

# A Long Pastorate

And How its Termination Was Celebrated



OCTOBER SEVENTEENTH  
1886—1911



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THE SECOND PRESBYTERIAN CHURCH  
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## DEDICATION

To the future historian who a century hence will be rummaging among books, pamphlets and dusty records to find facts to enable him to write a history of the Second Presbyterian Church of Washington, Pennsylvania, and its pastors, this pamphlet is dedicated by its editors.

COMMITTEE.

APR 13 1933

## THE PASTOR

James Henry Snowden was born in Hookstown, Beaver County, Pa., on October 18, 1852. He was graduated from Washington and Jefferson College in 1875 and from the Western Theological Seminary in 1878. He served as pastor in Huron, Ohio, from 1879 to 1883 and in Sharon, Pa., from September, 1883, to October, 1886. He preached his initial sermon as pastor of the Second Presbyterian Church on October 17, 1886, and his farewell sermons on October 15, 1911. From 1893 to 1898 he also served as Adjunct Professor of Political Economy and Ethics in Washington and Jefferson College and has been the Editor of the Presbyterian Banner since June, 1898. On April 27, 1911, he was elected Professor of Systematic Theology in the McCormick Theological Seminary and on May 4, 1911, to the same chair in the Western Theological Seminary. He accepted the latter and his acceptance led to his resignation as pastor of the Second Presbyterian Church.



REV. JAMES H. SNOWDEN, D. D., LL. D.  
THE PASTOR

# THE SECOND PRESBYTERIAN CHURCH

This church was organized on the 15th day of May, 1864, and has had the following pastors, stated supplies, elders and deacons:

## MINISTERS.

Rev. R. V. Dodge, 1864-8.  
Rev. J. C. Caldwell, 1868-9.  
Rev. Henry Woods, D. D., 1870.  
Rev. George P. Hays, D. D., LL. D., 1871-2.  
Rev. George W. Frazer, D. D., 1872-4.  
Rev. George P. Hays, D. D., LL. D., 1874-81.  
Rev. J. G. Cowden, 1882.  
Rev. J. F. Magill, D. D., 1883-6.  
Rev. James H. Snowden, D. D., LL. D., 1886-1911

## ELDERS.

H. H. Clark, installed 1864.  
W. B. Cundall, installed 1864.  
John Grayson, Jr., installed 1864.  
Robert Boyd, installed 1869.  
Hugh McClelland, installed 1869.  
Freeman Brady, Jr., installed 1869.  
John B. Vowell, installed 1869.  
James Rankin, installed 1872.  
Morgan Hayes, installed 1872.  
James Houston, installed 1872.  
\*Wm. R. Thompson, installed 1877.

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\* Now in Service.

- Wm. G. Pollock, installed 1877.
- \*Robert S. Winters, installed 1877.
  - Hiram Warne, installed 1887.
  - \*John Addison McIlvaine, installed 1887
  - Harvey J. Vankirk, installed 1890.
  - W. D. Teagarden, installed 1890.
  - \*James C. Ewing, installed 1890.
  - Wilson S. Campbell, installed 1897.
  - \*J. Franklin Donehoo, installed 1897.
  - Arthur A. Hays, installed 1897.
  - \*Abraham L. Ashbrook, installed 1903.
  - \*James Vinson, installed 1903.
  - \*Winfield S. Armstrong, installed 1903.

#### DEACONS.

- Harvey J. Vankirk, elected 1864.
- Wm. Blair, elected 1864.
- Freeman Brady, Jr., elected 1867.
- Morgan Hayes, elected 1867.
- Hiram Warne, elected 1872.
- Robert S. Winters, elected 1872.
- R. J. S. Thompson, elected 1877.
- \*D. M. Donehoo, elected 1877.
  - John Addison McIlvaine, elected 1877.
  - James Ely, elected 1877.
  - H. F. Ward, elected 1887.
  - A. J. Montgomery, Jr., elected 1887.
  - \*L. S. Vowell, elected 1887.
  - \*Frank B. McKinley, elected in 1897.
  - \*James V. Boyd, elected 1887.
  - Augustus L. Smith, elected 1887.
  - \*C. O. Braden, elected 1890.
  - Abraham L. Ashbrook, elected 1897.
  - \*J. Edward Wallace, elected 1897.

- \*Aaron K. Lyle, elected 1897.
- \*Frank B. Post, elected 1897.
- \*Albert E. Thompson, elected 1897.

The congregation worshiped in Smith's Hall, corner Beau and Main Streets, from May 15, 1864, to January 5, 1874; in the Methodist Protestant Church building, West Beau Street, from January 5, 1874, to March 6, 1887; and in its present church building, East Beau Street, from March 6, 1887.

### HOW IT WAS DONE.

On the 3rd day of June, 1911, at a congregational meeting of the Second Presbyterian Church of Washington, Pennsylvania, its pastor, the Rev. James H. Snowden, D. D., LL. D., tendered his resignation, to take effect on October 17, 1911, that he might accept a call to the chair of Systematic Theology in the Western Theological Seminary in Pittsburg, Pa., and requested the congregation to join with him in an application to the Washington Presbytery to dissolve his pastoral relation with the church, to the end that he might formally accept this call.

The action of the Church is found in the following resolution which was unanimously adopted:

#### “RESOLUTION.

“Whereas, our pastor, the Rev. James H. Snowden, D. D., LL. D., has received and accepted a call to a chair in the faculty of the Western Theological Seminary at Pittsburg, Penn'a, which has been confirmed by the General Assembly of the Church; and whereas, he has tendered his resignation to this congregation to take effect on the seventeenth day of October, nineteen hundred and eleven, and requested

that we join with him in asking that the pulpit of the Church be declared vacant; Therefore be it Resolved:

“First. That we hereby express our heart-felt appreciation of his faithful services and gracious ministry to this congregation during the twenty-five years he has been with us, and our deep regret that the relations between us, always so happy and pleasant, are now to be terminated.

“Second. That recognizing the call which he has received to be one to higher duty and a wider field of usefulness, and that it is our duty to always yield to what is the manifest guidance of Providence, we hereby acquiesce in the request of our pastor, and join with him in asking the Presbytery to dissolve the pastoral relation existing between him and this Church, and to declare our pulpit vacant on and after the seventeenth of October, nineteen hundred and eleven.”

The congregation feeling that so long a pastorate should not be terminated without making its termination the occasion for special services of some kind, appointed a committee of five to prepare a program and make all the arrangements necessary to have a celebration worthy of the occasion. The following persons were selected to serve on the committee.

John Addison McIlvaine, Chairman.

R. S. Winters, Secretary.

W. R. Thompson,

Mrs. L. S. Vowell,

Mrs. A. L. Ashbrook.

The committee agreed on a three day program:

October 15, 1911.

A preaching service—morning and evening—the pastor, Doctor Snowden, to preach.



Subject for morning service—Retrospect and Prospect.

Evening service—Memory.

Two special hymns were written for the services one by Prof. W. C. McClelland, layman, and one by Doctor Snowden, the pastor.

October 16, 1911.

An Evening Service of Appreciation—to be preceded by short devotional services. The participants in this service were selected by the committee from friends of the pastor and church outside of the congregation.

October 17, 1911.

An evening reception from 7:30 to 9:00 o'clock, to be followed by the Last Words—a further Service of Appreciation to be participated in by members of the congregation and the pastor and his wife.

This program as thus arranged was carried out and all of the services proved to be a delightful ending of a happy pastorate.

Stenographic notes of all that was said were taken where manuscripts were not furnished, and thus the committee in the interest of the future historian and to the gratification of all concerned, are enabled to publish this pamphlet.

## FIRST DAY—PREACHING SERVICE

Morning farewell sermon by Rev. James H. Snowden, D. D., LL. D.

Subject—Retrospect and Prospect.

Text—“Finally brethren, farewell. Be perfect, be of good comfort, live in peace; and the God of love and peace shall be with you.” ii Corinthians 13:11.

One morning in the month of July, 1886, I received at the post office in Sharon, Pa., a letter from Washington, Pa. I hold it in my hand and it tells me that the Second Presbyterian Church of this place is vacant and that “many of your personal friends have recommended you as the man to suit our people.” It is signed by Freeman Brady, Jr., and H. H. Clark, Committee. The letter was an entire surprise to me as the thought of this church had not been in my mind and I do not know to this day who these “personal friends” were that had recommended me. I had no connection with or knowledge of the initiation of the steps that led to my call to this pastorate; and I may be permitted to make the same remark of all the various positions to which I have been called both in the pulpit and out of it during my entire ministry. The letter invited me to visit the congregation and preach for it on the first Sabbath of August, following. I was not able to make an engagement for that day, but came and preached on the second Sabbath of August in the church then occupied by this congregation on West Wheeling Street, now the Methodist

Protestant Church. I was asked to return the next Sabbath and did so. A cordial reception was given me in these two visits and it was intimated to me that a call would be extended, but of course no definite promise was made.

Nearly a month passed away during which I did not hear anything from this place and came to the conclusion that the matter of the call had blown over, when on Saturday, September 11, I received a telegram informing me of a unanimous call, which was soon followed by letters from Elders Freeman Brady, Jr., Dr. W. R. Thompson, and Dr. Moffiat, who presided at the congregational meeting. I shall read a few sentences from Dr. Moffat's letter: "I am happy to be able to report to you your cordial and unanimous call to the pastorate of the Second Presbyterian Church of this place. The meeting was an unusually large one, the largest I am told ever convened for that purpose. The lecture room was well filled and the people were representative. On the first ballot a few votes were cast for another minister by his personal friends, but these were in no sense against you, and on the second ballot every vote was for you. I trust you will see your way clear to accept this call. The field is one any minister might covet and offers great opportunities for usefulness. We will all give you a cordial welcome." I may add at once that that promise of a cordial welcome, not only from the church but also from the college and from everybody, has been abundantly fulfilled. I attended this church part of the time during my college days when its pulpit was supplied by Rev. Dr. George Fraser in the temporary absence of Dr. George P. Hays, its regular minister, and president of the college, and knew its

standing and opportunity and felt its peculiar attractions. And so I was not long in deciding to accept the call. The breaking of the pastoral ties in Sharon called out the affections of that congregation in an unexpected degree, but as in the present instance they felt that the call was to a higher field and regretfully acquiesced.

We arrived in this place, a family of four members, on Friday evening, October 15, and were given a cordial welcome at the station by a committee and escorted to the Fulton House. The matter of obtaining a house for us had been left to the officers, and they secured a suitable one on North Main Street. We were not able to obtain possession of this house until the following February. We lived in that house for nine years, then on East Beau Street for six years, and in our present house for ten years. The further statement that our youngest son was born in the North Main Street home will complete this personal history of the pastor and his family, a family that has been singularly happy and mercifully unvisited by sorrow during all these twenty-five years.

On Sabbath morning, October 17, 1886, twenty-five years ago next Tuesday, I preached my first sermon as pastor-elect of this congregation in the old church on West Beau Street, and the formal work of this pastorate began. It will not be possible, of course, to do more than touch on a few points of this history in this discourse. It is also to be understood throughout this sermon, it need not be said, that the work and growth of this congregation during this pastorate is not attributed to me personally, but is being viewed as the joint work of pastor and people under the guidance and blessing of God.

I. Let us begin with the growth of the church. At the beginning of the pastorate the membership of the church was 350 and in our last report to the General Assembly it stood at 701, so that it has just doubled in these twenty-five years. The whole number of accessions received in the one hundred communions held in this time is 1,296, 606 by confession and 690 by letter, an average of 13 at each communion, there being only three communions when accessions were not received. Adding the 350 on the roll at the beginning to the 1,296 that have been received gives 1,646 as the total number of members on the roll during this pastorate. Subtracting the 701 present members leaves 945 as the number of members that have been removed from the roll by dismissal, death and by being dropped.

The human explanation of these thirteen hundred additions is found in our system of evangelistic meetings held twice a year throughout the entire pastorate. During the week preceding the December communion and the March communion we have held special services in the lecture room. In each instance we had present with us a visiting minister who was invariably a good preacher and preached each evening from Monday to Friday without break. The pastor always prepared for these meetings during several preceding weeks and usually had a list of those he expected to reach and receive and could closely predict the number of accessions. While the preaching was going on the pastor would visit these and other persons, and thus twice a year we had our own evangelistic meetings and gathered our own harvest. The largest number of accessions at any one communion was 57 in December, 1889, thirty-eight of these being by confes-

sion, and the next largest accession was 48 in March, 1891. We usually had from ten to twenty additions at each of these special meetings, and the great majority of the additions by confession during these twenty-five years were received as a result of these evangelistic services. These thirteen hundred accessions, of course, are the most signal mark of the blessing of God upon us during these years, and the result is a demonstration of the efficiency of this method of evangelism.

Turning to the financial history of the church, I find that the year preceding the beginning of this pastorate the congregation gave \$443 to all the Boards of the Church, and \$10,780 to congregational expenses, the new church building then being in process of erection. The table herewith submitted (page 15) shows that our total gifts to the Boards have risen from \$478 the first year of the pastorate to \$4,754 the last year, just ten times as much, making a total of \$62,877, or an average of \$2,515 a year during the twenty-five years. During the same time the total congregational expenditures have been \$110,836, an average of \$4,434 a year. The grand total of all contributions for the pastorate is \$173,713, an average of \$6,498 a year. This financial growth fully matches our spiritual fruitfulness. The congregational expenses have always been promptly met and we have usually closed the year with a balance in the treasury. Some pastors are greatly worried and burdened with unpaid salary, but the pastor of this church has never had a moment of uncertainty or delay in this matter. Our splendid increase in benevolent offerings last year was due to our adoption of the budget system, which practically doubled our gifts to the Boards and

put our whole financial system on a permanent business basis, which works automatically, but which still needs to be watched and cultivated.

It may be of interest to state that I have preached in this pulpit about twenty-five hundred times, conducted prayer meeting twelve hundred times and held one hundred communions. I have written out 1,043 sermons and preached many extemporized sermons, all of them poor enough in quality and of some of them I have been sincerely ashamed. Yet I have

**STATISTICS OF THE SECOND PRESBYTERIAN CHURCH,  
WASHINGTON, PA., 1886—1911.**

Year.	Additions.		Mem.	Baptisms.		Contributions.	
	Ex.	Cr.		Ad.	In.	Benev.	Cong.
1886	.....	.....	350	.....	.....	.....	.....
1887	.....	34	419	18	5	\$ 478	\$6,962
1888	.....	11	425	3	10	1,057	6,254
1889	.....	36	464	20	7	1,157	3,378
1890	.....	44	555	17	18	1,502	3,634
1891	.....	57	557	18	10	1,848	3,864
1892	.....	41	627	23	33	1,279	8,134
1893	.....	41	658	16	26	1,863	3,977
1894	.....	39	680	10	10	1,173	4,997
1895	.....	11	652	4	6	1,425	3,974
1896	.....	25	680	4	9	1,248	3,827
1897	.....	25	688	9	7	1,345	3,542
1898	.....	13	647	4	9	1,337	4,628
1899	.....	10	645	3	7	2,370	3,456
1900	.....	19	653	3	14	1,526	4,158
1901	.....	10	660	1	8	13,765	3,254
1902	.....	17	651	8	5	2,239	3,390
1903	.....	20	670	3	4	2,914	4,429
1904	.....	16	648	10	5	3,365	3,861
1905	.....	21	674	4	8	2,829	3,981
1906	.....	19	674	7	14	2,341	3,881
1907	.....	13	700	6	14	2,566	4,023
1908	.....	19	713	6	6	2,512	5,008
1909	.....	48	705	13	8	2,791	4,452
1910	.....	7	711	1	12	3,093	4,684
1911	.....	10	701	2	1	4,754	5,088
<b>Average</b>	.....	606	690	213	256	\$62,877	\$110,836
	.....	24	28	9	10	2,515	4,434

**Grand total, \$173,713; Grand average, \$6,498.**

never lacked abundant and hearty appreciation and encouragement even in my poorest work. I have tried to make useful rather than showy sermons, and I am thankful for whatever success has attended this part of my work. Little can be said of my pastoral work, as no record has ever been kept of it. I know, however, that I have tramped this town over in every street and almost every alley at least a dozen times, have visited many families in the town and all the families in the country every year, besides the special visits due to illness and other causes, and all these would add up into at least six thousand calls. I have been with you in sorrow and in joy, have been called upon for consultation and help in your personal and family affairs, and have been let into the inmost secrets of your lives, some of which have been entrusted to me in the most sacred confidence. And through it all no unkind word has ever been spoken to me and you have received and treated me with gracious hospitality and courtesy.

These statistics of work and growth are only a mechanical exhibition of our activities and results and do not penetrate to the spiritual essence and life of the church. No statistics could be presented of the prayers that have been offered and the hymns that have been sung, the inner aspiration and struggle by which souls have been born, the delightful friendship and fellowship we have mutually enjoyed; much less could we catalogue the manifold blessings and goodness of our God. These things can no more be tabulated than we can count the stars or compute the number of the sun's golden beams. The history of the human heart can never be written, and these



inner experiences and treasures of our history are too subtle and sacred to be told.

II. The following record of the elders and deacons that have served in the time of this pastorate is here entered in this history. At the time of my coming the elders were Hervey H. Clark, Freeman Brady, Jr., Morgan Hayes, William R. Thompson and Robert S. Winters. Additional elders have been installed as follows: On April 17, 1887, Hiram Warne and John Addison McIlvaine; on September 28, 1890, Harvey J. Vankirk, William D. Teagarden and James C. Ewing; on May 16, 1897, Wilson S. Campbell, J. Franklin Donehoo and Arthur A. Hays; on March 29, 1903, Abraham L. Ashbrook, James Vinson and Winfield Scott Armstrong. The deacons at my coming were: Harvey J. Vankirk, Hiram Warne, John Addison McIlvaine and Daniel M. Donehoo. Additional deacons have been installed as follows: On April 17, 1887, H. Frank Ward, Andrew J. Montgomery, Louis S. Vowell, Frank B. McKinley, James V. Boyd and Augustus L. Smith; on September 28, 1890, Charles O. Braden; on May 16, 1897, Abraham L. Ashbrook, J. Edward Wallace, Aaron K. Lyle, Frank B. Post and Albert E. Thompson. As to the other officers of the church and Sunday school I can only enter the remarkable record that Robert S. Winters began to serve as superintendent of the Sunday school in 1871 and has continued to this day through a period of forty years, with the exception of an interval of a year when he insisted on resigning but was recalled to his post, a privilege that was reluctantly granted him then but will not soon be granted again.

III. I next touch on the chief events in our congregational history. There have been few of these, and if the happiest nation is the one that has the least history, that is, the least stirring spectacular history punctuated with such events as war, then our uneventful history in these twenty-five years is our good fortune. Of course no division or other distraction has ever troubled us, and our annals have flowed along in even tranquillity:

When I came the congregation was worshipping in the old Methodist Protestant Church where it had worshiped since January, 1874, when it left the second floor of the Smith building at the corner of Main and Beau Streets where it began its active work in May, 1864. The present building had been under construction for a year or more and was nearing completion. Of course there was much activity on the part of the congregation, especially of the women who were then as they always have been the main inspiration and motive power of the church. The lot was purchased and the building completed for \$27,300 and the dedication took place on March 6, 1887. That of course was the greatest day in the history of the church. Rev. Dr. George P. Hays, for eleven years the regular minister though never the installed pastor of the church during his presidency of Washington and Jefferson College, preached the dedicatory sermon and the pastor-elect offered the dedicatory prayer. In the afternoon a service was held at which the pastors of the town offered their congratulations. In the evening I was installed as pastor, and at this service the Rev. Dr. John Fulton Magill, who had been pastor of the church from October, 1883, to March, 1886, preached the sermon. Rev. Dr. James I. Brownson,

the pastor of the First Church, delivered the charge to the pastor, and President James D. Moffat delivered the charge to the people. At the morning and evening services the building was packed with eight or nine hundred people, and the exercises were attended with the deepest interest. No special efforts were made to raise money on that day, and the \$6,000 mortgage that was placed on the church at the time was paid five years afterward with promptness and ease. The next year the money was readily subscribed for the pipe organ, which cost \$2,535 and was dedicated on January 8, 1888.

The organization of the Third Church in January, 1891, was mainly effected by men and women from this church, and of the one hundred and twenty-five members that entered it at or near its organization about one hundred of them went out from our membership. This organization was largely caused by the crowded condition of this church, and the initial steps in the movement were taken in a spirit of harmony and general co-operation. I may in this connection say that our relations with the other Presbyterian Churches and with all the churches in the town have ever been most harmonious and delightful.

Another public event of interest was the celebration of the fortieth anniversary of the active history of the congregation on May 15, 1904. While this church was formally organized on March 12, 1861, yet on account of the breaking out of the Civil War it did not begin active service until May 15, 1864. This event was celebrated just forty years later on Sabbath, May 15, 1904, by appropriate services with a historical sermon in the morning, and with an evening meeting at which the elders spoke on various

aspects of the church's history. On the following Monday evening there was a meeting at which several addresses of reminiscence were delivered and a social was held. The present year marks the fiftieth anniversary of the organization of the church, so that the present pastorate covers just half of its entire history and more than half of its active history.

IV. I must now begin to condense into brief paragraphs a number of topics that would easily occupy indefinite space. The general work of the church as carried on by the people would be a large topic. The attendance at our services has always been good, the Sabbath morning service usually filling and often crowding the capacity of the auditorium. The Sunday school, while never large for the membership of the church, has yet ever been efficiently conducted in the hands of its able and faithful officers and teachers. I have had less to do with our Sunday school than is usual with pastors because I knew it was in such good hands. The prayer meeting has been one of our best services, to me the most profitable and delightful. The pastor has been a less prominent and important factor in it than is generally the case because it has so many men that take part and contribute to its interest. It has never been the pastor's meeting, but the people's meeting, and this has given it a name beyond our own bounds. This meeting has been a vital part of my spiritual nourishment and education, and I trust you will ever maintain it in the same efficiency and spirit. The Young People's Society of Christian Endeavor has also been a great encouragement and comfort to me and has fed

the spiritual growth and contributed to the strength and fruitfulness of the church.

The various missionary societies and bands of the church have been active and highly efficient agencies in this field of service and their lines have literally gone out to all the ends of the earth. The Church Aid Society has done a great amount of work through the whole history of the church in raising money for all its enterprises, and there is yet very much more work for it which it can be depended on to do with success and hearty good will. The choir ought also to be mentioned not only for its faithful service but especially for the harmony that has held it together under the same leader and with some of the same singers through this entire pastorate. A church choir sometimes makes more harmony for other people than it has in itself, and a choir loft is a dangerous place where many a pastor fears to enter. Many a church quarrel has started up in this loft and spread through the entire congregation. It has never been so in this church, and our choir has not only made harmony but has also been harmonious in itself.

The activities of the people of this church during these twenty-five years sum up into an immense amount of work beyond our power to express or know. We have had efficient and faithful, energetic and enthusiastic workers here who have wrought with one mind and heart, and this fact has made us what we are. No one member or officer, not even the pastor, knew all that was going on. We have been a hive of industry, busy every day and night; and, as only a small proportion of this work has been done by salaried officers, it has been an abundant and splendid free service and sacrifice on the part of this people,

an expression of their faith in and devotion to their Lord.

V. The deaths and weddings of this pastorate are large chapters, bordered with black and bright with joy, which cannot be here opened. I have conducted 374 funerals and officiated at 231 weddings during these twenty-five years. A great amount of history, much of it very sacred and tender, is contained in these little books in which these events are recorded. In fact, these five little books summarize the entire history of this pastorate in its accessions and communions, sermons preached, funerals and weddings, and these will ever be cherished by me to the end of my life. Every page tells me of something that is interesting, precious, sorrowful or joyful, the things that enter most deeply and vitally into one's life and make it worth while, the treasures of the memory and the heart.

I cannot even mention the names of our sainted dead, but I must refer to our deceased elders and deacons. The first elder to pass away in this pastorate was Freeman Brady, Jr., and I mention his name with peculiar reverence and affection because he was the first man that wrote to me with reference to this church, one of the first to greet me at the station, and one of my closest friends during the remainder of his life. He was a man of warm heart and strong convictions who had in him the possibility of quick and fiery temper, but these were restrained and mellowed by divine grace into a most gracious and beautiful disposition. Unfailingly Wednesday evening he closed his law office to attend prayer meeting and never can I forget the prayer he usually offered at the

close of that meeting. He was one of the strong characters and brave men and beautiful souls of this church, his benediction is on us yet, and ever should his memory be cherished. He died on May 14, 1891.

Elder Wilson S. Campbell died on September 6, 1904. Hervey H. Clark, one of the original members of the session, a pure soul and gentle spirit, died on January 17, 1905; to be quickly followed on the 28th day of the same month by Morgan Hayes, another of the oldest members of the session, he and his noble wife falling asleep together and being buried at the same funeral service. Elder Harvey J. Vankirk, another member who came into the church at its organization and was one of its first deacons, died on June 4, 1907. The last among these names and one who has only just left us was Deacon Augustus L. Smith, who died on February 23, 1911. All these names are precious to us and their memories blossom from the dust. Such men are the strength of the Church, the defence of our faith, and the assurance of our final victory.

VI. I must say a brief word about the students who have attended this church during these years. This church has always had many of the college students sitting in its pews and helping in its activities, and they are always an inspiration to the pastor. A conservative estimate would put the number of students who have more or less attended this church during this pastorate at 40 a year, or a total of 1,000. Invitations to this celebration were sent out to more than a hundred of these who are now ministers, and the letters that have been coming back to me during

the last week have been a great surprise and revelation to me of the extent and nature of the influence of this pulpit during these years. I now see I could hardly elsewhere have helped to shape so many influential lives in their plastic stage of development, and I would not be leaving this pulpit if it were not to continue the same kind of work. These young men are now in almost every state of the Union and in every country of the world, letters are frequently coming to me from them, and this work has been one of the great inspirations and rewards of my ministry.

VII. A great deal could be said on the harmony that has prevailed among us during these years, but it will be sufficient to refer to it briefly. The session has been a group of close personal friends, concordant in mind, delightful in fellowship, and never did one unkind or sharp word slip from any tongue in our meetings. We never seriously differed even in our discussions and always came to a harmonious if not unanimous conclusion. That a group of strong men with emphatic individuality of character should thus associate and do business together for twenty-five years in such harmony and love is a remarkable record, even among Christian men of the highest type.

The same harmony has prevailed between the pastor and people. Nothing has ever occurred to my knowledge to strain our relations. Uniform kindness and courtesy, patience and good will, loyal sympathy and support, have been my encouragement and joy during these years. And the same harmony has united the people among themselves. I doubt not you had your individual differences, but as far as I know



you never brought these into the church. You have here wrought together with one mind and heart, every movement and activity of the church has received your united sympathy and support, and in a singular and remarkable degree you have illustrated and experienced the blessing, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

VIII. So much for retrospect, which has occupied almost the whole of my time, and only a few words need be devoted to prospect.

The future of the church is secure. You are in a town that has a future, in a county that is just beginning to develop its rich resources, its central town and county seat that will grow in population and wealth and influence. Electric lines will soon radiate from this point in every direction, making you the center of a web of travel and trade. The college will ever be one of its chief assets and attractions, and this will always be a delightful town in which to live. You have the most central church location in the town, and you will stay on or near this site. Presbyterians will continue to pour in around you, and you now have a large and substantial membership of influential people, with plenty of means to sustain and expand your work. You are rich in young people and in men of ability and enterprise. This church is strong and active in all the elements that make a church and it would be hard to find one with a more promising future. I can say today with double meaning and emphasis, what Dr. Moffat wrote to me when I was called to it, "The field is one any minister might covet and offers great opportunities for usefulness."

You all know what I think is the chief need in your near if not immediate future. This building is outgrown and needs to be replaced with a larger modern building with all improvements up to date. A fine stone building here would add greatly to the efficiency and attractiveness of this church, and you have the means and ability and courage to build it. It has been my plan and ambition for several years to launch this project immediately after the completion of my quarter of a century in this pastorate. This was the way I wanted you to celebrate this event, and I was eager to have a share in this work and thought I might retire soon after its completion. But God has called me elsewhere and thus has taken this work out of my hands. I feel it is not incumbent on me or proper for me to press it on you now and must leave this problem to you and to the next pastor. It may take some little time for him to get hold of the church in all its activities, but I look forward to the inception of this enterprise with hope and am sure it will be crowned with success.

I need only say a few words more. My text may be taken as my parting message this morning without much specific comment. It calls upon you to be perfect because our Christian faith sets up high ideals for us and points us to the very summit of perfection, even that we should be perfect as our Father in heaven is perfect. The higher we aim and strive the higher we shall attain, and the Christian is not to be content with anything less than the best gifts in their fullest and richest development. It bids you be of good comfort, for this is God's world and we are Christ's people, and all things work together for our good. There should therefore be no room for pessi-

mistic doubt and discouragement and despondency in our hearts, but we should be full of courage and hope, comfort and good cheer. You are to live in peace, and this admonition I would specially and lovingly press upon you. You are entering on a critical time in the calling of a new pastor when you will need to be watchful and mutually patient and trustful on this point. You are not likely all to agree in your judgment and preferences and tastes in the approach to this problem and in the selection of the next pastor, but you all can and ought to agree after this selection has been made. At once give the new pastor your cordial sympathy and support; give him his chance, and you will soon learn to like him and to love him. Do not expect him to take my place, I want no one to take that, but give him his own place, let him have his own individuality and methods, and let his place in your hearts be equally large, loyal, and loving with mine. As I had nothing to do with putting the departing pastor into this pulpit, so I wish to have practically nothing to do with putting into it the coming pastor: he is to be your choice and your pastor, and as such you are to receive, support and love him.

“And the God of love and peace shall be with you.” That is the grand promise and assurance of our Christian faith. If God be for us, who can be against us? Take the love and peace of God out of our world and lives, and what is left that is good and worth while? Put underneath us the Everlasting Arm and throw over us the shadow of the Almighty and then let come what will, let any storm break upon us and all God’s waves and billows go over us and we are secure and serene in his love and peace. Whatever else you lose, keep your faith. Thus may you

all live and grow in grace until the day break and the shadows flee away. Be thou faithful unto death and Christ will give thee a crown of life.

And so, Finally, brethren, farewell. Be perfect, be of good comfort, live in peace; and the God of love and peace shall be with you.

## CLOSING HYMN.

### AT THE PARTING OF THE WAYS.

BY PROF. W. C. McCLELLAND.

We may not stop the flowing tide,  
Nor stay the rising star;  
Now gleams a good sword by our side  
And now it shines afar.

As by the changing winds of heaven  
Descends the rain, or snow,  
True men are lent, but never given;  
Our leaders come and go.

When in this war of wrong and right  
The good cause stands in need,  
God calls a man to lead the fight;  
We bid him all God speed.

From parting thoughts that throb with pain,  
We may not all forbear,  
But trust that in the larger gain  
We, too, shall have a share.

## EVENING FAREWELL SERMON.

Subject—Memory.

Text—“The memory of thy great goodness.”  
Psalm 145:7.

Memory is the power of retaining and reproducing our past. It is the conservative and cumulative faculty of the soul. A thought flits through the mind and seems to vanish; a deed drops into the life and seems to perish; but long afterwards the thought or deed suddenly and unexpectedly starts up in the brain in living reality and power. The past near or distant is constantly recurring in our consciousness, now faint and weak and now vivid and strong. It is believed no thought is ever lost and our whole past is thus stored up in us.

Memory is the thread of continuity that binds all our days and years into unity; it is the spinal cord of our consciousness, the vertebral column of our personality. Did we not remember we would not know our individuality as the same yesterday and today, that is, we would not know ourselves as identical and enduring persons and would not be persons at all. We would have only an awareness of the present, but no connected experience and conscious history.

Memory gathers up each passing mental state and packs it away in its proper brain cell and it is thus kept in storage for us. Our lives are by this means constantly growing richer through the accumulating experiences and deposits of the past. As the mellow loam of the forest out of which its vegetation grows so luxuriantly is composed of the leaves that

have fallen from its own trees and plants through many years, so our mental soil has been enriched and mellowed by all the thoughts and deeds that have dropped out of our lives into our past. Or as the river is composed of all the raindrops that have fallen out of the sky over thousands of square miles, so our memory is a reservoir that has been fed and filled by all the thoughts and deeds, battles and victories, joys and sorrows, of our years, and it is ever sending its streams burdened and impregnated with their memories down upon us. All our experiences are constantly depositing themselves in our habits and disposition and memory, and it is in this way our character is formed and grows. We are thus at every moment the outgrowth and summation of our whole past.

Some minds are weak or treacherous in memory and easily let their thoughts slip into oblivion; other minds grip their thoughts with fingers of steel and hold them firmly in their clutch and always have them at their command. Such minds have their accumulated treasures of thought and life stored away in labeled boxes or pigeon-holes from which they can withdraw them at will. While memory is not the highest power of the mind, yet it is one of the most serviceable and one that can be cultivated and made one of our greatest treasures.

We are thus rich and strong in proportion to the wealth and the worth of the memories accumulated in us. Some minds are shallow and empty because they have so few things of worth stored in them: they have done so little that is worth remembering. Other minds are like a great department store crowded with all kinds of goods from the most common to the richest

and rarest: they have been gathering wisdom, exploring nature, studying science, literature and art, winning great visions and victories, and packing all the treasures of the world into their minds and hearts. How wealthy they are? Some men have stabbed and poisoned themselves with evil thoughts and habits. They have bad memories. Every nerve in their bodies trembles under the burden of past dissipation, every atom in their blood has been blighted as with burning acid. Other men have put only clean and wholesome thoughts and habits into their lives, and their strength is as the strength of ten because their hearts are pure. Some minds have hidden dreadful things in their past and their memory is a chamber of horrors; others have stored away only good and pleasant things in their lives, and memory is kind to them. The past of some souls is a terror from which they flee, pursued by demons, and to others it is a garden of delight in which the fruits are sweet, the spices are rare, and angels minister unto them. To some souls memory is hell, and to others it is heaven.

And so we are ever creating ourselves, secreting our own souls, depositing the present within us as our past and determining our character and worth and destiny. The principle runs on into the future and will shadow us with its burden and blight, or bless us with its light and joy until our last hour; and even then it will not desert us, but will go with us into eternity and there be our hell or heaven. One of the most fearful dooms pronounced in Scripture is what Abraham said to Dives in perdition: "Son, remember." Lost souls carry the brimstone and fire of their own punishment with them into the other world: memory will there be their retribution. And of the

blessed dead it is recorded: "and their works do follow them." Memory shall be their blessed comfort and reward.

Still shall the soul around it call  
The shadows which it gathered here,  
And painted on the eternal wall  
The past shall reappear.

Think ye the notes of holy song  
On Milton's tuneful ear have died?  
Think ye that Raphael's angel throng  
Have vanished from his side?

Oh, no! We live our life again;  
Or warmly touched or coldly dim  
The pictures of the past remain—  
Man's work shall follow him!

This principle applies to nations. The Hebrew nation is an inspiring example of the power of national memory. "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness," was the frequent thought and refrain of their prophets and poets. The call of Abraham, the deliverance from Egypt, the glorious days of David and Solomon, the splendor of the temple, the bitter days of the captivity and the joy of the return—how these events stood out as the mighty background of their national existence and constantly inspired them to faith and courage. The deliverance from Egypt was especially their great national memory and song of victory, and again and again they recurred to it in every hour of trial as the sure promise and potency of further deliverance and triumph. The Hebrew consciousness put its emphasis and dependence upon Jehovah God, and "The memory of thy great good-



ness" was its constant strength and joy. This same confidence has come down through our Christian faith, and our trust and song is, "If God be for us, who can be against us." The long roll of heroes recorded in the eleventh chapter of Hebrews was the memory book of the Jewish Christians, and it is ours also. We feed on the same inspired memories that fed these ancient worthies and made them such strong men and heroic figures, and in the memory of the same great goodness of God we go forth to fight the same good fight of faith and win the same victory.

National memory is the spinal column of England's splendid history and of her strength today. All the great events and names of her past, Magna Charta and the Revolution, Trafalgar and Waterloo, Shakespeare and Milton, Cromwell and Pitt, Nelson and Wellington, are still hers; these victories and spirits live in her blood and inspire her with all their achievement and courage and might. What a crowded storehouse of great national memories is Westminster Abbey and what a mighty fortress of inspiration and defence is that majestic mausoleum? As one walks its pillared aisles, all cluttered up with the graves and monuments of the mighty dead, he realizes what reserve strength England has in that historic pile and national shrine. Were a crisis to endanger England's security and liberty, were a foreign enemy to strike her shores, all these mighty dead would arise from beneath their marble monuments and fight again for their country. A thousand years of English history and achievement would spring to life and shout the battle cries of old. Whoever would strike down English liberty must confront the same spirit that shaped the Magna Charta and gave birth to the Common-

wealth and the Revolution. Whoever fights England today must fight Cromwell and Nelson and Wellington. When you touch a nation you touch its whole past and awake it into life and action. England is great and strong today because such a mighty past sleeps in her, and over her its memory keeps watch.

In the same way our own country is great and strong. We have not the history of a thousand years of which England is so proud, but in our hundred years and more we have done some things worth while that will long live as our pride and strength. How much the Declaration of Independence and the Constitution and the Emancipation Proclamation mean in our history and in our memory today; how proud are we of these achievements before the world? We think these things mark an epoch in the world's history, they are contributions to the progress and permanent welfare of the race. What fields in our memory are Bunker Hill and Yorktown, Gettysburg and Appomattox Courthouse? Gettysburg for us Americans and especially for us Pennsylvanians is next to Calvary in its sacredness as holy ground. It has been baptized with blood shed for liberty as no other spot of ground on the earth.

They stood, who saw the future come  
On through the fight's delirium!  
They smote and stood, who held the hope  
Of nations on that slippery slope,  
Amid the cheers of Christendom!

God lives! He forged the iron will  
That clutched and held that trembling hill.  
God lives and reigns! He built and lent  
The heights for Freedom's battlement  
Where floats her flag in triumph still!

The memory of "High Tide at Gettysburg" is one of our strongest national defences, and the patriots who sleep in that beautiful cemetery would leap from their graves, were the principles they bought with their blood imperiled.

And what a spell do the names of Washington and Lincoln throw over us, how these mighty shades still rule us from their tombs! And so all our national achievements and victories are stored up in our memory as so much strength and courage, and whoever attacks our principles and liberties, whatever foreign enemy lands on our shores, must face the patriots of the Revolution and the veterans of the Civil War, they must fight Washington and Grant. The memory of God's great goodness to us as a nation is our chief national asset and strength and glory today and will keep this country the land of the free and the home of the brave.

We can apply the same principle to families and churches and all societies of men. What a safeguard and strength is a noble family name and tradition? How many a son is kept in the right way by the name he bears and the family history he inherits? Ancestral memory is one of the treasures of our life and one of the forms of God's great goodness.

Our thoughts tonight are centered in the memories of this church and of the pastorate now closing. Twenty-five years crowd upon us in these days and speak in all these exercises. All that we have gone through as pastor and people is still ours. These years of mutual service and fellowship and joy, these twenty-five hundred preaching services and twelve hundred prayer meetings and one hundred communion seasons and fifty special evangelistic meetings,

and all the session meetings and other gatherings, religious and social, and all the countless personal experiences—these are still ours, now stored in our memory and character and habits, our present treasure and eternal inheritance. The outer form of them in time and space is vanishing it is true, but their inner spirit and essence remain and will ever abide. All outer possessions, property and position and reputation, can be stripped off us, but these inner possessions are the imperishable treasures of the soul. These are the things that we really do in this world and the works that will follow us into the world to come. The parting from the outer form is painful, but the inner possession is our abiding peace and joy. All that we are called upon to do and bear in the coming days will be done better and borne more patiently and victoriously because the memory of these years will sustain and strengthen us. Whatever comes to us as a minister, as a congregation, as families and as individuals, let us be true to the faith and work, the visions and victories of all these years, and in the memory and strength of God's great goodness go faithfully forward to the end. God has blessed us so richly and so remarkably that others are taking note of it and join with us in this thanksgiving. Let us never forget it and be faithful to it all the days of our appointed time, till our change come.

I realize that my work as a pastor in this pulpit is now done and as I step out of it I leave you some of the treasures of your life and of my life. I leave you these grand old hills, with their green grass and blue sky, their streams and trees and flowers and birds, as picturesque scenery as can be found anywhere in this region, these ridges over which I have

roamed until I know them in every stream and vale and hilltop and outlook and love them—I leave these with you.

This historic town, with its wealth of associations, its developing resources, its fine intellectual and social life and its growing attractions—I leave it to you.

Your pleasant homes, whose thresholds I have crossed so often that I am familiar with their very furniture and know their general comfort and culture and many of their joys and sorrows—I leave you these.

Above all I leave you this church which we have together builded under the blessing of God, with its seven hundred members, its strong and noble session, its organization and officers, its good Sunday school and prayer meeting and Christian Endeavor Society, its active missionary and other societies, its financial strength, its growing benevolences, its evangelistic spirit, its unity and harmony, and its devotion to Jesus Christ our Lord—I commit this to your keeping and charge you that you be faithful to its past achievements and its present power and opportunities; and especially do I solemnly charge you to maintain its unity and peace and keep it true to the Gospel of our great God and Saviour Jesus Christ.

I ask you only to take with me your love and the memory of all these years of the great goodness of our God.

And now the Lord bless you and keep you; the Lord make his face shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace.

Now unto him that is able to keep you from fall-

ing and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, majesty, dominion and power, both now and ever. Amen.

### CLOSING HYMN.

By J. H. S.

God of our fathers, who didst lead  
Their feet in thine own ways,  
Thou hast led us with loving care  
Through all these happy days.

Thy messages of truth and grace  
Have shown us paths of light,  
Our feet shall tread until our day  
Has faded into night.

The mystic cords of memory  
Bind all these fruitful years,  
In golden sheaves of peace and joy,  
Unmixed with pain and tears.

In coming days as our paths run  
In lines that fall apart,  
The memory of these precious years  
Will cheer the fainting heart.

O God, our Guide in time to come,  
Where'er our feet shall roam,  
Hold Thou our hands in Thine, and bring  
Us all to heaven our home.





JUDGE JOHN ADDISON McILVAINE  
THE CHAIRMAN



## SECOND DAY

### SERVICE OF APPRECIATION

Organ Voluntary—Johann M. Blose, Mus. Doc.  
Anthem.

Devotional Exercises.

Leader—Rev. Matthew Rutherford, D. D., pastor  
of the Third Presbyterian Church of Washington,  
Pa.

Hymn 8.

Scripture Lesson read by Rev. William E. Slem-  
mons, D. D., pastor of the First Presbyterian Church,  
of Washington, Pa.

First Psalm.

Acts of Apostles, 20th chapter, 17th verse.

Prayer by the Rev. George C. Sheppard, D. D.,  
pastor of the Methodist Protestant Church of Wash-  
ington, Pa.

#### PRAYER BY REV. GEORGE C. SHEPPARD.

Almighty God, our Father, we, Thy children,  
come to Thee in gratitude and thankfulness of heart  
at the remembrance of Thy mercies and Thy good-  
ness. Thou art more to us than can be expressed in  
speech. Thou art with us always. Thou comest to  
us before the sun rises in the morning. Thou dost  
walk with us through the pilgrimage of the day. Thou  
dost watch over us all through the night until the stars  
fade out of the sky, and Thou hast promised to be

our companion in all the days of our lives. We thank Thee for all that Thou hast revealed to us of Thyself; and all things reveal Thee. Thou hast a note in all music. Thou dost gleam in all light. Thou hast beauty in all bloom, and Thou art in all motion. All things remind us of Thee. But not only in the things which Thou hast made do we see Thee. Thou hast come to us in Thy word, and here Thou hast revealed Thy will and Thy love to us; and here we find knowledge of God, and in this knowledge we have knowledge of ourselves, and we are conscious that we are sinful and sinning creatures and that we need Thy mercy from day unto day. And here Thou hast revealed Thy love for us, for we are taught in Thy book that Thou didst so love us that Thou didst send Thine only Begotten Son, Jesus Christ, to be our Saviour and our Brother and our Friend. And we thank Thee for all that He taught us about life, for all that He has revealed to us of Thine own character and nature, so that we know that God is love. We thank Thee for all His ministry upon the earth, and we rejoice that ever since He has been lifted up on the cross that He has found men in the world to teach and to preach and to interpret the meaning of the cross, men who have gone out among their fellows carrying His spirit and His temper and His mind, ministering to them in the things that their souls need. We thank Thee that in all time Thou hast chosen men to preach, and to teach concerning this great ministry of reconciliation, and we rejoice, Our Father, that they have so presented the love of God to their fellows that many have come to God to find rest and peace and comfort to their souls. We thank Thee for the ministry, for the influences that go out

from the lives of men who give themselves to Thy work.

And now, Our Father, we come to thank Thee for the life of this man for whom this occasion is made. We thank Thee for his walk among us, for all his minstry of love and kindness to this community and to the members of this church. We thank Thee for his interpretations of Thy truth to us, causing us to see clearly and to understand the great mysteries of Godliness, and we thank Thee for all the good that has gone out from his life, for all the tender memories and recollections that shall be of him after he is gone from our midst. And while we think of these things and of his good life and his usefulness to this community, we would also ask, Our Heavenly Father, that thou wilt guide him in all the work of his life, continue his usefulness among men, may he be able still to minister to the needs of human life, and where there are sore hearts may he still come to them with Thy grace and Thy love, and may he continue to show men the marvelous richness of Thy redeeming grace, and through his life and through his teachings wilt Thou continue, Our Father, to bless him in all that he does.

We ask thee, O God, to bless this church from which he goes away. Wilt Thou continue Thy presence with it, and may it still be a light in this community, guiding many erring ones to the Father's house. May it still continue to minister in spiritual things to the life of this community, and may Thy glory and Thine honor ever be manifested here among this people. Hear us tonight and bless us, and wilt Thou guide us all in Thy ways, and may the shadow of Thy wing be over us, and may we feel conscious

from day to day that our Father leads us, and that He is leading us to our eternal home. Hear us and bless us, in the name of Christ. Amen.

Hymn No. 6.

### INTRODUCTION OF THE CHAIRMAN.

BY REV. MATTHEW RUTHERFORD, D. D.

The part assigned me in this program is both easy and pleasant. It is easy because it is unnecessary. I will not undertake therefore to perform specifically the little that is assigned to me. The chairman of this meeting needs no introduction to any congregation of this city. He has spoken in my pulpit, and I suppose has spoken in nearly every pulpit of this town. He is better known than I am. He has been a pastor of this church longer than he who is about to be ex-pastor. He has been a minister here for more than a quarter of a century and everybody in this congregation knows him and everybody in all the churches of this town knows him. I am not to introduce him therefore as a man; I am to introduce him as the presiding officer; and I take great pleasure in presenting to this gathering of many congregations of our city, the presiding officer in this service of appreciation, the Honorable Judge John A. McIlvaine, a ruling elder of this church.

### REMARKS OF JUDGE JOHN ADDISON McILVAINE, CHAIRMAN.

LADIES AND GENTLEMEN:—

On the 17th day of October, 1886, the Rev. James H. Snowden commenced his ministry in this church

and has been our preacher and pastor continuously for the twenty-five intervening years. Some months ago, having accepted a chair in the Theological Seminary at Pittsburg, he resigned the pastorate, to take effect on the 25th anniversary of the day he commenced to preach for us. The length of his pastorate and the fact of his departure suggested to the Second Church that the occasion of his going should be made a time for a public expression of our appreciation of him as a preacher and our affection for him as a pastor. In arranging the program, we were not unmindful of the fact that his services and influence were not confined to the limits of this congregation but touched many spheres of activity in which he had friends who, we felt, would like to be heard. So in arranging our three days' program we designated this evening as the night at which those outside the church might be heard.

We all know that while Dr. Snowden was preaching for us, he was a member of the Washington Presbytery, and during these twenty-five years took an active part in all its work and deliberations, and the Presbytery have designated Dr. Henry Woods to speak to us in behalf of the Presbytery.

We also know that Dr. Snowden for many years has been a member of the Board of Trustees of Washington and Jefferson College, and for some years was an assistant professor in that institution, and Dr. Moffat will speak for the college.

During Dr. Snowden's pastorate a great many students of the college not only attended this church and heard him preach but were members of the church while at college. Among the number that were mem-

bers of the church there was one who in the time of his college days I used to call "Jimmie" because his father and I were classmates at college. But I would hardly dare call him "Jimmie" now because he is a Doctor of Divinity and the president of a theological seminary. When his turn comes, the Rev. James A. Kelso, D. D., President of the Western Theological Seminary, will be heard.

Dr. Snowden has extended the hand of welcome to every minister who now preaches in Washington, and so far as I know has been on speaking terms with each of them ever since, and they naturally want to be heard, and the Rev. Pressly Thompson will speak for the ministers of this town.

During Dr. Snowden's pastorate here he went to Pittsburgh a good many times. Part of his work was in that city, and he was also a member of the Board of Directors of the Western Theological Seminary, and Dr. W. L. McEwan, pastor of the Third Presbyterian Church of Pittsburgh and also Chairman of the Executive Committee of the Board of Directors of the Seminary, will speak for the seminary and for the ministers of Pittsburgh.

And last, we want the world to know that while we were developing a great preacher we developed a great editor and a man distinguished in the Presbyterian Church, and we will ask the Rev. John A. Marquis, D. D., President of Coe College, to speak for the readers of The Presbyterian Banner and the Church at large.

These gentlemen will speak in the order in which I have named them, and will come to the platform as I shall call them. Before they commence to speak,

however, I wish to say that the committee sent out a great many invitations to which we have received responses. They naturally divide themselves into four classes. First, from those who were members of this church and resided in Washington—who were raised in the church but left the town some years ago in order to follow their respective callings at other places. Then we have the students that were here temporarily and attended our services. Then we have the church at large, represented by the preachers who have come in contact with Dr. Snowden during the last twenty-five years. And then we have the religious teachers, one of whom he has lately become. Now, I have thought I would not be taxing your patience too much to read one letter of each of these four classes; and the first one, which I hold in my hand, I read with a great deal of pleasure, because the Second Presbyterian Church as well as the town of Washington is proud of the lady who wrote it. I refer to Dr. Anna J. McKeag, President-elect of Wilson College, and lately a teacher in Wellesley. She attended the Sunday school of this church and was a member of this church, as were her father and mother before her. She writes as follows:

“Will you, as the Chairman of the Celebration of the Twenty-fifth Anniversary of the Pastorate of Rev. James H. Snowden, D. D., permit a member of the Second Presbyterian Church who finds herself unable to be present at these exercises to extend, through you, her congratulations to Dr. Snowden upon the success which has attended his ministry, and to the Second Presbyterian Church upon the progress it has made in this quarter of a century under so able a leader.

“Though my professional work has taken me

away from my old home, the memories connected with the Second Presbyterian Church will ever remain among my most sacred possessions, bound up, as they are, not only with my own life since early childhood, but with the lives of a father and a mother who have passed from the communion of this church into the fellowship of the saints above.

“Most cordially yours,  
“ANNA J. MCKEAG.”

The next letter is from Dr. David M. Skilling, of Webster Groves, St. Louis, Missouri. It reads:

“I want to very heartily thank you and, through you, the members of the Second Church, for the invitation to the Celebration of the Anniversary of Doctor Snowden’s Pastorate. It would be a real pleasure to me, I assure you, to be present and I regret that the distance is so great that I must deny myself the privilege. I was a student in college when Doctor Snowden began his ministry in Washington and I very clearly remember his first Sabbath in your pulpit. His thoughtful, eloquent preaching was full of instruction and inspiration to me and I shall always feel most thankful for the Sabbaths during my college years which I enjoyed in your church under the influence of his consecrated ministry. The twenty-five years have been rich in blessing to all your people, and I do not wonder that you desire to do honor to him whom you so deeply love. May the benediction of the Highest be upon you all in these sacred hours of parting as pastor and people!

“With personal regards, believe me,

“Sincerely,

“DAVID M. SKILLING,”

The next is from one who on account of the position he holds has come in contact very frequently with Dr. Snowden. He writes, in part, as follows:



“May I ask you on the evening of October 16, at the ‘Service of Appreciation’ to convey for me this brief tribute of appreciation. It has been my honor and privilege to know Dr. Snowden during all the years of his pastorate at Washington.

“More than once I have had the pleasure of assisting him with special services in his church, and of enjoying the hospitality of his delightful home; I have also had the opportunity of the closest contact with Dr. Snowden in the general work of our beloved church in various capacities, and thus have had ample opportunity of knowing his character and estimating his great ability and worth. In my judgment Dr. Snowden reveals in his life the finest type of true Christian manhood, just the kind of friend one can absolutely trust. I can well understand how these qualities must have revealed themselves in his pastoral relation and called forth the people’s confidence and affection. \* \* \* \* \*

“Very Cordially yours,

“ROBERT HUNTER,

“Stated Clerk Synod of Penna.”

“Pastor Union Tabernacle Church, Philadelphia, Pa.”

The last is from one of his brethren engaged in teaching, the President of the McCormick Theological Seminary. This letter was written to Dr. Snowden in reply to the invitations we sent:

“McCormick Theological Seminary,

“President’s House,

“2348 North Halstead Street,

“Chicago.

“October 7, 1911.

“My Dear Doctor Snowden:—

“Mrs. McClure and I receive with great gratification a copy of the programme of the celebration

of your Twenty-fifth Anniversary as pastor of the Second Presbyterian Church of Washington, Pennsylvania. We assure you of our deep interest in the occasion. The services that are appointed for the anniversary present an array of speakers and subjects that indicates how magnificently this historical occasion will be celebrated. We send our congratulations to yourself upon the completion of such a splendid term of service, and our felicitations to the church on having retained you as their leader through these happy years.

“May all grace ever attend you in the new work into which you are so soon to enter, and may the presence of God guide and keep in the ways of His will the congregation of the Second Presbyterian Church.

“Cordially,

“JAMES G. K. McCLURE.”

Just as I was coming into church this evening a telegram was received by me which I think ought to be read. It is from Wellsville, Ohio:

“Judge J. A. McIlvaine: Doctor Snowden’s old home church send congratulations and best wishes for future success.

“W. G. REAGLE, Pastor.”

And now only a word further: The members of the Second Presbyterian Church come to these services with feelings both of regret and gladness. We regret very much that we are to lose our pastor and our preacher. I think I can truthfully say that we have all these years appreciated him and honored him. But it was only when we woke up to the fact that he was about to leave us never to return as a pastor, that we fully realized his worth and the extent of our loss in his going. Doctor Snowden has a

genius for hard and honest work, and this fact has been demonstrated these years by the sermons he preached here. No blank cartridges or random shots were ever fired from this pulpit when he occupied it. He always knew what he was talking about, he expressed what he knew clearly and concisely, and he quit when he was done. Doctor Snowden also has the genius of common sense, that faculty of seeing the proper relation of things and persons, of saying and doing the right thing at the right time. This genius of common sense in a preacher has prevented many a church quarrel and accounts largely for the fact that perfect harmony has existed in this church these twenty-five years. I think I can say that from the standpoint of pastor as well as the standpoint of the congregation, his pastorate has been an ideal one.

Mrs. Snowden, on account of a contract that she made with the Doctor long before she came to Washington, is under obligation to leave when he leaves and to abide where he abides. The congregation is sorry to lose her. In the many societies for church work in this congregation and this Presbytery, she was an easy leader, and the societies of this town, inside and outside of the church, will miss her counsels always so wisely and intelligently given.

But notwithstanding these regrets, this congregation is glad tonight. We are glad first because we are able to give to the Western Theological Seminary the man that we believe they need, and because Dr. Snowden, whom we at least partly trained, has been called to a higher field of usefulness.

We are glad in the second place of the sweet memories of these twenty-five years of service and sacri-

face. Not a single instance of discord or unpleasantness can this night be recalled to mar the pleasures of this hour.

And last, we are glad of the faith that is in us, that these partings of earth are only temporary and that there is somehow, somewhere and at some time going to be a grand reunion of all that love the Lord, and in a land of eternal joy where partings and farewells are unknown.

And now, Doctor Kelso and Doctor McEwan, we want you people of Pittsburgh to be good to Doctor Snowden. Give him a chance and he will do the rest; and at the end of the next twenty-five years, or when his services with you are done, then you, like we tonight, will rejoice to sing his praise and do him honor.

The next speaker will be Dr. Henry Woods, who will speak for the Presbytery.

#### REMARKS OF DR. WOODS.

MR. CHAIRMAN :

The Presbytery of Washington parts with Dr. Snowden with regret just as does the congregation that he has served so long and so faithfully. Expression of this feeling was given at our meeting when he tendered his resignation and asked to be released from his pastorate. The Presbytery that received Dr. Snowden and installed him as pastor of this church bears the same name and has succeeded to all the rights of that body, and yet it is very much changed. The Presbytery of Washington reported in 1886 to the General Assembly 33 ministers. Of those

33 only eight are now upon the roll. This will give an idea of the change that has taken place and may give some idea also of the important work in which he as a member of this body has taken his part.

Dr. Snowden, as you know, began his work in the church on the 17th of October, 1886. He was received into the Presbytery of Washington at its meeting in the following December when arrangements were made for his installation that was appointed to take place in the following March. It is to me an interesting coincidence that the record of the discharge of its duty by the committee appointed was not made for some reason until the September meeting of '87. He was installed in March, '87, and at the September meeting I was elected the stated clerk of this Presbytery, and I was interested today in looking over the records to find that the first minutes that are in my handwriting record the installation of Dr. Snowden, at which Dr. McGill, his predecessor in the pastorate of this church, preached the sermon, Dr. Brownson presided and charged the pastor, and Dr. Moffat charged the people. During all these years we have learned to appreciate Dr. Snowden as a presbyter. He was punctual in his attendance upon meetings, ready to take his part in all proceedings, to perform all duties that were laid upon him as a member of committees appointed by the body. In all these different relations he showed himself able and faithful, and we learned to rely upon his clear judgment and his facility in giving clear and forcible expression to his views in every case of difficulty that would arise. And I am sure that we all exceedingly regret the fact that we are not to have him as our counsellor more. I think it but proper to read the

action that was taken by the Presbytery after Dr. Snowden had withdrawn. The following was presented:

“Resolved. That we place on the records of Washington Presbytery an expression of our appreciation of the Rev. James H. Snowden, D. D., LL. D., as an excellent preacher, a faithful minister and the beloved pastor of the Second Presbyterian Church of Washington, and as a wise and efficient member of this body, and that we bid him God-speed in the work in which he is about to engage, as a teacher and trainer of young men for the ministry.”

Chairman:—The next speaker will be Dr. James D. Moffat, of the college.

#### REMARKS OF DR. MOFFAT.

MR. CHAIRMAN:

A service of appreciation calls for words of praise, and these words of praise are apt to sound to the auditors somewhat like an obituary. Let me begin by saying, in modified Shakesperian language, “I come not to bury Dr. Snowden nor yet very directly to praise him.” It would not be proper to bury him. He is too much alive and has not any expectation of departing from this world for some time to come. I heard him read from this pulpit, just last night, this passage from the Word of God, “I shall not die but live,” Well, he read it as though he felt it to be true. I was very glad to find him fortifying this hope by this Scripture, for there is still an impression in the mind of a few people that when an active and popular

pastor gives up his church to become a professor in a theological seminary, he is going to his burial. There are persons who are prone to confuse seminary and cemetery. That may have been true of some other seminary, or of the Western at some other time, but in the present instance I am quite confident that Dr. Snowden will be joining a company of live men, who are not indifferent to the welfare of the churches of their community. The professors of the Western Theological Seminary are visiting the churches from time to time and contributing to their improvement and enlightenment, and also, as we trust, to their interest in that great work of training men for the ministry. I am sure that Dr. Snowden will live for some years after he joins that faculty, and I believe that he will if possible, give to that faculty not only life but life more abundant.

I do not care to indulge in praise, not so much because Dr. Snowden is alive as because he is here. It is a little embarrassing to him to hear words of praise from another; and it is a little difficult for any one who would praise him in public to feel sure that some auditors will not regard the praise as exaggerated, or that he does not under-estimate the character that he portrays. It is far safer to praise the dead than the living. Let me give you simply the facts and you can draw your own inferences.

Dr. Snowden's first connection with Washington and Jefferson was as a freshman. He entered college in 1872 and was graduated with the class of 1875. He entered college ten years before I became president, and it is not possible for me to lay any claim to credit for his scholarship. And on the other hand, if this congregation has ever found him a little too scholarly

in his preaching or a little too profound in his thinking, they cannot lay it up against me. But there is an advantage that Dr. Snowden has also, for in the ten years that intervened between his entering college and my entering college, all the traditions of his wickedness, if he had any, had died out, and I am unable on this occasion to repeat any stories concerning his college life. For anything that I know to the contrary, he was a very plain, quiet young man in college and did his duty there exactly as all professors wish that every student would do his duty. He did not stay as long in college as most students do. He got through in three years. From what I know of the members of the faculty at that time, I am confident that he completed satisfactorily to them the four-years course. And now you might very safely infer from that statement of fact, that he was neither dull nor lazy. He must have worked in those years and acquired a habit that he has never gotten over. From that time to the present he has been a worker. Well, I'll not say any more on that point—I'll begin to praise him pretty soon.

His next connection with the college was as a trustee. He became pastor of this church in October, 1886, and he became a trustee of the college in June, 1887. It only took him that length of time to acquire that prominence, that influential position in this community, to be recognized by Washington and Jefferson College and called to join that company of men who of course are the leading men in the communities from which they come. He succeeded the well known and beloved physician of this town, Dr. Thomas McKennan, as secretary of the board in 1896, and still holds that position. His next connection with the



college was as an adjunct professor of ethics and political economy. To this position he was appointed in 1893 and held it until 1898, six years in all. You might infer from the fact that he was asked to take these two branches of instruction out of the hands of the president, that he was considered equal to the president as a teacher of ethics and political science. I am perfectly willing that you should draw that inference from that fact. You can go farther if you wish, but I do not invite you to make any comparison derogatory to the president of the college. I am disposed to take a little credit to the college for the subsequent progress and success of Dr. Snowden as an editor and a preacher and a professor, because he had additional work to do when he became adjunct professor of ethics and political economy. He began to read all the works on political economy that were worth reading, and all the works on ethics, and as these two branches of science led him a little deeper and a little farther on, he became a student of psychology and then of philosophy, and a student of science too, because science had to be combined with these others to give a fair philosophic system. This added to the reading that he had previously given to English literature, to poetry, to history, made him a well read man, well equipped to give instruction in a theological seminary as well as a college, and to instruct the general public. In speaking for the college, I may say that we sympathize somewhat with the Second Presbyterian Church in their loss, but I must also say that we are very broad in our sympathies as a college. We have sympathy with the Western Theological Seminary and rejoice with them in their acquisition. What is loss in one place becomes gain

in another place, and it is our hope and belief that the influence which Dr. Snowden will exert there in that new position will be a much broader influence—no better than what was here exerted, but broader, an influence multiplying through the classes of young men who shall go out from that seminary to preach the gospel at home and abroad. As Judge McIlvaine has so admirably said, this is an occasion of some sadness but also of some gladness. It is an exhibition to us all, which we will not soon forget, that the representative of this congregation could speak on this occasion both of the sadness and of the gladness with such earnestness and sincerity. It makes this a remarkable event in the history of this community, a remarkable event in the life of many of us who here take part in it. We trust—we all trust, that God has a greater work still for his servant to do, a servant whose genius is work, appreciative work, and work which gives him results which he delights to impart to others and which he has ever been able to impart to others in a way to excite their interest in the same great problems and the same great facts with which his studies have made him familiar.

Chairman:—The next speaker will be Dr. James A. Kelso, who will speak for the students who worshiped here while in college.

#### REMARKS OF DR. KELSO.

MR. CHAIRMAN, LADIES AND GENTLEMEN :

As I rise to speak, the memories of days that seem long ago come back in a flood to my mind this evening.

It is exactly twenty-three years since I came to the town of Washington as a freshman, and if in those days you had told me that I would have been asked to get up in the pulpit of the Second Presbyterian Church after Dr. Moffat or Dr. Woods had spoken, I would not only have been sceptical but considerably terrified; and I know that they sometimes wanted me to talk over in the college. Dr. Woods wanted Latin and Dr. Moffat something about Psychology, and I found it rather difficult to do the talking which they desired.

Then I really feel somewhat embarrassed this evening, because a man who happens to steal the beloved pastor of a church cannot help but feel rather mean deep down in his soul. But there are other men here this evening who helped to do this stealing and really had more to do with it, if you will let me tell you the inside history of it, than I had, and so you must take them to task in regard to this matter.

But to be serious, we very much appreciate the spirit in which your chairman has spoken of the gift that you are making to the Western Theological Seminary. However, I am not here this evening in any official capacity. I have the honor to represent the students of the college who were members of this church or were in attendance upon the ministrations of Dr. Snowden. When I came to college it was quite fashionable among the students—quite the vogue, to attend the Bible class of Mr. John Aiken in the First Presbyterian Church and to monopolize the block of seats to the left of this pulpit. The students came here in great numbers, because they felt that the pastor and preacher was meeting the deep felt want of their hearts.

Students constitute a peculiar congregation. They are far away from home; they do not have the ordinary ties of the church member, and it is the man who understands them and touches their hearts that holds them. The other ties of church life that bind the average church member to his pastor do not play so great a part in his relation with a student congregation. It is often said that students are critical, and thus in one word their attitude of mind is described. But they have peculiar needs. They come to the house of God after having come in contact for the first time with the fairy tales of science, with the speculations of philosophers, with themes and subjects that seem at times to sweep away the foundations of a faith that they have learned at a mother's knee or in a godly Christian home. They have peculiar temptations, being away from home, to fall into the sins and vices to which young men are usually subject; and they came here—and I do not say it in the empty words of a mere eulogy, but from the experience of my own heart—they came here because the preaching of Dr. Snowden was helpful to them. It aided them in solving their doubts and perplexities. It gave them a new inspiration to face life with courage and enthusiasm, and it instilled into their wills a new determination to fight against the sins and evils of life which mar the careers of many men.

Then I believe he attracted us because he preached the fundamental and essential verities of the Christian faith. But he preached them in relation to the literature, the science, and the philosophy of our age. We felt assured that he was up to date, that was giving us no mediaeval ideas concerning the church, science, and human life, yet he did not make the mistake which

so many preachers to student congregations have made, of presenting to us in a slightly different form what we had over at the college. But while he showed himself a master of these different departments which Dr. Moffat has enumerated this evening, yet he always brought us a message from God's Word, took us to the atmosphere of the throne of God, and made us see our Savior face to face. I have talked with a great many students who have gone to the seminary in the days since I worshiped here, and what I have said is not my own personal opinion only, but the consensus of the views of many young men who today are preaching the gospel of Jesus Christ somewhere in the world, and who thank Dr. Snowden for the clear vision he gave them of the underlying principles of the spiritual life and of the truths of Christianity.

And now he has severed the tender ties that bind a loving congregation to a faithful pastor, and we who are in the work of theological education in the City of Pittsburgh are to have the privilege of his presence with us as well as his assistance. We feel that he is specially gifted for this work, that his training and experience here in coming in contact with students and his wide sweep of knowledge fit him eminently for the duties which he is expected to perform. We promise him a hearty welcome, and our prayers are that his life may long be spared to teach young men these same truths which he has preached, and thus equip them for their life work.

Chairman:— We will now be favored with a solo, sung by Miss Rebecca McClane.

Chairman:—The next speaker will be the Rev. Pressly Thompson.

## REMARKS OF REV. PRESSLY THOMPSON.

MR. CHAIRMAN :

At a recent meeting of our Ministerial Association a committee consisting of Doctors Sheppard, Patton and myself, were appointed to draw up suitable resolutions to be made a minute of our Ministerial Association of Washington. And I think I perhaps may not better introduce what I may have to say than to read these resolutions of appreciation.

“For twenty-five years Rev. James H. Snowden, D. D., LL. D., has been a pastor and preacher in our city. We, his brethren in the ministry, have come to look upon him as the dean of our number, both by reason of his long pastorate and of his eminent success as minister, teacher, editor and author. His friendship, fellowship, broad knowledge and sound scholarship have been an inspiration to us. He set a high standard in the pulpit of this community. No member of this Association was more faithful in attendance upon its meetings, and no one prepared papers with more scrupulous care. Busy man though he has always been, Doctor Snowden was ever ready to do what was laid upon him and always did it well. We deeply regret his leaving our midst, but wish him Godspeed in the new field of labor to which he has been called. We are glad to express our appreciation of his uniform courtesy and kindness to his fellow pastors. We liked to have him in our pulpits and our people liked to hear him preach. Reverent toward older views and yet not afraid of the new, he proclaimed a broad and catholic Christianity that appealed with much power to all who heard him. The

Church of Jesus Christ in Washington loses by his leaving. We join with the members and session of this congregation in the expression of our feeling of personal loss. We gladly testify to the good services of Dr. Snowden to the community at large. As citizen, man of affairs and preacher of righteousness, he leaves a deep impress upon the entire life of this city. We congratulate the directors of the Western Theological Seminary on securing for their professor of Systematic Theology a hard worker, a careful scholar, a clear thinker, a sound reasoner and an able theologian. We are glad of the privilege of ratifying their choice, though with a feeling of loss to ourselves. May the blessing of the eternal God be upon the Doctor, both as editor and as teacher. May the sphere of his usefulness widen yet more and more through many years."

It seems to me it is rather a unique and certainly a very important event in the history of any community and in the life of any congregation to have the privilege of celebrating a twenty-fifth anniversary of a minister's pastorate. The next men on the roll in the ministry of this town for length of pastorate are Doctors Sheppard and Rutherford. I believe that they have each been in the community sixteen years. Sometimes we ministers stay too long in a place and perhaps do not go when we ought to go, and yet I think that perhaps more frequently a mistake is made on the other side. No man can render his best service to any congregation or to any community who may be in their midst but two or three years, and then here and there and somewhere else. It takes time for a life to become rooted in the life of a congregation and of an entire community. Such a life always bears rich fruitage. Now, Doctor Snowden has been in our

midst so long that his life has become a part of the life of this community. He belongs to Washington and it is not easy for us to part with him. We do it with feelings of sadness, though we all join in the thought of gladness that he has gone to the larger service. I think I could almost give the first sermon I ever heard Doctor Snowden preach. Now, it is not often that sermons go into even a minister's mind and stick as well as that, and perhaps quite seldom in a congregation's mind, but the text the Doctor used the first time he preached in the Second United Presbyterian Church, at a preparatory service, was this: "Be ye therefore imitators of God." The sermon that followed was strong, meaty, and worth hearing. I remember some amusing illustrations used in the introduction of that sermon, and I think I could give you its points and practically almost its substance, and perhaps after some years have passed we may use that sermon and that text on our congregation again. Now, Doctor Snowden was a hard worker, and he impressed his fellow ministers always by the amount of work he could accomplish. I have known quite a few ministers here and elsewhere, men of scholarly habits, and I believe I have never known of a man who could do as much work as Doctor Snowden did. He was a good worker, and I think one reason why he was a good worker was or is that he is a good walker. A part of his preparation for those two sermons that he gave you yesterday was a walk, I think of near seven miles, on Saturday afternoon. I had the pleasure of accompanying the Doctor and we went out over the hills, climbed some of the steepest around here, clear out to the woods on the R. D. Wylie farm. I remember that the Doctor expressed



his deep feeling of regret at leaving the pastorate. Especially did he love the pulpit and the pulpit work. In it he was a tower of strength. We all join with this congregation in the feeling of regret to have him leave the pulpit and go from our midst. We passed a tree in that richly colored forest that had fallen in one of our recent storms—a maple tree that had served its day and fallen. Its leaves were still green, but we looked at its heart, and the dry rot that had been going on through some years indicated the cause of its weakness and its fall. It was unsound. Now, we are sending the Doctor from our midst, not like that tree—unlike it, sound in body, able to walk six or seven miles any Saturday afternoon and preach twice the next day; sound in mind and eager for mental tasks, sound in character, and I think sound in his theology. And I want to say that he will be no dry stick. We students used to talk about seminary professors being dry sticks in the pulpit, but I can assure you that the Doctor will never be a dry stick. He will keep the attention of multitudes alert. We are sorry to part with him. We have had a very agreeable and pleasant friendship in our Ministerial Association and have enjoyed his life with us as a pastor. We wish he could remain in Washington, but we bid him Godspeed in his new field of labor. May he have yet many years in which to live and grow and work for God and men.

Chairman:—The next speaker will be Dr. William L. McEwan, of the Third Church of Pittsburgh.

### REMARKS OF DR. McEWAN.

MR. CHAIRMAN :

There are two ways in which a minister of the gospel may become known in the community in which he lives. He may adopt sensational methods of preaching and seek newspaper advertising and so become known by name to the reading public in a short time; or he may perform his official duties in a quiet and forceful way, and make a reputation that grows steadily through the years. As in the performance of his duties he ventures into wider fields, he may so do his work as to make an increasing number of friends and extend the boundaries of his influence and his reputation. It may possibly be necessary under certain conditions for a man who is modest and thorough to adopt the sensational and advertising method. Usually, however, the reputation that abides is of slow growth, and comes from this personal touch of a good and strong man upon an increasing number of people.

It is often a matter of discussion as to whether the minister of the gospel has a larger influence in a city pulpit where the congregations change and float or in a settled community where he has the opportunity through the years to impress his teachings with cumulative force upon the generations of those who hear him.

Doctor Snowden's reputation, which is as wide as the Church, has steadily grown through the years. It

has been made in this community where for twenty-five years he has preached from this pulpit.

As his work called him to Pittsburgh he naturally became a member of the Ministerial Association. When opportunity offered he took part in the discussions of that assembly. It soon was known to us all that he had something to say, that he knew how to say it, and that he stopped when he had said it. Courteous and fair in debate, felicitous in expression, widely read and informed in literature and philosophy and theology—no man has more influence today in that association than he.

The estimate that the directorate of the Western Theological Seminary has of him is shown by the fact that he has been elected to the chair of Systematic Theology, to be associated with that truly great and much beloved man, Doctor Christie.

I count it a privilege, Mr. Chairman, to represent the ministers of Pittsburgh at this service tonight. I congratulate Doctor Snowden—and when I say congratulate, I mean that I rejoice with him and honor him—on the completion of such a pastorate as this. I delight in the thought of his coming to Pittsburgh to live and to work, and I humbly pray that God's blessing and benediction may be upon him as he begins what will be I trust the greatest constructive work of his useful life.

Chairman:—We will now hear Dr. John A. Marquis.

### REMARKS OF DR. MARQUIS.

MR. CHAIRMAN :

It would be a grateful task to me this evening to speak of Dr. Snowden as a friend, for I have stood in that relation to him for nearly four-fifths of the twenty-five years he has been pastor of this church. In the course of our lives there are some things we come to take for granted; they are settled by the tests of experience, which in the human world is the most conclusive test we know. So out of the experience of these twenty years, years of David and Jonathan association, it would be a delight to me at this hour to speak of Dr. Snowden as a friend, of the wealth of his affection when once you know him on the inside, of his unselfish and unquestioning loyalty, and of the capacity of his soul to knit itself to the soul of a brother. But I am not here to represent myself but to speak for the wider congregation to which he as editor and author has ministered during at least half of the quarter century now gone.

It is something of an opportunity also, which I highly appreciate, to get a chance to discuss an editor; for while it is his business from his lofty pinnacle to discuss the rest of us he himself is the least discussed, though not uncussed, class there is among us. So it will be a pleasure to me tonight to tell the editor of the Banner what the readers of the Banner, including those who have to be dunned for the price of their subscription, think of him. And to lend impressiveness to what I have to say I may as well begin by tell-

ing how many there are of us. A good many read the Banner who do not think it worth while to pay for it; they borrow it, and while borrowing trouble is a bad practice they probably think it is still better than buying it. But these people have their rights, and ought to count in a symposium like this, Allowing for these borrowers and the families into which the Banner comes, it is a reasonable estimate that it is read weekly by not less than one hundred thousand persons in this country and abroad. This is a very respectable congregation, and to speak to it is well worth the best any man has in him. What does this army of readers think of the Banner?

1st. For one thing they, and the Church at large, have come to look on the Banner as an accurate paper. This is one of the comments frequently heard. For an editor Dr. Snowden makes surprisingly few slovenly or careless statements. When he describes a situation or states a proposition it can be taken for granted that it is true to the facts. This congregation knows that his pulpit has never been a forum for ignorance or a platform for half considered or half informed utterances, and the readers of the Banner have learned that this is equally true of its editorial columns. It is a large asset to the Church to have that sort of a paper published within it. It is also an education to have such a paper come into the house to know that when it handles a question it does it thoroughly and accurately. It is seldom the editor has been caught napping during the dozen years he has been in his chair. It is always a great day in the office when he slips up. The force talk about it behind his back and cast it up to his face when they dare. No

man, however, could be more willing to rectify and retract than Dr. Snowden when he is found to be wrong. There is a wide difference between a sure man and a man who is cock-sure. There are ministers of the Gospel many, many miles from here who depend on the book reviews of the Banner to guide them in their buying. They do this because they feel they can rely on the judgment expressed to be faithful and accurate. I could also mention a busy banker in the city of Pittsburg who depends upon the Chronicle and Comment Department for his survey of the world's news rather than on the daily papers. He gets what he wants there reduced to a minimum of expression with a maximum of accuracy.

2. The second thing that has impressed the readers of the Banner, as I have heard them express themselves, is its fairness. As Dr. McEwan has already intimated, no matter how hot the debate the editorial columns in the Banner are always just to an opponent and state his side of the question fairly and fully as they state their own.

This also is an education, an education in Christianity's deportment, if nothing else. The test of a man's Christianity is not how he treats his friends and allies, but how he treats his opponents. This disposition of the Banner to give every side its full due and every position its full weight, we think, has played a great part in allaying the theological bitterness so prevalent in our church 15 and 20 years ago. It has helped each to see the other in a calmer, fairer light, than they were able to do before. As we get further away from that heated period we will appreciate more

and more the real service the Banner performed in the direction of conciliation and confidence.

Yet it has never been vague about its own position. The editor has fearlessly let it be known what he thought, but at the same time has been more than willing to let those who hold a contrary opinion have their say. There have been occasions when some of us wanted him to hit hard and pursue a "skin 'em alive" policy, and when he, let it be confessed, felt like it himself, but he always said, "No, we must be just and deal not only fairly but generously with every man and every cause."

3. The Banner has also been a sane paper. It has not lost its head or made itself a forum for the exploitation of intellectual vagaries and sensational schemes, and religious journals are peculiarly tempted to this as the pulpit is. A great many fanciful schemes have been launched in the name of the Church and religion the past two decades, and both preacher and editor have found it hard to resist giving them a trial. But the Banner has pursued a conservative and careful policy. It has taken the wider view, and while willing that new things shall have an opportunity to show their worth has insisted that they must approve themselves by their fruits before we abandon the old. One hears it very frequently said that the "Banner is a level headed paper."

4. In the next place, as the years have gone on, we have found the Banner a journal of optimism, and we owe a good deal to it for this also. Not a few of our religious papers have been at times both pessimistic and cynical about the outlook of the Church

and its so-called failure to do its work. Some of them I could name have fits of this sort about every so often. There are a great many strong, noble, straightforward men and women throughout the Presbyterian Church who are thankful that when on Sunday, tired of the competition and strife of their life, they open their religious paper they find it hopeful and confident and cheerful, not advertising to the world that the Church is going to the dogs and not taking the worst view of every untoward thing that happens. We owe a good deal to a paper whose editor has the faculty of finding a bright side to every situation and of finding God in every cloud.

5. The Banner is a devotional paper. Its editorials have a wide reputation for scholarship and clearness and beauty and aptness of diction, but I think their prevailing characteristic is their spirituality. The editor has an unusual gift for turning an incident, a natural sketch, an episode of country or city life to a spiritual use. He has helped a great many people to see God where they had never thought to look for Him before.

6. Dr. Snowden is an author as well as an editor. Four books have come from his pen since he assumed the pastorate of this church, and all of them have been unusually well received. They are "Scenes and Sayings in the Life of Christ"; "A Summer Across the Sea"; "The World a Spiritual System"; "The Basal Beliefs of Christianity". Of these I shall only have time to speak of the last two. His "World a Spiritual System" is now entering its second edition and is being translated into the Swedish language. A num-



ber of colleges have adopted it as a text book in courses on the introduction of philosophy. Some philosophical writers have pronounced it the most successful attempt ever made to popularize metaphysics. It is a book that will live and do its work far beyond this generation. It is not only a fine specimen of reasoning but a splendid illustration of the capacity of Dr. Snowden for making abstruse things clear to the plain man. This is equally true of his last book, "The Basal Beliefs of Christianity"; which makes theology readable to the layman as the former makes metaphysics readable. It is being read with special delight by many people who have been looking for a work on theology written in the speech of the 20th century.

So in his new work as teacher of theology we believe Dr. Snowden will reach a still wider circle of hearers and learners. He will show young ministers how to make their theology preachable, which is the chief need of the ministry in these days. So in behalf of this wider congregation of Banner readers and the Church at large we pray Dr. Snowden Godspeed in his new field, and also express the conviction that rich as has been the fruitage of the past the fullest sheaves are yet in the future.

Chairman:—This ends our program as printed, but I feel that the developments of the evening call for a word from Doctor Snowden and will now ask him to come to the platform.

### REMARKS OF DR. SNOWDEN

MR. CHAIRMAN, DEAR FRIENDS:

You have been speaking very kindly of some one here this evening, and I might well be in doubt as to the identity of this individual. I feel I would like to meet this man in the flesh and know him myself. I have heard some very pleasant things about myself, that is in case they are all so. I must confess, however, to being somewhat skeptical on some of these points. One pleasant thing I have heard is that I am to live and not die; and, as I understand it, the prophecy has been made that I am to live many years. Well, my mother, who made me, celebrated her ninetieth birthday last Saturday; and I hope this prophecy may be fulfilled, that I may live as long as she, for this world is growing to me so increasingly great and wonderful and beautiful, I would like to live to be ninety years old. Now, I shall not of course pay you the disrespect of depreciating your words. You have spoken of me in sincerity, but you have also spoken in the language of affection; and affection loves to idealize its object and see it in a rosy light; and so I shall take your words seriously, but not too seriously. I shall strive not to think of myself more highly than I ought to think. Your very kind words have really and strangely made me feel very humble, but I am also proud of this hour. It is my reward. I hasten,

however, to share this reward with you as my people. The service has been mutual, as all true service is. If I have contributed something to this pulpit, this pulpit has contributed much and more to me. Its intelligent and sympathetic audience, its stimulating intellectual environment, have been my education and inspiration. In a large sense it has made me, it has drawn me out towards my highest and best. No man can stand in this pulpit and not grow. And this broader service also of which such appreciative reference has been made, I must share this with you. You permitted me to do this while serving you. And as this pulpit has done so much for me, I am sure it will be the means of growth and inspiration to the next man that stands here. I envy him. Again, I thank you for these very kind and warm words of appreciation. I shall never forget them.

Chairman—Tomorrow evening a congregational reception will be given in the lecture room of this church from half past seven until nine o'clock. After that there will be a meeting in this auditorium at which further Service of Appreciation will be had, in which the members of the congregation will be represented, Miss Emma Frazier speaking in behalf of the women, Professor Wm. C. McClelland speaking in behalf of the men.

And now to conclude, Dr. Jesse C. Bruce will come to the platform and pronounce the benediction after we sing Hymn 495—"Blest be the Tie that Binds our Hearts in Christian Love."

Hymn No. 495—"Blest be the Tie that Binds."

Benediction—Rev. Jesse C. Bruce, D. D.

NOTE—In addition to the four letters read by the chairman letters of congratulation and felicitation were received from the following persons, friends of Doctor Snowden and of this Church:

Dr. Geo. B. Stewart, President of Auburn Theological Seminary.

Rev. W. T. L. Keiffer, D. D., Milton, Pa.

Rev. J. A. Alexander, Crafton, Pa.

Rev. O. S. Fowler, Hopedale, Ohio.

Rev. Geo. R. Edmundson, D. D., Hebron, Neb.

Rev. Richard S. Holmes, D. D., Editor, Philadelphia, Pa.

Rev. Maurice E. Wilson, D. D., Dayton, Ohio.

Fleming H. Revell, Publisher, New York.

Rev. William L. Swan, Salem, Ohio.

Rev. Henry C. Minton, D. D., LL. D., Ex-Moderator, Trenton, N. J.

Rev. William S. Miller, D. D., Hollidaysburg, Pa.

Rev. William P. Shrom, D. D., Coraopolis, Pa.

Rev. Augustus H. Strong, D. D., President of Rochester Theological Seminary, Rochester, N. Y.

Rev. Edwin L. McIlvaine, Ridgway, Pa.

Rev. W. H. Roberts, D. D., LL. D., Stated Clerk of the General Assembly and Ex-Moderator, Philadelphia, Pa.

Rev. Samuel B. McCormick, D. D., LL. D., Chancellor of the University of Pittsburgh, Pa.

Rev. James A. Worden, D. D., Philadelphia, Pa.

Rev. Hugh T. Kerr, D. D., Chicago, Ill.

Rev. John S. Duncan, D. D., Mercer, Pa.

Rev. William T. Oxtoby, D. D., Philadelphia, Pa.

Rev. William H. Hudnut, D. D., Youngstown, O.

Rev. J. Ross Stevenson, D. D., LL. D., Baltimore, Md.

Rev. S. Edward Young, D. D., Brooklyn, N. Y.

Rev. J. M. Barkley, D. D., Ex-Moderator, Detroit, Mich.

Rev. Wallace Radcliffe, D. D., Ex-Moderator,  
Washington, D. C.

Rev. J. W. Smith, D. D., Warren, Pa.

Rev. David Gregg, D. D., LL. D., 337 Wash-  
ington Avenue, Brooklyn, N. Y.

Mr. Albert Melvin, Hollidaysburg, Pa.

Rev. E. Trumbull Lee, D. D., LL. D., Pitts-  
burgh, Pa.

Rev. Robert L. Clark, Lancaster, Pa.

Rev. Prof. Edgar P Hill, D. D., Chicago, Ill.

Rev. Charles F. Irwin, Bell Center, Ohio.

Rev. Charles Lee Reynolds, D. D., Lexington, Ky.

Rev. Prof. David S. Schaff, D. D., Pittsburgh,  
Pa.

Rev. Houston W. Lowry, D. D., Akron, Ohio.

Rev. A. B. Allison, Uhrichsville, Ohio.

Rev. Andrew J. Montgomery, Oak Park, Ill.

Rev. Robert Scott Inglis, D. D., Newark, N. J.

Rev. S. J. Fisher, D. D., N. S., Pittsburgh, Pa.

Rev. W. M. Hays, Ph. D., Burgettstown, Pa.

Rev. W. H. Lester, D. D., West Alexander, Pa.

Rev. John F. Patterson, D. D., Orange, N. J.

Rev. W. G. Reagle, D. D., Wellsville, Ohio.

Rev. Hugh Leith, Lancaster, Ohio.

Rev. Raymond M. Houston, Mansfield, Ohio.

Rev. Chas. G. Williams, Ph. D., Denver, Colo.

Doctor Snowden and the Second Presbyterian Church wish each one of the writers of these letters of congratulation to know that their words all so tenderly and happily expressed are appreciated and our acknowledgment of the receipt of these letters is hereby made, and as a token of our appreciation the committee sends to each of them a copy of this pamphlet.

## THIRD DAY—LAST WORDS

After the reception, the congregation being seated in the main auditorium of the church, the following exercises took place, Judge John Addison McIlvaine, Chairman:

To use the language of the showman, "the management" of this three-day performance wishes to state that it has saved the most interesting feature of the whole show for this evening's entertainment. On Sunday Doctor Snowden preached two most excellent sermons to large and appreciative audiences. On last night the friends of the Church and of Dr. Snowden outside the congregation were heard. The six gentlemen who addressed us all spoke well their words of appreciation and we were all delighted. But tonight the culmination of this three-day play is to be reached and "the last words" are to be said.

Last night everybody talked of and to Doctor Snowden. Tonight Mrs. Snowden is to have a full share with the Doctor in the speeches of appreciation. Last night the men did all the talking; tonight both the men and the women of the Church will be heard.

It now gives me great pleasure to present Miss Emma Frazier who will speak on behalf of the women of the congregation.

### REMARKS OF MISS FRAZIER.

DEAR FRIENDS:

Our anniversary is fast passing into history. An hour or two at most of pleasant fellowship, and the

record of twenty-five years will be closed forever. Soon we shall face the future, somewhat like the patriarch of old who "went out not knowing whither he went." Small wonder then, that as we linger yet a little, we are looking backward, and living again past years.

There comes to me tonight a memory of the first time I met our pastor's wife. It was on an Autumn day not long after her arrival in Washington. The family then numbered four. The children were small. They were staying for a short time at Miss Johnston's home on East Maiden street. It seems but yesterday. That it was a quarter of a century ago, I am not convinced till I recall the changes of the years.

Since Mrs. Snowden's coming the women of the church have had an able leader. Not only in our own Woman's Missionary Society, but in the larger work of the Presbyterial Missionary Society, she has ruled with grace and wisdom. That she has gained what leaders do not always win, loving allegiance, I have here a token, "an outward and visible sign of an inward and spiritual grace." This article is small and mysterious and keeps its secret well. Its message is love, for it is the key of a treasure chest planned by the women and girls of this Church.

In the box besides the useful and beautiful things that appeal to the eye, are stored other treasures that speak to the heart alone. Let me tell you some of these: many desires for remembrance, many more tender memories, unnumbered wishes for future good. These are the precious things, fragrant with love, of which our gifts are but the symbols.

My dear Mrs. Snowden: In the name of the women and girls of the Church, I present you with this key, and the treasure that it guards.

Chairman—Prof. W. C. McClelland will now speak on behalf of the men.

#### REMARKS OF PROF. McCLELLAND.

MY GOOD FRIENDS:

We have come all too soon to the parting of the ways. We can no longer all travel in the same familiar path. This good company, this charmed circle, must be broken.

There is no good reason why this meeting should wear any of the aspects of a funeral, much less those of a divorce court; but disguise it as we may, it does seem to most of us as the breaking of home ties. It is at least the termination of one phase of a career to which we have been closely bound in many ways, but with which, for the future, on this side the river, we must be connected chiefly by the mystic chords of memory. We are looking down a vista tonight that stretches into the irrevocable sunshine and shadows of twenty-five years; and many of us are obliged to feel that into the tapestry of that vista is woven the very best part of our lives. We realize, too, that with the fabric of this vision, this map of busy life, its fluctuations and its deep concerns, the pastor of this Church has had a great deal to do.

And most naturally. A large number of us have acquired the settled habit of coming into this building once or twice or three times a week, of finding an



accustomed seat, or adjusting ourselves in the hushed stillness of the sacred place, and of listening with unforced attention and agreeable expectations to a familiar voice. And rarely, if ever, were our expectations disappointed. They were always met with luminous speech, with unhackneyed illustration, with a breadth of view that widened the horizon of our little world, a loyalty to the Master that suffered no eclipse; there was always tonic, and there was always consolation. In twenty-five years many of us in this way have come and listened and gone more than a thousand times. We may remember little of the speaker's actual phraseology, but we have grown familiar with important regions in his spacious world of thought; we have looked at life from his commanding point of view; we have shared in some measure his enthusiasm for the progress of the kingdom of light, for the early advent of peace, wide as the world, and of good will to all mankind; we have said "amen" to his wholesome castigation of meanness and rascality, until, more than many of us realize, his thoughts have become our thoughts, the sweep of his feelings the range of our emotion, and the very texture of our souls under his provocation has responded with his, still more and more readily, to the same celestial music. And now this settled habit of ours must be dislocated.

Nor is this all that will suffer change, for not even in the Presbyterian service is the sermon everything, nor is it the pastor's only resource.

In proof whereof, let me present a hypothetical case before you as judge and jury. A young man comes into a community; with him his interesting young wife and two little beginners. He finds a

house and a home; he has already found a congregation. He begins to preach and from the very first even the least attentive of people listen. The pews fill up; the hearers more rapidly increase. Presently from the recess behind the pulpit, a fine, new pipe organ with strength and sweetness, augments the general harmony. The congregation grows. The young man touches the life of his people at many points. He officiates at weddings; he is present on other occasions of good cheer. He sits by the bedside where parting life is laid. He leads in the solemn service for the dead. He listens to voluntary confessions of grief and hope and gives and receives, no doubt, wise counsel and advice. The field of his influence is extended. His opinions are to be reckoned with in the growing town. His judgment becomes a valuable asset in Presbytery and Synod and General Assembly. Naturally he is interested in education. He accepts the position of a Trustee and then of a Professor in the famous college whose site is in his town. He renders yeoman service in each vocation. He develops unusual capacity for work. He becomes an associate editor and then editor-in-chief of a long-established and widely influential religious newspaper. If his sermons are heard with delight, his editorials are read with equal pleasure; and of his comments on Sunday school lessons, I had almost said, the children cried for them. Meanwhile his congregation grows—350, 400, 500, 600. A singular and admirable harmony prevades all its activities. There is no faction among the deacons; there is no schism in the Session; under the kindly and able presidency of the pastor's wife the chief missionary society flourishes to an extraordinary degree; there

is no painful friction between the various church organizations, or with other churches; even the history of the choir is not a history of battle, resignation, and sudden flight. And the source of all this remarkable harmony is not traceable exclusively to the new organ and to its melodious tones. And the Church grows—500, 600, 650, in face of the fact that not a few of its members become founders of two new congregations. It has now become the largest Presbyterian congregation in Western Pennsylvania outside of the great cities.

The young man's cares are those of a patriarch, and yet he has mysterious leisure. He avails himself of the lecture platform to diffuse knowledge, warnings, and good cheer, speaking to audiences sometimes large, sometimes larger, but always appreciative. He lectures on astronomy, sociology, literature, and still the Church grows; and the newspaper increases its circulation; and the lecture field is extended further east and west.

The young man now betakes himself to the fields and woods and rediscovers what everybody should rediscover, if he can, the charms of tree and blossom and bird. He reads the sermons that are in stones and the books that are in running brooks and verifies at first hand the eloquent and unassailable declaration, that "To him who in the love of Nature holds communion with her visible forms she speaks a various language."

His congregation grows; the newspaper extends its circulation; the lectures continue. The young man, for he continues young—he seems to have drunk of Ponce de Leon's spring—appears to be able to

get one hundred minutes out of every waking hour. He is an active member of various religious, literary and philosophical associations, and yet he has leisure.

He has, so to speak, always been a student and now in the retirement of his study he deals at first hand with the fundamentals. He reads extensively—history, science, literature, philosophy; reads Kant, Lotze, Spencer, James. He takes all this as a fund of suggestion, revolves the ideas that arise in his own mind, warms them in his imagination and expresses them in lucid speech. And then he writes a book; and another book. Next he publishes a volume on “The World a Spiritual System”, and then a volume on “The Basal Beliefs of Christianity”—and the theological seminaries are at his feet.

Now, this is, as I said, a hypothetical case, and I simply ask you whether the people who have been associated with a career like that, have not a right to be reasonably proud of it, and to hold its chief participant in high esteem? It is a hypothetical case, yet if it does not fit pretty closely achievement that we are all familiar with, my presence here tonight is superfluous and I am become as sounding brass and tinkling cymbal.

We remember that on one special occasion Hamlet met Horatio and began to tell him what he thought of him. The melancholy Dane told Horatio that he was as just a man as ever his conversation had coped withal; that since his dear soul was mistress of her choice he had been irresistibly drawn to him; that he was a person of admirable poise, a man who fortune's buffets and rewards had ta'en with equal thanks; that he was a man he was resolved to wear in his

heart's core, eye, in his heart of hearts. But just then he began to think of how the modest Horatio was being affected by all this eulogy, and in perfectly manly fashion he broke off with, "Something too much of this."

And yet I am disposed to go on just a little longer. Among the good reading in Dean Swift's *Battle of the Books*, is the fable of the bee and the spider. The bee flies into a library one day and dashes into the spider's snare, gets out, and as she sits preening her wings from the wreckage of the snare, a lively dialog ensues. At the end of it the bee closes with the affirmation that she and her tribe stand for honey and wax, or sweetness and light, which are two of the most useful and agreeable things in this world.

Now I am not going to call the central figure of this meeting who is addressed by us men, a sweet man. Words have other effects than those indicated in the dictionary. For example, "vision" and "sight" seem interchangeable, but as has been well illustrated, they have differing associations, so that while, for instance, you may call a young lady a *vision* you should think twice before you call her a *sight*. I shall therefore not call our departing pastor a sweet man, but I unhesitatingly declare that he is an unsour man. He has as little bitterness in him as there is in any man I know. He is totally destitute of ecclesiastical rancor. He is admirably patient. I know it, for I have tried him. He is encouraging, an optimist, an honest believer in a better day that has already dawned, and I only wish I were as capable as he of hearty admirations for the objects of

nature, for the treasures that there are in books, and for many of the people about him as well as for the good and the great who have gone before.

We can all agree, I am sure, that he has a genuine passion for knowledge and for clean thinking, and that in our own experience by his treatment many a dark question and many a perplexing doubt has grown clear and luminous while the shadows have rolled away.

And now, in the breaking of home ties, we men of the Second Presbyterian Church wish to lose as little as may be. We wish to be remembered with peculiar vividness, and we are not quite willing to trust even our own pastor's very excellent memory unstimulated by surroundings. Accordingly, by a kind of penny subscription, that all might have a share, we have gotten together sundry broad pieces of gold. It was intended there should be one ten-dollar piece for each of the twenty-five years, but we could not keep it down to that, and hence I am authorized to present to Mr. Snowden with our affectionate esteem and good wishes this purse containing this sum, with the simple request that at least a considerable part of it be expended in books and book-cases, or other library fixtures, that in his study he may have about him what may preserve of us and for us in his consciousness, a more frequently recurring recollection.

Chairman—It is easy to notice the difference in the way men and women do and say things. Here Professor McClelland just blurted out what the men had put in that purse which he gave to the Doctor—

twenty-five ten-dollar gold pieces and then some. But Miss Frazier very adroitly keeps us men in the dark as to all the things that are in that mahogany box; it is locked and she has given the key to Mrs. Snowden. Now the only thing for me to do for the relief of the men is to call on Mrs. Snowden, with the hope that she will open the box and relieve our curiosity. Mrs. Snowden, will you do it?

### MRS. SNOWDEN'S RESPONSE.

I do not believe that men should get everything they want. It is not always best to satisfy their curiosity. I hold the key to this box that contains—a mystery, and I am satisfied for the present to have it remain a mystery.

I have perfect confidence in the women and girls of the Second Church as being able to do just the right thing. I know this box contains things both beautiful and useful, and as I handle them and use them and care for them in the future they will always bring before me the women of the Second Church.

An Old German, on the death of his wife, said to his pastor, "If you understood my language, I could tell you how badly I feel." You have spoken of your feelings of kindness and good will towards me tonight in a very expressive language and I fully understand and appreciate it. I have no way by which to show my feelings towards you. You will simply have to imagine them.

A friend recently said to me, "I can understand why they have kept your husband so many years in Washington, but why they have allowed you to stay

so long is a mystery to me.” For this privilege I thank you.

We all have ideals. As a young minister’s wife I had mine. Of the many-sided goodness and great perfection of these ideals, it would take too long to tell. I do not need to say to this audience that over many of them I have had to write the word “failure”.

But in some things I have not failed. I have taken good care of your pastor. I will leave my audience to judge of the truth of this assertion.

Another way in which I have not failed is in love and faithfulness to you. My husband’s people have been my people: mine to cherish and care for, mine to sympathize with and pray for. Your joys have made me glad, and your sorrows have been my grief. When you knew it not I bore you on my heart in love.

Through all the years I have been sure of your confidence in and your loyalty to me. You have asked little of me, and when I did not give that little I heard no complaint. I have been conscious of your good will and kindly feeling. For this I thank you.

Now, Dear Friends, you are to keep your place in our hearts. We are not going to have another “people”, and your names will not be erased that other names may be written in their stead. Other places we may live in, but the Second Church will be our home. Other friends we may have and even love, but you will always be our own.

I want a beaten path between this place and Pittsburgh, that you may all follow it frequently, going to us, and we sometimes coming to you. And when you reach our door you will find the latch string out and a hearty welcome within.



Chairman—Now, there we are. Another woman has spoken and the men are still ignorant of what is in the box. But we men have this one consolation, that the women will not have the last word on this occasion, as they generally do. For it now gives me great pleasure to call upon Doctor Snowden, who will, in the language of our program, speak “the last words”.

### DR. SNOWDEN'S REMARKS.

DEAR FRIENDS :

This occasion is unique in several respects. It is unique in that it is one case in which a woman did not get the last word. However the end is not yet, and I may still be called to account. It is also unique in that it is the only instance on record in which a man had four funerals on three successive days and the corpse insisted on speaking every time itself. Last night some distinguished men kindly came here and told us what fine things they thought about us; but tonight we are holding our family gathering. It is just our own inner circle who meet at this parting hour, we who have grown in mutual friendship and had such a splendid time together during all these twenty-five years. We have said so much and grown to know each other so well during this time that we really have nothing more to say tonight. We have no apologies to offer, no explanations to make, no strained relations to smooth out, for it has all been smooth and delightful between us from the first hour till now, and will be in all coming days.

You have just heard from Mrs. Snowden how well she has taken care of me during this pastorate.

But I think you should also know how well I have taken care of her. Just see how I have trained her to speak! As she has told one story on herself, I may be permitted to tell one on myself. A woman in this town once said to one of her neighbors, "Don't you think Mr. Snowden writes all these speeches Mrs. Snowden makes"? "No", said the neighbor, "I don't. But I believe she helps him to write his sermons". This kind neighbor spoke better than she knew. Mrs. Snowden has helped to write my sermons more than this congregation or than she herself knew, for she has been back of them all as my good angel and pride and inspiration. Her good sense and wise counsel, calm self-control and tender heart have put ballast into my impulsiveness and set a steady star in my sky. And so however much she has been to you, she has been infinitely more to me; and this much I must say, however I may be called to account for saying it.

In these costly and fine gifts you have spoken to us in the language of affection, and we thank you for them and will ever prize them above any money value. I know not what this purse contains, but if it contained only thirty cents I would prize it more than much common gold. I do not wish it to be understood, however, that I would take thirty cents for what is in it. What strikes me at this moment is that Mrs. Snowden's box is a good deal bigger than my purse. What inference am I to draw from this? It make no difference, however, which gets the best present, for she will get them both anyway. I am just as anxious as Judge McIlvaine to see what is in the box, and everybody is invited to look into it.

It has been a matter of much mutual congratulation among us that we are not going far. You are especially grateful that I did not go to that great city of Chicago, perhaps because you feared to trust me there. But we shall be near to you and you will be about the same distance from us, and communication is frequent and easy. The door at number 1002 Ridge Avenue in Pittsburgh will always be open to the people of the Second Church and we hope you will all come, provided, of course, you do not all come at the same time. When we get lonely and homesick over there, we shall often come over here to get some sunshine in our hearts and renew our happy spirits. And if I hear of any disturbance in the Second Church on the part of the members or the elders or the choir, I shall be right over to administer quick and sharp discipline—and escape on the next car before you can catch me. I doubt not, Dear Friends, this separation will be good for both of us when all things get settled and running in new currents. I shall enjoy my congenial and stimulating work, you will love your new pastor, and the world will continue to roll forward.

And now we never can tell you how much we love you, and with this parting assurance we bid you good night and good bye.

Chairman—Before we say good night I wish to state that the good ladies of the congregation have provided suitable refreshments which will be served in the basement dining room and all are invited to remain. Dr. and Mrs. Snowden, accompanied by the ministers of the town and their wives and the college

professors and their wives, will please lead the way and others follow as fast as they can be served.

Before going to the dining room Mrs. Snowden unlocked the chest containing a complete set of flat silver, which was inspected by the audience.

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**MRS. JAMES H. SNOWDEN**  
**THE PASTOR'S WIFE**

## APPENDIX

On the 12th day of October, 1911, the Women's Missionary Society of the Second Church of which Mrs. Snowden was President, held its last monthly meeting before her departure. At this meeting Mrs. Dr. W. D. Teagarden and Mrs. Dr. John M. Fulton were on the program and both spoke of the esteem in which Mrs. Snowden was held by the members of the society, the latter presenting to her in behalf of the society a beautiful pearl brooch. To these words of appreciation Mrs. Snowden replied. The editors of this pamphlet take pleasure in giving to its readers in this appendix the words so fitly spoken by each of these ladies.

### TWENTY-FIVE YEARS OF SERVICE.

BY MRS. W. D. TEAGARDEN.

To condense in a few minutes' talk a resume of services Mrs. Snowden has given our society during the twenty-five years just past is a difficult task. Our deepest feelings can not be adequately expressed in words. But this society has such a high appreciation of her work and worth that this occasion must not pass without some one giving expression to our kindly feelings toward her.

How many of us have stopped to think what her almost twenty-five years of service as President of this society has done for it? Her executive ability is recognized by all. Her rule while exacting was

always characterized with marked tenderness and loving sympathy. The sublimest work which she did is not evidenced by the records of the society, but is found in the lives of those with whom she associated and worked. Her influence, her watching and her prayers have entered into our lives. She has been our inspiration and to some extent we shared her enthusiasm in the cause for which we labored.

In the autumn of 1886 Mrs. Snowden became a member of this society. Two months later she was elected President and has held the office continuously ever since. At that time there were but thirty-eight contributing members and but twelve or fifteen active members. But eleven subscribers to the Home and Foreign Missionary magazines were found among its members. Since she became the President of the society it has from year to year increased in its membership and its work along all lines has grown—ever growing, ever gaining it became dearer to our hearts.

With the public duties that our President performed we are familiar. But with the hours she spent in the quiet of her own home preparing and planning for the many successful meetings we have had we are not so familiar. The work of others left undone was often cast upon her shoulders and how well and uncomplainingly she carried the burden. She never lost sight of the details of any undertaking and cheerfully did anything necessary to make a success of the undertaking whatever it might be. She was rarely absent from our meetings and always had a message from the Word of God for us. She was clear in her conception of the meaning of the words expounded and happy in her manner of expressing this meaning. She spoke with a mind filled with the

truth of God and out of a heart overflowing with His love. She has always made our meetings pleasant and profitable, and by her sympathy and encouragement has led many a timid woman to take part in our meetings who but for her would have been unheard.

Today as we look back over this twenty-five years of service we find many have fallen by the way-side. In looking over an old program I find the names of Mrs. Dr. Little, Mrs. Morgan Hayes, Mrs. Harvey Vankirk, Mrs. Hiram McClain, Mrs. W. K. Lyle and Mrs. Eagleson. Those faithful workers have all gone to their reward. But how precious are their memories to us all. And the memories of the many meetings that we have had, the blessed hours of communion together that we have spent in this room how they should fill our hearts with rejoicing and inspire us to nobler endeavor. We may not measure the results of these twenty-five years of service for the Master. This is with God. But the joy and honor of being permitted to be co-workers with Him for so long a period is reward sufficient for us. But what of the future now that our leader is gone. Are we to stop? No! We must press forward to grander achievements.

And Dear Mrs. Snowden: It is with regret that we come to "the parting of the ways". The pain of separation is mitigated in a degree by the pleasant memories, which we will ever cherish, of the happy days we have spent together in witness bearing. Let me assure you, that the prayers of this society will follow you; and in whatsoever line of Christian work you may hereafter engage may God's richest blessing ever attend you.



## PEARLS.

BY MRS. JOHN M. FULTON.

St. John, in his vision of the heavenly city, tells that "it hath twelve gates and each gate a pearl".

In the parable, also, we read of a merchant man in search of goodly pearls who found one so precious that he sold all that he had in order to obtain it, and to this "pearl of great price" Jesus likens the Kingdom of Heaven.

In his beautiful story of "The Other Wise Man", Henry van Dyke recounts the history of a long journey through many weary years in which "the other wise man" persistently searched for the One whom the "star in the East" indicated. Through every vicissitude of fortune he tenaciously clung to a wonderful pearl, for that was to be his gift to Him whom he sought. At a crucial moment he parted with his pearl to ransom a life and then and there his journey ended for he found Him whom his soul desired.

Throughout all history, sacred and profane, we find that this stone has stood preëminently as the gem of sentiment. In the days of chivalry, the knight, who had won his spurs upon the field, hastened away from the scene of carnage to win his greater reward by placing this emblem of purity upon the betrothal finger of the lady of his choice. In quieter days and scenes how many, many times it has stood for plighted faith and wedding bells. Its chaste beauty has graced the diadem of innumerable queens and its soft lustre added to the charm of fair ladies in every land.

How appropriate, then, that June, the queen of all months, should decree that her daughters should

wear this peerless gem! It is, therefore, theirs by inalienable right.

For all these reasons The Woman's Missionary Society has chosen pearls for one whom it "delighteth to honor." Furthermore, though the pain of this parting hour has long saddened our hearts, we have, with Spartan spirit, endeavored to repress the bright drops of sorrow, hence "frozen tears".

The years we've spent with thee, dear friend,  
Are as a string of pearls;  
Each year a pearl, each pearl a prayer  
To follow thee till life shall end.

To our honored and dearly-loved President, The Woman's Missionary Society presents this token of its esteem and warm affection.

#### RESPONSE BY MRS. MARY R. SNOWDEN.

MY DEAR FRIENDS:

This proves that women can keep a secret. It also proves that women know the heart of a woman and that she loves beautiful things and this pin is most certainly beautiful.

We all have a touch of vanity that makes the possession of jewelry a real joy; and you can only imagine the pleasure I shall experience in wearing so perfect a piece as this. I thank you, my friends, but this is a poor way of expressing my feelings.

I did not need this to keep you in memory, but in the years to come, as often as my hands touch it or my eyes rest upon it your dear faces will come before me.

Our fellowship in these missionary meetings has been unspeakably precious to me. In doing the Master's work, we have grown very close together and I love every member of this society with a lasting affection.

Through this gift you express your love and good will for me, and the comfort you thus give me, is beyond my power to tell you.

I shall want to be with you in the future as in the past, but as this cannot be, I ask you to continue to do faithfully and willingly the work for the dear Father which we have been doing together, and I will when absent from you, think of you as being thus engaged.

I thank you sincerely for all the kind words you have spoken today, for the prayers offered in my behalf and the blessings besought for me, together with all the good you have done me in the twenty-five years past. I shall never forget it.

And now whatever the future may hold for each of you—of joy or sorrow, of sickness or health, of toil or rest, of activity or weary waiting, my dearly beloved, I beg of you to remember always the words of the text used in the lesson with which we opened the services today, "Jesus, having loved his own which were in the world, loved them unto the end".