was a man of God. The Moravians must be regarded as the pioneer missionaries in this Susquehanna region, as they have been in other regions. Their labors extended up the Susquehanna river as far as the Wysox Valley, and a neat monument, commemorative of their work, has recently been erected in the Wyalusing Valley. David Brainard, a missionary among the Indians at the forks of the Delaware, made several visits to Wyoming, and preached here repeatedly. These visits were made between 1744 and 1747. But before Zinzendorf, and before Brainard, a missionary by the name of John Sergeant, who, in company with Jonathan Edwards, had been laboring among the Housatonic Indians, in Massachusetts, visited Wyoming and preached to the Indians here. This visit was made in 1741. Through the politeness of Steuben Jenkins, Esq, whose historical researches in matters pertaining to the early settlement of the Valley do him great credit, I have been shown a copy of a sermon preached by Mr. Sargent while on this visit. We hope some day to see the sermon in print, as it was probably the first gospel sermon ever preached in this Valley. Of this visit Mr. Sargent says: According to his purpose he set out on his journey, accompanied by some Indians, to the Shawanoos, May 26, 1741. June 3, 1741, he arrived at Susquehanna. June 7th, he preached to the Indians living on the Delaware river, as he returned from Susquehanna. On June 24th he got home at Stockbridge, Mass., where, on the 23d of June, he wrote an account of his mission to George Drummond, Esq., at Edinburgh, Scotland. Mr. Sargent was a Presbyterian minister, educated at Yale College. His native place was Newark, N. J.

SETTLED MINISTERS.

In 1769, the second New England Colony came and settled the rich land in the neighborhood of Wilkes-Barre and in the Valley further south on the west side of the river. They also were accompanied by a minister of Christ, who became their pastor, the Rev. George Beckwith. He was, so far as appears, the first pastor in Wyoming Valley. In 1773, at the commencement of our Revolutionary struggle, the Rev. Jacob Johnson was called

to the church of Wilkes-Barre. At this time the population of the Valley had very much increased by immigration from different parts of the country. There were in Hanover, Plymouth, Kingston, Exeter and Pittston, and Lackawanna, many pleasant Christian homes, representing different denominations. Mr. Johnson was succeeded in Wilkes-Barre by the Rev. Ard Hoyt, whose ministry extended to 1817. These Congregational ministers, stationed at Wilkes-Barre, who are spoken of as earnest, Evangelical men, preached occasionally in Pittston, and up the Lackawanna as far as Providence, as did other ministers who were travelling to and from Wyoming when visiting their friends. These services were held commonly in private houses, occasionally in school-houses or barns, and not unfrequently in the open air.

STATED PREACHING IN LACKAWANNA.

After the resignation of Mr. Hoyt in Wilkes-Barre, in 1817, the church was without a pastor until the settlement of the Rev. Cyrus Gildersleeve, in 1821. During this time the church was served by stated supplies, chiefly from New England. The same is true of the church of Kingston, which was united with Wilkes-Barre in the support of a minister. Up to this time preaching in the Lackawanna Valley had been only occasional. From the settlement of Mr. Gildersleeve over the church of Wilkes-Barre, preaching in the Lackawanna Valley became stated and regular. He regarded it as part of his parish, and until the organization of the Pittston church, in 1842, the Lackawanna region was dependent on the church of Wilkes-Barre for service of the Presbyterian or Congregational order.

THE BAPTIST CHURCH FIRST IN PITTSTON.

Up to this time, 1821, most of the preaching that had been done in Pittston and Providence had been done by the Baptists. As early as 1776 they organized a church, chiefly from immigrants who came from Orange county, New York. This was probably the second organized church in the county. The Rev. Andrew Gray, who resided in Hanover, was the first minister who preached to this church, which included, I apprehend, those sympathizing with the denomination in this whole region. The Rev. James

Benedict was apparently the minister in charge in 1778, as in that year he married Col. John Jenkins, in Fort Jenkins. This Baptist organization, however, does not appear to have been continuous, for at a meeting in Abington, December 26, 1807, called with a view of forming a Baptist Association in Northern Pennsylvania, the leading Baptist in Pittston, Dr. Nathaniel Giddings, appeared as a delegate from the Abington Church. My impression is that the Baptist Society of Pittston was for nearly a quarter of a century merged in that of Abington.

OLD FAMILIES AND TARDINESS IN BUILDING CHURCHES.

Charles Miner, in his History of Wyoming, says: "In Pittston the leading families, during the Revolutionary War, were the Blanchards, Browns, Careys, Bennetts, Silbeys, Marcys, Benedicts, St. Johns and Swoyers, not omitting the gallant Cooper." While a small portion of the early settlers of the Lackawanna Valley made their first homes in Lackawanna, and came here from New York, New Jersey, and elsewhere, many of them removed to it from Wilkes-Barre, Kingston and Plymouth. This is true of the Tripps, the Slocums, the Jenkinse, the Griffins, and the Athertons. They were among the first settlers of Lackawanna, but they had previously resided in Kingston and Plymouth. It is true, further, that among the original settlers of Lackawanna there was very little unity of religious sentiment. The families referred to as removing from Kingston and the lower part of the Valley were Quakers. The Fell family, also an old Pittston family, were Quakers. The Atherton family, around which the Presbyterian Church ultimately crystalized, were Congregationalists. The Searles were Methodists; the Benedicts and Blanchards were Baptists; the Browns were divided between the Baptists and the Congregationalists; the Marcys were Methodists; the La Frances were originally Huguenots from Alsace; the Stevenses were from the same stock. Dr. Hooker Smith is spoken of as a philosopher. There were many Lackawanna families that had no ecclesiastical preferences. Dr. Nathaniel Giddings, who settled in Pittston towards the close of the last century, was, during his life, a leading member of the

Baptist Church. Where the Quakers are numerically strong, and have the ability, they build churches and maintain the ordinances of God's house in their own way; but they have no ministry educated and maintained as such, and they attach less importance to the preaching of the Word, and the maintaining of public worship, than most other denominations. This fact, taken in connection with the fact that there was no one denomination strong enough to build a sanctuary, may account in part for the tardiness of the people in building a house for God. Then, too, it will be remembered that the people were poor and scattered, and the religious societies only partially organized; still, the tardiness of the early settlers, in both Valleys, in moving to erect houses of worship, is a noticeable fact. This is especially true in Lackawanna Valley. Assuming that the Baptists organized a church here in 1776, they were for more than fifty years without a sanctuary or a settled ministry; and any preaching that was done by Congregationalists up to 1820 was in school houses, barns and private houses, and without charge to the people. The old settlers were not "gospel hardened," for they did not have much of it. But so far as appears they did not care to build churches or sustain the ministry. This indifference had not all subsided in 1840, when the foundations of Scranton were laid, as those still living can testify, nor in 1844, when I was commissioned to labor here as a missionary. One very much more conversant with Wyoming history than myself, gives this reason for the slowness of the early settlers in building churches, in a letter just received from him. He refers to the whole Valley: "The first permanent settlement was by the Forty at Kingston, on the 1st of February, 1769. From that time on, for twenty years, the settlers were continually harassed and warred with by the Pennamites, Indians and British Tories. Six times they were driven out, and as often did they return again. Twice—in 1778 and in 1784—their houses and improvements were totally destroyed. For twenty years there was neither peace nor safety to them or their property. For fifteen years after this the questions at issue with the Pennamites were, in a measure, unsettled, and a cause of great unrest. It was all they could do to keep a house over their

own heads during all the thirty years of these wild periods ; hence, they were content to hold their religious meetings in private houses, school houses and barns."

THE WILKES-BARRE PASTOR IN LACKAWANNA.

The first stated preaching in Pittston, Lackawanna (now Taylorville), and Providence, by a Presbyterian minister, as I have said, commenced with the settlement of the Rev. Cyrus Gildersleeve in Wilkes-Barre, in 1821. His appointments were for the most part in private houses. He visited the people, also, and did the work of a parochial teacher. The result was, he received very considerable accessions to his church from this region. Among those received were two daughters of Dr. Nathaniel Giddings, Sarah Atherton Blackman, Sarah Austin, Ruth Diltz, Catharine Atherton, John M. Atherton, and Eleazer Atherton, all of whom were received into the Presbyterian Church of Pittston at its organization. These Lackawanna members of the Wilkes-Barre church were accustomed to attend on the Sacrament of the Lord's Supper in Wilkes-Barre. They would go down on Saturday afternoon and attend the preparatory lecture, and remain over until the Sabbath in the hospitable homes of Wilkes-Barre friends. These occasions are still spoken of by the old members of the Pittston church with interest. They were seasons of delightful Christian fellowship and communion. Whatever may be the reputation of the people of Wilkes-Barre for Christian hospitality now, there certainly was no lack of it in those days. Wilkes-Barre was then a quiet agricultural village, with a population of a few hundreds. It is now the commercial centre of a large trade, with a population of many thousands. If the same necessity for Christian hospitality towards the "saints" of Pittston existed now that existed in 1821, we apprehend that hospitality would not be wanting. The Presbyterian Church of Wilkes-Barre has always been a kind mother to her Pittston child.

SABBATH SCHOOLS IN PITTSTON.

It is not an easy matter to determine, with any sharpness, the time when Sabbath schools were first taught in different localities.

It is generally conceded that the first Sabbath school in this county was taught in Wilkes-Barre, and superintended by Orestus Collins, as early as 1820. Between that time and 1825, Sabbath schools were taught at Inkerman, Pittston, Lackawanna and Providence. The school at Providence was started by Isaac Hart, father of Professor John S. Hart. He resided, in 1820, near Providence, and was a school teacher and a Justice of the Peace. He subsequently removed to Pittston, and in 1825 established a Sabbath school here. One of the old settlers, whose statements may be relied on, says: "The first Sabbath school that I have any personal knowledge of was established in Pittston Township, in the old log school house on the premises of Peter Winters, Esq., four and a half miles south of Pittston Borough, by Miss Mary Bowman, who superintended the same, assisted by Messrs. John and Lord Butler. In the summer season the 'Squire swept out and had his barn floor seated with boards to accommodate the large number of pupils who attended, some from four or five miles distant. The school was continued for several years. This school was established in 1822 or 1823, as near as I can fix the date. I attended this school most of the time for two years, although I had some six miles to walk. In 1825 Isaac Hart established a Sabbath school in the Pittston (or as then called Lackawanna) School House, on the lot now occupied by the Lehigh Valley Railroad for a turn-table. The school was well attended, and remarkable proficiency was made by many of the pupils in the study of the Scriptures; particularly in the study of the New Testament. The ticket system was used as an incentive for memorizing the Scriptures. This school I attended very punctually, with great profit, for nearly two years." From Pittston Isaac Hart removed to Laurel Run, near where Calvin Parsons now resides. It was while he resided at Laurel Run that Mary Gardner, Susan Mitchell, Mary Bowman, and other ladies from Wilkes-Barre, became interested in his son John S., and encouraged him to prepare for college with a view of entering the gospel ministry. To this Sabbath school, and the devoted Christian ladies who conducted it, Professor Hart often referred in his mature life. To the influence of this Sabbath school, under God,

the church and the world are largely indebted for the valuable services of Prof. John S. Hart. It was my privilege to see and to read a large number of his letters, written while a student in Princeton College, addressed to Miss Mary Gardner, subsequently Mrs. Gildersleeve. The Sabbath school in Pittston was subsequently superintended by Merrit Slocum, a member of the Wilkes-Barre Presbyterian Church, who made his home with his brother-in-law, Zenus Barnum. After the death of Mr. Slocum, in 1836, the school was conducted chiefly by Dr. Giddings and his family until 1840, when James Helm, now an elder of this church, was appointed superintendent of the school. In the spring of 1843, Theodore Strong, now the President of the First National Bank of Pittston, came to reside in Pittston. He represented the interest of his brother William in the Butler Coal Company, which had been organized for a short time. Mr. Strong, who at that time was young and active, took charge of the school, and ever since, with an interval of a few years, has been the superintendent. The school was removed from the old red school house after the erection of the Presbyterian house of worship, in 1846. Up to this time there was but the one Sabbath school in Pittston. Of the first Sabbath school taught in the Atherton neighborhood, one of the principal mission stations of Rev. Mr. Gildersleeve in Lackawanna Valley, one of the old settlers says: "In the winter and spring of 1823, Parthenia Gordon and her son, John Milton, opened the first Sunday school in the large kitchen of Eleazer Atherton, and as the summer came on the school was transferred to the new barn now standing back of the old corn house, near where Ira Atherton now lives. Mrs. Gordon, who was a member of Mr. Gildersleeve's church, held regular meetings on the Sabbath day and read a sermon."

SUCCESSORS OF MR. GILDERSLEEVE IN LACKAWANNA.

The Rev. Nicholas Murray, then a young man, who wrote what are known as "The Kerwin Letters to Bishop Hughes," succeeded Mr. Gildersleeve as pastor of the Wilkes-Barre Church. He, however, remained but a short time in Wilkes-Barre, having been called to the First Presbyterian Church of Elizabeth, N. J., and did not

become thoroughly interested in the Lackawanna branch of the church. Although a missionary, and aided by the Missionary Society, he felt that he had missionary work nearer home. During his stay in Wilkes Barre he preached very little in Lackawanna, and did no parochial work whatever. The Rev. John Dorrance, D. D., who in 1833 succeeded Dr. Murray in the pastorate of the Wilkes-Barre Church, had labored in the Lackawanna Valley while a theological student, in connection with Zebulon Butler, Thomas Janeway, William Wood, and others, and was both acquainted with the people and deeply interested in their spiritual welfare; and from the first of his settlement in Wilkes-Barre he gave special attention to the Lackawanna field. Its prospective importance he did not over-estimate. Unable himself to keep up the meetings, he procured missionaries to do the work. Among those who labored in the Valley under his direction, previously to 1841, were the Rev. Thomas Owen, the Rev. John Turbot, the Rev. Oren Brown and the Rev. Mr. Tod. They labored in Lackawanna in connection with the churches of Northmoreland and Falls (now Newton). The Rev. T. P. Hunt did good service for the cause of Christ in this field, and largely at his own charges. His peculiar style of speaking was pleasing to the people, and they flocked to hear him. They came to hear him talk of temperance, his favorite theme, and remained to hear him preach Christ. The labors of Mr. Hunt in the neighborhood of Providence and Scranton, before there were any sanctuaries for God in that region, are still bearing fruit. The Rev. Charles Evans was the last missionary in the field previously to my coming here. He left in the spring of 1844 to accept a call from the church of Northmoreland for all his time. For these missionaries there had been virtually nothing done by the people here in the way of support, except what had been done by the family of Elisha Atherton. His house was the Missionary's Home. Though now suffering from the infirmities of age, he was then in the prime of life, and a more generous, noble-hearted, unassuming Christian man it has not been my privilege to know. My home was under his roof for three years, from 1844 to 1847, and in all the years I have spent among this people he has been

my "right-hand" man in every good work undertaken. He could not have sustained me more fully, constantly and heartily, if he had been my own father. When God takes him we may cry, if still here, as Elisha did when Elijah was taken up.

TESTIMONY OF AN OCTOGENARIAN.

Before relating the particulars of the organization of the Pittston Church, allow me to give the testimony of an old settler, now over four score years old, as to the character of the population of Lackawanna Valley during the first twenty years of this century. He says: "Notwithstanding the heterogeneous material of which this community was composed, there was a strong religious element pervading the minds and the hearts of the whole community, making a law-abiding people, and presenting to the devoted missionary of the Cross an ample field ready for harvesting. Hence the early success of the Methodists under William Butler and his successors. Elder John Miller (a Baptist minister of Abington), as early as 1806, had made a secure lodgment in the Valley, and had captured a goodly number of the old Congregationalists, and even some of the new-fledged Methodists. Then came the Presbyterian missionaries, resulting in the founding of the Pittston Church, under the manipulations of Rev. Cyrus Gildersleeve, succeeded by John Dorrance and others. At this time, from 1802 to 1820, the Sabbath was poorly observed by old and young; yet it was equally true that there was no section in Luzerne County where you could get up, on short notice, larger or more attentive congregations. The actors in these early scenes have all passed away; but the results of their devoted labors are alive, and, we hope, have an immortality beyond the power of the ages to prostrate."

ORGANIZATION OF THE PITTSTON CHURCH.

THIS church was organized on the 25th of February, 1842, by the Presbytery of Susquehanna, as the Presbyterian Church of Lackawanna. Shortly after this the Presbytery of Luzerne was formed, and the church of Lackawanna was placed under its care. The name of the church, taken in an act of incorporation dated January 22, 1848, and subsequently approved by the Presbytery, was

THE FIRST PRESBYTERIAN CHURCH OF PITTSTON.

The organization was effected in what was then Harrison, now Scranton, in a small school house that stood on the north side of Roaring Brook, near where the large furnaces of the Lackawanna Iron and Coal Company now stand. The following is an extract from the minutes of the Susquehanna Presbytery, in session at Wysox, Bradford County, Pa., August 26, 1841: "Messrs. Snowdon, Dorrance and Baker were appointed a committee to visit Lackawanna and Providence Townships and organize a church, if they think it expedient, with leave to associate with them Rev. Thomas P. Hunt. S. M. Jones, Moderator; Charles C. Corss, Clerk; John Dorrance, Stated Clerk."

In conformity with the above minutes of the Presbytery of Susquehanna, Messrs. Dorrance and Hunt, together with the Rev. Oren Brown, missionary of the Assembly's Board of Missions, previous notice having been given, met with such of the inhabitants of Providence and vicinity as desired to be organized into a Presbyterian Church, in the school house in the village of Harri-

son. The meeting was opened with a sermon by the Rev. John Dorrance, from 1 Timothy, iii. 15: "The church of the living God." After the sermon the committee proceeded to the organization.

The following persons were received on their letters from the Church of Wilkes-Barre, viz:

John M. Atherton,
Rebecca Atherton,
Catharine Atherton,
Eleazer Atherton,
Maria Coon,
Jacob Whitbeck,
Ruth Diltz,
Mira Giddings,
Fanny McCalpin,
Sarah Austin,
Parthenia Gordon,
Nancy Race,
Sarah Blackman,

Anna Decker,
Richard Hollenback,
Phebe Hollenback,
John M. Moore,
Catharine Moore,
Hannah Phillips,
Nancy Kennedy,
Sarah Shafer,
Phebe Vandeburg,
Herman B. Dailey,
Hannah Dailey,
Maria Fellows.

Mary Jeffreys was received by letter from a Presbyterian church in Scotland.

James W. Sands was received from a German Reformed church in Philadelphia.

Elijah Couch and his wife, and James Helm were received on examination.

A covenant having been read and adopted, after prayer, an election was held for church officers, which resulted in the choice of Elijah Couch and John M. Atherton as elders, and Thomas B. Dailey as deacon. The ordination of these officers was deferred until the Sabbath. They were ordained by the Rev. John Dorrance in a school house in the Atherton neighborhood on the 29th of February, 1842.

Shortly after the organization, Elisha Atherton, Solomon Warner, Sarah Warner and Jane Whitbeck were received on profession of their faith, and Andrew Jeffreys by a letter from the Presbyterian Church of Scotland.

CORPORATORS AND TRUSTEES.

The Church was incorporated, as I have said, January 22, 1848.

The incorporators were :

George Dedrick,	William J. Barnum,
Peter Wagner,	James Helm,
Theo. Strong,	John Sax, 2d,
Zenus Barnum,	John M. Atherton.
Elisha Atherton,	

The Trustees were :

Elisha Atherton,	James Helm,
John Sax,	George McCalpin.
Theodore Strong,	

THE TERRITORY COVERED BY THE CHURCH.

Those composing this organization, as is apparent from the record given, were chiefly from the Church of Wilkes-Barre. A large proportion of them resided in the Atherton neighborhood, about half way between Providence and Pittston. Five of them resided in Pittston, viz., Mira Giddings and her sister, Fanny McCalpin, James Helm, Sarah Blackman and Sarah Austin; Maria Fellows lived in or near Hyde Park; James Sands, who was chosen an elder July 21, 1843, resided in Harrison; the Jeffreys lived in Providence.

SLOW GROWTH AT FIRST.

The only increase in the membership of the church in Pittston after the organization, up to the time of my coming here in 1844, was the reception of Mrs. William Slocum. There had been some additions in the neighborhood of Scranton, but the actual membership of the church in the spring of 1844 was no larger than in the spring of 1842.

THE FIRST COMMUNION

season in Pittston, after I came here, and there had been but one previously, was on the 8th of December, 1844. The Rev. John Dorrance preached and administered the Sacrament. I had not as yet been ordained. At this time the following persons were received on examination: Sarah Ann Tedrick, Elizabeth Barnum, Mercy Barnum, and Annette Jenkins; also, by letter from the

church of Wilkes-Barre, Theodore Strong; from the church of Kingston, Mrs. Mary Jenkins; and from the church of Milton, Pa., William Pemberton. Moore Furman was received by letter from the church of Mansfield, New Jersey, December 12, 1846, where he had served for several years as a ruling elder. In February, 1847, he was elected an elder in the Church of Lackawanna.

Sarah Blanchard was received on examination May 9th, 1847.

Margaret Lazarus was received by letter the following year from the church of Kingston.

Mrs. Nancy Robertson, who has had so much to do with teaching the children of Pittston, at a meeting of the session held February 26, 1848, presented a letter of dismission from the Reformed Church of Day, in New York, and was received.

The records of the session show very little church growth until 1850.

MY MINISTRY, COMMENCED IN PITTSTON JUNE, 1844, AND MY FIELD.

The church, from its organization in 1842 to 1844, was dependent for preaching on the Rev. Charles Evans, a missionary under the care of our Board of Missions, who had charge at the same time of the churches of Northmoreland and Newton. The Rev. John Dorrance, pastor of the Presbyterian Church of Wilkes-Barre, who anticipated large growth and development in the Lackawanna

NOTE.—My own personal history before coming to Pittston is no part of the history of the Presbyterian Church of Pittston; but in view of my relations to the church as its pastor for so many years, a few items of this personal history may have interest for some. My father was the Rev. Samuel Parke, pastor of the Slate Ridge Presbyterian Church, in York County, Pa. My mother was the daughter of the Rev. Nathan Grier, pastor for many years of the Presbyterian Church of Brandywine Manor, in Chester County, Pa. I was born December 16, 1820; graduated from Jefferson College in 1840, and from Princeton Seminary in 1844. The same year I commenced my work in Pittston. On the 8th of June, 1847, I was married to Ann Elizabeth Gildersleeve, daughter of W. C. Gildersleeve, of Wilkes-Barre, and grand-daughter of the Rev. Cyrus Gildersleeve, who settled in Wilkes-Barre in 1820, and maintained the first regular Presbyterian service in the Lackawanna Valley. I was licensed to preach the gospel on the 30th of April, 1843, by the Presbytery of Donegal. I was ordained in Pittston as an Evangelist by the Presbytery of Luzerne, on the 7th of July, 1846, and installed pastor of the Church of Pittston, June 6, 1847.

Valley, was desirous of obtaining a man in the field who could give his whole time to the Lackawanna Church, and with this in view, he wrote in the spring of 1844 to John W. Sterling, then a student in Princeton Seminary and about to graduate, to come on immediately after his graduation and go to work in Pittston and Scranton (then Harrison). Mr. Sterling was a tutor in the College of Princeton, and could not leave for some time after the close of the Seminary term. He referred Mr. Dorrance's letter to me, with the request that I should take the place until he was ready to go, which would be in a few months. After consulting with the professors, I concluded to come to Lackawanna, and here I am still. When Mr. Sterling was ready to come, I was not ready to go. I had become interested in the work here, and Mr. Sterling went to the Tunkhannock church, which was then vacant. A commission from the Board of Missions was obtained for me, dated June 1, 1844, for \$100, and on the second Sabbath of June, 1844, I preached for the first time in Pittston.

After a few weeks of labor in the Valley, arrangements were made to have me remain for a year. I had no pledge from the people as to what they would do in the matter of support. They were not in a position to promise anything, only that they would do what they could. On a subscription circulated some months after I came, \$110 were subscribed. This was the subscription for a year of the whole church, including both Pittston and Scranton, and the first ever raised in Lackawanna Valley for a Presbyterian minister. Mr. Elisha Atherton invited me to make my home at his house without charge to me, which I did until the spring of 1847, when I was married and commenced keeping house in a cottage in the Atherton neighborhood, about equally distant from Pittston and Scranton. It was this generous-hearted hospitality of Mr. Atherton that enabled me to remain on the field and to take part in building up the church in this region. My labors for the first few years after coming here were not confined strictly to the Valley. Besides preaching in Pittston, the Atherton neighborhood, Scranton, Hyde Park and Providence, I preached once in four weeks in Newton and in Abington. My travelling was done on

horseback, and my field of labor resembled the circuit of a Methodist minister. A regular weekly prayer-meeting was from the first maintained in Pittston, which was the most encouraging point in the mission field. There was a canal at Pittston through which coal could be shipped to tide-water, and through which goods could be brought here. Scranton was entirely isolated, and its prospects of growth, until after it was connected by railroads with eastern cities, were not bright.

THE FIRST WORK OF THE CHURCH.

The first work of the church, after arranging definitely for regular services at the different points to be occupied, was the establishment of Sabbath schools in different localities throughout the mission field. In Pittston, as I have before stated, there was a flourishing Sabbath school, conducted by Mr. Strong in the old red school house near the Junction, in North Pittston. It was a Union school, and the only Sabbath school at the time, 1844, in the township. There was a Union school also in Scranton, conducted by Mr. James Sands, of the Presbyterian Church, and Mr. James Mott, of the Methodist Episcopal Church. Between these two points several schools were established, which we have reason to believe accomplished good. One of these was in the Hollenback school house, not far from Taylorville, but on the opposite side of the river, superintended by Elisha Atherton. This school at one time numbered over a hundred scholars. Where the children all came from we never knew.

THE FIRST SANCTUARY IN PITSTON.

In the township of Providence there were at this time, June, 1844, two houses of worship; one in Hyde Park that belonged to the Christian denomination, but was not used by them, and one in Scranton controlled by the Methodists, that had been completed only a short time. But in the townships of Lackawanna and Pittston there was no house dedicated to the worship of God. The preaching was all done in small, poorly ventilated school houses. Encouraged by the pastor of the Wilkes-Barre church, the Rev. John Dorrance, the work of erecting a house of worship in Pitts-

ton was commenced in the spring of 1846, and in the fall of the same year it was dedicated to the service of God. The sermon was preached by the Rev. D. X. Junkin, D. D. He was accompanied here by his niece, Miss Ellen Junkin, who subsequently became the wife of "Stonewall" Jackson, so prominent in the late war. The Rev. Theodore Cuyler, who at that time was supplying the church at Kingston, was present and took part in the dedication services. The house, which was a substantial brick building, and erected at a cost of about \$2,000, still stands. It was, after the erection of the house in which the church now worships, sold to the Public School Board. When erected, it was larger than we needed. After ten years it was too small for our congregation and not in the right place. A large proportion of the funds used in building it was collected outside of the congregation, chiefly in Wilkes-Barre, Easton, Belvidere, and Elizabeth. The principal contributors in the congregation were Zenus Barnum, Theodore Strong, Elisha Atherton and Peter Wagner. Others, including those residing in Scranton, did what they could. John L. Butler, Rev. John Dorrance, Mrs. Chester Butler and Mrs. Emily Hollenback aided nobly in the work; but for their sympathy and encouragement, the enterprise would have failed. It was dedicated free of debt.

The erection of this house of worship in Pittston gave to our work in this part of the field an impetus that it has not ceased to feel. It decided the question as to the location of the parsonage and the residence of the pastor. The congregation moved from the old red school house into this house in 1846, and left it for the house down town in 1857.

MY ORDINATION AND INSTALLATION.

On the 7th of July, 1846, a few months before the dedication of the church, I was ordained as an Evangelist to preach the gospel and to administer the Sacraments. One year later, July, 1847, the Church of Lackawanna having made out a call for me, I was installed as their first pastor. The understanding was that I should preach in Pittston in the morning, and in Scranton in the evening,

of each Sabbath, and this I continued to do until the spring of 1850. The salary promised in the call was \$400. Of this the people of Pittston, who now had a sanctuary of their own and the morning service, were expected to pay the larger share. This \$400 included the appropriation from the Board of Missions.

THE HOUSE OF WORSHIP IN THE ATHERTON NEIGHBORHOOD.

The first enterprise of the church, after my settlement as pastor, was the erection of a sanctuary five miles east of Pittston, in what is now Taylorville. It was completed in 1848, and is now occupied by the Methodists, the Presbyterians, for whose convenience especially it was erected, having removed from that locality. The house is still held by the trustees of the First Presbyterian Church of Pittston, and may be taken possession of by them at any time that it is needed for Presbyterian worship. They hold also the deed for the grave-yard attached to the church.

THE PARSONAGE.

The desire to have the pastor of the church reside in Pittston led to a movement, in 1850, for the erection of a parsonage. Miss Mira Giddings gave a lot for the purpose, on Parsonage street, and in the spring of 1851 the house was completed and occupied by the pastor and his family. This was the first manse erected in the Presbytery of Luzerne.

SCRANTON CHURCH ORGANIZED.

One year after my settlement as pastor over the Church of Lackawanna, October 18, 1848, the Church of Scranton was organized. The following is an extract from the Sessional Records of the Scranton Church:

“After much consultation, it was decided to seek a separate organization for Harrison (or Scranton, as it was then called), and accordingly a petition was sent up to Presbytery to that effect.

“The committee of Presbytery, composed of Revs. Messrs. Dorrance and Parke, met on the 14th day of October, 1848, in

Odd Fellows' Hall, and proceeded to organize the First Presbyterian Church, consisting of eighteen members, viz. :

Selden T. Scranton,	Catharine Miller,
Ellen T. Scranton,	Temperance Miller,
George W. Scranton,	Maria Fellows,
Jane H. Scranton,	Peter Clark,
Nathaniel B. Hutchison,	James Hutchison,
Rebecca A. Hutchison,	Charles Fuller,
Mary Coursen,	Richard Hollenback,
Mary A. Coursen,	Simon Ward,
Sarah Coursen,	John L. Richardson.

“An election for officers was held, resulting in the choice of N. B. Hutchison, George W. Scranton, and Charles Fuller for elders. Mr. Scranton declined to serve. Messrs. Hutchison and Fuller were installed.

“In accordance with previous engagements, Rev. N. G. Parke will supply the congregation until the year expires, in June, 1849.”

At a meeting of the session of the Scranton Church, held August 25, 1849, the following persons were received on examination: John Snyder, Rosanna Snyder, Philip J. Martin and Thomas B. Clark; and by letter: William H. Platt, Emily Platt, and Catharine S. S. Platt.

This church, in the fall of 1849, called as their pastor the Rev. J. D. Mitchell, and he commenced to preach regularly for them on the 16th of December, 1849. He was installed by the Presbytery April 17, 1850.

This division of our church, and of the labor connected with it, was really called for. There was work enough for one minister all his time in Scranton and its immediate surroundings. The same was true of Pittston. The Scranton Church was strictly a colony from the Pittston Church, although all entering the organization were not members of the Pittston Church.

Although up to the time of the separation of the churches, and the formation of two pastorates, they had been aided by the Board of Domestic Missions, when the Scranton Church called a pastor they engaged to support him without missionary aid, and the Pittston Church imitated their example. The result was, two inde-

pendent, self-sustaining churches, between which there has always been the best of feeling.

Shortly after the settlement of Mr. Mitchell, the name of the church, which had been Harrison, was changed to Scranton, and then to Scranton, and the name of the old church, which had been Lackawanna, was changed to the First Presbyterian Church of Pittston.

CONFLICT OF ECCLESIASTICAL JURISDICTION BETWEEN THE PRESBY-
TERIES OF LUZERNE AND MONTROSE.

This may be as good a place as any to refer to the work of the New School Presbyterian Church in the Valley, represented by the Presbytery of Montrose, and the apparent conflict of jurisdiction between the two bodies.

The Rev. Mr. Barlow, who subsequently settled at Providence, and during whose ministry there was a Presbyterian house of worship erected at that place, was, at the time I came here, 1844, preaching at Blakely, in a small house that had been secured through the efforts and money of Lewis S. Watres, Esq. At this point a church organization was effected by the Presbytery of Montrose, that has since been dissolved. The Presbyterian Church of Carbondale, organized in 1829, is the oldest church in the Valley organized as a Presbyterian church. The churches of Wilkes-Barre and Kingston, that were organized in the last century, were organized as Congregational churches. The city of Carbondale, as well as the church, grew out of the operations of the Delaware and Hudson Canal Company. That company, like the Scranton companies, was fortunate in having men connected with it who had faith in God, and who felt that there was something worth possessing besides what is seen and temporal. To these companies the churches of the Valley are largely indebted. They have not only furnished the means for developing the immense mineral wealth of this region—they brought men here who were not satisfied to live without sanctuaries and the preached gospel. The Church of Pittston, however, which was connected with the Old School branch of the Presbyterian Church, and under the care of the

Presbytery of Luzerne, drew very little strength from the Carbonale Church, which was New School, and under the care of the Presbytery of Montrose. The organization of the Church of Scranton, in 1848, by the Presbytery of Luzerne, and other efforts of the same Presbytery, excited a little ecclesiastical strife between the two Presbyteries, the boundaries of which were not sharply defined. Up to this time, from 1842 to 1848, so far as appeared, there was no disposition on the part of the brethren of the New School, to claim ecclesiastical jurisdiction in the neighborhood of Scranton.* But from this time they did claim this territory as their missionary ground, and under protest from the Presbytery of Luzerne, they organized churches at Hyde Park, Providence, Dunmore and Abington. We of the Old School thought this not wise. The natural connection of these churches would have been with the Presbytery to which the Church of Scranton belonged. In reference to this unhappy conflict of jurisdiction, in a History of the Luzerne Presbytery that I prepared a few years since, I said :

“The Church of Lackawanna, now Pittston, included those attached to Presbyterian order in Providence, Hyde Park, Scranton, and Pittston; and the Lackawanna Missionary not only maintained preaching at all these points, but established a preaching station at Abington, which in connection with Newton made a pastoral charge for the Rev. Jonathan Osmond. This movement of the Presbytery of Luzerne stirred up the brethren of Montrose, and they at once asserted what they regarded as their rights by sending their missionary into the Lackawanna region. Then commenced a border warfare, bloodless, but earnest, which was protracted through several years, in which—the inference of the historian will be—the Montrose brethren were victorious, for they secured the organizations at Abington, Providence and Hyde Park. During this controversy, repeated conferences were held, at which

*Previous to 1842, the Rev. Mr. Tappan had labored in Providence under the direction of the Montrose Presbytery, and had there made an unsuccessful effort to build a church, but he left, and for six years the field was unoccupied, except as occupied by the Presbytery of Luzerne.

the Presbytery of Montrose was represented by the Rev. Dr. Roland, of Honesdale, and the Rev. Dr. Rilly, the Rev. Burr Baldwin, and Judge Jessup, of Montrose ; and the Presbytery of Luzerne by the Rev. John Dorrance, the Rev. J. D. Mitchell, the Rev. T. P. Hunt, and myself. The brethren of Luzerne ultimately withdrew from the contest, whether from a conviction that they were operating on territory that properly and by right belonged to Montrose, or for the sake of peace, does not appear."

The Rev. J. D. Mitchell, the pastor of the Scranton Church, held it firmly for the Luzerne Presbytery, in the interest of the Old School. He felt, however, that in Scranton proper he had work enough, and he was not disposed to hold the outposts as he could have done and was urged to do. While the First Presbyterian Church of Scranton and its pastors have always felt kindly towards the churches organized within its bounds by the Presbytery of Montrose, we think the relations of all concerned would have been more pleasant if the Luzerne Presbytery had been suffered to effect these organizations when in their judgment the way was clear. If the Presbytery of Luzerne did the right thing in organizing the Church of Scranton, the Montrose Presbytery erred in organizing at Hyde Park. There was room for the missionaries of one of these Presbyteries. There was not room enough for the missionaries of them both.

While all the lovers of Our Zion have reason to rejoice in the action of the General Assemblies in 1870, by which all our divisions were healed, we have special reason to rejoice who lived along the border.

THE PITTSSTON CHURCH AFTER ITS SEPARATION FROM SCRANTON.

The growth of Pittston, until after 1850, was very slow. There was very little demand for coal, and there were no facilities for shipping it when there was a demand. After the Pennsylvania Coal Company was organized and commenced operations, in 1850 and 1851, the town began to grow rapidly, and Presbyterian families, and families connected with other denominations, came here to reside, and the church received strength. The house of wor-

ship dedicated in 1846 was, in 1856, too small for the congregation, and the lot on which the church now stands, having been presented to the congregation by the Pennsylvania Coal Company, we commenced, in the fall of 1856, to build. We were just in time to encounter the financial storm of 1857. The work was suspended for only a short time. Elisha Atherton and William Apple kindly loaned us the money to complete the building, which was accomplished, and the house dedicated in time for the glorious ingathering of the winter of 1857 and 1858. At our communion in April, 1858, we received into this church over fifty persons, many of them heads of families. That was a time of refreshing from the Lord all over the country.

In the summer of 1857 a church manual was prepared by the church and published, in which is the following list of elders who had served the church up to that time :

John M. Atherton,	J. B. Hoyt,
Elijah Couch,	James Helm,
J. W. Sands,	William Apple,
Moore Furman,	John Frothingham,
Theodore Strong,	James Moffat.

Those who were ruling elders at that time were :

John M. Atherton,	William Apple,
Theodore Strong,	James Moffat,
J. B. Hoyt.	John Frothingham.
James Helm,	

LIST OF MEMBERS IN 1857.

Atherton, John M.,	Blackman, Sarah
Atherton, Rebecca,	Blanchard, Sarah
Atherton, Catharine	Brown, Frances
Atherton, Elisha	Baird, Margaret
Anderson, John	Brown, Elizabeth
Allen, Margaret	Bain, William
Archer, Lathenia	Blanchard, David
Atkin, Valentine	Barber, Joanna
Atkin, Janet	Bryden, James
Apple, William	Bryden, Helen
Apple, Elizabeth	Boyle, Thomas
Apple, William	Chamberlin, Susan
Anderson, Mary	Crawford, Janet

LIST OF MEMBERS IN 1857.—*Continued.*

Campbell, Christiana	Hastie, Thomas
Cruikshank, John	Hastie, Margaret M.
Cruikshank, Caroline	Hunter, Margaret
Clelland, Robert	Jenkins, Annette
Clelland, Mary Ann	Jenkins, Mary
Craig, Mary	Jopling, Ann
Crawford, Henrietta	Knapp, Alecta
Coulter, James	Kern, Sophia
Coulter, Elizabeth	Leach, Maranda
Cutler, Amanda	Love, Mary
Cooley, Henry	Lazarus, Margaret
Cooley, Sarah	Lynn, James
Campbell, Eleanor	Love, Isabella
Cunningham, William	Loveland, John
Cunningham, Sarah	Love, George
Daman, Amelia	Lair, Jane
Dunlop, John	Moore, Catharine
Dunlop, Annie O.	McCalpin, Albert
Daily, Mary	Moffat, Henrietta
Dunn, James	Moffat, John
Dunn, Mary	Moffat, James
Dunn, Alexander	Moffat, Catharine
Dunn, Agnes	McMillan, Helen
Ekings, Elizabeth	McMillan, Alexander
Eshelman, Maria	McMillan, Sarah
Frothingham, John	McMillan, James
Frothingham, Margaret	McMillan, Thomas
Fox, Isaac	McMillan, Anne
Fulton, John	McMillan, Charles
Fulton, Jane	McDonnell, Samuel
Fenner, Olivia	McDonnell, Mary S.
Fuller, D. P.	McDougall, Janet
Fuller, Nancy	Munsie, Janet
Freeland, Isabella	Munsie, William
Groover, Leonard	Miller, John
Groover, Elizabeth	Miller, Margaret
Gray, Elizabeth	Martin, Thomas
Helm, James	Martin, Janet W.
Helm, Hannah	Negs, Elizabeth
Hoyt, John B.	Phillips, Phebe Ann
Hoyt, Jane	Phillips, Hannah
Hann, Frances H.	Parke, Annie E.
Hepler, Priscilla	Porteus, William
Hodgdon, Mary	Porteus, John
Herriot, Jane R.	Quinn, William
Hoffard, Catharine	Reynolds, Myron
Herriot, John	Reed, William

LIST OF MEMBERS IN 1857.—*Continued.*

Reed, Caroline	Stewart, John
Robertson, Nancy	Tedrick, Sarah
Rau, Valentine	Train, Mary
Rau, Elizabeth	Thompson, Eliza
Rexford Philander	VanFleet, Henrietta
Rexförd, Catharine	Warner, Sarah
Robinson, Alexander	Wilder, Elizabeth
Robinson, Margaret	Wilson, Alexander
Reeves, Mary	Wallace, Margaret
Robinson, Alexander	Waddell, Thomas
Robinson, Janet	Waddell, Mary
Rainey, George	Waddell, James
Strong, Theodore	Wiley, Jane
Smith, Mary	Watson, James
Smith, F. I.	Watson, Annie L.
Symington, George	Wilson, Annie
Symington, Ann	Warham, Mary
Simpson, Robert	Williamson, John
Simpson, Janet	Williamson, Grace
Slocum, Ann	Williamson, Agnes
Strong, Mary	Williamson, John
Stark, Louisa	Williamson, William
Stark, Cornelius	Warne, Mary
Snyder, Mary	Waddell, Janet
Sayre, Hannah	Young, Margaret

The church as organized consisted of thirty-one members. There had been connected with it, up to this time, 1857, two hundred and sixty-nine members. Of these, one hundred and four had been either removed by death, dismissed to other churches, or dropped from the roll, leaving a membership of one hundred and sixty-five.

ORGANIZATION OF THE LANGLIFF CHURCH, IN 1870.

The opening of the coal mines in Pleasant Valley, a few miles east of Pittston, by the Pennsylvania Coal Company, led to the removal of several Pittston families connected with the Presbyterian church to that locality, and to the erection there of a house of worship. Desiring to have the ordinances of God's house administered among them, they sought, through the Presbytery, an organization, which was effected on the 25th of September, 1870, as appears from the following minutes:

“At a meeting of the Presbytery of Lackawanna, held at Wy-

alusing on the 18th of September, 1870, an application was made by the Rev. N. G. Parke for a committee to organize a church in Pleasant Valley, where a new house of worship had been recently dedicated and a congregation gathered together. The Rev. Messrs. Parke, Welles and King, with Elders Charles Mattes, James Ather-ton and Theodore Strong, were appointed a committee of organi-zation, and on the 25th of September, at three o'clock in the after-noon, met at the new church in Pleasant Valley. After a sermon by the Rev. A. B. King, Mr. Parke narrated the action of Presby-tery in appointing the meeting, explained its purpose, and read names of those who desired to be included in the organization, which it had been agreed should be known as the Langcliff Presby-terian Church.

“The names of those constituting the new church were as follows:

“From the First Presbyterian Church of Pittston :

David D. Wildrick,	William Brown,
Charity Wildrick,	James Brown,
Margaret Orr,	Ann Cranson,
James McMillan,	William Anderson,

NOTE.—The Rev. A. S. Stewart was the first pastor of the Langcliff Church. He served the church with great faithfulness and diligence till the 1st of January, 1876, when, after a brief illness, he fell asleep. The pas-toral charge having become vacant by the death of Mr. Stewart, the at-tention of the session and congregation was called to the Rev. Andrew Brydie, a minister of the Free Church of Scotland, who in the month of February, 1876, happened to be on a visit to the United States of America. Mr. Brydie was invited to preach at Langcliff, which he did, on the third Sabbath of February, and again on his return from Canada, on the last Sab-bath of March. At a meeting of the congregation subsequently held, presided over by Rev. Mr. Parke, Mr. Brydie was unanimously elected pastor, and com-missioners were appointed to prosecute a call in his favor before the Presby-tery of Lackawanna, on the 8th of June. Mr. Brydie having resigned his charge in Scotland, appeared before the Presbytery of Lackawanna, and after presenting his letters of ordination and church standing from the Presbytery of Dunfermline, was duly received according to the law of the church on ad-mission of ministers from Foreign Churches. Having accepted the call, his installation took place on the 19th of June, 1876, the Rev. S. C. Logan, D. D., of Scranton, preaching the sermon, the Rev. F. B. Hodge, of Wilkes-Barre, putting the constitutional questions, the Rev. N. G. Parke, of Pittston, addressing the minister, and the Rev. H. H. Welles, of Kingston, addressing the people.

Robert McMillan,
Margaret McMillan,
Thomas Weir,
Ellen Weir,
James Brown,
Elizabeth Brown,

Mary Anderson,
Albert McCulpin,
William White,
Jane White,
Thomas Harkness.

From the First Presbyterian Church of Scranton:

George Snyder, Sarah Snyder.

From the Free Church of Scotland:

James Dick, Mrs. James Dick.

“The church having been formally constituted by prayer, an election of elders took place, which resulted in the choice of Wm. Anderson and Thomas Weir. Mr. Anderson had been ordained and served as an elder in Scotland. Mr. Weir was therefore ordained to the office of ruling elder, and both were installed as elders of the Church of Langcliff. A brief charge was given to the elders by the Rev. Mr. King, and the people were addressed on their duties by the Rev. Mr. Parke.”

THE PAST YEAR—FROM APRIL 1, 1875, TO APRIL 1, 1876.

The last year in our history has been in some respects our best year. We have been permitted to welcome among us, and to entertain in our homes, the Synod of Philadelphia. We have enjoyed a precious season of revival, which resulted in an ingathering of over sixty souls. Our prayer-meetings have never been fuller than they are now, or more interesting. Our membership has suffered no diminution by colonies that have gone off. As reported to the last General Assembly, it is larger than ever before. There has been a steady increase in the contributions of the church to the Boards of the church. Our Sabbath school may have been numerically larger than it is now; it never was more efficient. While our sanctuary will hold all the people who come here to worship without crowding, it is a question whether the time has not come for a new colony to go out.

“Hitherto has the Lord blessed us.”

SUPPLEMENT TO THIS HISTORY.

THE idea of a new church on the west side of the river assumed definite form in the summer of 1877, when a suitable lot for a sanctuary, on the corner of Exeter and Spring streets, was purchased, and a petition for the organization of a new church, to be called the Presbyterian Church of West Pittston, was presented to Presbytery.

The Presbytery appointed a committee to visit the field, and if the way were clear, effect the organization. Said committee met in the new chapel in West Pittston, December 21, 1877, at 3 P. M. Present, Rev. S. C. Logan, D. D., Chairman; Rev. H. H. Welles, Rev. F. B. Hodge, and Ruling Elder Douglass Smith. Absent, Alfred Hand. The Rev. N. G. Parke being present, was invited to sit with the committee. The meeting was opened by the congregation singing the hymn "I love Thy Kingdom, Lord." The object of the meeting was then stated, and the session of the First Presbyterian Church being called upon, presented, through their pastor, the unanimous action of said session, consenting to the organization. A letter was then presented to the committee, dismissing one hundred and fourteen communicants of the First Presbyterian Church of Pittston, to unite with this organization, when it was by unanimous vote decided that the way was clear for organization, and the organization was effected in the usual way. E. L. Ellithorp, Theodore Strong, J. B. Hoyt, William Slocum, J. J. Merriam and S. P. Fenn were chosen and installed as elders of the new organization. The Rev. N. I. Rubinkam was chosen pastor, with the understanding that he would enter on his work at the close of the present session of Princeton Seminary, and the Rev.

R. E. Willson, of Hudson, N. Y., was engaged to supply the pulpit until that time.

NAMES OF THOSE DISMISSED TO UNITE IN THE NEW ORGANIZATION.

Armstrong, Mrs. Almira	Ferguson, George
Alexander, Miss Lillian	Griffith, Mrs. Jemima
Bryden, Adam A.	Griffith, Miss Gertrude N.
Bryden, Mrs. Amanda	Grube, Mrs. John
Bryden, Archbald L.	Gee, William
Bryden, Mrs. Anna	Gee, Mrs. Olive S.
Barber, Mrs. Harriet	Gee, Miss Maggie M.
Barber, Mrs. Charlotte L. R.	Hoyt, John B.
Blakeslee, Samuel W.	Hoyt, Mrs. Jane
Blakeslee, Mrs. Martha	Hoyt, Miss Maggie B.
Blakeslee, Lucius C.	Hoyt, John B., Jr.
Bachman, Miss Birdella L.	Hileman, Miss Kate S.
Brenton, Miss Eva G.	Hileman, Miss Lana
Blanchard, David	Huntington, Miss Maria R.
Blanchard, Mrs. Jennie J.	Hepler, John
Ball, Mrs. Mary A.	Hepler, Mrs. Priscilla
Ball, Miss Marietta	Hutchinson, James B.
Blackman, Mrs. Mary	Hutchinson, Mrs. Anna G.
Brenton, Mrs. Alice E.	Hutchinson, Miss Ella R.
Coss, Miss Carrie	Hitchner, Joseph C.
Carr, Mrs. Susan	Hurlbut, John S.
Carpenter, V. Murray	Hurlbut, Mrs. Cornelia E.
Daman, George	Hurlbut, Miss Etta P.
Daman, Mrs. Amelia A.	Hughes, Mrs. Lizzie
Daman, La Grange	Hughes, Miss Mary
Daman, Mrs. Mary J.	Johnson, Mrs. Ella S.
Daman, Chas. N.	Jones, Miss Mary T.
Daman, Florence E.	Knapp, Miss Josephine
Daman, Ida M.	Line, Stewart M.
Daman, Harlow M.	Line, Mrs. Catharine C.
Daman, Miss Lydia E.	Law, William H.
DeWitt, Archbald McI.	Law, Archbald F.
DeWitt, Mrs. Antoinette B.	Merriam, John J.
Dakin, Miss Ella	Merriam, Mrs. A. Elizabeth
Ellithorp, Emmet L.	Merrill, Miss Lois
Ellithorp, Mrs. Susan	McNeish, Mrs. John
Ellithorp, Miss Anna	McCabe, Mrs. Della B.
Everitt, Mrs. Frances L.	McMillan, Chas. L.
Fenn, Samuel P.	McMillan, Mrs. Elizabeth
Fenn, Mrs. Martha E.	McMillan, Miss Mary
Freeland, Miss Isabella	Nimmo, John W.
Ferguson, William	Ostrander, W. McI.
Ferguson, Mrs. Margaret	Ostrander, Mrs. Anna

NAMES OF THOSE DISMISSED TO UNITE IN THE NEW ORGANIZATION.— *Continued.*

Phillips, Mrs. Jane H.	Shoemaker, Anna
Polen, Mrs. Elizabeth	Shoemaker, Jennie
Robertson, Mrs. Nannie T.	Shoemaker, Sarah M.
Richards, John	Steele, Mrs. Lydia
Richards, Mrs. Susan B.	Steele, Mrs. Mary L.
Strong, Theodore	Shannon, Miss Jane B.
Strong, Mrs. Lizzie	Stein, Robert
Strong, Theodore C., Jr.	Stein, Mrs. Margaret
Strong, Miss Emily S.	Sax, Geo. M.
Strong, Miss May D.	Sax, Mrs. Ann E.
Strong, Miss Julia C.	Taylor, Mrs. Licena
Slocum, William	Tedrick, Miss Sarah A.
Slocum, Mrs. Mary H.	White, Mrs. Jeannette S.
Schenck, Miss Susan C.	White, Miss Adela E.
Shoemaker, Alla	

SUBSEQUENTLY DISMISSED.

Everhart, Mrs. Mary	Jones, Mrs. Margaret
Everhart, Miss Clara	Jones, William
Everhart, John, Jr.	Wallace, Robert
Everhart, Miss Mary	Wallace, Mrs. Isabella
Everhart, Miss Lizzie	Wallace, Mrs. Ellen

This exodus from the Mother Church took with it the following ruling elders: Theodore Strong, J. B. Hoyt, David Blanchard, E. C. Ellithorp, and William Slocum.

In view of this reduction of the eldership of the church, it was thought best to elect two new elders, and in April, 1878, Messrs. D. S. Stark and John Anderson were chosen to serve the church in that office. Mr. Anderson declined to serve, and on the 14th of April, 1878, Mr. Stark was ordained and installed as a ruling elder.

Some anxiety, as was natural, was felt at the time of the division, lest the church would be greatly weakened, and possibly crippled in her work, by such depletion. Time has shown that these apprehensions were groundless, and that there is room, as well as work, for both organizations. It has shown, further, that a church may divide amicably. This church has gone on with her work as if nothing like division had occurred. A floating debt of \$1,100 has been paid; several hundred dollars have been spent in newly

furnishing the church; the pews have been taken, and the average attendance on the services of the sanctuary is not materially decreased. There have been added to the church, within the past year, twenty-nine persons. The Sabbath school is flourishing. In the Melanie Chapel, in North Pittston, erected since the division, and controlled by this church, a Union Sabbath school is maintained, also a preaching service; and in this chapel we have reason to believe that over fifty persons were converted to God during the past year.

What the future may reveal, we know not; but this we know, that the Lord reigneth, and in obedience to His command we will go forward.

PRESENT OFFICERS.

PASTOR, - - - N. G. PARKE.

SESSION.

D. S. STARK,
THOMAS MONIE,
JAMES HELM,

GEORGE WEIR,
THOMAS McMILLAN,
SILAS H. HUNTINGTON.

TRUSTEES.

JOHN ANDERSON,
D. S. STARK,
S. H. RHOADES,

JAMES L. McMILLAN,
W. L. WATSON,
CHARLES ALLEN,

DAVID WILLIAMSON.

CHORISTER, - - - LIZZIE LAW.

LIST OF MEMBERS.

Atherton, Elisha
Atherton, Catharine
Atherton, Mrs. Ira
Allen, William
Allen, Margaret
Allen, Charles M.
Allen, Alexander M.
Allen, Charles
Anderson, John
Anderson, Mary
Anderson, Catharine
Atherton, Melanie D.
Anthony, Caroline
Armstrong, John
Armstrong, Mrs. John
Alexander, Catharine
Ackley, Lorenzo
Ackley, Emma
Ackley, Fred.
Aitken, Thomas
Aitken, Mrs. Thomas
Ackley, Harry
Ackley, Annie
Ackley, Emily B.
Brune, Mary
Bryden, Mrs. Andrew
Blanchard, Sarah
Brown, Mary
Baird, Robertson
Baird, Ann
Bone, James
Bone, Catharine
Bone John
Brune, Sarah
Bryden, Susie
Bryden, James J.
Bryden, Elizabeth
Bodmer, Euphema
Bowkley, Elizabeth
Bryden, James
Bryden, Maggie
Buckley, Mrs. Daniel
Bryden, Alexander
Bryden, rs. Maggie
Barber, Hannah
Brandenburg, Louis
Brandenburg, Lizzie
Bird, Mary
Bennet, Sarah
Bender, Catharine
Bender, John
Brandenburg, Frederick
Brandenburg, Mary
Carl, Mary
Carl, Jennie
Craig, Thomas
Crawford, Mrs. Hugh
Coulter, James
Coulter, Elizabeth
Crawford, Jennie
Crawford, Hugh R.
Coulter, James, Jr.
Cron, Jeanette
Carlisle, Campbell
Clelland, Robert Sr.
Clelland, Ann
Clelland, Robert, Jr.
Clelland, James
Clelland, Mrs. James
Cowan, John

LIST OF MEMBERS.—*Continued.*

Cowan, Ellen	Hicks, James
Craig, Mary	Hicks, Mary L.
Campbell, Charles H.	Huntington, S. H.
Campbell, Eleanor	Huntington, Sallie A.
Cutler, Amanda	Huntington, Charles
Cutler, Lillie	Hastie, John
Campbell, Christiana	Hoffman, Fanny
Campbell, Lizzie	Hoffman, Esther
Campbell, Mary	Jacobs, Catharine
Coulter, Alexander	Jopling, Ann
Cramer, Mary	Jones, Gilbert
Crawford, Hugh	Jones, Gilbert, Jr.
Dobie, Neal	Jones, Isabella
Dobie, Catharine	Jenkins, Margaret
Detrick, Nettie	Jones, Anna
Davis, Julia	Jones, Emma
Davis, Ella	Jones, W. A.
Davis, Archibald	Jones, Barbara
Fierstine, Lucy	Johnson, Ella
Fierstine, Therisa	Kearney, Ellen
Fierstine, Katie	Kelchner, Arabella
Green, Henry	Lewis, Owen
Green, Jeanette	Lewis, Martha
Gruver, Reuben	Law, Helen
Gruver, Leonard	Law, Jeanette
Giddings, George	Law, John B.
Griffith, Jacob	Law, Andrew
Hodgdon, Mary	Law, Jennie G.
Howell, Ellen	Laird, Mrs.
Haston, Clara	Lewis, J. Morgan
Houser, George L.	Lewis, Annie
Houser, Annie L.	Law, Lizzie
Hazel, William	Lazarus, Justine
Hazel, Elizabeth	Lazarus, Margaret
Harkness, Adam	Lewis, Mary
Harkness, Jennie	Lewis, Mary E.
Hastie, Thomas	Lindsay, James
Hastie, Margaret	Lindsay, Margaret
Hastie, Aaron	Law, William
Hastie, Lizzie	Milligan, Julia
Hatfield, David	McMillan, James L.
Hatfield, Emma	Mitchell, John
Hatfield, Frances	Mitchell, Jane
Helm, James	Mitchell, Alexander
Hosie, Mrs. James	McMillan, Ellen

LIST OF MEMBERS.—*Continued.*

McDonald, Jane	McDougall, Mary
Monie, Thomas	McDougall, William
Monie, Ann	McDonald, Ellen
McArt, David	McDowell, Jeanette.
McArt, Jeremiah	Mitchell, Aaron
Mitchell, William	Mitchell, Jennie
Mitchell, Elizabeth	McCoustrie, Mrs.
Mitchell, Alexander	Nelson, Robert
Mitchell, Jane	Nelson, Mary
McMillan, Thomas L.	Nicol, John
McMillan, Annie	Nicol, Margaret
McMillan, Jennie	Orr, James
McMillan, James G.	Orr, Ellen
Martin, Henry	Price, Mrs. Abram
Martin, Margaret	Porteus, John
Miller, Mrs. John	Porteus, Marion
Miller, John	Porteus, Elizabeth P.
McGuffie, Anthony	Porteus, William
McGuffie, Margaret	Porteus, Mrs. H. E.
McCartney, Jeanette	Parke, Anna E.
Martin, Alexander	Parke, Anna M.
Martin, Mary	Parke, Maxwell S.
McDowell, Mary	Parke, Charles
Muncy, Mrs. William	Parke, William G.
Milligan, Christiana	Parke, Nellie
McMillan, Alexander	Price, Irene
McMillan Mrs. Annie	Powell, Alice
Mitchell, James	Quinn, William
Miller, William	Quinn, Jennie
Miller, Euphema	Rader, William
Moffat, Allen	Riggs, Charles
Moffat, Catharine	Richardson, Hannah
Moffat, Mrs. Thomas	Reed, Hannah
Moffat, Isabella	Robertson, Jane
Moffat, Maggie	Robertson, Mrs. Alexander
Moffat, Mrs. James	Robinson, Jeanette
Moffat, James	Robinson, John A.
Moffat, Ellen	Robinson, Sarah J.
Moffat, Henrietta	Reid, William
McNeil, Charles	Rhodes, Mrs. M. L.
McNeil, Ellen	Reid, Caroline
Miller, J. W.	Robertson, Georgia
Muirhead, John	Reed, Ada
Muirhead, Maggie	Reed, Charles
McDougall, Janet	Rathgeber, Louisa
McDougall, Lizzie	Stark, Caroline M.

FIRST PRESBYTERIAN CHURCH.

LIST OF MEMBERS.—*Continued.*

Stark, L. G.	Taggart, Maria
Stark, Mrs. L. G.	Troutman, Henry P.
Seigfreit, Mary	Williamson, David
Saylor, Fanny	Wilder, Elizabeth
Stewart, John	Wilder, Jennie
Stewart, Sarah	Williams, Mrs. J. W.
Stark, D. S.	Waddell, Mrs. Jeane ^{tte}
Stark, Anna	Waddell, Jeanette
Symington, Ann	Waddell, Mary
Sturmer, Valeria	Weir, Susan
Scrimgeour, John	Watson, Mary
Scrimgeour, Isabella	Watson, James
Smith, John B.	Watson, Annie
Smith, Mary	Watson, Maggie
Stevens, G. W.	Watson, Nettie
Snyder, Susanah	Wilson, Annie
Stewart, Miranda	Watson, William L.
Snyder, Catharine	Watson, Jennie L.
Tompkins, Mrs. William	Williamson, Mrs. James
Thompson, Robert	Williamson, Jennie
Thompson, Jeanette	Weir, James
Thompson, Annie	Weir, Anna
Thompson, William	Weir, George
Thompson, Agnes	Warner, Sarah E.
Thompson, John	Willin, Fanny
Thompson, Jennie	Watson, William
Thompson, Mungo	Weir, Jeanette
Thompson, Mrs. Annie	Watson, Robert
Thompson, David	Young, Margaret

APPENDIX.

THE following persons, whose names do not occur elsewhere in this history, were at one time connected with this church and were dismissed to other churches, removed by death, and otherwise dropped from the roll.

Apple, Mary	Cunningham, Lizzie
Aitken, James	Cunningham, James
Allen, John	Chamberlain, Mrs. S.
Allen, Mrs. James	Day, Mary
Allen, James	Durgavil, John
Atherton, Mary Jane	Durgavil, Agnes
Altemose, Margaret	Diggory, Maria
Alexander, William	Dougherty, Frank
Bryden, Andrew	Derby, Mary E.
Blanchard, Mrs. David	Ehret, Elizabeth
Baird, Mrs.	Elsinger, Mrs. A.
Brown, David	Everhart, Mrs. Mary
Brown, Margaret	Ebert, Benjamin
Benedict, Hanford	Elsinger, Mary
Bird, Caroline	Everhart, Mary
Barber, Peter	Everhart, Lizzie
Benedict, Minnie	Everhart, Clara
Bound, David	Everhart, John
Bound, Lucinda	Fuller, Fanny
Brown, Belle	Fuller, Eliza
Brenton, Lizzie	Fish, J. B.
Beattie, David	Fish, Sarah
Beattie, Mary	Flick, Mrs. Ellen
Bryden, Mary	Flick, Ellen
Becktold, Jane	Fitzgerald, Mrs.
Cooper, Mrs. Gilbert	Furman, Mary
Carap, Caleb	Furman, Moore
Camp, Susan	Fleming, D. H.
Crawford, Agnes	Fleming, Cordelia
Coryell, Amelia	Fell, Mary
Cooley, Willie	Fox, Isaac
Clearwater, Charles	Fulton, John
Cunningham, Elizabeth	Freeman, Julia

APPENDIX.—*Continued.*

Field, Fanny	Litts, Emily
Field, Mrs. Fanny	Linton, Caroline
Galloway, Ellen A.	Littlejohn, Martha
Gaston, Abbie	Loveland, Ellen
Gaston, Kate	Leidy, Harriet
Garnet, Thomas D.	Lacoe, Mrs. R. D.
Gleaves, Jennie	Moffat, Arabella
Gaston, Florence	McGuigan, Eliza
Hufford, Julia	McGinnis, Mrs. Thomas
Hosie, Julia A.	Munsie, William
Harris, Jane	Moffat, Elizabeth
Harris, Eliza	Marvin, Emeline
Helme, Annie	McMillan, Robert
Hines, Mrs. S.	McMillan, Mrs. Robert
Herriot, William	Miller, Fanny
Herriot, Elizabeth	McNeish, Mary
Harkness, Thomas	Milligan, Mary
Hummelright, Amelia	McIntyre, Maggie
Hummelright, W. M.	Morrison, Ellen
Hazel, James	Monie, Charles
Hushbet, Caroline	Morgan, Mary
Hill, Peter	Mischlets, Jane
Hill, Mrs. Peter	Moffat, Marion
Hicks, Edward	Morss, W.
Hufford, Catharine	Morss, Esther
Himrod, W. G.	Nevin, Anna
Himrod, Electa A.	Orr, Margaret
Jeffords, Huldah	Post, Anna
Jenkins, Alfred	Price, Mrs. Abbie
Jones, Agnes	Polen, Winters
Jones, Margaret	Parke, Lulu
Jones, Anna	Price, Nora
Jones, Richard	Quinn, Margaret
Jones, Margaret	Richardson, Thomas
Jones, Ellen S.	Richardson, Jane
Keennan, Jane	Richardson, Maria
Knapp, Rachael	Riggs, Charlotte
Kace, Elizabeth	Robinson, Agnes
Linn, Margaret	Robinson, James
Love, John	Reynolds, Cornelius
Lawton, Mrs. S.	Reynolds, Mrs. Cornelius
Leyshon, Thomas	Rommel, J. F.
Lawton, Dr. S.	Rommel, Emeline
Love, Elsie	Rader, Malinda
Litts, Lewis	Rexford, Philander
Litts, Sarah	Smith, Julia

APPENDIX.—*Continued.*

Stark, Fanny	Wisner, Amherst
Shannon, Rachael	Wolcott, Jane
Stewart, Effie	Weir, Ellen
Sheets, George	Warne, Mary
Sheets, Mary	Wallace, Mrs. William
Seibel, Mrs. Peter	Warham, Mary
Stevens, Maria	Williamson, William
Taylor, Ida	Williams, J. L.
Townsend, Mrs.	Williams, Mrs. J. L.
Turn, Mrs. R. S.	Williams, Blanche
Trefferson, Rosa	Weir, Margaret
Trefferson, Louisa	Wheeler, Dinah
Whitfield, John	West, Charles C.
Wylie, Margaret	West, Margaret E.
Warne, Robert	Whiteford, James
Weir, Mrs. Menzies	Whiteford, Mrs. James
Wood, Elizabeth	Weir, Violet
Wisner, Mary E.	Watson, Nettie
Wench, Mary A.	Weir, Susan

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