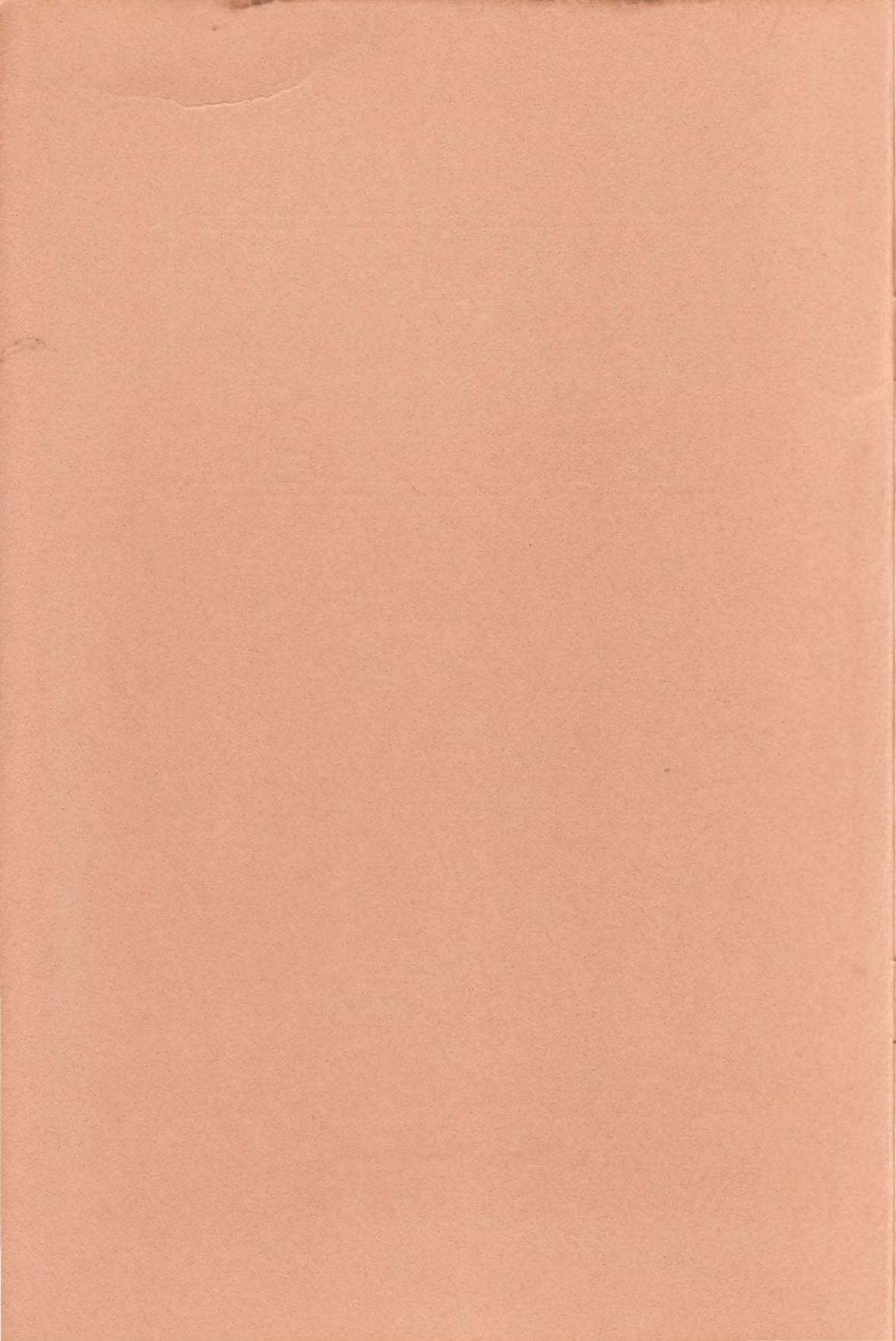




After
One Hundred Twenty-five Years
1825 — 1950

The Mt. Prospect Presbyterian Church
Hickory, Pennsylvania



ONE HUNDRED TWENTY-FIFTH
ANNIVERSARY

of the ORGANIZATION of the

Mt. Prospect Presbyterian Church

HICKORY, PENNSYLVANIA



FRIDAY, SATURDAY AND SUNDAY
AUGUST 4TH, 5TH AND 6TH, 1950

THE REV. CORNELIUS SEXTON THOMAS, *Pastor*

CENTENNIAL COMMITTEE (1925)

ROBERT R. HAYS, *Chr.*
JOHN P. WHITE

WILLARD K. ALLISON
HARRY D. WHITE

HISTORICAL COMMITTEE (1950)

JAMES A. MCGUGIN

ALVIN D. WHITE



MOUNT PROSPECT TODAY



MT. PROSPECT PRESBYTERIAN CHURCH
REV. A. C. ALEXANDER, PASTOR
SCHOOL, 1830
PREACHING, 11.00

MOUNT PROSPECT THIRTY-FIVE YEARS AGO

THE SESSION



Seated: Left to right—J. Alvan Bell, Andrew D. McCarrell, James A. McGugin, S. Edwin Miller, Clare M. White.
Standing—Boyd A. Emery, Alvin D. White, Rev. Cornelius S. Thomas, W. Lee Cowden, Dr. John K. McCarrell.
Insert—Vincent M. Paul. Absent—J. Buchanan Manson



THE REV. CORNELIUS S. THOMAS, *Pastor*

In Memoriam

Elders of Mt. Prospect Church who have died since the
One Hundredth Anniversary Celebration.

JOHN PARKER WHITE, SR.

born March 23, 1858

died May 29, 1934

Served as elder from October 1, 1893 to the date of his death, and as Clerk of Session from May 1, 1901, to the date of his death.

RIDDILE SAMUEL RANKIN

born March 30, 1866

died March 13, 1936

Served as elder from May 9, 1914, to the date of his death.

JAMES PATTERSON McCARRELL

born July 29, 1872

died March 9, 1949

Served as elder from May 9, 1914, to the date of his death.

WELL DONE

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The pains of death are past,
Labor and sorrow cease,
And Life's long warfare closed at last,
Thy soul is found in peace.

JAMES MONTGOMERY

FORWARD

The History of Mt. Prospect Church, prepared and published at the time of the Centennial Celebration in 1925, had as its aim the making readily accessible the materials concerning this Church and the perpetuating of the traditions that set forth her inception and the history of her development. The papers read at the seventy-fifth anniversary, the history of the congregation prepared by Rev. T. R. Alexander and the history of Washington Presbytery as well as church records have been the sources of information, and without their help the efforts of the Centennial Historical Committee would have been futile. This present work includes the former history with a few additions and corrections together with the history of the Church from 1925 to 1950. The present committee hereby acknowledges the careful work done by the earlier committee. We hope that this edition of our history will be as favorably received as was the earlier work.

—HISTORICAL COMMITTEE.

History

THE REAL pioneers of western civilization were the men who, at the first, scaled the Allegheny Mountains and settled in South-western Pennsylvania. Hence, we say the planting of the Presbyterian Church in this region was a great historical epoch. Among these early settlers, could be found, here and there, a sturdy God-fearing Presbyterian family. But it was not until later, that these Presbyterian families became sufficiently numerous to give character to the population. They came, some of them, direct from across the Atlantic, a few from New Jersey and Virginia, but the majority from Chester, York, Lancaster, Northampton and Cumberland Counties, in Pennsylvania; Cecil County, in Maryland, and New Castle County, in Delaware. In racial descent, they were predominantly Scotch-Irish, and possessed the well-known traits of that historic people. In respect to moral and religious character, it cannot, of course, be claimed that they were, without exception, ideal Christians. Many of them, like their descendants, had more of Scotch-Irish vim than of divine grace, and there was much in the adversity of the times to tempt them; but it is to be noted that even when they failed in practical piety, they were apt to remain loyal to gospel truth, and from this cause, not infrequently trained up a generation to follow them, better than themselves. Furthermore, there were always among them, not a few leading characters, who were eminently godly persons, whose influence leavened, in a measure, the entire community. Without disparagement, therefore, of what was done by other denominations of Christians, it may safely be said that the chief religious influence exerted in the West in that day, was what came from the Presbyterian Church—using the term Presbyterian in its broader sense as inclusive of the Associate, the Associate Reformed and the Reformed Presbyterian bodies, as well as our own.

The organization of the Mount Prospect Church, in the year 1825, was the culmination of the desire of the people in this neighborhood to have a Presbyterian Church nearer their homes, as the already established churches of Upper Buffalo, Cross Creek, Raccoon and Miller's Run were each several miles distant.

Some of the leading families that were interested in the new organization were those of William Hughes, John Cowen, William Simpson, Robert Marshall, Robert Wallace, Samuel Moore, Charles Campbell, David McGugin, Simeon Haynes, Archy Stewart, James Miller, William Wallace, John Lyle, William Walker, Samuel Cowen, and A. Farrar. The persons named and their families, along with others no doubt of whom no certain knowledge can now be obtained, constituted the first membership of the church.

However, the history of this congregation really begins before Mt. Prospect had an organized existence. Meetings were first held in the homes and later in the grove just below the road south-east of the present church building.

As this new mission proved successful during the summer of 1824, it was thought practicable to continue and perpetuate it in an organized form. As a result a petition to that end was presented to the Presbytery of Washington and we quote from the records of Presbytery:

CROSS ROADS (FLORENCE) DEC. 28, 1824

A petition was presented to Presbytery signed by White and others, as a committee of a number of families attached to the Presbyterian Church in the neighborhood of Mt. Pleasant (Hickory), praying that a new congregation may be established in that neighborhood, with a view to a union between such congregation, if established, and that of Millers Run in the bounds of the Presbytery of Ohio.

It appearing to presbytery that the new Congregation, if established, would be likely materially to effect the congregations of Cross Creek and Upper Buffalo it was therefore resolved to be inexpedient to grant the prayer of said petition.

Those pioneer families, with their Scotch Irish vim, demonstrated their determination in the matter by presenting another petition to presbytery at its next meeting held in the First Presbyterian Church of Washington, April 19th and 20th, 1825. We turn again to the records of presbytery as of April 20th, 1825 and we quote:

A petition signed by a number of persons, citizens of the village of Mountpleasant and its vicinity, praying for promission to build a house of worship on the farm of Mr. Haynes, half a mile west of the aforesaid village was presented to Presbytery.

On motion resolved, that the prayer of the petition be granted.

Hence it appears that the history of Mt. Prospect as a Presbyterian body really begins with April 20, 1825.

It is a foregone conclusion that the farm of Mr. Haynes as mentioned in the above minutes was that of Simeon Haynes, as an examination of the records in the Recorder's office at Washington reveals the fact that at that time he owned 95 acres of land just west of Hickory. There is no record of any other Haynes owning property in Mt. Pleasant Township at that time. Furthermore the name of Simeon Haynes appears in the old records of the Church as being among those who were active in its affairs in those early days.

This land is at present owned by J. W. Carlisle, the C. C. Carlisle estate, the Manufacturers Light and Heat Company, and others. Thus, the wording of the foregoing petition seems to prove that it was the intention of those presenting said petition to locate the new church not far from the present location of the Gas office. We have neither record nor tradition concerning this matter and our only knowledge of same is that to be found in the foregoing minute of Presbytery.

Likewise, we do not know what determined locating the first church building on the present site. The location actually chosen was on land then belonging to Robert Lyle and this spot is about one and one-half miles west of Hickory compared with the "one-half mile" mentioned in the petition. It would appear that the land upon which the church was erected was "donated" for the purpose at that

time, since no transfer of land is on record until March 7, 1851 when David Lyle, son of Robert Lyle, conveyed to the Trustees of Mt. Prospect Presbyterian Church a tract containing 3 Acres 12 Perches at a consideration of \$30.00. This transfer was effected soon after the church became an incorporate body in 1851. (On June 17, 1861, David Lyle conveyed another tract containing 137 perches to the trustees for a consideration of \$23.00. On March 1, 1872 James Manson conveyed to the trustees a tract containing 102 perches for a consideration of \$4.00. This last was used by the contractor to obtain clay for burning the brick for the present church building.)

Following the organization of the congregation in 1825 and before the erection of the first church building, meetings were again held in the grove south-east of the church at what the older members termed the "Tent", which consisted of a canopy or hood-like arrangement of boards in which the minister stood. The congregation, seated upon the ground, logs and rough benches, had the sky as its canopy.

The congregation has been particularly fortunate in its elders. At the time the organization of the church was effected, three elders were chosen, all of whom had been acting elders in the congregations to which they had previously belonged. These men were William Simpson from Miller's Run, William Hughes and John Cowen from Upper Buffalo. They were characterized as men of strong minds, determined purpose, and devoted piety. All these men continued to be ruling elders in Mount Prospect until their deaths. William Simpson died March 20, 1848, William Hughes died April 17, 1831, John Cowen died August 11, 1833.

Previous to the calling of a pastor, the list of supplies contained the names of the following ministers: McCluskey, Mercer, Anderson, Elisha McCurdy, Nesbitt, William Smith, John Hamilton, Vincent, Hoge, Stockton and Hervey, who afterward became the first pastor. The price paid the supplies was three dollars. The first sacrament of which there is a record, was administered the fourth Sabbath of May 1827, by Dr. Anderson and Elisha McCurdy.

The first house of worship, a frame building, was erected soon after the organization of the church, probably late in 1825 or early 1826. The actual cost of the building was very low, owing to the fact that a great deal of the material was donated and much voluntary labor was performed. Hugh McConaughey, later to be chosen an

elder, appears to have been in charge of the construction work, since there is a record of a settlement between "the trustees of Mt. Prospect meeting house and Hugh McConaughey . . . for the building of the house according to contract . . ." This building, it is believed, was never formally dedicated but, with Scotch Irish directness, was simply occupied by the people.

DAVID HERVEY (1828-1835)

In the fall of 1828, a call was presented for the pastoral services of the Rev. David Hervey, and that he might be free from worldly cares and avocations, they promised and obliged themselves to pay him the sum of \$350 annually. The call was accepted, and on December 3, 1828, he was installed the first pastor of this church, Dr. Wylie preaching the sermon and Dr. Anderson delivering the charges. Mr. Hervey had been a farmer, until the age of twenty-six; then deciding to prepare for the ministry, he entered Jefferson College and graduated in the class of 1825. During his pastorate here, he lived in a house built by Hugh McConaughey in Woodrow, and now owned by the heirs of Robert Phillips. He taught the youth of the church privately in his home.

The Sunday School was organized in the spring of 1829, with a membership of 109. The first superintendent was James Hughes.

The following elders were added to the session during Mr. Hervey's pastorate: Charles Campbell (1828-1833), Hugh McConaughey (1828-1874), Robert Lyle (1834-1843), Andrew Farrar (1828-1832), Samuel Moore (1834-1848).

As near as can be ascertained from the records, Mr. Hervey left Mount Prospect with a membership of 130, more than double the number enrolled at the time of organization. After serving two other congregations, Lower Buffalo and Wellsburg, he retired in 1879, and spent two years in missionary work in Illinois. He died June 19, 1881.

JOHN MOORE (1837-1845)

The Rev. John Moore became the second pastor of Mount Prospect April 1, 1837, and continued in the pastorate until April 17, 1845. His salary was fixed at \$450. Mr. Moore bought the property now occupied by George Knauer and nearby he erected a building where

young men were given academic training. Eighty accessions are recorded during his ministry.

In May 1838, a Juvenile Missionary Society was organized to which any child between 6 and 16 could belong. The annual dues were 12½ cents, this sum to be used to help in sending the blessed gospel to the distant heathen. Meetings were held once a year, at the time of the spring communion, when the annual payment was made. The names of the families, whose children were enrolled as members, are: Miller, Griffith, Hays, McNary, Longmond, McIlvaine, Simpson, Work, Sterritt, Porter, Moore, McGugin, McConaughy, Tuten, White, Cowen, Campbell, Rankin, Douglas, Farrar, Ross and Lyle. These names probably link up the family history of the congregation as perfectly as though the list of early members had been given.

James Hughes (1842-1872), a son of William Hughes, one of the first elders in the church, was at this time, made a member of the session.

Not alone in modern times have there been objections to the doctrinal standards of the church, as the following excerpt from the session records of September 21, 1837, indicates: "Session held a free and full conversation with two members separately and together, in which they clearly and decidedly denied the right of infants to baptism and declared it to be and to have been for some years their fixed sentiments that immersion was the only scriptural mode. Session after mature deliberation, resolved unanimously, that, for the above reasons, these two men hereby are suspended from the communion of this church, until they adopt the doctrines taught on this subject in the confession of faith of the Presbyterian Church. Session further directed that the whole proceedings of this case be read from the pulpit." These doubts were probably aroused by the widespread controversy, at that time, concerning immersion.

DAVID R. CAMPBELL (1849-1855)

The church determined to call back one of her own sons to occupy the pulpit and at the fall presbytery of 1849, a call was presented for the services of the Rev. David R. Campbell. He labored with force and acceptance for nearly six years and, during the early part of his ministry, he occupied the house now known as the tenant house on

the William Russell farm not far from the church. After the death of his wife, he lived in Hickory where he taught a private school, thus keeping in line with his predecessors.

Several deaths having occurred in the session, the following were elected: William Mason Campbell (1848-1899), Samuel Cowen 1848-1857), James Lee (1850-1867).

Mr. Campbell died at Steubenville, Ohio, in 1873, during his pastorate at the Second Church of that city. He was a man of decided pulpit ability, evangelical spirit and uniform faithfulness. It is unusual for a congregation to have a minister and an elder belonging to the same family and serving simultaneously.

The church became an incorporate body in 1850, and the trustees who served early in her history were James Lee, William White, Gawn McIlvaine, James Campbell, Henry Cochran, James Rankin, Joseph Lyle, Peter Futhey, George Campbell, James McGugin, Samuel Campbell.

WILLIAM KEELING (1858-1863)

The vacancy, occasioned by the resignation of Mr. Campbell, continued until December 1858, when the Rev. William B. Keeling was installed as pastor. During the whole course of his education and public work his superior talents and scholarship were freely acknowledged, but his tendency toward controversy alienated a portion of his people. The second church building, of brick, was erected at a cost of about \$8,000. The congregation passed through the stirring times of the Civil War without political division. Despite the troublous times, the session records show sixty-eight accessions.

James Rankin (1859-1883), James F. Hill (1859-1916), James McElroy (1859-1861) were added to the session. Mr. Keeling represented the Presbytery of Washington in General Assembly, at Peoria, Illinois, the last year of his pastorate at Mount Prospect. His subsequent ministry was spent in several fields of labor in the West. His death occurred at Winona, Illinois, April 29, 1878.

Quotations from the records of the church at this time, will probably prove more interesting than comments.

June 18, 1859

"The session resolved unanimously that hereafter the use of tokens* should be dispensed with at the celebration of the Lord's Supper."

December 13, 1861

"At a congregational meeting for the purpose of disposing of the seats in the new church, it was agreed to sell the seats to the highest bidder. Any person purchasing a seat, to pay the amount it sold for within sixty days from this date, or forfeit their claims to the same."

January 19, 1860

"The session met and was opened with prayer. The members were all present except Mr. Hugh McConaughey. The object of this meeting of session was to take into consideration the conduct of some of the members of the church. . . . Public rumor charged these young persons with having attended a ball at Burgettstown at which they engaged in dancing. This ball was held on the last Thursday of December 1859. A committee appointed at a previous informal meeting of the session, reported that they had seen and conversed with each of these young people separately; and that while some disclaimed any participation in the dance, yet they had all acknowledged that they had committed sin. For this they professed deep sorrow and repentance, and further, that they promised that they would neither engage in nor countenance, promiscuous dancing. In view of this report, the session decided that in as much as heretofore, discipline had not been inflicted in this church upon any who may have engaged in dancing, therefore, 1. These young people shall be dealt with, with all the leniency which the laws of God's house will permit. 2. The session as the appointed guardians of this church express their decided disapprobation of the conduct of the members in question. 3. That a minute of this action of the session be read to the congregation, and that all be assured that the session will not tolerate dancing in this church."

* Tokens were bits of pewter the size of a small coin and stamped with the initials of the congregation. They were given to persons attending preparatory services and had to be presented at Communion service before the individual was permitted to partake of Communion.

JOHN CALVIN CALDWELL (1864-1868)

The Rev. J. C. Caldwell, whose preaching was characterized as clear and forceful, was installed pastor November 1864. His salary was almost twice that paid the first pastor of this church.

During Mr. Caldwell's pastorate, a manse was erected at a cost of about \$1,600, and the same building stands to-day, but it is no longer the property of the congregation. The use of tables in the communion service was discontinued. More than sixty affiliated themselves with the church, in the four years of Mr. Caldwell's ministry.

His next charge was the Second Church of Washington, Pa., where he remained a little more than a year, being then released to the Presbytery of Northumberland where he served as pastor of the Lycoming and Newberry Churches for four years. Then he was called to the Central Church of Chambersburg, Penna., where he served 1874 to 1883. Next he served the congregation of the First Church at West Chester, Penna. He died in 1899.

A story is told which illustrates a characteristic of Mr. Caldwell's preaching. The Rev. David Hervey being there during a communion season and noting Mr. Caldwell's presentation of the terrors of the law, said to him afterward, "Caldwell, are you easily made angry?" "No, I think not." "Well then, let me advise you, preach less hell and damnation."

January 25, 1867, Andrew Donaldson (1867-1880), and Alexander V. McGugin (1867-1903) became members of the session. One of the present elders, James A McGugin, is the grandson of Mr. Donaldson and the son of Mr. McGugin.

ROBERT T. PRICE (1868-1873)

The church has never been blest with any very great revival, but often there have been special quickenings, and on a few occasions, fairly large accessions have followed. Ninety persons were admitted to membership during the tenure of the Rev. R. T. Price.

On the twenty-third of March 1871, the church building was destroyed by fire. This was the regular evening for the young men's prayer meeting and a number had already assembled, but knew nothing of the fire, until Mr. Alexander McGugin arrived and informed them that the roof was then ablaze. In spite of their efforts, they

soon found it impossible to save the building. The third or present structure was very soon erected at a cost of about \$10,000.

During the time, following the fire and before the new church was completed, while the congregation was without a place of meeting, services were held each Sunday afternoon in the Mt. Pleasant U. P. Church in Hickory.

Two new names appear on the session roll in 1869— J. Reed Lyle (1869-1916) and A. E. Walker (1869-1876).

After leaving Mt. Prospect, Mr. Price served churches at Bellevue and Dunbar, Penna., Shreve and Hopewell, Ohio and Crowley, La.

The death of Mr. Price occurred at Wooster, Ohio, April 18, 1925, within two days of being one hundred years from the exact date of the organization of the church which he had served so acceptably.

At this juncture we again resort to the church records for material:

February 6, 1872

“Resolved, that we assess the seats in the church from five dollars upwards, all amounting to two thousand dollars, in order to pay the debt against the church, none to be sold under their assessment. The purchaser to hold the seats until he or she leaves or ceases to support the church, the seat then falling into the hands of the trustees. An amendment to the foregoing resolution was adopted by the trustees and recommended to the congregation: That the seats in the new church be assessed to the whole amount of debt against the church, with one year’s interest in addition. The lowest rate to be five dollars and the highest fifty dollars and none to be sold under their assessment*. The purchaser to have no right to dispose of his seat or any part of it, it to remain as the property of the trustees. The purchaser to occupy as long as they continue their support to the congregation. The purchaser to have one year without interest to pay the price of his seat.”

December 17, 1869

“A plan for more thorough co-operative work on the part of the eldership, being proposed by the moderator, was unanimously adopted and is as follows: The congregation having been divided into eight districts, a list containing a certain number of families was put into the

* This action resulted in the seats being auctioned off to the highest bidder. In spirited bidding for one favored seat near a window, Milton McGugin is said to have paid fifty-five dollars, thus exceeding the highest rate quoted.

hands of each elder. Over the spiritual interests of each family he is to have a special supervision—to visit either alone, or in company with another elder, each family at least once a quarter. At the expiration of three months, each member to report his operations at a meeting to be called by the moderator, when a free exchange of opinions concerning, and a concert of prayer shall be had and districts be exchanged for the work of another quarter.”

During the New Era Movement, the “Every Member Group Organization” was recommended to the churches of the U. S. A. for adoption, and we find it bearing a striking similarity to the plan proposed by our local session in 1869. This is an indication that many so-called new plans are but the old revived.

January 17, 1870

“In view of the unsatisfactory contributions to the various boards of our church during the last few years, the session ordered that hereafter collections for these objects be taken up by subscription until further action be taken. The subscriptions to be taken in blank books provided for the purpose, in which the names of all the communicant members of the church shall be recorded, under each of the several boards. At the close of the year, these books are to be examined by the session and report made to the congregation.”

January 26, 1870

“Rumor having reached the ears of the session that a member of this church, while on his way from Pittsburgh on the twenty-third of December 1869, was in a state of shameful intoxication and the report being of such a reliable character as to justify the action, a committee was appointed to visit this member with reference to the matter. . . . The committee made their report, stating that they had seen and conversed with this member, and that he had made a satisfactory statement amounting to a virtual confession of intoxication and that he would meet the session at its sitting to-day. He then came forward and was heard. His confession covering about all that could be proved against him, the session after careful consideration of the case agreed to accept his confession without further prosecution. This member was solemnly warned by the moderator to be more guarded in the future and to avoid, as a member of the church of Christ, the occasion

of anything which would be calculated to give offense or dishonor to the cause of religion. This confession and the action of the session to be proclaimed from the pulpit next Sabbath."

THOMAS R. ALEXANDER (1873-1892)

A pastorate that left a very deep impression on the life of the congregation by reason of its length, and also by reason of the sterling integrity of the man, can without disparagement to any other truly be said to be that of the Rev. Thomas R. Alexander who succeeded Mr. Price in 1873, and continued pastoral relations almost nineteen years. During this pastorate the church steadily increased in membership, until in 1891, Presbytery credits Mount Prospect with 220. In addition to his ability in the pulpit, his work as an organizer is quite evident by the organizations that had their beginning at this time. The elder added to the session at this time was John H. Miller (1875-1912).

The first minutes of the Women's Missionary Society of Mount Prospect bear the date of January 27, 1875. At this meeting, an organization was affected and the following officers elected: President, Mrs. A. V. McGugin; Vice President, Mrs. Elizabeth Hughes White; Secretary, Miss Elizabeth A. Miller; Treasurer, Miss Maggie Ewing. In April of the same year, sixty members were reported. Miss Tillie Scott and Miss Sadie McDowell were appointed as members of the first program committee. Mr. Alexander was invited to become a member by vote of the society. Article two of the constitution sets forth the object of the organization as follows: "To secure systematic contributions for Home and Foreign Missions and to disseminate missionary intelligence; also to encourage Christian effort and benevolent enterprise in our own immediate vicinity." The first president of the society, Mrs. A. V. McGugin, the daughter of Andrew Donaldson, one of the early elders of Mount Prospect, was active in the work of the society until her death in 1922. From the beginning here recorded, we have to-day a missionary society that enlists in its work many of the women of the church and contributes liberally to National and Foreign Missions.

During this pastorate, the young people's work had its beginning and we find that what is now a Westminster Fellowship was first a Young Men's Prayer Meeting and the records state that, "On Wednes-

day evening, February 8, 1888, there met at the personal invitation of the pastor, in the session room of Mount Prospect Church, thirteen young men and their pastor, the Rev. T. R. Alexander, for the purpose of organizing a young men's prayer meeting. At this first meeting, each one was asked to lead in prayer and all responded. Meetings were held twice a month during winter, spring, and autumn and were led by the pastor or one of the young men. In the month of December 1889, it was decided to open the meetings for all the young people of the congregation who wished to attend." No doubt the presence of the ladies encouraged promptness and regular attendance. The time of the meetings was changed to Sabbath and the Bible-School lessons were used as topics.

Mr. Alexander aided in the organization of the Hickory Academy, which in 1903, became the township high school. He served in Second Church in Washington and after a life that had counted for much, the Rev. Mr. Alexander died December 1918, at his home in Washington, Pennsylvania.

ANDREW TODD TAYLOR (1893-1896)

On August 18, 1893, the Rev. A. T. Taylor was installed as pastor by the following committee of Presbytery: The Rev. J. H. Snowden preached the sermon, the Rev. Henry Woods charged the pastor and the Rev. T. R. Alexander charged the people. In October of the same year, the ordination and installation of the following elders took place: Jacob F. McDowell (1893-1918), and John P. White (1893-1934). Mr. White was the great-grandson of William Hughes, a member of the first board of elders, and a grandson of James Hughes who was accorded the same honor in 1842.

Though Mr. Taylor's pastorate here was brief, it accomplished much good and the enlisting of the young people raised the benevolences of the church to a higher point than ever before. The statement of the Presbytery of Washington bears evidence to the foregoing statement by recording the total benevolences as \$614 in 1895. Not until several years later, did our missionary gifts again reach that height. The Rev. Mr. Taylor, after three years of service, was called to the Gaston Memorial Church of Philadelphia, and later served other leading churches of our denomination.

During his pastorate here, Mr. Taylor married a daughter of Dr.

James I. Brownson, pastor of the First Presbyterian Church, Washington, Pennsylvania. After the death of Mr. Taylor, December 20, 1919, Mrs. Taylor became actively engaged in the work of a District Secretary of the Board of Foreign Missions in which capacity she served for several years.

JOHN J. SRODES (1897-1901)

The Rev. John J. Srodes was installed pastor of Mount Prospect in May 1897. At that time, the salary paid was \$1,000 and the use of the manse.

Like the first pastor of the church, he was a farmer before entering college in preparation for the gospel ministry.

His genial disposition coupled with a reverent attitude made Mr. Srodes' personality an unusually pleasing one. He was capable of seeing the brighter side of every experience and of enabling others to do so. This spirit he carried with him in the work of his Master as elsewhere.

During Mr. Srodes' pastorate, ninety persons united with the church, thus making the total membership 230. In 1898, The Young People's Prayer Meeting became a Christian Endeavor Society.

After completing fifty years in the eldership, Mr. William Mason Campbell died August 26, 1899, in his eighty-third year. This half century of devoted service has left its impress upon the leaders in our church to-day.

One of the events of interest during Mr. Srodes' pastorate was the seventy-fifth anniversary of the founding of the church, observed September 1900. A paper, "The Early History of the Church", prepared and read by him at that time has been of inspiration and help in the present historical effort.

Mr. Srodes was released from the pastorate here in 1901 upon being called to the Moundville, W. Va. Church. In October, 1911, he became pastor of the Crabapple Church in St. Clairsville, O. Presbytery where he served until July, 1920. He then served as pastor at Woodsfield, O. until his retirement in April 1924. He died at Woodsfield on July 23, 1925, just a short time before the holding of the Centennial Celebration of Mt. Prospect Church.

JAMES A. CUNNINGHAM (1902-1904)

In November, 1902, the Rev. J. A. Cunningham, who had been reared in an adjoining congregation, entered upon his duties as pastor of this church.

He was a man of firm convictions and was a zealous worker for the cause of Christ. During Mr. Cunningham's pastorate, twenty persons were added to the church roll.

December 26, 1903, Mount Prospect lost one of her best men, when death removed Alexander Vincent McGugin, who had served as an elder since his ordination in 1867. The influence of such a godly man will not soon pass.

Mr. Cunningham, in point of service, heads the list of Mount Prospect's living ministers and to-day is living in retirement at Front Royal, Va. After leaving Mt. Prospect he served pastorates in the Presbytery of Syracuse, New York.

JAMES E. MILLER (1905-1909)

The installation of the Rev. J. E. Miller, September 1905, marked the beginning of a pastorate that is a very pleasant memory to the people of Mount Prospect.

The year previous to the beginning of Mr. Miller's work, we reached our low water-mark in both membership and finance. This was in part due to the moving of a large number of members from the bounds of our congregation. During the four years that Mr. Miller worked at Mount Prospect, the church roll showed a total gain of eighty-two new members, and the financial condition of the church steadily improved with the adoption of the duplex envelope system. The session gave permission to the pastor to conduct evening services in the village of Hickory. At first, the services were held fortnightly, but after six months, regular weekly services were conducted.

In November 1908, Ebenezer Graham Emery (1908-1919) was made a member of the session.

Mrs. J. E. Miller saw the need of a young women's missionary society and in March 1908, the session gave permission for such an organization. The efforts of Mrs. Miller and Mrs. John Y. Dinsmore resulted in the formation of the Esther McGugin Chapter of the Westminster Guild.

It was with reluctance that the congregation accepted the resignation of Mr. Miller in the year 1909. Having located in the Pittsburgh district he is a frequent and welcome visitor at Mount Prospect, having addressed the congregation on many special occasions.

URIAH W. MAC MILLAN (1910-1913)

The installation of the Rev. U. W. MacMillan took place November 18, 1910. The records show sixty-nine accessions during the three years that Mr. Mac Millan served this church. He was a very able man in the pulpit, a good organizer and an untiring worker, both in the church and community.

During this pastorate, Dr. Mac Millan and Elder John H. Miller of this Church served as Commissioners from Washington Presbytery to the meeting of General Assembly held at Louisville, Ky. in 1912.

On July 20, 1912, Mr. John Haynes Miller, died. He had served this church faithfully in the capacity of elder for almost thirty-six years. The following is a part of a resolution of sympathy adopted by the session shortly after the death of Mr. Miller: "For more than thirty-five years, he served as a faithful member of this session and was not only highly esteemed by this congregation and entire community, but was recognized and respected through the Presbytery. By his death, this session has lost one of its most worthy servants, the Church a devoted friend, and the community an upright and useful citizen."

Mr. Mac Millan after leaving this community was pastor of the Presbyterian Church of Old Concord, Pennsylvania. Some time later, he found it necessary on account of ill health, to retire from the active ministry. He spent the last years of his life at Glenshaw, Pa. where his death occurred June 6, 1939.

ADOLPHUS F. ALEXANDER (1914-1923)

Early in 1914, the Rev. A. F. Alexander, D. D., began his pastorate with us as stated supply and continued until March 1923. A man of his type was needed at that particular time, and his work was so acceptable that he was not released until nine years later.

Dr. Alexander's life was a varied one, having phases quite foreign to his life-work. He served all but a few months of the four years

of the Civil War, and, following this, he was trained for the legal profession. After practicing law for a short time, he prepared for the ministry, in 1878 he was licensed and, in 1880, his ordination took place.

He came to us after the prime of life, but with a spiritual maturity that exerted an influence far beyond the bounds of the congregation. He was filled with love and zeal for the souls of men and was revered by all who knew him, though he shunned earthly praise. Feeling his physical inability to continue the work, he asked to be released in March 1923. His death occurred at Dormont, but little more than a year after his leaving Mount Prospect. April 6, 1924, the funeral service was held in this church and his many friends from this and neighboring communities, united in paying their last tributes of respect and love. It is said that no such widespread sorrow has been witnessed in this part of the county since the death of Dr. John Stockton in 1882.

During Dr. Alexander's tenure, the church increased in membership, reaching a total of 355 members in 1915. Not only was there an increase of membership but a corresponding increase of finance was recorded. In 1920, the total gifts of the church to missions amounted to \$3,961. A children's Missionary Society—The Light Bearers—was organized in 1917.

Four of the elders of this church died during these years—James F. Hill, January 13, 1916, fifty-seven years after his installation; James Reed Lyle, March 22, 1916, having served forty-six years as elder; Jacob F. McDowell, October 1918, after twenty-five years of service; Ebenezer G. Emery, May 29, 1919, having served ten and a half years as a ruling elder. The influence of such Christian leaders can never die, and the life of the church to-day bears the impress of their devotion, purity, and faithfulness.

Those elected to the session during this pastorate were James A. McGugin, James P. McCarrell and Riddile S. Rankin, May 9, 1914.

DWIGHT B. DAVIDSON (1923-1927)

In March 1923, a unanimous call was extended to the Rev. Dwight B. Davidson. He began his work April 1, 1923, no time elapsing between the release of Dr. Alexander and the beginning of this pastorate. Mr. Davidson received his training at Wooster College, Princeton University and Princeton Theological Seminary. His ordin-

ation took place at Detroit, Michigan, in May 1919, immediately preceding his work as assistant pastor of the Woodward Avenue Presbyterian Church of that city. Then followed a year's work on the mission field in Alberta, Canada, after which he came to this church.

In June 1923, the Christian Endeavor Society was re-organized and since that time the Young People's work has been significant. The need of trained leadership was felt and resulted in the adoption of the plan of sending delegates each year to Young People's Summer Conferences.

It was during this pastorate that our Church rounded out One Hundred Years of glorious history. This event was suitably celebrated with an Anniversary observance which was held at the Church on Saturday and Sunday, August 8 and 9, 1925. For this occasion, a very complete history of the Church had been prepared and published and was read by the Pastor. A Congregational basket picnic was held on Saturday on the Church lawn, and during the same afternoon a very enjoyable historical program was presented. Members of the choir in costumes dating back to the early days of the Church rendered several special musical numbers. The main address was delivered by the Rev. B. F. Heany, Pastor of the First Presbyterian Church of McDonald, and other visiting ministers brought greetings. The Anniversary Sermon was delivered on Sunday morning by our former pastor, the Rev. James E. Miller of Pittsburgh.

During Rev. Davidson's pastorate the New Service Pension Plan for ministers was adopted by Mt. Prospect Church. In the summer of 1926 the Board of Trustees had the church building re-modeled which resulted in the creation of several additional class rooms for the use of the children's and young peoples' classes of the Sunday School. The church was re-dedicated in an impressive service held on Sunday morning October 17, 1926. Again the sermon was delivered by Rev. James E. Miller. A grand piano for use of the church was purchased about this time.

Mr. Davidson's pastorate was marked by a net gain in the membership of the church of 129, the total of communicants at the close being 342 members. Having received a call to a church at Barnesville, Ohio, on Feb. 20, 1927 Mr. Davidson asked to be released from the pastorate here. He served the Barnesville Church for 14½ years

and since 1942 he has been pastor of the Milton Presbyterian Church at Rittman, Ohio.

Although this pastorate was relatively short, yet on account of the major events occurring within it, it is rated as one of the outstanding in the Church's history. Mr. Davidson's ability as an expounder of the truth of the Scriptures in Bible Class and pulpit and his kindly and effective leadership of session and congregation marked a high point in the Church's history as she started her second century of service in this community.

REV. JOSEPH S. MORLEDGE (1927-1930)

The interim following the resignation of Rev. Davidson was short. On April 9, 1927, less than six weeks after the close of the former pastorate, the congregation issued a call for the pastoral services of Joseph S. Morledge and this call was immediately accepted. Mr. Morledge, a graduate of Grove City College, was completing his seminary course at Princeton, and he came on to the field on June 1 following his graduation.

At this time the church organization was in an especially flourishing condition, since the church plant had just been made fairly adequate for its needs and a spirit of unusual harmony prevailed in the congregation.

Mr. Morledge soon initiated the plan of preaching a short sermon to the children just preceding the regular sermon. Weekly church bulletins were provided, mission study classes were conducted and a plan for bus transportation from the village of Hickory to the church was put into operation.

The adult classes of the Sunday School were organized about this time.

The eldership of the Church was increased during this pastorate by the election on April 7, 1929 of J. Albert Cooper, J. Buchanan Manson, Alvin D. White, a grandson of J. Reed Lyle and a great-great-grandson of Robert Lyle, both former elders here, and Andrew Donaldson McCarrell, a grandson of Andrew Donaldson, former elder in this church. Mr. Cooper served until his removal to Pittsburgh in 1936 and the others continue to serve in this office at the present time.

The membership of the church continued to increase at a healthy

rate during Mr. Morledge's pastorate, and on April 9, 1930, when he asked to be released, the total membership was 410.

Rev. Mr. Morledge assumed the pastorate of the Third Church at Washington, Pa. where he served until 1934, then going to the Sixth Church of Pittsburgh where he is still serving.

A forceful speaker, an active pastor and a man of great spiritual attainments, Dr. Morledge has served his pastorates with great credit to himself and, we believe, with great spiritual growth of the people to whom he has ministered so effectually.

CORNELIUS S. THOMAS (1930-1950)

During the summer of 1930 the pulpit was filled by a number of supplies, one of whom was a Hickory boy, Marshall D. Berryhill, then entering his Senior year at Western Seminary, who preached here on several occasions. Early in October of that year another young man, also a Senior at Western preached once or twice at Mt. Prospect. On Nov. 18, 1930 the congregation decided to issue a call to Cornelius S. Thomas, who accepted and served the congregation as student supply from Dec. 1, 1930 until March 27, 1931 when he was ordained and regularly installed as pastor. That relationship will be terminated on August 27, 1950 after a pastorate of only a few months short of twenty years, the longest in the history of this Church.

This pastorate being both the longest and the most recent has been filled with many events indicating the progress of the Church during this period. On April 1, 1931 the membership of the Church was 456 and at the close of the pastorate it is almost 600. All departments of the church have grown and prospered in spite of the depression which marked the early years of Mr. Thomas' term and World War II later.

On December 10, 1933 a testimonial reception was held at the church for Mr. Herbert S. Buchanan who had served as a member and director of the choir for more than 45 years, and for Mr. John P. White, Sr. then our senior elder who had completed 40 years as a member of the session. Mr. White died the following year, on May 29, 1934 and Mr. Buchanan's death occurred on November 26, 1949.

In January, 1935 the Parish Plan for districting the congregation for oversight by the session was instituted.

On March 3, 1936 death came to Elder Riddile S. Rankin who had served in that high office since May 9, 1914.

On Sunday, August 9, 1936 a Home-Coming Service was conducted at the morning worship hour and the Rev. Fred. G. Knauer, a son of the congregation delivered the message.

On September 27, 1936 the following were elected to the session of the church: J. Alvan Bell, who had served in the same office at Center Presbyterian Church near Canonsburg, W. Lee Cowden, who had served in Mt. Pleasant U. P. Church of Hickory, S. Edwin Miller, a son of Mt. Prospect's former elder, John H. Miller, and Boyd A. Emery, son of Ebenezer G. Emery, also a former elder here. All of these men are now serving in this office.

On February 8, 1938 the Young Peoples' Society of Christian Endeavor celebrated the 50th anniversary of its founding. Our former pastor, the Rev. Dwight B. Davidson was present and spoke at this service. This young peoples' organization had its beginning during the pastorate of Rev. T. R. Alexander on February 8, 1888.

On January 7, 1940 the Trustees announced the complete liquidation of the church debt, which had been incurred during the re-modeling of the church plant several years previous to this time. This event was celebrated at a Mortgage Burning ceremony held on February 18, 1940. The Hammond Electric Organ was installed and used first at the Easter morning service on March 24, 1940. The dedication service was held on the following July 21st.

On April 20, 1941 the 116th anniversary of the founding of the church was observed. Rev. Thomas preached on the theme: Where the Saints Have Trod. On April 20, 1947 the 122nd anniversary was similarly celebrated with the pastor preaching on: The Good Old Days. Both of these anniversary dates fell on Sunday.

Three young men have entered the Christian ministry during this pastorate: Rowland Hughes White, now serving as pastor of the Presbyterian Church at New Wilmington, Penna., James Paul McGugin, who served pastorates in the Presbytery of Huntingdon, Penna. and is now chaplain at San Quentin Prison near San Francisco, Calif., and William Arthur Hulick, who, after spending several years in the active ministry, is now on the faculty of Center College in Kentucky. All of these men served as chaplains in the armed forces of their country during World War II.

On July 19, 1942 the Service Flag used for members of this Church in service during World War I was re-dedicated and used again for members of the congregation who served in World War II. Seventy-seven men and women of the church served in this latter conflict, of whom five made the Supreme sacrifice: Wayne Scott, James McDowell, John Williams, Malcolm Dinsmore and Charles Dotts. During the month of October 1943, Mr. Thomas was granted leave by the congregation to serve as Camp Pastor at Morehead City, N. C.

In an impressive Communion service held on January 16, 1944, a Memorial Communion Table and Linens for the same, together with new Book Racks, all the gifts of the Worthwhile Class of the Sunday School, were dedicated. The Table was given as a Memorial to deceased teachers of the class: Mrs. Vinta Paul McGugin, Mr. Riddile S. Rankin, Mrs. Annie McIlvaine, Miss Minnie Manson and Mr. A. C. Stamy. The members of this active organization were the donors also of a new Pulpit Bible given to the church in honor of the men and women in the armed services during World War II. This gift was appropriately dedicated at the Founders' Day service on April 20, 1950.

On May 14, 1945 the Missionary spirit of Mt. Prospect again manifested itself in the organization of the Mary S. Lyle Missionary Society by young women of the church. Mr. Thomas encouraged and assisted with the development of a program of Weekday Religious instruction which was carried on in co-operation with the Mt. Pleasant Twp. High School during the years 1946-1948.

On April 6, 1947 the membership of the session was again augmented by the election as elders of Vincent M. Paul, a grandson of former elder Alex V. McGugin and a great-grandson of former elder Andrew Donaldson, Clare M. White, son of former elder John P. White, Sr. grandson of former elder John H. Miller, great-grandson of elder James Hughes and great-great-grandson of elders William Hughes and Robert Lyle, and Dr. John K. McCarrell, nephew of elder James P. McCarrell.

On October 1, 1948 the New Curriculum of the Presbyterian Board of Christian Education was adopted for use in the Sunday School.

On March 9, 1949 Elder James Patterson McCarrell who had served since May 9, 1914 was called home.

On the evening of April 20, 1950 a service was held at the church in observance of the 125th Anniversary of the establishment of the congregation. At this service our former pastor Rev. James E. Miller gave the address, speaking appropriately on "Recollections". Special musical numbers rendered by a quartette were "The Church in the Wildwood" and "The Church by the Side of the Road." Elder James McGugin spoke briefly on the history associated with the founding of the church here.

As this pastorate draws near its close, the congregation is planning a further observance of its 125th Anniversary to be held during the first week-end of August. A Historical Pageant will be presented on Friday evening and the Church picnic will be held on Saturday, this to be followed by a Fellowship service Saturday afternoon. On Sunday morning, August 6, the congregation will worship at a Homecoming service and the observance will close on Sunday afternoon with a Community Historical service. We hope to have all former ministers of the congregation present for this birthday occasion.

On June 25, 1950 the Rev. Mr. Thomas asked to be released from the pastorate of this church so that he might accept a call recently received from the Fourth Presbyterian Church of Pittsburgh. In this request to be presented to Washington Presbytery the congregation joined with regret. Mr. Thomas expects to take up the work of his new charge on September 1, 1950.



Addenda

The present officers of the church, in addition to the session, are as follows:

Chairman of Congregation.....	A. D. WHITE										
Secretary of Congregation.....	MRS. J. R. HENDERSON										
Financial Secretary and Treasurer.....	CLARE M. WHITE										
Trustees.....	<table style="border: none; margin-left: 40px;"> <tr> <td style="font-size: 4em; vertical-align: middle;">{</td> <td>JAMES R. BUCHANAN</td> </tr> <tr> <td></td> <td>HARRY D. WHITE</td> </tr> <tr> <td></td> <td>R. LEE ADAMSON</td> </tr> <tr> <td style="font-size: 4em; vertical-align: middle;">{</td> <td>HARRY G. MARSHALL</td> </tr> <tr> <td></td> <td>ROBERT W. COWDEN</td> </tr> </table>	{	JAMES R. BUCHANAN		HARRY D. WHITE		R. LEE ADAMSON	{	HARRY G. MARSHALL		ROBERT W. COWDEN
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{	HARRY G. MARSHALL										
	ROBERT W. COWDEN										
Superintendent of the Sunday School.....	ALEX C. BEAUMARIAGE										
Assistant Superintendent.....	ROBERT A. WILSON										
Secretary-Treasurer.....	MISS HELEN CALDWELL										

Ten ministers have gone from the congregation: David R. Campbell, James Allison, William Fulton, William R. Vincent, David Hughes, McNary Forsythe, Fred G. Knauer, Rowland H. White, James P. McGugin and William A. Hulick. Mr. Knauer was our one foreign missionary, spending a number of years in Africa, but being forced to return to this country on account of ill health in his family. He was in 1925 located in Madison, Nebraska, as pastor of the Presbyterian Church of that place. We quote from a letter received by Rev. Davidson from him on July 25, 1925: "Permit me, as a brother minister, to congratulate you upon being Mount Prospect's pastor at this, her century milestone. I count it both a privilege and an honor to have been among her members. What the United States has meant to me as a citizen, that, Mount Prospect Church has meant to me as

a Christian and a minister. In her fellowship, I have gained the larger outlook and broader place of service. She has been home and mother to me. May her honorable record of service during the past century be not only continued but far eclipsed, and may you as her pastor, be enabled to give her the right momentum and direction at this, the turn of the road." As previously noted, Mr. Knauer visited here and preached the Home Coming sermon on August 9, 1936. This was his last visit here. He served churches at Nelson, Madison and Seward, Nebr. and his death occurred at the last named place on November 27, 1948.

Another of our members, Miss Alice Miller, daughter of John Haynes Miller, worked for eight years, as a home missionary in Texas, under the Board of Freedmen.

Among our laity, are many who have just as zealously as those named, worked for the advancement of the Kingdom.

Though we cannot trace to their close the widening circles of influence that have resulted from the organization of Mount Prospect, yet we can confidently say,

"Grow old along with me; the best is yet to be;
Our times are in His hand, who saith,
'A whole I planned; youth shows but half,
Trust God, see all, nor be afraid.'"





