A History
of the Covenanter Church
in Northern Westmoreland County
Pennsylvania

"Old Puckety Society":
the Congregations of
Brookland, Manchester, and Parnassus

A paper presented for the licensure of Reid W. Stewart
before Pittsburgh Presbytery of the Reformed Presbyterian Church
May 20th, 1956

— together with
A Sermon
by Dr. J. C. McFeeters
"Mission of Our Church" —Psalm 20:5
preached at Manchester
July 27, 1884

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A HISTORY OF THE COVENANTER CHURCH
IN NORTHERN WESTMORELAND COUNTY, PENNSYLVANIA

Each passing generation leaves a footprint behind it, an impression in the land and on the society of which it has been a part. Time very often nearly erases the impression away, at least the physical reminders decay, and what was a pioneer cabin chimney has become a heap of rubble, and marble stones which mark the resting place of the past generations have been effaced by rain and frost, but the effects of society have been more indelible.

The Covenanters were among the early settlers in Western Pennsylvania. The oldest record of a Covenant in this area is found in the diary of James Kenney for May 12, 1761. Kenney was a Quaker Indian trader from Chester County on his way to Pittsburgh, and wrote the following:

...went near to Bedford. Lodged at one Thomas Ursy; being a Covenant I suppose & thinking others much out of ye way, I signified ye Quakers had no religion, upon asking him what he judged to be religion he said it was much in Works of formality although he held Predestination in ye most vulgar sense, I told him if things were predestinated as he held, all our works avail'd nothing, & as to ye works of performing Voluntary Prayers & Singing, that it was not prudent to join in such things but with such that we might be well assured their offerings was not abomination, but he would have it well done, altho by Hypocrisies, I would allow him to go to heaven his way, but he would not allow I could my way.

It was a number of years before the influx from beyond the mountains became great. In 1769 James and Zaccheus Wilson settled at the Forks of the Yough. They returned to their old settlement on the Cove Mountain, Fulton County, that fall, but returned in the spring with several other families, and this nucleus formed a prayer society and became a center for the Covenant Church in Western Pennsylvania. Even the Covenanters from our area traveled to the Forks of Yough for preaching when it was infrequently offered.

These hearty Scotch-Irish settlers braved the wilderness life without a visit from any minister of their persuasion, but they retained their identity, not uniting with any other groups of Presbyterians and even foregoing baptism for their children until a Covenanter minister visited the region. Week by week the members met in the crude cabins, holding society prayer meetings.

Cover and Illustrations by Alice M. Stewart
location, "I pass the question." Their society was in its religious
convictions not far removed from the hearty generation who won
swords and bullets in Scotland for conscience sake.

Finally, in the fall of 1775, this faithful remnant was visit-
ed by Rev. Alexander Dobbin who had arrived from Ireland tw
years before. People must have gathered from miles to hear th
word preached. The land which had no long been a desert became
for a few days a land where springs flowed.

In the autumn of 1779 the famous missionary, the Rev. Job
Cuthbertson visited the society in Western Pennsylvania an
received into the membership of the Church over 1,000
His numerous baptisms and marriages as well as tours for
words on this occasion are legible on the yellowed pages of his
diary written in his cribbed hand. This precious bit of ear-
Americana, begun in 1751 when the young missionary had jut
come to Pennsylvania, is kept in the library of Pittsburgh-Xeni
Theological Seminary.

Rev. Alexander Dobbin again visited the region in the late fa
of 1781, but all the ministers deserted the church the next year
going into a union with the Associate Presbyterian Church to for
come to Pennsylvania, is kept in the library of Pittsburgh-Xeni
Theological Seminary.

Rev. John Cuthbertson. The historic Middle Octoraro society ha
been organized in 1732, and Rev. Mr. Cuthbertson ministered
in the 1790 census, which put him well on
its feet in the middle of America in 1751 till 1783.

John Anderson is listed as having six sons and two daughter
in the 1790 census, which put him well on the way to having his
own prayer society in his home. Several times his family had to
flee the ravages of the Indians. His son, Frank Anderson, served
as a scout for a party fleeing from Honesstown when it was
burned by Seneca Indians in July of 1782.

Another pioneer name associated with the Covenanters cause is
that of Sproul. James Sproul settled in Allegheny Township
first, and then his brother, Robert Sproul, brought his bride to
the same area in 1796. He purchased a farm called Brookland
from which the congregation in that area derived its name. For
many years Robert Sproul's family alone maintained the Cova-
nanter standard in their area.

A new Presbytery was organized in 1798, giving the church a
general governing body which had been lost by the union of 1782.

The Ohio Congregation 1800-1806

Finally a settled pastor was secured in 1800 for the Ohio Con-
gregation which included all the societies west of the Allegheny
Mountains. A call had been extended to Licensees Samuel B.
Wylie and John Black to be ministers of the extensive charge; Mr.
Wylie declined, and John Black was ordained and installed pastor
of the congregation on December 18, 1800, in the old Court House,
Pittsburgh, Pa. On December 4, 1800, the first Presbytery meet-
ing was held west of the mountains. The elders of the Ohio Con-
gregation may have been ordained and installed by one of the
ministers who attended this meeting, as any case four elders from
the Ohio Congregation attended the meeting in Pittsburgh as dele-
gates, John Anderson from Thompson Run and Puckety Society,
William Gormly and Samuel Hays from Pittsburgh, and Samuel
Wylie from the Monongahela Society.

The heads of the congregation were asked by the committee of
Presbytery "what provision was made for the support of Mr. John
Black in the exercising his ministerial labors in this congrega-
tion. It was answered that three commissioners were appointed
to speak the mind of the congregation, viz., William Gormly, John
Anderson and Samuel Wylie. They declared, in the name of the
congregation, that they were instructed to oblige the congregation
to pay Mr. Black the sum of 400 silver dollars per annum." (from
Minutes of the Reformed Presbytery, Dec. 18, 1800, Pittsburgh)

The three men appointed represented the points of strength of the
congregation, namely, the societies of Pittsburgh, Puckety, and the
forks of the Yough.

For a short time Rev. John Black lived in the Thompson Run
Society area about twelve miles east of Pittsburgh before moving
to the city.

The first communion in Western Pennsylvania in 1802 was a
memorable occasion. For many of the Covenanters had not sat at
the Lord's Table since leaving the Eastern societies a generation
before. Rev. John Black and Samuel B. Kyle conducted the service at the Forks of the Yough. The sacramental season lasted for five days, and it was not uncommon for a Covenanter home to house thirty visitors at this high occasion.

The eagerness with which the opportunity to enjoy this ordinance was embraced is illustrated in the case of one whom the news had not reached. He was engaged plowing in his field in Butler County when another who had heard the tidings, and was on his way to the communion, passed by. He approached the side of the field near the road when he was hailed by the traveller, with the inquiry: "Ain't you going to the sacrament?" The response was, 'Where is it?' To this was replied, 'In the Yough.' The plow was left standing in the furrow, the horses unhitched, and the two friends were soon on their way together.

Samuel Milligan settled in the Manchester area before 1802, and joined the Covenanter Church in that year. He purchased a tract of land called Manchester, and the society in his home became known by the same name. It is likely that the society in the region of Milligans and Andersons met in the Anderson home until John Anderson died in 1817, and then began meeting in Samuel Milligan's house. The old cemetery on the Manchester Church lot has burials in it as early as the 1820's which indicates the use of that plot for meetings in the teens of the last century. Samuel Milligan and his wife Margaret deeded two acres of the corner of their farm to the church in 1844. This ground had been in use by the church for over a quarter of the century before this time.

At least one member Robert Sproull, and very likely more, attended another well known communion of 1802, held eight miles south of Pittsburgh on the farm of Samuel Scott. It was during this communion season that Rev. Samuel B. Kyle preached his two most famous sermons, "The Two Sons of Oil!," which has been considered a classic piece to the political position of the church, and the second sermon on Covenanting, "The Two Sons of Oil" was answered by the Honorable William Findley in the year 1812 by a volume of 378 pages.

John Cowan from our area had been chosen an elder in 1800 along with John Anderson.

The Pittsburgh Congregation 1806-1810

When the vast charge of Western Pennsylvania was divided in 1806 into three congregations, the Thompson Run and Puckety Society became part of the Pittsburgh Congregation. The other two congregations were made up of societies in Butler County and in Lawrence and Mercer Counties. But the distance was still thirty miles into Pittsburgh for regular preaching for those of our area, for Mr. Black could not frequently visit the backwoods societies of the congregation. However, he would leave home for a tour of pastoral work of several weeks duration, and go around the entire circuit before he returned home. The difficulties he encountered as he traveled through the sparsely settled backwoods country on horseback are hard for us to imagine today.

Progress was being made by the church. The first Synod was held in 1809 in Philadelphia and the Seminary was opened the following year in the same city.

The Greensburg Congregation 1810-1822

By 1810 the Societies of Greensburg, New Alexandria, and Thompson Run and Puckety were strong enough to be organized into a congregation known as Greensburg. The elders of this congregation at its organization, from our area, were John Anderson, John Cowen, Joseph Cowen, John Dunlap, Thomas Dunlap, and Ebenezer Gill; Samuel Milligan was ordained and installed in 1812, and John Dodds in 1820. About three-fourths of the elders were from the Thompson Run and Puckety district which indicates where the chief strength of the congregation lay.

Rev. Mr. Black ministered infrequently to them, but it was not until 1816 that the congregation called John Cannon who was ordained and installed Sept. 16. Dr. Cannon spent much of his time in the saddle visiting the distant corners of his charge. By 1822 a settlement of Covenanters had formed a society in Clarksburg, Indiana County, and Dr. Cannon dissolved his pastoral relationship with Thompson Run and Puckety, to begin ministering to the new field in Clarksburg; he felt the older group could maintain themselves without his oversight while the newer group could not.

Families were moving into the Brookland region and a prayer society was formed in 1817 when David Houston built a cabin near Sproulls. John Dodds came in 1820, John Boles in 1821, before 1830 Robert Armanson, Joseph McKee, Joseph McElroy, and others had joined the society at Brookland.

Thompson Run and Puckety Congregation 1822-1835

The Thompson Run and Puckety Society was organized into a congregation on May 9, 1822. These people called Rev. Jonathan Gill from Xenia, Ohio. He was installed on October 25, 1823. Ebenezer Gill had been the newly organized congregation's delegate in 1823 to Synod in Pittsburgh. Other elders at the organization were Joseph Cowen, John Dodds, John Dunlap, Joseph McElroy and Samuel Milligan.

In 1830 Robert Sproull gave ground on which a log church was built in 1837. The Brookland cemetery is on this plot of ground.
A disruption occurred in the church in 1833 which affected not of the congregations of the church. The pastor, Mr. Gill of Thompson Run and Puckerty, left the church, as did one elder, but, oth wise, most of the congregation remained faithful to the standard of the church. Elder Joseph McLivery had been the delegate to the Synod of 1833 and had walked all the way to Philadelphia and back to attend that meeting and do all he could to keep the church together under the old Blue Banner.

The Brookland Congregation 1835

The name of the Thompson Run and Puckerty Society was changed April 15, 1835, to the United Congregation of Brookland Puckely (Puckely, later called Manchester), Plumb Creek (Ne Texas acre), and North Washington. At the same time Hugh Walkinshaw was ordained and installed pastor of the congregation. On May 23, 1835, the first records of session were kept. This meeting was held in the Puckely branch at the home of John Rowan. Those present were Rev. Hugh Walkinshaw, elders Joseph Cowan, Samuel Milligan, and Joseph McLivery. Six new members were received at that meeting, one from the New Lights, one from the Presbyterian Church of Ireland, two from the Seceder Church, and two Covenanters.

At the next meeting in Samuel Milligan's home, the all too common weakness of every generation was evident in a member who received a sessional admonition for being guilty of taking to much of a nip, but drunkenness was not common among the Covenanters. A member having been charged with boating on Sabbath "reported the case in full to the session, and though they felt grieved to learn that he was employed on the Lord's Day, they exonerated him on grounds that it was a work of necessity." He may have been a ferryboat driver.

The Outlook of the congregation was not as pacifical as might be expected of a country group. A collection was taken for the Bible cause in 1835 and a resolution was passed that every family in the congregation be supplied with an abolition paper. The Covenant Church had very early taken a stand against human slavery, and the Presbyterian Church of 1800 had excluded all slaveholders from the communion of the church, even when a large segment of the church existed in the Carolinas. When the word reached the Southern congregations, the few who held slaves released them and remained in the church. This is very likely the first such action taken by any denomination in America. The Covenanters have always been far ahead of most groups in social and moral reform.

The congregation at this time (1835) embraced Chapelhope on the south (near Wilkinsburg), Piney (Rehoboth) on the north, distant from each other some fifty miles, and North Washington on the east and Union and Pine Creek on the west, numbering in all more than 200 members.

Rev. Hugh Walkinshaw was a fine scholar and linguist. Besides preaching in his widely scattered parish, he visited his people, farmed, and instigated an academy for the training of young men. In addition to this he was an ardent botanist and collected all sorts of plans for his yard and garden.

In 1841 Pine Creek and Union separated from the congregation and became self-supporting, having been a part of the charge since 1835. The same year (1841) Mormon missionaries passed through this region and six members went to hear them. Considering that the Mormon movement had begun only nine years before in New York state, it is surprising they would be visiting this region. Session admonished the six, but four would not receive the admonition and were suspended from the church privileges until they showed some signs of reformation.

Even marital questions came before the supervision of session. Two witnesses, promising to live with her and support her and request her to return to his bed and board. No recurrence of the case is recorded, so it can be assumed the hand of session closed the case happily. Marriage counseling was practically a routine matter with session.

Mr. Walkinshaw's labors ceased among the families of the congregation April 19, 1843, when he died, closing a pastorate of only seven years.

Under Mr. Walkinshaw, Brookland reported her largest membership to Pittsburgh Presbytery. Only the Pittsburgh Congregation...
under Dr. Thomas Sprout, a son of Brookland and later Professor of Theology in the Seminary, was larger.

At the Synod of 1841 Mr. Walkinshaw had been chairman of the committee on missionary operations which brought in a report that the Synod should commit itself to missionary activities. The first foreign missionary of our church also came from Brookland Congregation and received his interest in the work from his pastor Mr. Walkinshaw. The good they did lives after them. The matter of missions first came before Synod in 1818, but the development of the American church required all the activity at that early date.

The next pastor of the congregation, Rev. Oliver Wylie, was ordained and installed June 24, 1846. He had received 91 out of 166 votes cast. His pastorate was short because of ill health and he resigned on October 14, 1851.

The mention of a public muster day in the minutes of session for 1847 has a resemblance to the Revolutionary period.

The name of Manchester first appears in 1846 replacing Puckery. By 1849 both North Washington and Piney (Rehoboth) had meeting houses. In the Piney Branch were the Whites, Dills, and Reeds. Manchester society included Rowans, Huntors, Andrews, and Nelsons. In North Washington there were Dunns, Dougherty's, Luwars, Barbers, Gillis, and Osborns. The Copeland and Boyd formed a society, and John Reed and Alexander Miller lived at a distance from their brethren.

Session passed a motion on February 19, 1849 which indicates: the general decline in religious life that was spreading through the country. On motion Session resolved to issue a warning to all under its supervision:

Whereby Session does unanimously and most decidedly express its disapprobation against an apparent indifference manifested in various parts of the congregation in regard to the sanctification of the Sabbath and that strict observance of days set apart for humiliation and thanksgiving, required by the Divine Standard—Also against the unnecessary frequenting or attending immoral associations; or such meetings as in their nature have a tendency to alienate the mind from truth and duty, and are greatly calculated to disturb the peaceful government of families and arrest the progress of the youthful mind in the investigation of the great and essential principles of our holy religion.

The membership of the congregation in 1849 was 185 with 87 families in 10 societies. There is an intriguing reference for June 16 of the same year when the session found it necessary to take a five minute recess to hold their meeting out-of-doors, whether this was due to the heat of the day or of the case is not disclosed.

Miller's views on the millennium evidently reached this area by 1851 for a member was given his certificate because he held "peculiar views on the Millennium." On November 6, 1851, session "resolved that a congregational meeting be called for the purpose of eliciting a free expression of views on the subject of the Millennium to be held on the first Monday of January at 10 o'clock A.M. at N. Washington Church and that all interested in bringing about an accommodation and settlement of the matter be requested to attend." The perusal of those congregational minutes would have made interesting reading, but time has not preserved them.

Rev. Robert Reed was called by the congregation and ordained and installed June 21, 1854. He received 77 of the 91 votes cast, which shows that the organization of other congregations from within the bounds of former years was taking a good part of the membership, nearly half.

The meeting house at Manchester is mentioned in the session minutes of 1854 and was built during Mr. Wylie's pastorate by Elder Samuel Milligan.
A brick church was built by the Brookland people in 1856, about a mile to the east from the site of the old log church. The bricks were burned on the site by members of the congregation.

In 1855 clerks were appointed by session to lead the singing in the different branches of the congregation. Dr. Anderson and John Reed in Manchester, Lebeus Gill and John Dunn in North Washington, and Archibald Copeland and James Bole in Brookland. We know the societies of that time because men were appointed to collect for the education fund as follows:

- T. Rowan in Manchester
- Lebeus Gill in Pine Run
- John Dunn in North Washington
- J. McConnell in Drumclog
- Robert Sproull in Mill
- S. McCrum in Brookland
- Isaac Copeland in Shiree
- Joseph McKee in McKee

making 8 societies. The singing at an earlier period had not been continuous, but the precentor would read out a line at a time and then the congregation would sing it, and so proceed through the Psalm. The next improvement was the giving out of two lines at once, and then about 1856 continuous singing came in vogue.

1856 was a memorable year at home and abroad because the Syrian Mission work of the church was begun. Rev. Robert J. Dodds, a son of Brookland, was chosen as one of the men to go to the field. He had been chosen in 1848 to go to mission work in Hayti which had been opened the previous year, but that work had to be abandoned before he was sent out. Dr. Dodds spent three long years learning the Arabic language and labored 14 years in the Near East until his death in 1870 from Typhus fever. Three of his sons grew up to follow in the footsteps of their honored father and labored as missionaries in the same mission.

Covenanters were always zealous supporters of the cause of freedom, and raised a testimony against slavery, and sought in every way they could to do away with the cursed practice. The Covenanter parsonage and most of the Covenanter homes in the area were stations on the underground railroad. Negroes were lodged as long as a week in Mr. Reed's study. These slaves often came from Dr. Cannon's home in Greensburg and were sent on to Alexander White's home in the Rehoboth section. One old darkly died in the home of Mary Walkinshaw Reed, a granddaughter of Robert Sproull and daughter of Rev. Hugh Walkinshaw. The old man was buried by the men of Brookland in the cemetery. Three generations had a part in the work of the underground railroad.

When the Civil War broke out some 30 men from the various societies of the congregation of about 170 members entered the Union Army. Mr. Reed preached a series of sermons so filled with patriotism that 19 young men became filled with the cause of freeing slavery and enlisted at one time. Those who served from Brookland were as follows: R. G. Armacost, Capt.; J. D. Bole, Sergeant; James Little, David McKee, Robert Patterson, George Patterson, Robert A. Bole, James R. Walker, Archibald Dodds, Eliz Doods, William Garrett, Robert Garrett, John R. Alexander, Robert McCrum, John Swank, Thomas McKnight, Thomas Sproull, and Cameron Walkinshaw. Other members to serve in the Civil War were A. B. Copeland, who recruited a squad of men, Thomas M. Bole, Robert A. Copeland, and James Daugherty.

After the Civil War a migration began westward which depleted the congregation. So many left the North Washington region that the society was almost wiped out, and the remaining 38 members were formed into the Westmoreland Mission Section.

Rev. Robert Reed resigned from Brookland April 11, 1882. The congregation had been declining for a number of years due to migration and the organization of new congregations in the area.

Manchester-Parnassus Congregation 1870-1886

A few Covenanters settled in Parnassus before the Civil War, but it was not until June 20, 1870, that a society was organized in the village. Manchester was also part of the congregation, and the two societies had a membership of 100. The first pastor, Rev. Josiah M. Johnston, came from the principalship of a Mission School in Washington, D.C., to be installed June 15, 1871. The Parnassus Church building was completed, and the first service held in it Sabbath, October 22, 1871. Mr. Johnston resigned June 15, 1873.

The Reformed Presbyterian and Covenanters for September, 1877, reports.

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The congregation of Manchester and Parnassus attend to the renewal of the Covenant on Saturday, May 25th. As the day was pleasant and the roads good, almost the entire membership was able to attend. A number of strangers were present, and manifested by the attention they paid great interest in the proceedings. The deepest solemnity prevailed when, with uplifted hands, the congregation took the oath. But two or three of the members were unable to see their way clear to go forward. The occasion was one of great interest and will long be remembered by those who witnessed it.

Rev. James C. McFeeters came next to Manchester-Parnassus Congregation and was ordained and installed in the Manchester building June 19, 1874. When Dr. McFeeters settled in the congregation, there were 131 members and when he resigned on December 18, 1888, there were 175. Dr. McFeeters went to church in Philadelphia.

The Sabbath School first reported in 1875 with 90 members and seven teachers in Manchester-Parnassus. Brookland's first Sabbath School reported in 1878 with 30 members and 4 teachers but the school had been organized in 1872.

The Women's Missionary Society of Manchester-Parnassus was organized in January, 1875, and in the space of eleven years gave over $2,000 to mission work.

**Brookland-Manchester-Parnassus Congregation 1886-1889**

Brookland had been united with Middletown in Butler County in 1889; this union was severed on November 16, 1886, when Brookland, Parnassus and Manchester became one charge under Dr. McFeeters.

On February 27, 1889, Brookland and Manchester were unite as one charge and Parnassus given separate existence.

**Brookland-Manchester Congregation 1889-1904**

The membership of the congregation in 1889 was 101 with Sabbath School of 100. Rev. Henry H. Temple was installed June 16, 1890 and released April 15, 1891.

James B. McIsaac was ordained and installed May 15, 1895 and remained until April 28, 1898, when he became pastor of Puckey U. F. Church. When he began his work there were 65 members; when he left there were 35. This was a decline from which the congregation never was to recover. Manchester was dissolved about 1904.

Parresor P. Boyd served from June 20, 1905 to October 2, 1914. North Union in Butler County was part of Mr. Boyd's charge.

Dr. Robert Park supplied the Brookland Church from 1914 to 1922. The next pastor of Parnassus, Rev. Robert Blair, also supplied Brookland from 1923 to 1933 when Brookland united with Parnassus. At the time of the union, Brookland had only 12 members.

**Parnassus 1889-1960**

Ezra McLeod Milligan was ordained and installed May 7, 1889, and was put out of the church June 10, 1891. The pastor at Brookland was removed for liberal views about the same time.

John S. Duncan was ordained and installed May 23, 1893, and resigned October 24, 1900. Parnassus at this time had 74 members.

Rev. Findley M. Wilson became pastor June 27, 1901, and remained until December 20, 1909. Tokens were not used after 1905. The Parnassus tokens were brass oblong pieces 10 x 22 mm with R. P. C. on the obverse and a blank reverse.

Dr. Robert Park was ordained and installed November 1, 1910 and resigned August 28, 1922, to take up the work of teaching and coaching in Geneva College.

Synod was held at Parnassus in 1915. The use of the common communion cup was stopped in 1918, probably on account of the flu epidemic.

Rev. Robert A. Blair, a native of County Derry, Ireland, became pastor in 1923. In 1926 his sight was taken from him, but he continued in the Lord's work. He obtained one of the first seeing-eye dogs. In 1944 Dr. Blair retired from the pastorate and moved to Rose Poind, Pa., where he lived until his death, January 17, 1960. Mr. and Mrs. Blair served as missionaries to China early in this century.

Rev. Philip Martin became pastor December 13, 1945, and remained until May 11, 1948. Mr. Martin conducted an extension Sabbath School in the Upper Burrell Twp. School for several years. The Martins also had been missionaries in China.

The pulpit was supplied for several years by seminary students, among whom were Willard McMillan, Roy Blackwood, and Kenneth G. Smith. After Mr. McMillan returned from two years study in Edinburgh, Scotland, he was ordained and installed July 24, 1952, and resigned August 31, 1955, to teach in the Bible Department of Geneva College, and since has been appointed Director of Spiritual Activities on campus.
The tenth pastor of Pannasus, Rev. Robert R. Fullerton, was ordained and installed May 24, 1956. Though the congregation is not large, it is active in the Lord’s work. A mission Sabbath school and preaching station started in Upper Burrell Twp. School in December, 1957, now meets in a chapel constructed during the summer of 1958 on the old Manchester plot.

The never ending stream of years flows on, and we who at the rest of the flood will soon be only a ripple in the back waist: How will we be remembered then?—As those who faithful to the covenant vows hand down a godly heritage unsplintered to the succeeding generation?

Advancing still from strength to strength,
They forward go where saints have trod,
Till every one appears as length
In Zion’s courts before his God.
Jehovah, God of hosts, give ear;
O Jacob’s God, in mercy hear.
(Psalms 84, stanza 4)

All pathways of the Lord
Are truth and mercy sure,
To such as keep His covenant
And testimonies pure.
The secret of the Lord
Shall all who fear Him know;
The knowledge of His covenant
He unto them will show.
(Psalms 25, stanzas 8, 11)
MINISTERS AND MISSIONARIES

From Brookland

Ministers

Thomas Sproull
Robert Hutchinson
Joseph McConnell
Joseph McConnell
Joseph McKee
Joseph Hunter
Robert J. Dodds, Sr.
Joseph Hunter
David McKee
W. M. Daugherty
H. C. Reed
R. C. Reed
J. K. Reed
R. J. Dodds, Jr.
George Steele

Missionaries

Robert J. Dodds, Sr.
Archibald Dodds
Mary E. Dodds
R. J. Dodds, Jr.
Jane Garrett Dodds

Students of Theology

William Copeland, impaired in Civil War

From Parnassus

Ministers

C. A. Dodds
Norman Logan Euwer
Reid W. Stewart

Missionaries

C. A. Dodds
Norman Logan Euwer

Students of Theology

R. Neil Blair
W. Garrett Blair, killed in World War II
Register of members in full communion in the Reformed Presbyterian Congregation of Brookland, North Washington, Pakelos, Bethel, Union, and Pine Creek

<table>
<thead>
<tr>
<th>Member Name</th>
<th>Relationship</th>
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<tbody>
<tr>
<td>Andrew McGennis</td>
<td>Member</td>
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<tr>
<td>Elizabeth McGennis</td>
<td>Member</td>
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<td>John Rowan</td>
<td>Member</td>
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<td>Sarah Rowan</td>
<td>Member</td>
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<td>Thompson Graham</td>
<td>Member</td>
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<td>Robert Huchison</td>
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<td>Archibald Dodds</td>
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<td>Margaret Dodds</td>
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<td>Josiah Dodds</td>
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III Shorlee Society

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IV Hill Society

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II Brookland Society

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11. Margaret Jane Garrett
15. John Osborn
16. Eliza Osborn
17. Mary Osborn
18. Robert Nixon
19. Isabella Nixon
20. Margaret Nixon
21. John Armstrong
22. Sarah Ann Armstrong
23. Adam Armstrong
24. Eleanor Armstrong
25. David Armstrong
26. Mary Jane Armstrong
27. Thomas Armstrong
28. Rachel Armstrong
29. John McKee
30. Mrs. Jane McKee
31. Margaret McKee
32. George Patterson
33. Jane Patterson
34. Eliza Jane Patterson
35. Thomas James Patterson
36. Robert Boyd
37. Eliza Boyd
38. Thomas Copeland
39. Margaret Copeland
40. Thomas Martin
41. Hannah Martin
42. Jane Martin
43. Robert McCracken

V North Washington Society
1. Elder Thomas Dunn &
2. Robert Ewuer
3. Sarah Dunn
4. Nancy Ewuer
5. Jonathan Dunn
6. Margaret Dunn
7. Thomas Barber
8. Martha Barber
9. John Gill
10. Latitia Mary Gill
11. Jonathan J. M. Gill
12. Martha Gill
13. Elizabeth Gerwin
14. Eleanor Crooks
15. Rebecca South
16. Anna S. South
17. Martha Dunlap
18. Mary Dunlap
19. Elizabeth Dunlap
20. Isabella Kyle
21. Mary Kyle
22. Catharine Graham
23. Elizabeth Irvine
24. Archibald Smith
25. Mrs. Margaret Smith
26. Margaret Smith
27. Sarah Ann Smith
28. Margaret Graham
29. Mrs. Walsingham
30. Eliza Martin
31. Hannah Walsingham

VI Drumlog Society
1. Elder James Daugherty
2. Mary Daugherty
3. Jane Daugherty
4. John McConnel
5. Jane McConnel
6. Sarah McConnel
7. John McConnel, Jr.
8. Nancy McConnel
9. Martha McConnel

VII Piney Societies
1. Richard Dill
2. Esther Dill
3. John Wilkins
4. Ann Jane Wilkins
5. Thomas Wallace
6. Joseph Harris
7. Nancy Harris
8. Elizabeth Harris
9. Simon Robinson
10. Samuel McGaughy
11. Elizabeth McGaughy

Boffwell Society
12. Mrs. White
13. Alexander White
14. Nancy White
15. John White
16. James White
17. Eliza White
18. George Swen
19. Levinah Swen
20. James Swen
21. Jane White
22. Mrs. Murdock
23. John McElwaine
24. Margaret McElwaine

Lebanon Society
25. John Reed
26. Mrs. Reed deceased
27. Mary Reed
28. Jane Reed
29. Martha Reed
30. Daniel Reed
31. Nancy Reed
32. John Wilkins
33. Margaret Wilkins
34. John Dill
35. Sarah Dill
36. David Dill
37. Mrs. Dickson

Plumbcreek Society
38. Mrs. Cowan
39. Mrs. Elliott
40. Mrs. M. Ewuer
41. Martha White

Joined at Piney, August 16, 1851
1. Isabella Swen
2. Marjory Becket
3. Matthew Steell
4. Fanny Ann Steele
5. John Swen
6. Elizabeth Shaw
7. Mary Wilkins
8. Agnes Murdock
9. James Boile

WAR SERVICE RECORD

World War I

Brookland
Robert Grant Swen

Pamassus
Anna Lillian Boyd, nurse
Samuel Augustine
Ralph Melville Rowan

World War II

Pamassus
Walter E. Baker
W. Garrett Blat
Edson A. Conner
Delmar Sypher
Elwood Cypher
James H. Cypher
George Ester
James W. Swen
John D. Swen

21
THE MISSION OF OUR CHURCH

In the name of our God, we will set up our banners.

About two hundred and fifty years ago, Scotland witnessed a thrilling sight. On one of her noble hills, a Covenanter army had encamped. The regiments lay along the sleeping sides. Forty pieces of artillery were bristling on the summit. And at the tent door of each captain, was planted a banner, waving defiantly on the winds, and flashing from golden letters, the motto, 'For Christ's Crown And Covenant'. Twenty-five thousand men were there, for the defence of the rights of Christ, and the liberties of the people. That daring army had caught the inspiration of the covenanted church, and had embroidered it on their ensigns. For Christ's crown and covenant, the Reformed Presbyterian Church was born, when ominous storms were raging; was baptised, with the Holy Ghost and with fire; was perpetuated, while churches and states were disintegrated and amalgamated; and now exists, firm, well-shaped, clearly defined, with her indisputable identity. From the beginning to the present, she has been inspired, with the motto of the banner, she has lifted up in the name of God, 'For Christ's Crown And Covenant'.

To-day we answer the question, Why does the Reformed Presbyterian Church exist?

1. Her existence. She does exist. The fact prevails. She is small, yet finds no difficulty in living. She is without aggrandizement, yet finds her simplicity no inconvenience. She is overshadowed by great churches all around her, yet is vigorous and healthy. Her statistics drop out of sight, amidst the round figures of sister organizations, yet is she fearless and determined. She exists, not as the growth of yesterday, but as the rock, that has felt the warmth of the sun, and the beatings of the storm, for centuries; not as the off-shoot of Scotland’s Reformation, but as the mother of that Reformation, who has outlived her own child; who carries its memory in her heart and its precious relics in her hand; who lives in the assurance of the resurrection of that Reformation, when the souls of them that were beheaded for Jesus, and the word of His testimony shall be seen, and their zeal, lofty aim, dauntless courage, decisive measures, and irresistible controversy shall be felt. She exists in the honorable discharge of all churchly duties. She proves herself to be a church, not by a few distinctive features,—that would not prove it,—but by possessing the functions, and performing the duties, and enjoying the privileges, belonging to the church of Christ. Her nature and work in general, are much in common with other churches. Are they of God? So is she. Are they joined to Christ? So is she. Are they guided by His Word?
She performs a work, which other churches so is tinctive work, is rebellion in the kingdom of Christ. She carries upon any church, which occupies a separate position, without a great moral cause, the guilt of insurrection.

1. She demands of all her members fidelity to Christ. God has exalted Christ to the highest authority. He is Lord over all, and blessed forever. He claims homage from every soul; and enforces His claims. He is jealous of His glory, and will give it to none other.

2. The distinctive work of the Reformed Presbyterian Church. She performs a work, which other churches neglect. And if this work be of high importance, her perpetuation is justifiable. If not, let her go down. Let the waves thrown off from other churches overturn her little boat; and let her struggling passengers board some of the great steamers. A distinctive church, without a distinctive work, is rebellion in the kingdom of Christ. We charge upon any church, which occupies a separate position, without a great moral cause, the guilt of insurrection.

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Christ's people should honor Him with whole-hearted allegiance. They should serve Him with undivided affections, and with unspotted faithfulness. By profession, by promise, and by oath, they are bound to Him; their conscience is bound; their heart is bound; they themselves are bound, by bonds holy and solemn, as the incision of God can make them. And these bonds should never be desecrated, by any counteracting, or dissuading engagement. To place the soul under holy engagement to Christ, and under unholiness to any person else, is to dissemble, is to become treacherous; and finally to depart from Christ with loathing of heart, or to depart from deceit, with bitterness of soul.

Our church demands of all her members fidelity to Christ; and fidelity at whatsoever cost. She does not demand perfection. The distinctive work of the Reformed Presbyterian Church. She performs a work, which other churches neglect. And if this work be of high importance, her perpetuation is justifiable. If not, let her go down. Let the waves thrown off from other churches overturn her little boat; and let her struggling passengers board some of the great steamers. A distinctive church, without a distinctive work, is rebellion in the kingdom of Christ. We charge upon any church, which occupies a separate position, without a great moral cause, the guilt of insurrection.

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high obligations upon the fathers, are gladly acknowledged by the covenanted church of to-day, with their weighty moral force. And the not only acknowledges them; but she meets them; she places herself under them; she admits them to be her own; she binds her conscience by them.

The fathers of the Scotch Reformation struggled hard in the defence of Christ's Church. At the risk of their lives, and at the cost of their blood, they contended for Christ's supremacy over the Church; and after passing through fire and water, they gained the battle: and on the field of victory, with hands lifted up to the Most High God, they swear, that they would preserve the Presbyterian form of church government. They bound themselves by this most sacred obligation, and they were no more at liberty to recede from their position, nor would the pains of death excuse them from holding the vantage ground gained. And we acknowledge that their oath binds us to hold the same fought field; and never abandon the position except we make the startling discovery, that it is wrong. Other Presbyterian churches, nobly defend the Presbyterian form of church government; but not one of them declares that the oaths sworn in Scotland's kirk, bind them to the high attainments. And therefore with easiness, their membership can abandon one form of church polity, and accept of another. We have been lifted up to that high stand, by our fathers as they passed through the fields of persecution; and we are under solemn covenant to remain where they placed us; and we can surrender their hard fought, blood bought victories, only by cowardice and perjury. The man who makes a covenant in religion; and binds himself by an oath to stand, by our fathers as a memorial of the duty as performed in the days of old; and a prophecy of the privilege, as it shall yet lift the Church Universal.

The fathers struggled hard for the purifying of the Church; and the remodelling of her ordinances, according to gospel simplicity. And they purified her; and cast out images, and instruments, and hymnals, and whatsoever was not commanded. Dark were the days, dreadful were the struggles, and great were sufferings, through which they passed, in completing this work. Many of them lost their lives, in their efforts to bring the Church back to her primitive purity and simplicity. Yet they gained the battle. And on the field of victory, they promised and swore, by the Great Name of the Lord their God, that they would defend the true religion 'Reformed'; from innovations that have no warrant of the Word of God. And erect all corruptions to the utmost of that power, God hath put in their hands, all the days of their life. They bound themselves by this most sacred obligation, and were no more at liberty to recede from their high position. They occupied the heights, that drew the enemies fire. And on those heights they flung their banner to the breeze. And swear their allegiance anew to their king. And neither the pressure of foes, nor the difficulties of the position, nor anything else would justify them in going back. They promised to God, they would stand by the attainments he had granted them in their struggles, until death. And as the Church is one in all ages; the same person identified from age to age. They bound the Church to the end of time, to hold the victorious heights, and ascend higher, but never retreat. And we acknowledge those obligations. They are solemn; they are perpetual; their fulfillment brings Divine favor; their violation incurs His wrath. We resist the innovation of hymns, of instrumental music, of liturgies, because we are sworn to do so. The Oath of 1645 binds us to keep the worship of God free from whatsoever is not commanded. Our Church is sworn to her position on Psalmody, and all other parts of Divine worship; and cannot recede from it, except she make the startling discovery, that it is wrong. To disown those victories, won at most terrible cost, from the powers of Rome and of darkness, would be cowardice, treason, and perjury. Neither inconvenience, nor reproach, nor desire of gain, nor willingness to please the masses, can justify the Church, in such a miserable retreat. The law of church purity, is, whatsoever is not commanded is forbidden. Our fathers nobly defended the truth, with their estates and lives; and have handed it to us, in their oath. And our position is ours because they have placed us there; and bound us there by solemn covenant: and we cannot honorably depart, till we discover the position wrong. To go down, would be declension, backsliding, a disgraceful retreat, from the high places of victory. Other Presbyterian churches nobly stand for the purity of worship; but not one of them in spirit or in practice declares that the oaths sworn in the Kirks of Scotland bind them to their high attainments. Nearly all the family of Presbyterian churches in America are the lineal descendants of the Covenanting Church of Scotland; were represented in her covenant oaths; and therein sworn to hold fast what she then possessed; and maintain the noble position then won; but what church among them acknowledges these obligations? Then the Reformed Presbyterian Church occupies the victorious fields of the past; which have been deserted in principle or practice by all our brethren around.

5. The Reformed Presbyterian Church teaches the duty of public covenanting. Covenanting is an ordinance, granted from the Lord, to churches and nations. And our Church, her aim, her name, her very existence, is a constant reminder among the churches; a memorial of the duty as performed in the days of old; and a prophecy of the privilege, as it shall yet lift the Church Universal.
done, and shall be done. The strength is not in herself, but in her God; reliance is not on her but 
be in vain; she accomplishes but little; not many hear her voice; mad 
churches tell her, she might as well attempt to pontoon the Red 
vast, as to appear almost hopeless. The world and her sister 
She sacrifices her 
Church knows that the theory is practical; she has travelled the 
and holiness shall be written on the horses' bridles; and kings 
and the praises of men, and the 
sectors are turned into factories. The din of destruction 
forced, and peace reigns. Agriculture has inherited arsenals, 
and innocency carries the earth in her bosom; the wolf and 
lamb lie down together. The earth yields her increase, and God 
blesse; and great is the glory of the Lord. This is the future, which 
Church teaches the nation to bow before Jehovah. She 
Church alone, holds forth this royal 
highway, along which the 
and innocent promise of national 
greatness and glory. She leads, she instructs, she exhorts and 
she warns; and in her solitude, fulfils her high mission. May 
Our Church alone, holds forth this royal 
that belongs to her Lord and Redeemer; He is the one whom God the Father delighteth to honor. 
And as the Father asks, What shall be done unto Him, Whom the Most High delighteth to honor?, many and various are the 
several Journeys of opposition lie before us, yet the work shall 
succeed: for the earth shall be filled with the glory of the Lord; 
and holiness shall be written on the horses' bridles; and kings 
shall fall down before him; and nations shall serve Him. Our 
Church knows that the theory is practical; she has travelled the 
road to the summit; she has led nations into covenant with God 
before; and she can do so again.

She has learned of the honor, that belongs to her Lord and Redeemer; He is the one whom God the Father delighteth to honor. 
And as the Father asks, What shall be done unto Him, Whom the Most High delighteth to honor?, many and various are the 
responses. Some say: "We will build Him churches among the heathen"; others, "We will pluck a thousand flowers of song from 
the gardens of human poetry"; others, "We will endow His institutions with hundreds of thousands of money." But it remainder for 
the Reformed Presbyterian Church alone, to say, Let the royal 
apparel be brought; and let a crown royal be set upon His head; 
let him be clothed with power over nations; and sway a scepter 
over rulers; let Him legislate among the legislators, and judge 
the judges; let Him wear on His vesture and on His thigh, 
a name written, 'King of Kings, and Lord of Lords'.

Our Church teaches the nation to bow before Jehovah. She 
points to the desolations of ancient kingdoms, and says, The 
hand of the Lord hath done; their sins are avenged in their 
death. She points to the calamities which ray fields and bones 
in ruin, and says, God is displeased; repeat or suffer. She points 
to the appalling disasters that sinken the heart of the nation, and 
says, God's warfare is begun; return unto the Lord or perish.

And she looks forward, and sees the promised future of nations. 
There are they all exalted on the high elevation of Christianity. 
Their multitudes flow into the house of God. Knowledge is in-
creased, and education glows in every face. The noise of battle 
has ceased, and peace reigns. Agriculture has inherited arsenals, 
and fortresses are turned into factories. The din of destruction 
has ceased, and peace reigns. Agriculture has inherited arsenals, 
and fortresses are turned into factories. The din of destruction 
is unheard, and the desert blossoms as the rose. Malice is 
gone, and innocency carries the earth in her bosom; the wolf and 
lamb lie down together. The earth yields her increase, and God 
blesse; and great is the glory of the Lord. This is the future, which God has promised the nations of 
the earth. And this future they shall enjoy, when the Lord is 
in their covenant, and they in covenant with His people. And our 
Church alone, holds forth this royal highway, along which the 
and innocent promise of national 
greatness and glory. She leads, she instructs, she exhorts and 
she warns; and in her solitude, fulfils her high mission. May 
God endow her with power and courage to finish the work He 
given to her to do.