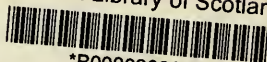


HISTORY
OF THE
Donaldson Family.

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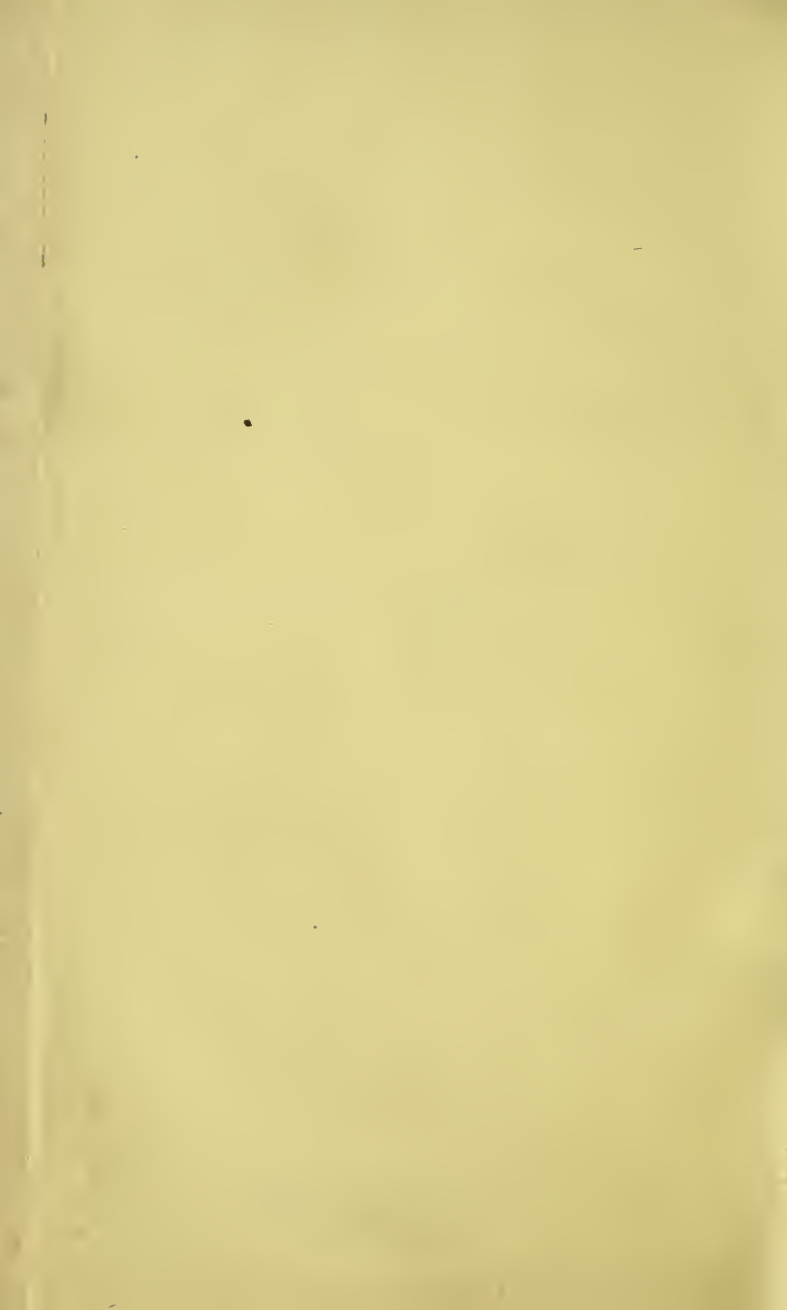


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A HISTORY
OF THE
DONALDSON FAMILY
AND ITS
CONNECTIONS.

BY
REV. ALEX. DONALDSON, D. D.
WRITTEN BY REQUEST.

Historia magistra vite est.

PITTSBURGH, PENN'A:
Press of JAMES M'MILLIN, 111 Third Avenue.
1878.

AD LECTOREM.

INDULGENT FRIENDS—For whom alone these pages are penned, and who are, therefore, the only critics to be feared, please bear in mind, while reading, that a whole year was spent in securing, by extensive correspondence, the needed information; and then, lest the items first obtained should seem antiquated at the time of publication, amidst all the engagements of the Academy and an extensive pastoral charge, when more than usual visitation of the sick was required, in snatches of time, often not more than an hour, the compilation was pushed through in “horrid haste.” Then you will pass leniently over expressions often repeated, and clumsy phraseology, which the eye of taste will everywhere detect.

ALEXANDER DONALDSON.

Elder's Ridge, Indiana Co., Pa., Dec., 1877.

N. B.—Any friend detecting errors, will please correct them on the margin of his book, and also send the corrections to the writer, who, when all have come in, will insert them on the margin of his own copy, and also of another, to be forwarded to the Presbyterian Historical Society at Philadelphia.

A. D.



HISTORY OF THE DONALDSON FAMILY

AND ITS

CONNECTIONS.

"I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."—Psalm lxxviii. 2, 3.

THE Centennial year of national life in the United States of America—1876—led many to reflect on the goodness of God to the nation, the Church and the fireside circles of our favored land. Still better, it disposed them to put on record not a few of those things still floating and flitting in the misty memories of years long gone by—dark sayings of old—as well as things clearly remembered, and even things of present occurrence, so that posterity may know them, and from them derive whatever lessons of profit they are adapted to impart. Thus have been written, or are in process of preparation, many histories of townships and towns; thus very many histories of churches, especially of Presbyterian order, were prepared for the first Sabbath of July, 1876, or as soon afterwards as found practicable by the respective writers, of which copies were ordered by at least two General Assemblies, to be deposited with the Presbyterian Historical Society, in Philadelphia, and other copies with the Stated Clerks of the several Presbyteries. Thus, too, family histories are prepared, or in process of preparation, for the special benefit of their own households, dispersed more or less widely through the land, and the world.

Under these circumstances a request, made by brothers and sons, and urged by other relatives, some of whom have already closed their own account with the affairs of earth, has at length prevailed with the writer to undertake a history of the DONALDSON FAMILY, centering in Ligonier Valley, Westmoreland Co., Penn'a. In order to do this a full year was spent in the endeavor to obtain the needful material, and in July, 1877, the writing was commenced. Providence prolonging life and affording strength, the work will proceed as far and as fast as fading memories may enable, amidst multiplied engagements, and in view of the uncertainty of life. A recent visit to the grave—solitary grave—of the second ancestor in the line, so far as it can now be traced backward, had no little influence in causing this historic sketch to be undertaken. But the great, impelling and controlling motive is, to erect an humble memorial to the faithfulness of a covenant-keeping God, who, in the greatness of his power and grace, brought into very close union and life-long communion with himself, James Donaldson, the grand central character in all the group, and seems to have said of him: "As the new wine is found in the cluster, and one saith: 'Destroy it not, for a blessing is in it;' so will I do for my servants' sake, that I may not destroy them. And I will bring forth a seed out of Jacob, and out of Judah, an inheritor of my mountains; and mine elect shall inherit; and my servant shall dwell there." It seems proper to extend the range of historic record over those families connected by marriage with the central one, as far as available information may allow. For the benefit of friends not fully acquainted with the circumstances of the case, it must be premised that the extent of details, whether of families or of individuals, is to be regarded less as an index of relative merit, than as a consequence of information enjoyed by the writer, respecting each one.

Donaldson, like most other names of like termination, is well known to be a patronymic word, and full of historic suggestion. Donald, the fontal word, or stem, is palpably Scottish. Under certain circumstances, a child of Donald, remaining amidst his native heather, would be called McDonald. If one of them went to Holland he would be termed Van Donnel; if to the south of Ireland, he became O'Donald, whether papist or not;

while one who went to reside in the north of Ireland was designated Donaldson. This is believed to be a true index of the line of ancestry in the family here to be described. The son of a Donald from Scotland was, in the north of Ireland, called Donaldson. From there, not far from the year 1730, Jacob Donaldson, the great-grandfather of the writer—the most remote ancestor of whom tradition makes mention, immigrated to this country and settled in Eastern Pennsylvania, probably in that part of York which is now Adams county. Whether he came a single, or a married man, is unknown, nor is the maiden name of his wife known. Circumstances render it not improbable that, at a later day, two younger brothers of Jacob Donaldson came over in search of him, but failed to find him. This is reported to have occurred to ancestors of a Mr. Richard Donaldson, still living in Raccoon congregation, in Washington county, Pa., of which he is a venerated elder. But this is a matter only dimly conjectural.

Jacob Donaldson fell in battle with the Indians, before the Revolution, probably in the French and Indian-war. He had three daughters and one son. One of the daughters married a man named Menara, and another a Mr. Hindman. Nothing more is known or remembered of these—not even their baptismal name. Peggy was the name of the third. She first married a Mr. Steele, by whom she had at least three children. One of them is believed to have remained there, where the father was killed by the Indians, and the mother, with a child under two years of age, was taken captive. In their hurried flight, the the crying of the child annoyed the savage captors, and before the mother's eyes they dashed out its brains against a tree. In flight she was compelled to carry a camp-kettle, and on the march another child was born. They killed it on her knee; took out its heart and roasted it before her eyes. In the course of a year or so she escaped from the Indians and married a second husband, named Orr, by whom she is thought to have had several children. One of them, a Mrs. Bell, far advanced in years, was seen by the writer in the city of Cincinnati, in the Spring of 1845. She was then living with a daughter, whose husband (name not remembered,) kept a hotel. Part of the above particulars, previously heard, were confirmed by her.

Grandfather Isaac Donaldson was the only son of Jacob. About the year 1769 he married Miss Martha Reynolds. She had an older half-brother, named John Glen, a foppish fellow, of whom it was proverbially said: "None so fine as John Glen and his ribbons." In later years his son James Glen married Miss Jennie Sterling, of Westmoreland county, Pa., and removed to Butler county, where he raised a very respectable family of Presbyterians. So far as remembered, his sons were John, Joseph and William, and his daughters, Polly and Sally. The former of these married an excellent man, named David Findlay, an elder of the Presbyterian Church, who died about 1839. A son of his is now an elder in the same Church, perhaps. Sally, the other daughter, married Dr. Maize Cowden, of New Castle, Pa., and died about 1845.

Grandmother Martha Donaldson had two sisters; one of whom married a Mr. Cowden, and was the grandmother of Dr. Joseph Scroggs, a minister of the Associate Church, and pastor of churches in Ligonier Valley for fifty-eight years, dying in 1873. She had another sister, Sarah, who never married; but became a kind, sympathizing helper to her and hers in the sore troubles of later days. She had also a full brother, John, or Johnny Reynolds, whose wife was a widow Crawford, with a daughter by her first husband, and was denominated Mollie. About 1783 they moved westward to Westmoreland county, Pa., and settled in what is now Derry township. There they raised a family, whose number and names seem shrouded in the mist of early days, although the writer visited them in boyhood. Uncle died between 1820 and 1830, and aunt, between 1830 and 1840. So far as remembered, the sons were Samuel, John and Robert. Samuel, the eldest, married Mrs. Nancy Burkholder, who had by her first husband an excellent daughter—Polly. Her second husband had three sons; Samuel, Jr., who, after having some children on the old place, moved West, and was lost to the knowledge of the writer. Beatty, second son of Samuel Reynolds, taught school in early days; then married Jane, daughter of Samuel Hair, of Lockport, Pa. He then became a railroad man—sometimes a contractor, and sometimes a superintendent. He resided at various places, one of which was in Ohio. When about to remove thence, his household goods were all destroyed

by a gang of Irish rowdies. Before this time his wife had died. He afterwards lived at Kittanning Point, near Altoona, and, later still, at Lock Haven. Since then the father has become a kind of wanderer. His first child was named Henry, who lived only a few months. The second was a daughter named Martha, who never married, and now lives with Samuel Reynolds, M. D., the only surviving brother. He was a student at Elder's Ridge Academy from 1861 to 1863; then studied medicine, and, November 25, 1869, he married Miss Imogene Hyatt, of Lock Haven, Pa. He commenced practice at St. Mary's, Elk county, Pa., where he also kept a drug store, and where the writer spent three happy days with them, in July, 1871. Their first child, named Louis, had died in infancy, shortly before that time. Their second, Maud, was born July 24, 1873. They are members of the Presbyterian Church. At last information, March 21, 1877, they were still residing at St. Mary's; but expected to move to Plymouth, near Wilkesbarre, in the Wyoming Valley, and to engage in business with a brother of Mrs. Reynolds. Samuel Reynolds, Sr., his grandfather, had a third son, Robert, who had a family, but of what number, or where resident, cannot be told.

John Reynolds, second son of Uncle Johnny, never married, led a libertine life, and was killed at the raising of a barn for Wilson Knott. Robert, the youngest son of Uncle Johnny, married and lived some years at the western base of Chestnut Ridge, and then having moved westward, no more is known of him or his. Polly, one of Uncle Johnny's daughters, married a man named McMullen—Daniel—a tailor. Peggy, the other daughter, married a Billy Carson, whose family, so far as remembered, were Polly, who never married; and Becky, who, late in life, became the second wife of Uncle Thomas Wilson, and later still, of a Mr. Karns, and now, as his widow, lives in Ligonier, Pa.

To return to Isaac Donaldson, whose wife's relations have been thus imperfectly traced out. His marriage with Martha Reynolds must have occurred, as already stated, about 1769. Early in the next decade, with his growing family, he moved to Westmoreland county, and on McGee's Run, a mile below where Derry Station now is, on the Pennsylvania Railroad, he took up an extensive tract of land, and entered vigorously on its im-

provement. He had a saw-mill erected on it, and, in the use of it, was preparing material for a flouring-mill, for which the timber was cut and the race dug. Then in the Summer and Fall of 1780, repeated assaults of Indians in the neighborhood compelled them, after burying in the ground all their goods which could not be hastily transported, to hasten away—first, to Wallace's Fort, and then over the Chestnut Ridge to Fort Ligonier, and then onward to the original place, in the "Conococheage Settlement." There they tarried during the ensuing Winter. In the Spring of 1781 he left his wife and five children, and returned alone for the improvement of his backwoods property, boarding at the house of George Pumroy, a mile distant, whose farm is now owned by B. Ruff, Esq., of Pittsburgh. Little apprehension was then felt of renewed invasions by the Indians. One Sabbath morning he had sauntered out a little distance from his boarding-house, when the family spied a gang of seven Indians rushing out from the stable in pursuit of him, and sounded a loud alarm. With wonderful swiftness he ran to reach the house by a circuitous course, and seemed sure of success, when another Indian, who had anticipated this movement and hid behind the fence, shot him down within thirty perches of the house. When he fell he could not be seen from the house; but they observed that the Indian, frightened by the uproar they were making, did not cross the fence to take his scalp, nor did he reappear the whole day. On the following morning, the family, having obtained aid, ventured out to bury the body, and found, in the beaten condition of the ground all around, evidence that he had only been wounded by the shot, and had rolled around in agony during part or all of the day; and that, after nightfall, the Indian had returned, taking the scalp, and sunk his tomahawk in the bared skull. The body was then hastily and shallowly buried in the spot where it lay, and more than twenty years afterwards, when the two younger sons were putting palings around the grave, they found the skull marked just as it had been described. This was the grave—the "solitary grave"—visited by the grandson and great-grandson of the murdered man, July 6th, 1876, when the affecting recall of the account of these doleful occurrences, given often—given very tenderly by a sainted father, the eldest son of him whose

mutilated remains had mouldered there to kindred dust, completed the purpose that this history should be written. Shortly before grandfather's death grandmother was bitten on the foot by a copper-head, and her oldest son dug a hole in yellow clay and buried her foot in it, and then poured cream around it until the cream assumed a greenish color, and the poison was extracted. On the day when grandfather was killed, in the place of their eastern sojourn, she was crossing a stream on a log, carrying her youngest son, an infant, when, losing her balance, she fell into the water, and again the oldest son ran for help, and secured their rescue from a watery grave. These occurrences, together with the stunning tidings of her husband's death, gave a shock to her system from which it never recovered. She became subject to fits of abstraction, and even unconsciousness, which disqualified her, in a great measure, for the care of her fatherless children, and rendered the aid of her single sister, Sarah Reynolds, a precious boon, indeed. By their means, like Timothy of old, under the instruction of his grandmother, Lois, and his mother, Eunice, each of these desolated children from childhood knew the Holy Scriptures, able to make them wise unto salvation through the faith that is in Christ Jesus. For about eighteen months the afflicted, dejected widow lingered on in the flesh, and then was taken up "where the wicked cease from troubling and the weary are at rest."

Some six months later, in April, 1783, when her brother, Johnny Reynolds, moved to the neighborhood where her husband had been murdered two years before, it was thought best for the sorely-orphaned children to return with him. They did so, with the exception of Ebenezer, the second son, who was left among relatives and acquaintances in York county. Light was their load of luggage on their return from such a sojourn; but crushing, in proportion, was their burden of desolation and of orphanhood. Still they came in fond hope, delusive as it proved, of regaining buried treasures, and of possessing their virgin lands. In both these particulars they were doomed to sad and sore disappointment. The treasures buried in the earth by the father, whose own mangled body had been mouldering in its lonely grave, always remained to the needy orphans a problem whether they had been found and removed by other hands,

or so well hidden as to defeat all attempts at discovery. But worse by far for them than this was their fate in regard to their valuable lands. They were claimed and held by a wealthy family where their father had boarded, who stated that grandfather had become discouraged by the prolonged Indian troubles, and, desirous of getting back to find a home in the East, had traded his whole title, interest and claim to the lands for a valuable stallion and equipments, with which he expected to travel eastward; and that afterwards, the stallion and all his trappings had been stolen by the Indians soon after they had murdered himself. That such a game should be attempted and even consummated, will cease to appear incredible, when it is recalled that in the year when peace was declared, at the close of the Revolutionary war, there was little or no Governmental power that could be brought into exercise by orphan children, of whom the eldest was only thirteen years of age. "In those days there was no king in Israel, but every man did that which was right in his own eyes." The land-office where all entries should have been made, and changes recorded, was in Philadelphia, and altogether inaccessible most of the time by Western Pennsylvanians. The nearest court for years afterwards was at Bedford, and a desolate family of children had no means of getting there, or of feeing an attorney such as others could have found and feed, to advocate their cause. Besides, every day must be employed, every energy must be taxed, to get, day by day, supplies of daily bread. No time could be commanded, even to inquire after the possibility, or the means of redress. Under the crushing pressure of circumstances like these, James, the oldest child, but just turned his thirteenth year, succeeded, by the expenditure of a few hard-earned dollars, in obtaining a simple turning-lathe, to be propelled by the foot, together with a gouge and three or four chisels, with an auger, and by the use of these simple articles set up the trade of making split-bottomed chairs, such as he had seen his father make while under ten years of age. To this, with the additional acquisition of a broad-ax, he soon added the business of making plows with wooden mold-boards. First essays in these departments by such a boy, must have been rude and clumsy enough. But a backwoods people are not fastidious; and the necessity which knows no law, im-

pulling him to constant improvements, and compelling a people, where he had no rivals in business, to bear with present imperfection in his workmanship, resulted in his acquiring eminent skill in business, together with a current support of the most frugal kind conceivable for himself, sisters and brother. This, however, did not long depend wholly on himself. First, the oldest sister, Sarah, or Sally, as she was universally styled, under fourteen years of age, took up the business of a weaver, on a loom which he had made. This she did as she had seen her mother do it several years before. Soon Peggy, the youngest sister, joined her in this; both would pull the flax sown by him, and when he had threshed and broken it, would scutch, hackel, spin and weave it, partly into the finest linen then worn, and partly into tow-cloth for pants; some of which, also, stained with hickory bark, was made into the famous wamuses, of universal wear in those days. And whenever a little wool could be obtained, from the few sheep that escaped the prowling wolves, they carded, spun, and wove it with the tow, making the linsey-woolsey stuff, in which the better classes clad themselves, in order to ward off the severe Winter's cold. The income thus derived increased, until a creditable number of pounds were laid by, after all their little wants had been supplied. These hard-earned and rigidly-saved funds they sent on to Philadelphia, by the hands of a brother-in-law of the same man who had possessed their lands, in order to secure the entry of a desirable lot, or tract of land, in the neighborhood, still open for entry. When he returned, months afterwards, he reported that at the land-office he had learned that an entry could not be made in the name of a minor, and therefore had used the funds to enter it in his own name, promising to refund them in the course of time, which he did, but in such dribs, and at such distances of time, as made them of little value to the doubly-disappointed orphans. Isaac, the youngest brother, lived occasionally with some of their acquaintances, and so taxed the rest the less for his support. Still they were often sorely straitened. Their abode, their apparel, and their fare were always frugal, and of the simplest kind. Not unfrequently they seemed shut up in the darkest prospects—in the morning scarcely knowing where the food for the coming day could be obtained. Still, "through the good

hand of God upon them for good," they were always sustained, and clothed, and fed—verifying afresh and to the letter the observation of David: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." They had learned to love the Lord with no common love, to serve Him with no common devotion, and to trust Him with no common confidence. And he never made their expectations vain, or disappointed their trust. They knew what it was to "be careful for nothing, but in everything by prayer and supplication, with thanksgiving, to make their requests unto God; and the peace of God, which passeth all understanding, kept their hearts and minds in Christ Jesus their Lord."

In the year 1794 an occurrence took place deeply and happily affecting this group of loving orphans. As was said before, when the rest moved westward in the Spring of 1783, Ebenezer, the middle brother, was left behind. As no mail facilities worth mention existed then, and scarcely any paper could be had for writing letters, or money to pay the high postage of that day, no correspondence passed with him "who had been separated from his brethren." But when the famous Whisky Insurrection had broken out, and, in 1794, President Washington had sent national troops from the eastern counties to quell it, it was conjectured that the long-missed brother, then over twenty-two years of age, might be among them. To solve this problem they all put their limited means together to pay the expenses of a trip to Monongahela, where the army was encamped. James went in person to make the inquiry. To his inexpressible gratification he found their conjecture to be correct, and, running forward to his unsuspecting brother, picked him up and carried him about in his arms like a child for some time. Once brought together, the dormant affection of Ebenezer, of which, during ten years, he had been scarcely conscious, awoke to new life and signal power. He who had cared but little whether or not he ever met the rest, now could brook no longer the idea of the prolonged separation. Immediately upon being mustered out of the service he resorted to the residence of his oldest brother, and found, it is true, a home of poverty, strait and toil, but a home sweetened by family feeling and affection of no common order.

As this history is intended to hinge on James Donaldson, the eldest of this orphan band, and his family, it seems proper to deviate from the natural order, and dispose of all collateral connections first, and then treat of him and his descendants altogether. Ebenezer R., next to him in age, comes thus under consideration. He was born December 29th, 1771. His childhood, boyhood, youth and early manhood have already been considered. He appears to have visited his mother's friends, Cowdens and Scroggs, resident in Washington county, Pa., a short time before the close of the last century. There, about 1800, he married Miss Rebecca Hillis, who had been born March 24th, 1786. For awhile they resided in Washington county, near Hickory. Then they removed to Perry county, Ohio, near the present site of New Lexington, where he led the life of a farmer—a true Presbyterian, a man of God, and full of family affection. Aunt appears to have been of kindred character. He was a man under the common size. In his latter days the writer had several exchanges of warm-hearted correspondence with him. He died December 18th, 1840, and she, April 1st, 1843. "They were lovely and pleasant in their lives, and in their deaths they were not divided" long.

Matthew, their oldest son, was born August 16th, 1801, and, when but a little over eighteen years of age, was married to Miss Jane Rusk. He was a man of ardent temperament, and characterized by a nervous quickness in all that he said or did. He is thought to have been a farmer; perhaps merchandised a little, and drove stock sometimes. Once, when in this business, returning from the East, in the Spring of 1835, he called upon the writer, then a member of the Senior Class at Canonsburg, and accompanied him on a brief visit to some of the Scroggs and Cowden connections on Buffalo. He died September 29th, 1845, and his wife is still alive. He was an elder of the Presbyterian Church, which all his six daughters and the elder son joined in early years, and the younger, when twenty-four years of age. Of the daughters, only their names can be given in order: Rebecca, Ann, Eliza, Martha, Margaret, and Sarah Salisbury. James, the elder son, was married, has a family, and resides at Wabash, Indiana. He is now a member of the M. E. Church.

Ebenezer R., the sixth child, furnishes a fuller record. He was born January 5th, 1830, and August 10th, 1855, just after he had joined the church, at Lancaster, Wells county, Indiana, he was married to Jane A., second daughter of Brother Robert, of which church she also was a member, and Brother Wilson the pastor at that time. Soon afterwards they moved to Ossian, in the same county, where they still reside, engaged in merchandising. Their first son, Matthew K., was born May 17th, 1856, is a member of the Presbyterian Church, and is trying to get an education. Robert Marcellus was born October 31st, 1858, and assists his father in the store. Samuel James was born February 11th, 1862, and died December 8th of the following year. Anna F. was born February 9th, 1865, and is a member of the Presbyterian Church. William E. was born January 17th, 1868; and Alexander Wilson, March 22d, 1874. The mother is a mild, sweet woman, with great weight of character, and also weight of person, superior to any other Donaldson.

James Donaldson, second son of Uncle Ebenezer, was born May 5th, 1803. At an early day he became a member of the Presbyterian Church, and also married Ann Pugh December 2d, 1821, who had been born June 11th, 1804, and resided near his father for nine years. In the Fall of 1830 he removed to Woods county, sixteen miles above Perrysburg, on the Maumee river, and procured a fine farm among bears, wolves, and Indians, near the Maumee Mission. Prior to his removal they had three sons, all of whom afterwards became soldiers in the Union army during the civil war. The oldest, Alexander P., was born September 17th, 1825. He was killed May 27th, 1864, while storming a fortification on Allatoona mountain, Ga. His chaplain wrote: "He was a devoted Christian, a true patriot, and a fearless and faithful soldier." But five days before, in his last letter to his parents, he had written: "I do feel that I am an heir with God, and a joint heir with Christ, and that if the Master should call suddenly, I am prepared to go." Ebenezer, the second son, was born September 8th, 1826, married and went to farming near his father, then rented his farm and moved to Grand Rapids, his present residence. David, the youngest, was born Nov. 13th, 1829, studied two years at Delaware, became a surveyor and engineer, and moved to San Antonio, Texas. He too is a married

man. When the Mission was closed there was no Presbyterian Church left there, so James and his family became Methodists.

Elizabeth C., oldest daughter of Uncle Ebenezer, was born May 16th, 1805. She married a farmer, Samuel Gooden. They had eight children. Three daughters and one son died young. Two sons and two daughters are still living, and have families. Of the eighth child, nothing more is said. They reside at Montpelier, Indiana. Mr. Gooden died at a time not mentioned, and Cousin E. married a second husband, named Anderson. He lived but a short time, and she is again a widow.

John M., third son of Uncle Ebenezer, was born March 15th, 1809. His wife's name was Hannah Shreve. He was a farmer, probably, near his father's residence. They had four sons and three daughters; two sons and one daughter are reported as dead, and the others to be still living, married, and having families; but no further particulars are written. Cousin John died about 1859, and his widow still survives.

Martha, or, as she is generally called, Patty R., second daughter of Uncle Ebenezer, was born May 21st, 1811, and May 16th, 1833, was married to Zachariah Shreve, who died December 24th, 1835. Their only child, John S., was born June 3d, 1834, and September 2d, 1865, was married to Lottie Stephenson. They have three children living, and two dead. Cousin Patty was married a second time, November 13th, 1843, to Andrew Ashbaugh, who died July 16th, 1868. Their eldest daughter, Mary R., was born September 3d, 1844, and November 14th, 1865, was married to John F. Morgan. Their daughter, Maggie A., was born September 19th, 1866. Martha Ann, second daughter of Cousin Patty, was born September 19th, 1846. Eliza Ann, third daughter, was born September 20th, 1848, and October 18th, 1866, was married to Andrew J. Nickell, who died September 8th, 1871, followed by his wife, twenty days afterwards—both of typhoid fever—leaving an only daughter, Rosa, in the care of her grandmother, to whom now, after six years, she is a great comfort, being a bright, happy child.

Sarah Olive, Cousin Patty's fourth daughter, was born September 4th, 1857, and November 15th, 1873, was married to James D. Gooden, son of her Aunt Elizabeth's first husband. Martha Elizabeth was born December 9th, 1853. Andrew

Donaldson was born May 7th, 1856. Cousin Patty has resided in different places, but now writes from Montpelier, Blackford county, Indiana. All her children are believed to be Presbyterians.

Rebecca, third daughter of Uncle Eben, was born September 19th, 1813, and married John Bemuth, a Baptist and a farmer. They have six children, three sons and three daughters, all of whom are married and have families, except the youngest son, who is yet at home with his parents; but it is not said where that home is.

Sarah, the fourth daughter of Uncle Eben, was born December 23d, 1814; first married a carpenter by the name of James De Remer. They had a daughter, who lived but a few months, and its father died soon after. Sarah afterwards married Immanuel Arnold, a farmer. By him she had three children; the son and a daughter are dead; the other daughter married, and has two sons, but where, or what the names, cannot be told. Mr. Arnold is dead, and Sarah is again a widow. Mary, the youngest daughter of Uncle Eben, was born June 25th, 1820, and April 28th, 1842, married Mr. J. D. Forsythe, a Methodist and an engineer. They have had ten children, of whom four died in infancy, and the fifth, a daughter, when nearly ten years old. The other five are living, of whom two daughters are married. One son and two daughters are yet single. Hannah Victoria, their eldest child, married Jesse Nicholls, of Lancaster, Ohio. They have one son. Celestia Ann married a Mr. Teal, a farmer. They have one son and two daughters, and are presumed to live in or near New Lexington, Ohio, where Cousin Mary lives, and her husband, if alive—for nothing more is said of him. This family appear to be all Presbyterians.

Besides the eight children of Uncle Eben, which have been described, there were two sons that died in infancy, unnamed.

Sarah, or Sally, the third child of grandfather, was born about 1773. After moving West, and East, and then West again, she was married about 1802, to Samuel Salisbury, as his third wife. One of his former wives was a Dinsmore, of Washington county, Pa., and each of them died in giving birth to her first son. Shortly after aunt's marriage, they removed to Southeastern Ohio, Brown county, and connected with the Presbyterian

Church of Red Oak, of which all her children became members, and in which her husband and two of her sons became elders. Aunt Sally's children were eight in number—two sons, four daughters, and then two other sons.

Samuel was born, perhaps, in 1803, and in 1824 was married to Miss Margaret Kelley, of the same congregation, with whom he lived happily for over twenty-six years, when she died in June, 1841. March 9th, 1851, he married Margaret W. Donaldson, eldest daughter of Brother Ebenezer, a member of the Presbyterian Church at Neshannock, in Lawrence county, Pa. Of her was born his only daughter, Anna Mary, July 10th, 1853, who died March 1st, 1855; the mother also had died September 4th, 1854. Soon after that, he moved to Lawrence county, Pa., and settled on a little farm, near Neshannock Church. In that vicinity he married, as his third wife, Mrs. Maria (Wilson) Johns, a member of that church, August 23d, 1865. He has raised three or four adopted children with great care and kindness. He and she enjoy together a green old age—loving all, and loved by all—in an eminent degree.

Thomas, Aunt Sally's second son, at dates not given, was born, and married to Miss Jane Kelley, a sister of Samuel's first wife, and a member of Red Oak Church. By her he had three sons and one daughter. James Kelley died at about ten years of age. Samuel Scott, the second son, is a practicing physician at Toulon, Illinois, and an elder in the Presbyterian Church there. Harriet Newell the daughter, was married to Robert A. Bowers, a practicing lawyer in the same town, and an elder in the same church. She is dead, and he is again married. Thomas Melancthon, the youngest son, is a banker in the same town, and a member in the same church with his brother and brother-in-law.

Ann, eldest daughter of Aunt Sally, married a Samuel Martin, and, after living with him ten years, died, a few days after her only son had died, and their remains repose together in Straight Creek grave-yard. No other dates were given.

Sarah, second daughter of Aunt Sally, was married to William Kelley, brother of her two brothers' wives, and a member of the Red Oak Church. They had an only daughter, Julia Ann, who was married some ten years ago to S. Judson Craighead, of

Elizabeth, Pa. They lived at that place a few years, and then at Beaver Falls, Pa. Some three years ago they went to Bloomingburg, Ohio, to live with her mother, who had removed to that place about the time of the daughter's marriage. They had one son and one daughter—lovely children. March 4th, 1877, at eight years of age, little Willie died of spinal meningitis, giving evidence of trust in Jesus, and willingness to die. Annie, the daughter, is a beautiful, curly-headed child. Cousin Sarah is eminently a mother in Israel in that place, and has acted the part of a tender mother to Maggie Donaldson, eldest living daughter of Brother John, and of her own sister Margaret, who lived with her till October 18th, 1877, and will be more fully described hereafter.

Margaret, third daughter of Aunt Sally, was born March 25th, 1811, and about 1835, was married to Brother John, her cousin, with whom she lived in Georgetown, Brown county, Ohio, about sixteen years, and then died. Their family register in full will appear in its proper place.

Elizabeth, youngest daughter of Aunt Sally, married William McClung, and went to Putnam county, Illinois; both were members of the Presbyterian Church. She had one son and four daughters, all members of the Presbyterian Church. Of the daughters nothing more is known. James, the son, was educated in part for a minister, but while in the army of the civil war his sight failed him so far as to forbid further progress in study. He became a teacher, and is now superintendent of common schools somewhere in Illinois.

John, third son of Aunt Sally, was born at Red Oak, Ohio, March 5th, 1815, and was married October 18th, 1836, to Miss Margaret Donaldson, of Ligonier Valley—his cousin, and the writer's youngest sister. For three or four years they lived on his father's farm at Red Oak, then moved to Georgetown, the county-seat, where he engaged in merchandising for a time, and then in a woolen factory. In 1855, out of filial regard for his venerable mother, he bought, and returned to the home farm at Red Oak, and remained there till he closed her eyes in the sleep of death, at the place dearer to her than any other spot on earth. His first wife died July 7th, 1857. She was from childhood of a gentle, lovely, loving disposition. Early in

her teens she became a warm-hearted Christian, and a member of the old Fairfield Church. Of her later life, her eldest daughter thus writes: "During her whole married life of fourteen and a half years, she was delicate; for the last two years a confirmed invalid, and months of intense suffering were appointed to her. In her secluded home-life she was so true a witness for Christ that all confessed the influence of her character. A skeptic, who was for years an inmate of her home, confessed that, in her, he had seen one true Christian. She was a devoted, affectionate wife, a loving mother, extremely solicitous for the spiritual welfare of her children—prizing very highly the help she received, in their religious training, from her husband's mother. She was a woman of refined taste, singularly retiring in manner, yet able to converse fluently with congenial friends. But no words can present her as she is pictured in the memory of those who knew her. Humility and gentleness were the most prominent fruits of God's Spirit shown in her life. The most impressive thing I can remember of my mother, is her habit of kneeling with us, her children, and praying for each one by name."

From the same grateful, and no less skillful pen, comes a description of Aunt Sally, who died near the same time—Uncle Samuel having died near twenty years before. But instead of it, will be substituted, from her younger sister, the following one: "I wish that in the history which you are about to write, there was some one who could *tell* what I can *feel* of impressions left on my heart by the words and life of my father's mother. She came as near praying without ceasing as any one whom I have known. From her we heard the word of the Gospel 'when she sat in the house, when she walked by the way, when she lay down, and when she rose up.' For some time before her death it was my privilege to room with her. She almost always repeated portions of Scripture, or of Larger or Shorter Catechism, until I went asleep."

Sarah Jane Olive, eldest daughter of John and Margaret Salisbury, was born at Red Oak, Ohio, November 19th, 1837, and united with the Presbyterian Church there, in 1848. At her mother's death, in 1851, she came and spent a year with the writer—attending Elder's Ridge Academy. Afterwards she spent several years in teaching common school. April 4th, 1864,

she was married to Samuel W. Whiteside, a nailer, who had been born at Elkton, Maryland, August 23d, 1829, and who became a member of the Presbyterian Church a few months after their marriage, at Bellaire, Ohio. Soon afterwards they located in Wheeling, West Virginia, where they still reside. They have no children. Mr. W.'s sister, Virginia, a member of the Presbyterian Church, lives with them. Also they have adopted a daughter, Alice, (whose parents' names are not given,) who last year, at the age of fifteen, became a member of the same church. Martha Luella, the second daughter, was born at Georgetown, Ohio, January 20th, 1842, and in 1852 united with the Presbyterian Church of that place. She, too, taught school some years in Washington county, Pa., near Canonsburg. June 20th, 1871, she was married to A. Cochran Holliday, who had been born September 4th, 1835, in Lancaster county, Pa., and at two years of age was brought by his parents to the bounds of the Miller's Run Church, in Washington county, Pa. There he grew up under the ministrations of the venerable Dr. William Smith, and felt the power of divine grace, but did not profess his faith till 1872; then he joined the First Presbyterian Church of Wheeling, West Virginia, at which place they had located, and still reside.

William Whiteside, their first child, was born June 26th, 1872, and John Salisbury, the second, was born August 21st, 1874. They are very healthy children, and large for their age. Ann Elizabeth, third and last child of John and Margaret Salisbury, was born at Georgetown, September 19th, 1846, and in Washington county, Pa., near Mingo Church, where her father was then living, declined, and died of consumption, October 29th, 1859. There the writer had visited her but a few weeks before, and found her ripe for glory, although her prolonged weakness had prevented a public profession of her faith. She was but little turned of her 13th year. Sweet be her sleep. After the death of Sister Margaret, John, August 18th, 1852, took a second wife, Sarah Stewart, of Dallas county, West Va. Her first child, Margaretta Stewart, was born in Georgetown, Ohio, July 18th, 1853, and united with the Presbyterian Church about in 1876. Mary Thomas, their second daughter, was born at Red Oak, Ohio, February 22d, 1855, and died September 13th, 1856.

Evart, their first son, was born in 1859—"a patient, uncomplaining little sufferer, who said he was not afraid to die, for Christ had died for our sins;" and he did die, May 1st, 1865. John Tupper, only living son of John and Sarah Salisbury, was born March 20th, 1862. About eight years before this, John Salisbury had sold the ancestral farm in Ohio, and purchased one in the bounds of the Mingo Church, Washington county, Pa., to which, as already intimated, they had removed. He had been an elder both at Georgetown and Red Oak, and then, also, at Mingo. On this farm Sarah, his widow, lived a few years, then for a few years more kept boarders in Canonsburg, and more than two years ago moved back to the farm, where she lives with her two surviving children. She is a devoted Christian woman. Of John Salisbury, also, the pen of his eldest daughter writes in tenderly descriptive strains: "He was a man of unobtrusive piety. He was trustful; rested on God's promises in all things temporal, as well as spiritual. When the June frost of 1859 filled his neighbors with fear of famine, at a prayer-meeting he expressed a firm trust in God; saying, 'Trust in the Lord and do good, so shalt thou dwell in the land, and *verily thou shalt be fed.*' In disposition he was cheerful and social. In house-life he was a tender husband, a true, yet fond, indulgent father. July 31st, 1862, he died of cancer in the stomach, after a severe illness of five months. About two days before death, becoming aware that his sickness was fatal, he called his children around his bed, and, beginning with the youngest, prayed for them in order, and gave them his parting blessing; also taking leave of his wife and her mother, who were present. He left them in God's care, reminding them of his sure word of promise, 'Leave thy fatherless children with me; I will preserve them alive: and let thy widows trust in me.'"

Ebenezer, youngest son of Aunt Sally, born at a date not mentioned, probably about 1844, married Miss Caroline Owens. Both were members of the Presbyterian Church in Georgetown, Ohio, where, in May, 1845, the writer and his wife visited them, and Brother John and Sister Margaret, with their families. Eben had two sons, Samuel and Kirkham, and one daughter, Sarah. Eben died in 1855, and his remains, with those of his second son, whose date of death is not given, repose in the

grave-yard at Georgetown, Ohio. No further mention is made of his widow. Sarah, the daughter, probably married, is said to be a member of the Methodist Church. Samuel, the only living son, resides with his Uncle Samuel, in Neshannock congregation, Lawrence county, Pa. He is a member of the church, and enjoys the kind, Christian treatment for which that uncle is so justly famed among frendless youths. So ends the Salisbury record.

Margaret, or, as everybody styled her, Aunt Peggy, father's youngest sister, was born, perhaps, about 1775, and never married. She either went with Aunt Sally, after her marriage, into Ohio, or followed her shortly afterwards. She lived with her there for seventeen years. Then about 1820 she returned to father's house, in Ligonier valley. She rode all that distance on a noble, jet-black mare, which she called Phoenix, to which she was intensely attached, and which every one admired and delighted to ride. She had one fault, not easy to be forgotten—a propensity to lie down in the water when crossing a stream. A memorable trick of this kind she played on sister Polly in the Conemaugh river, the day of Alexander Bell's infair. Aunt Peggy was a woman of devoted piety, very neat in her person, and tasteful in her apparel—as erect as an idol. Often she almost choked the writer by clapping one hand on his shoulder, another violently under his chin, to counteract a stooping habit even then commenced. After spending ten or twelve years at father's, she went to Lawrence county, Pa., and spent there the remainder of her years, either with her youngest brother, Isaac, or one of my oldest three brothers, residing in the same vicinity. She died at the house of her brother Isaac, about February, 1843. God rest her memory. “The memory of the just is blessed.”

Isaac Donaldson, youngest son of Isaac, who was murdered by the Indians, was born in 1780, and was only three years old when the orphans moved back to Westmoreland county. Sometimes he lived with his eldest brother and the two sisters; but considerably, also, with some of their neighbors. March 25th, 1804, he married Nancy McWhorter, of Ligonier Valley. Soon afterwards they removed to Mercer county, in the part which is now Lawrence, four miles north of New Castle, and

settled down on a nice level farm, where he spent the remainder of his days, and died April 4th, 1852, aged 72 years. His wife died September 28th, 1867, aged 89 years. He was a good, kind, domestic man, that loved, instructed, and prayed for his children, and a true-blue Presbyterian. She was born in the same year with him, and was a woman of wonderful energy, driving everything triumphantly before her, and having no patience with loiterers. Her chief characteristics were tireless industry, rigid economy, increasing thrift, and some piety.

Martha, their eldest child, was born February 10th, 1805. She was married to Daniel Campbell, at a date not mentioned, and they removed, at a date not mentioned, to Hermann, Gasconade county, Missouri. They had three sons and two daughters. She died November 16th, 1844, and her husband married again; but neither date nor name is given. They were Presbyterians.

William Donaldson, first son of Uncle Isaac, was born April 7th, 1806, and, at a date not mentioned, married Susan Smith, and settled on a farm near his father's. They had nine children, of whom the following account is given: Isaac Calvin is married, and his address is New Castle, Pa.; James Smith is also married, and his address is the same; Sarah married S. Moore; Celinda married W. Padin; Elizabeth married C. Carringer; Isabella married J. Heasley; Angelina married M. Kelso; Amanda and Matilda are yet single. They are Presbyterians. In his later years, Cousin William became dull and melancholy, and died September 15th, 1876. His wife still resides on the farm.

Mary, second daughter of Uncle Isaac, was born January 23d, 1808, and married James Thompson. They had seven sons and two daughters, and were Presbyterians. She died October 3d, 1864.

Nancy, third daughter of Uncle Isaac, was born April 26th, 1809, and married Wesley Green. They were Presbyterians, and had two sons and five daughters. She died December 7th, 1854.

James, second son of Uncle Isaac, was born January 9th, 1811, and married Lettice B. Irvin. They were members of the Associate Reformed Presbyterian Church, and had two sons. He died April 11th, 1847. His widow went as a missionary under

the Presbyterian Board to the Sacs and Fox Indians, and there married a Rev. Williams. One of his sons, Isaac Greer, lives at Highland, Doniphan county, Kansas. The other, named Washington, lived but three months.

Jane, fourth daughter, was born May 4th, 1812, and never married, or made any profession. She was a great worker, like her mother, and died rich, February 1st, 1872.

Sarah, fifth daughter, was born March 8th, 1815, and died in infancy.

Isaac Cowden, third son, was born December 3d, 1816, and, in December, 1845, married Margaret McKelvy, daughter of Nathaniel, from Ligonier Valley. They reside on the paternal farm, are United Presbyterians, and have two daughters, Martha and Mary.

John Barr, fourth son, was born February 20th, 1822. As to enterprise and energy, he is a true mother's son. Taking to his own hand, at fourteen years of age, and vigorously hoeing his own row, in a very practical way, he educated himself into intelligence and shrewdness, with a knowledge of the German language and people. February 26th, 1845, he married Meheta-bel Loveland, and settled in a German community, near Hadley, Mercer county, Pa. He has been an acting magistrate for over twenty years. They are Regular Baptists, of which she was a member before marriage. All their family are church members. They have two sons and three daughters. Mary and Augusta are dead. William Alexander is married to Wilmetta Soult. They have two children—Isadore, aged 10 years, and John, aged 8. John J., second son of Cousin John B., is married to Clara Morton. They have four children, Murty May, aged 6 years; Albert, 4; Jackson, 2; and Effa Estella. Harriet Jane, the second daughter, is married to David E. Soult. She was quite ill for six weeks after the birth of an infant, when information came. Her children are—Frank, aged 8 years; Albert, 6 years; Augusta, 4; and Claude, the babe. All Cousin John's children are said to be married and living near him; but only the one daughter is named. He speaks of an adopted daughter—Ella—taken into his family when only eleven months old, now "sixteen years of age, smart, intelligent, and very kind, and a great comfort" to the adopting parents; but the name of her parents

is not given. She is not married. Harriet J. and John J., with their partners, are Presbyterians. John B.'s wife died in September, 1877.

Ebenezer R., youngest son of Uncle Isaac, was born September 20th, 1825. He never married, made no profession, and died October 11th, 1854.

This closes the record of my father's youngest brother, who is remembered as about six feet in height, very kind and affectionate, when he visited us in 1821, and was visited by the writer in 1836, 1838, and 1842.

After this anachronic record of the four younger members of Grandfather Isaac Donaldson's family, before that of their venerated and beloved eldest brother, who is the grand central object of this whole historic sketch, it is now necessary to return to him. James Donaldson, the first child of the murdered Isaac, was born Saturday, March 26th, 1770. The trials and triumphs of his boyish days and early manhood have already been sketched, along with those of his brothers and sisters. Through these trials he fully realized the answer to Peter's prayer: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." Thus, through sovereign grace, he became, beyond all comparison, one of the most humble, intelligent, godly, devoted, fervent, faithful Christians ever known by the writer. Beyond all others he lived out the prescribed rule for Christian life—"Not slothful in business, fervent in spirit, serving the Lord." Greater details respecting him will be given after his wives and their connections have been sketched.

Under twenty-one years of age, March 15th, 1791, he was married to Elizabeth McClatchey, of the same neighborhood. At the same time, and by the same ceremony, her twin brother, Charles, was married to Betsy Crawford, step-daughter of Johnny Reynolds. For a time they were members of the Associate Presbyterian Church, but sharing, as they did, in the glorious revival influences which soon began to prevail in Old Salem Church and others around it, from love of hymns, which (generally from manuscript copies) began to be sung, they soon changed to the Presbyterian Church, and, without being secta-

rian, he always afterwards loved it and served it with all his heart.

Mr. McClatchey, his father-in-law, whose first name is not known, had married a Scotch wife, and, after having three children, came from Ireland to this country, and settled in Westmoreland county, Pa., about 1767; and about 1798, with all his other children, moved onward to what is now Armstrong county, and settled near what is now Middlesex, where the bodies of the parents repose. Their son Robert had a family there, but nothing more is known of him. Mary, who is believed to have been their eldest daughter, married Daniel Killen, and settled in or near Armagh, Indiana county, Pa. She is remembered as a large woman, visiting at father's in the Autumn of 1813, after her husband's death. Her children generally settled near her. They were twelve in number. Jennie, believed to be the oldest, married William Hazlett, and lived for many years in Ligonier Valley, with a family of several children. Jemmy Killen was married, but his wife's name cannot be recalled, nor any particulars of his family given. Sally married James McCaffron, and had a family. Charlie, believed to be a twin brother to Sally, married a daughter of Esquire Clark, at the fording of the Conemaugh river. A son of his resides at Mechanicsburg, Indiana county, Pa., where he was met by the writer in October, 1876. About other children nothing is known. Samuel Killen married Polly Tomb. They are remembered as visiting at father's on the Saturday of a communion, about in 1824, when they were called away by the sad tidings that his youngest brother had that day been drowned. He is still living, on Black Lick creek, where his son William has a mill, and is an elder in the Presbyterian Church of Armagh. Daniel, another son, is styled Captain, having held that rank in the Union Army of the civil war. William, Nancy, and Betsy were triplet children of Aunt Mary. William died in childhood; Nancy never married; Betsy married David Campbell and had a family. They, and perhaps Mr. McCaffron also, were Associate Reformed Presbyterians. John Killen married Mary Ann McFadden, and had a family. His son Daniel lived several years with Brother Robert, about 1848. Of the others, and of him since then, nothing is known. He was married in Crawford county, it is believed.

Francis, the youngest son, married Polly Campbell, sister of David, and, not long afterwards, when fishing with a seine in the Conemaugh river, swam in after a man named Devlin, who was in great peril, and rescued him, but was himself drowned. To him, after his death, was born an only son, called Frank, after himself. He lives as a farmer in Ligonier Valley, on Tub Mill creek, with a family, and is a United Presbyterian. His mother married a Mr. Hice as a second husband.

Jemmy McClatchy, perhaps second son, believed to have been born in Ireland, had in succession three wives—Margaret Glenn, Catherine Davis, and another, whose maiden name is not known. A daughter of his married a man named Waterson, at a fording on the Allegheny river. Nancy, his sister, was married to Samuel Elder, of whom and their family nothing more is known. Chas. McClatchey, the youngest son, was twin brother to Elizabeth, the youngest daughter, who were born July 26th, 1769, and were married, as already stated, at the same time and by the same ceremony, March 15th, 1791. He was a very good man, and full of enterprise. He visited repeatedly at father's when driving cattle eastward, and also in the Winter of 1823, in company with two of his daughters. He was an elder in the Presbyterian Church of Union, while residing in Armstrong county, and also in Venango county, where he removed in 1825, and lived perhaps twenty years longer. His family is believed to have consisted of Jeremiah, who died young, in Westmoreland county; Samuel, John, Robert, William, Jane, (married to a Mr. Porterfield,) Margaret, to a Mr. Turner, and had children; Sarah, to a Mr. McGinnis; and Betsy, to a Mr. Russell. Jane Porterfield is still living in Illinois, with her son Robert, a good man, a Presbyterian elder, and a well to do farmer; and her son James is also in the same neighborhood—is a good Presbyterian and has a family. Her son John is in Wisconsin. Samuel died in Illinois. Charles W. lives in Indiana county, Pa., engaged in the lumber business. John, son of Charles McClatchey, married Miss Susan Brown about 1822, a short distance west of Kittanning, Pa., and afterwards removed with his father to Venango, Pa. In a wilderness region there, when hunting, he, along with two other men, was frozen to death about 1835. His widow, and four daughters and one son, returned to the old

neighborhood west of Kittanning, whom she raised well. Catherine, her oldest daughter, married Mr. George Noble, who is a model farmer, full of enterprise, and a good Presbyterian. Their children are Lizzie, Jane, Calvin, (married to Sadie Benton and has a son,) Clarence, and Ellen. Mrs. McClatchey lived with them until February 1st, 1878, when, in the faith and hope of a Christian, she died. Elizabeth, her second daughter, died in her thirteenth year. Mary Jane, the third, married Mr. William Noble, to whom she had Elizabeth, (who is married to Joseph Monteer and has one son,) Mollie, and Mattie. Her husband died in 1864. She still resides there. Maggie, the fourth daughter, married Mr. William Reed, and has four children living and three dead. They reside in North Buffalo, and, like all the rest, are Presbyterians. Charles McClatchey married Miss Sadie Adams, and has four girls living and one girl and one boy dead. He is a farmer and stock driver—a man famous in relation to horses.

It is a pity to trace so imperfectly the McClatchey family. Elizabeth, the youngest daughter, as already mentioned, was born Wednesday, July 26th, 1769, and was married March 15th, 1791, to James Donaldson, father of the writer. She bore him nine children—five sons and four daughters. She appears to have been a pious, industrious, economical, healthy woman, till the birth of her youngest daughter. After this she continued ill and declining for five months, till her death, August 10th, 1805. Her oldest son was then under fourteen years of age, and the oldest daughter eleven and a half, and the youngest but five months old. This created almost a necessity for an early second marriage on the part of father. Accordingly, seven months afterwards, March 6th, 1806, he married, as his second wife, Janet Wilson, who had been born Tuesday, October 10th, 1775. She had attended his first wife in her sickness, and lived within sight of his house. Her father was Alexander Wilson. Her mother's first name is not remembered. They, too, like Great-grandfather Donaldson, had come from the north of Ireland, probably about 1765, inheriting their name in the same way. For a time they lived on McGee's run, below where now is Derry Station, on the farm of a Major Wilson, not related. About 1791, James, his eldest son, had bought a farm in Ligonier Val-

ley, Fairfield township, whither the father went also to live, and where he remained until father, residing on an adjoining farm, had married his daughter. Grandfather Wilson was a blacksmith by trade. Two or three years later he went to live with John, his second son, on the farm from which was obtained the grounds of the old Fairfield Church. There he and his wife died about 1810. They were Presbyterians.

James Wilson, their eldest son, about 1770 had married Sally Morrison, eldest sister of John Morrison, Esq., who became distinguished as a magistrate near Youngstown, Pa., and as an elder in Unity Church. She had been born about 1775. She was a woman of taste and refinement, and also of intelligence, above what was common in her day, which developed into great missionary zeal. Uncle James was a pious, humble, easy gentleman, who was never in a hurry, never perplexed, and made it a rule to drop all ordinary business at noon on Saturdays, "in order to remember the Sabbath," so as to "keep it holy." Yet his farming work was always in a forward condition. Soon after his marriage he was chosen as one of the second set of elders in Fairfield Church, which office he filled faithfully and well for thirty-seven years, perhaps, until he left its bounds. He was as affectionately intimate with father as ever were two own brothers. An incident worthy of record, illustrative of his piety and principle, has been forwarded by his son James. He had sold a yoke of cattle to a neighbor, who came early in the morning to take them away, and requested uncle to go with him at once to a neighbor's house, to draw a note for the payment. Uncle said: "My family are met for morning worship, and I cannot go till that is over." "O! Jamie," said the buyer, "everybody knows you pray daily, but leave it off this time, that I may get away while it is cool." - He replied: "If it is right to pray one day it is right to pray every day. Besides, I do not know that ever any man is hindered in any proper business by prayer." After prayer the transaction was completed. The little lad who heard and reported it then thought the neighbor's request reasonable, but now feels that if it had been complied with he never could have had so exalted an estimate of his father's piety.

John Wilson, oldest son of Uncle James, was born October 28th, 1793. He was a very handsome man; had a sweet, sono-

rous voice; always led the music in church, and often taught singing schools. Among the earliest memories of the writer is one of a school taught by him on Summer evenings in father's house, where the ladies were generally clothed in white. To the little lad seated on a stool in the chimney corner it was a deeply pondered question—"How much better than this can heaven be?" Later in years he worked at the saddling business in Jacksonville, Westmoreland county. There he married Miss Eunice Chapin, granddaughter of Rev. Dr. Power, of Mt. Pleasant, Pa., and niece of Rev. William Swan, with whose widow she was living. He went there to reside with them, and conducted the farm for several years. About 1830 he removed to Northfield, Portage county, Ohio. His lovely, excellent wife, as sweet a singer as himself, died without issue, January 23d, 1841. March 9th, 1843, he married Elizabeth De Haven. James, his oldest son, was born May 22d, 1844, and died October 10th, 1850. Joseph was born August 19th, 1845. Lois was born November 6th, 1846. John N. was born January 19th, 1849. Cousin John was a faithful and devoted elder of the Northfield Church. After being blind for several years he died triumphantly in the precious faith of God's elect, October 7th, 1850. His three living children are in Carthage, Missouri, all members of the Presbyterian Church. Joseph is a trustee of the church, and a farmer. Lois married a Mr. Phelps, a prominent lawyer. John N. studied law with him, but is now the editor of a political paper. Neither of the sons is married.

William Wilson, second son of Uncle James, was born November 16th, 1795. He was a pretty, lovely youth. He learned the carpenter trade with Richard Grosvener, and went as a journeyman to Cincinnati. There, however, he studied law, and was admitted to practice at the bar, both in the common and Supreme Courts, and was intimate with the most eminent members of the bar. December 24th, 1824, he died of consumption, induced by excess of study. He was a member of the Rev. Dr. David Root's church, (Presbyterian.) He took the *Chillicothe Recorder*, published as the first religious weekly in the United States, and, after reading it, still sent it home to his father's family, who continued to take it afterwards from Pittsburgh, as the *Christian Herald*, the *Pittsburgh Christian Herald*, the *Advocate and Ban-*

ner, and the *Presbyterian Banner*. After Cousin William's death, his brother James went to Cincinnati, settled his affairs, and brought home his effects.

Alexander Wilson, third son, was born March 4th, 1798. He learned the blacksmith trade, possibly with Uncle Thomas Wilson, and developed it into coach making. For awhile he followed nail cutting, by hand and foot, in Ligonier, with Uncle Thomas. Then he set up his regular trade at Tinker's Bridge, near Jacksonville, Westmoreland county. March 20th, 1823, he married Polly Crosby, a member of the Long Run Church, of which he also was a member and the chorister. About 1829 they moved to Cadiz, Ohio. Five years later, perhaps, he removed to Rushsylvania; and a few years later came back to New Athens; and, finally, some fifteen years ago, removed to Rinard, Illinois. Wherever he went he was an elder in the Presbyterian Church. He warmly espoused the Anti-Slavery cause. After the action of the General Assembly in 1845, which he and many others regarded as setting aside that of 1818, and making the Assembly Pro-Slavery in its position, he took a leading part in forming the Free Presbyterian Church. He adhered to it till slavery was put down by the civil war, when he fell back to the church of his birth. His talents were of a higher order, perhaps, than those of any other member of the family. He made it a rule to devote two hours in the morning and two in the evening to well selected reading. Thus he became a "learned blacksmith." In the Anti-Slavery interest he wrote much for the press, both in the *Cincinnati Gazette* and a Bellefontaine paper, and many of his articles were copied into the Boston papers. In this way he carried on a long controversy with the Rev. Dr. Weed, of Wheeling, Virginia, in a very masterly style. His whole heart was in the cause, and he contributed no mean share to its glorious triumph. His family registry runs as follows: William, their first son, was born June 2d, 1824, and died April 30th, 1826. James, the second son, was born March 16th, 1826, learned coach making with his father, pursued it awhile with Brother John, in Georgetown, Ohio, married, and still pursues the business there or elsewhere, doing something, also, in the practice of law. Rose Ann, the first daughter, was born February, 1828, and, as a devotedly pious person, died March 1st, 1852. Sarah Jane was

born March 15th, 1830, and died August 28th, of the same year. Eleanor, the third daughter, was born July 2d, 1831, and, eminent in piety, died April 3d, 1853. Sarah, fourth daughter, was born May 17th, 1835, and died June 20th, 1839. Mary Emeline, fifth daughter, was born October 30th, 1840, and died November 10th, same year. Margaret Jane, sixth daughter, was born October 27th, 1837, and over ten years ago married Thomas Pettyjohn, and has three children, of whom the youngest is called for its grandfather, Mary *Alexandra*. Leavitt, youngest son of Cousin Alexander, was born January 21st, 1843, and married Rowena Pettyjohn. They have two children, and live along with his parents. Margaret and her husband also live near them. While visiting at her house, October 28th, 1876, Cousin Alexander died in a very happy mood of mind. He talked sweetly of his trust in Jesus, sang "Come, thou fount of every blessing," and urged his daughter to sing hymns often to her children. He spoke much of early acquaintances, particularly of Alexander Gordon, Esq., of Leechburg, Pa. A life well spent had a blissful end. His excellent widow, after more than fifty-three years of married life, resides with Leavitt. The writer had a happy interview with Cousin A., in 1874, at the General Assembly in St. Louis.

Matthew Wilson, fourth son of Uncle James, was born May 30th, 1800, and was intensely intimate with Brother Robert, of nearly equal age, for over twenty years. He whistled with piercing sharpness whenever he stopped his horses to rest in plowing, or while whetting his scythe in the harvest field. He worked the farm of Uncle Thomas Wilson, who had moved to Ligonier, and Aunt Barbara Wilson kept house for him; and afterwards learned the blacksmith trade with his brother Alexander, and then married Jane S. Chapin, a sister of his brother John's wife. She, too, was a most lovely woman, and a devoted Christian. Their marriage occurred June 30th, 1829. He immediately set up shop in Newlensburg, Westmoreland county, Pa. A year later, giving up the trade, he went to farm for Mrs. Swan, from whom his brother John had just removed. There the writer called with him every Spring and Fall, while passing to and from Jefferson College, between 1831 and 1834. About the latter date, they, with Mrs. Swan, followed to Northfield, Ohio,

and purchased a farm. There his wife died, October 22d, 1838. William Swan Wilson, their son, was born May 16th, 1831. He obtained his academic education at Elder's Ridge, Pa., collegiate one at Cannonsburg, Pa., and theological at Allegheny City. He married Miss Margaretta Craig, of New Alexandria, Pa., whose acquaintance he had formed at Elder's Ridge, where she was a pupil in 1851—a most excellent lady, who did him “good and not evil all the days of her life” afterwards. As a minister he settled first at Warsaw, Indiana, where he continued ten or twelve years. There this good wife died, and there also he married a second wife—Miss Sarah Stewart. Afterwards he had a second charge, at Owatona, Minn., for a few years. Then he tried to form a Presbyterian colony in Marshall county, Minn. Failing in that, he returned to Dundas, Rice county, Minn., where he was pastor from April, 1874, to April, 1877. Though he does not stay long in one place, he is an excellent preacher, and a Presbyterian of the deepest blue. His family register, as far as known, runs thus: Jennie, his eldest daughter, was married to J. B. Webber, M. D., who practices at Warsaw, Indiana. Belle, the second, is at the Female Seminary in Oxford, Ohio. Jesse, the son, is at the University at Minneapolis. Maggie, the remaining child of the first wife, is with Jennie, at Warsaw, Ind. Willie, aged eight years, and Nellie, five years, are still with their parents at Dundas, Minn. The writer visited him at Warsaw in 1857, and in 1871 at Owatona.

Mary Wilson, oldest daughter of Matthew, was born June 14th, 1833, and about 1869 married Thomas Storey, and settled down on a farm near Bluffton, Indiana, where she is raising a family. Eliza Wilson, her only full sister, was born September 27th, 1835, and died August 15th, 1836.

Cousin Matthew married Juliette Clark, August 29th, 1839. His oldest daughter by her—Jane Swan Chapin—was born June 26th, 1840, and died January 22d, 1842. Sarah Morrison was born March 6th, 1842, and married Silas M. Chipman. Martha Clark was born May 24th, 1845, and married Newton Rambo. About 1857 Cousin Matthew removed from Ohio to Indiana, and lived first at Bluffton and then at Eagleville, engaged in the lumber business. In each place he was an elder in the Presbyterian Church—a very good man, and, compared with his means,

eminently liberal. "His deep poverty abounded to the riches of his liberality." October 21st, 1862, by a happy death he closed his account with earth and opened it with heaven. His widow resides with her children. He was a type of orthodoxy, and stamped it on his family, and also on two sons of his brother James, once residing with him.

James Wilson, fifth son of Uncle James, was born November 24th, 1802. He was an unblemished youth, a true mother's son, and a specimen of refinement. With great industry, economy, and perseverance, by teaching and otherwise, without drawing a cent of aid from the church, he managed to get a college course at Cannonsburg, graduating in 1830, and a seminary course at Allegheny City—among the earliest classes of the Western Theological Seminary. He was licensed by Old Redstone Presbytery, April 8th, 1834, and October 20th, of the same year, by the Presbytery of Goshen, New York, was ordained an evangelist for foreign missionary work. About this time he married Miss Elizabeth G. Edwards, from Georgia, but a teacher in Steubenville Female Seminary. Along with Rev. John Newton, now the venerable John Newton, D. D., still in the missionary field, with so many of his family, they went out as the first re-enforcement to the Presbyterian Mission in Northern India. There he labored, sometimes at Sabathu, sometimes at Allahabad, and sometimes at Agra. Faithful in all departments of missionary work, he was famed for the fascination and descriptive character of his letters, by which he greatly benefited the mission cause. James Edwards, their first son, was born at Lodianna, April 22d, 1836, and, under his mother's instruction in the missionary field, made rapid attainments in education. Being brought to this country at nine years of age, he progressed with great facility through academic and collegiate studies, and, about seventeen years of age, commenced business as a clerk, in Augusta, Georgia. He was for a time an associate editor of a political paper, and has now been for a time book-keeper for a firm in Nashville, Tennessee, in which his brother-in-law is a partner. He is an elder in the Second Presbyterian Church, is married, and has three children living, and two have been removed by the hand of death. Luther H., second son of Cousin James, with John Lowrie, third son, when quite young were brought back to this

country and left in the family of their uncle Matthew, in Bluffton, Indiana, to whom they are greatly indebted for grace and true Presbyterianism. When the War of the Rebellion broke out, the former hastened from Princeton Seminary to aid the Southerners; and the latter joined him in it, a result of some ten years' Southern residence. John lost a leg. Afterwards they completed their studies and entered the ministry of the Southern Presbyterian Church. They were settled soon and favorably—Luther at Markville, S. C., where he is married and has three interesting children; John at Bethesda, seven miles further south. He is still single, and has been styled "The McChayne of the Southern Church." Each loves his charge and his work, and is in turn beloved. Joseph, the youngest son of Cousin James, follows the employment of a teacher in select schools. He is now teaching in Kentucky, where he has been a Presbyterian elder more than four years. He married Miss Mary Hughes, of that state, some four years ago. She died June 16th, 1876, at the birth of her first child, which also died eighteen days later, and was buried in the same grave with her. Bessie, only daughter of Cousin James, in 1868 married James H. Wilkes, of Middle Tennessee. They live at Nashville, where he is merchandising, and is a deacon in the First Presbyterian Church. "Bessie has two living children—a son and a daughter—as sweet and intelligent as children get to be in this world." So writes their grandfather. After Cousin James had been in the mission work ten or eleven years, his wife brought their five children to this country, and stayed two or three years with his friends and hers. Then, leaving the boys with friends, with little Bessie, she returned to him in the mission field. But, as she could not stay comfortably there, by the advice of the mission he returned with her to this country in 1852. A year later, finding it impracticable for her to return, he dissolved his relation to the Board. Partly because a southern climate best suited him, after being so long in India, and partly from his wife's predilections, he settled as a pastor in Eastern Tennessee. Worried with hard feelings often expressed there toward the North, he began to enquire for a suitable settlement in the region of his boyhood. He got over into Indiana State to supply a vacant church when the civil war broke out. In the Fall of 1861 he

met with the old Synod of Pittsburgh, in Kittanning, Pa., where the writer saw him last. With some difficulty he succeeded in getting back to Tennessee, where he fell in with the sympathies of his family. For a time he acted as post chaplain, and afterwards supplied at various places. For a few years past he has preached but little, being superannuated, and living mostly with his son Luther, and sometimes with Bessie, with whom his wife resides. In 1853 he made a visit of a few happy days to the writer, who feels eternally indebted to him for having persuaded him, twenty-three years before, to commence a life of study. If he were not identified with the Southern Church, he would now derive merited aid from our Board of Ministerial Relief. Few are equally deserving of it.

Mary, only daughter of Uncle James, was born August 28th, 1805—a dear, lovely girl, who died of dropsy when about seven years old. As her brother James writes, “A sweet, delicate rosebud, she faded from the chilling atmosphere of earth.”

Samuel, sixth son of Uncle James, was born February 26th, 1808, and with the writer, six months younger than he, was as intimate as an own brother. They were rarely two successive days out of each other's sight for the first twenty-two years of life. The writer seems even now to hear him, with a shrill, piercing voice, singing, “O how happy are they who their Saviour obey,” etc., just as we were passing a large fallen tree near Mr. Gageby's meadow, on our way to school, about sixty-five years ago. Trying the virtues of a new made hand sled, he once shot over a ledge of precipitous rocks near his father's house, some ten feet high, and, in the kind providence of God, came off unhurt. He married Miss Polly Hill, daughter of our first pastor, about the year 1835, and then, with his parents, leaving the dear old valley home, removed to Northfield, Ohio. After three or four years' residence there he died. They had one son, whom they named for his maternal grandfather—George Hill. His mother afterwards married a Mr. DeHaven, brother of John Wilson's second wife. They sent George one session to Elder's Ridge Academy, but his mind was not interested in study, nor, indeed, in any thing. Afterwards he roved about considerably, and when the civil war broke out he enlisted in a southern regiment, from Texas, perhaps. He died of disease contracted in that service, on the Chickahominy, perhaps.

Thomas Wilson, seventh son of Uncle James, was born December 22d, 1810. For eighteen years he was a loving mate to Brother John, eight months younger than himself. He learned the chair and cabinet making business with Mr. John Barnett, who was married to his cousin, Nancy Morrison. He wrought as a journeyman in Pittsburgh while his brother James was attending the Seminary. He taught music in the valley after the family had left it, and also in Salem congregation. He then followed the rest to Northern Ohio, and settled at Akron. There he married Miss Emeline Wallace, from Brandywine Mills, Pa., but then of Portage county, Ohio, December 28th, 1838. She was a very lovely woman, and died October 28th, 1840. He was elected sheriff of Summit county the first three terms after its organization—"a damage rather than a blessing," as he writes, adding, "still, I hope I have outgrown it." He was engaged for a time in the mineral paint business. June 15th, 1857, he was married to Miss Maria E. McArthur, a pupil of Steubenville Female Seminary, and an accomplished, excellent Christian lady. Immediately they removed to St. Louis, Mo., where they have resided ever since. He has been an elder in the Westminster Presbyterian Church nearly since its organization. Ruth M., their first daughter, was born November 8th, 1859, and is a lovely, modest girl, at home with her parents, and a member of the Westminster Church. The writer highly enjoyed a visit to them in 1874, during the sitting of the General Assembly. They had a son—Thomas—born December 28th, 1864, who died July 8th, 1865; and another daughter—Anna—who was born April 4th, 1870, and died August 6th, of the same year.

Joseph, eighth and youngest son of Uncle James, was born July 6th, 1813. He was both the Joseph and the Benjamin of that large family—a lovely, talented boy, truly and eminently pious, and withal full of humor and pranks. Once, when a little boy, he had been left at home on a sacramental fast day, and his father, on returning from church, found a new made hand sled, and took Joseph to task about it. He frankly replied: "Whenever you went away I sat down and read right lustily for a good while, and so *saved time* to make the sled." He was a voracious reader. In the Fall of 1831, along with George Hill, now the Rev. Dr. Hill, of Blairsville, he accompanied the writer to

Jefferson College, at Cannonsburg, where he sustained a high position as a student. With great amiability and attractiveness as a companion, he acquired distinction in both writing and conversation. He spoke Rousean verse daily, and as fluently as prose. In his graduating oration, 1837, he delivered a famous comic poem on Matrimony, as a complement to one delivered a year before by D. M'Ginley, on Love, Courtship, and Matrimony, but breaking off short of the last. After graduating he assisted Rev. Dr. J. W. Scott for a year, in academic teaching, near Steubenville, Ohio. During this time the seeds of consumption rapidly developed in him, and he went home to Northfield, Ohio, to decline and die within a year, in the faith and hope of that glorious Gospel which he had so greatly desired to preach.

Aunt Sally Wilson, mother of all these noble sons, no doubt did something to infuse a missionary spirit into her darling son James; and he, in turn, by becoming a missionary, greatly increased her interest in the good cause. Then she threw all her intelligence, address, and ardor into the work of awaking and increasing a missionary spirit in the old Fairfield Church. A ladies' society was thus formed, to meet monthly and sew for the benefit of the cause. They procured a little library of the best missionary books then known, out of which, at each meeting, one would read while the rest sewed. Thus they stirred each other up to continued zeal and increased liberality. Thus great good was done until she left the valley. Uncle James and she, with Samuel and his wife, about 1835, followed John and Matthew to Northfield, Ohio. He went with a kind of predilection for a church of mingled Congregationalists and Presbyterians, organized on the "plan of union;" but soon he became effectually sick of it, and concurred with others to get a real Presbyterian Church organized there. But he did not long enjoy it. His holy, peaceful, humble, quiet life came to a happy close about 1838. After his death, good old Aunt Sally went to live with her son Matthew, at Bluffton, Ind. There, under the ministry of Brother Wilson M. Donaldson, she closed her active, energetic, useful life, about 1856. "The righteous shall be an everlasting remembrance."

The second child of Grandfather Wilson is believed to have been Ruth, of whose birth and period of single life nothing is

known. She married (April 23d, 1801,) Nathaniel Kirkwood, from Maryland, and they settled on a farm called Rich Hill, one mile east of Ligonier. He became one of the first elders of the Presbyterian Church there. Both he and she were subjects of the "falling exercise," which prevailed in that region during the first decade of this century. It came upon them whenever truth was tenderly presented, in preaching, singing, or prayer, especially respecting the suffering of Christ. Generally at the communion table one or other or both of them would suddenly scream out with overpowering emotion. He died of paralysis, March 11th, 1831, and she of general debility, Dec. 16th, 1845. Robert Henderson, their first son, was born February 20th, 1802, and died quite young. Samuel, their second son, was born June 30th, 1803, and early in life joined the church there. When about twenty-five years of age he became somewhat paralyzed. In 1836 he married a Miss Redick, and after a short time moved to Somerset county, where, along with her, he joined the Campbellites. Afterwards they moved to McKeesport, Allegheny county, where he died as early as 1848, perhaps, leaving a numerous family, of whom one son was called Nathaniel and another Robert. They are not known to be a pious family.

Mary, oldest daughter of Aunt Ruth, was born July 27th, 1805, and never married. She, too, when near thirty years of age, became slightly paralyzed. She lived with her younger brother, on the old place, while he continued there, and then removed to Latrobe, where she still lives.

Jane, the sister next to her, born June 20th, 1807, married a Mr. Barnes, from Johnstown, about 1854, who was a member of the United Brethren Church, but she continued a Presbyterian. She had no children, but they adopted one, who was called Annie Barnes. Mr. Barnes died eight or ten years after their marriage, when Cousin Jane, who was "a Presbyterian at work," moved to Latrobe, and lives with her sister Mary. Annie died October 8th, 1876, in the 22d year of her age.

Robert, the other son of Aunt Ruth, was born June 22d, 1809. He was more intelligent and better balanced than Samuel. He married a Miss Matthews, of Donegal, and continued on the old place, an elder of the Presbyterian Church of Ligonier, till about 1856. Then he sold the paternal estate, and purchased a

small farm near Latrobe, with a coal bank on it, and lived by the sale of his coal. He died about 1862, and his widow, having married again, moved to Alliance, Ohio.

Ruth, the remaining daughter of Aunt Ruth Kirkwood, was born April 7th, 1814, and became a second wife to Thomas M. Reed, a printer, who had been born in Indiana county, above Lockport, about 1810. He is emphatically an "odd fellow" by nature, but no friend to the fraternity. "At sundry times and in divers manners" he has edited newspapers—one in Blairsville, near 1850, entitled the *True American*. It, like himself, was an essential oddity. An autobiography of his life thus far has appeared in print, which is chucked full of fun and frolic in such a way as few other men could have presented them. Ten or twelve years ago a disease settled in one of his legs, and necessitated amputation almost close to the body. Still the irrepressible Thomas, moving about on crutches, gains for his wife and daughter such a livelihood as few others similarly afflicted could do. He was for a long time a member of the Associate Reformed Church, but now is an elder of the Presbyterian Church at Centreville, Indiana county, where they have lived for twelve or fifteen years.

John, second son, probably third child of Grandfather Wilson, was born about 1773. Of his early life nothing is known. He married Miss Rachel, daughter of Robin Sorrel, about 1800. A part of the grounds for old Fairfield Church had been obtained from her father's farm some ten years before. Uncle obtained that farm, and his father and mother went there to live with him, and there they died. Uncle John was of small stature and slim, whilst Aunt Rachel was quite substantial, and gave as a reason justifying their union, "that the children might be of medium size," which proved to be the case. About 1818 uncle sold the farm to Rev. George Hill, for his son-in-law, John Moorhead. In this transaction he lost confidence in his pastor, and joined the Associate Church, under Rev. Joseph Scroggs. After a successor came to Mr. Hill, in the person of our youthful pastor, Rev. Samuel Swan, uncle and aunt returned to the Presbyterian Church, which their family had never left. On leaving her father's farm they purchased another on Mill creek, one mile from Ligonier. After living there twelve or fifteen

years they again sold out, (about 1831,) and moved to Richland county, Ohio, where, in their usual quiet, gentle style of life, they spent the remainder of their days, with their children and grandchildren all around them. Both—true and warm hearted Christians—lived to a good old age, and died—he April 4th, 1841, and she October 8th, 1858. Peace to the righteous, and may God's blessing rest eternally on all their posterity, living and to come. The registry of this connection will be culled from information kindly given by their son-in-law, William Pritchard, for personal gratification, in the Fall of 1874, and therefore will include but few changes among them during the last three years.

Polly, Uncle John's eldest daughter, was born about 1802. She was a pretty girl, of a kind, loving disposition, and very highly regarded in her girlhood. She married Samuel Hazlett, of Fairfield congregation, in the Spring of 1828, perhaps, who had been born in 1797. It was a very muddy time, and we had a large company and plenty of fun, both at the wedding and at the "infair." They moved at once to Richland county, Ohio, where they were followed by the rest some three years later. Their oldest son is Adoniram, and the second, perhaps, is Calvin. They are in Iowa now, believed to be married, and doing well. Their daughter—name not given—is married to George Statler, and also lives in Iowa. Their son Wilson bought the farm, and lives on it in good circumstances. Their son William died quite suddenly, December 3d, 1874. They have at least two other children dead. Samuel Hazlett died August 17th, 1870. She still lives, "a widow indeed, and trusteth in God."

Nancy, second daughter of Uncle John, born about 1804, married John M. Kirkwood, a nephew of Uncle Nathaniel, October 14th, 1841. They live in Iowa City. She was melancholy for some years, but appears to have recovered from it. Her son lives in the same place. Her daughter married a Mr. Pritchard, stepson of her sister J., who owns in part the late farm of Jane's husband.

Jane, third daughter of Uncle John, born about 1806, married William Pritchard, of Perrysville, Richland county, Ohio, who, by a former wife, had at least a son, already alluded to, and a daughter, married to James Kinton, with whom the parents

expected to live, on a lot adjoining the old farm. Cousin Jane had a child that died in infancy, and a son who died or was killed in the civil war, and was buried at Young's Point, on the banks of the Mississippi. Her only remaining son is William Hughes, named for their pastor, a brother of the late Rev. Watson Hughes, of Saltsburg. William graduated at Wooster University, June 24th, 1874, and was married on the 18th of the following month. He taught in Perrysville, in a select school of Prof. Sample's on a good salary. He is a young man of excellent Christian spirit, who will probably spend his life as a teacher. They have now one child. Cousin Jane is full of affection towards her friends and a devoted Christian, as also is her husband. She suffers much from rheumatism. Andrew, the oldest son of Uncle John, born about 1807, was crippled in both feet. He was a lovely child, and, under five years of age, died at the old place near Fairfield Church, where all the rest were born except the youngest daughter.

Alexander, second son, was born about 1808, near the same age with the writer, and called for the same grandfather. He was a young man of piety, comeliness, great respectability, and full of energetic industry. From overwork, it is believed, he became epileptic, and struggled with that terrible disease three years or so, but at length was overcome by it, and, on the farm near Ligonier, died, deeply lamented, about 1831. This was just before the family moved to Ohio.

John, third son of Uncle John, was born about 1811. He, too, was crippled in one foot, of which he was somewhat lame, but still was very active. He learned the tailor trade with Brother Charles about 1825-1827. After going to Ohio he married N. McClelland, daughter of John McClelland, from Ligonier Valley, November 16th, 1841. Some fifteen years later his wife died, and himself soon after, leaving seven children, of whom the youngest—a daughter—died in infancy. Two sons and a daughter are in Iowa, probably near Kirkwood's, and are married. Agnes, another daughter, graduated at Granville, Ohio, in 1874, having received her education (at least in part) from the Baptist Church, of which she is a highly honored member, as her father also was. She is a girl of bright talents, and bids fair for usefulness. She was raised by her uncle Pritchard.

Cousin John's next son was raised by his aunt Rachel, still lives with her, and will probably inherit one of her four farms. The youngest son, Americus Alexander, was also raised by his uncle Pritchard; has good character and talents, both for study and public speaking; has studied telegraphy, but aspires earnestly after a fuller education, which no one seems in a condition to give him.

Rachel, fourth daughter of Uncle John, born about 1814, was married to James Morfit, March 16th, 1835, who appears to have died soon. She then married Daniel Hill, May 8th, 1838, who died in May, 1874. Her address is Butler, Richland county, Ohio. She had two children, name or sex not given, who died of consumption. One son—name not given—died or was killed in the army, and was buried along with his cousin Pritchard, at Young's Point, on the Mississippi. Benjamin, the remaining son, in ease and independence, lives with his mother, as also does his cousin, raised by her. They are believed to be Presbyterians.

Samuel, Uncle John's youngest son, born about 1817, was married to Zeruiah Fluharty, October 24th, 1839, and, it is believed, became a Baptist. After some years he removed to St. Louis, Mich., where he still resides. His son, John Alexander, died in Ohio, it is believed, September 1st, 1843. After going to Michigan, a son—name not given—was drowned. His only daughter and his first wife died. His eldest son, Erastus B., came back to Richland county, Ohio, and, with John W. Pritchard, stepson of Cousin Jane, owns and lives on the former farm of William Pritchard. Erastus B. has a wife and one child. Cousin Samuel is believed to have married a second wife.

Emeline, the youngest daughter of Uncle John, born about 1820, on the farm near Ligonier, died single, May 11th, 1852. She is tenderly remembered as a lovely, loving little girl.

Jane, or Janet, believed to be the second daughter of Grandfather Wilson, was born Tuesday, October 10th, 1775, and March 6th, 1806, was married, as his second wife, to James Donaldson, father of the writer. She was a very modest, diffident, retiring woman; spoke but little, but had firm, fixed opinions of her own, which, on fitting occasions, she would express and maintain, whoever might differ. Further particulars respecting her are

deferred to the close of the history. The two remaining daughters of Grandfather Wilson—Barbara, born about 1777, and Prudence, born about 1780—never married. And Barbara, or Babby, as we called her, lived with Uncle James Wilson until about 1820. She had a little, short, dark brown pony, named Punch, which was famous among the boys of the two families, and once gave the writer a furious ride, ending in a perilous fall, when only the protecting hand of God saved his life. She kept house for Matthew Wilson, on the farm of Uncle Thomas, for awhile. During all this time, Aunt Prudy, as we called her, lived at Uncle Kirkwood's. Then a cabin house of hewed logs was erected for them, on Kirkwood's place, where they lived fifteen or twenty years longer. There Aunt Barbara died, October 25th, 1845, and Aunt Prudy returned to Robert Kirkwood's, on the old farm, and with mind greatly impaired—almost lost—died May 31st, 1854. They were both good, quiet, Christian women, the older having much the better mind and more cheerful disposition.

Thomas, youngest child of Grandfather Wilson, born about 1785, learned with him the blacksmith trade. He was a dashing kind of youth for awhile, but became well balanced and truly pious. About 1807 he married Jane Morrison, youngest sister of his brother James's wife. An old Mr. Martin, who had lived with the Sloans on the Loyalhanna, said, when he was over ninety years old, that he himself had "tried to court her, but the saucy jade would not be courted." They were a very cheerful couple, whose society was always animating, and therefore courted. He was the strongest minded of the three brothers—thought much, spoke mildly and cheerfully. She had an irrepressible, undecayable sprightliness in her looks, her movements, and all her remarks. Unhappily, alas! they never had any children of their own. They raised three orphan children—Robert McCracken, who learned the carpenter trade with Brother James, and settled near Buffalo, New York, and became a man of distinction; Peggy Huston, who, through no fault of theirs, did not turn out so well, and became the wife of Jesse Hockins; Jane Humbert, who was full of excellence, and became the good second wife of David McKnight. Uncle Thomas was an elder in Ligonier Church from its origin, as long as he

lived. They left their farm two miles east of Ligonier and moved into town about 1823. There he was a nail maker, cutting them by the power of a treadle, and heading them by hand. Aunt practiced millinery and mantua making, for which, by native taste, she was peculiarly qualified. Once, in pay for work, she received strained honey, of which the giver, in explanation of its extreme fluidity, said, "It is not cool yet," and of which, for a year afterwards, aunt would observe to her guests, "It does not seem to 'get cool' yet." The dear, good lady died about 1849. After a time Uncle Thomas married, as a second wife, Becky Carson, a granddaughter of old Uncle Johnny Reynolds, a member of old Salem Church, who had lived a long time with Brother-in-law William Sterling, Jr. They too lived happily together till about 1856, when good old uncle died—a man without an enemy. After awhile Aunt Becky married a Mr. Karns, still retaining uncle's old property in Ligonier. With him she lived quietly till about 1869, when, by his death, she became a second time a widow. By a fall some ten years ago she became seriously crippled, but still makes out to hobble to church, and always to give an assisting minister one meal, at least. Her mind as well as her body begins to weaken, but her gracious goodness still keeps growing. Oh! what matter for regret that Uncle Thomas had no children by either wife.

Having now disposed of all collateral relations, it is time to return to James Donaldson, son of the murdered Isaac, my dear and venerated father; and, after giving account of his children and their descendants, present himself as a fitting close for the whole history.

James Donaldson was first married March 15th, 1791. For three years, and till after the birth of his first three children, he continued in the vicinity of his father's lost farm. Then, in Ligonier Valley, from Mr. Lemon, he bought a farm of one hundred acres, adjoining the farm of James Wilson, afterwards his brother-in-law. He moved to it in the Spring of 1794, and on it spent the remaining thirty-eight years of his life. About 1822 he bought an addition to it of fifteen acres, on the south side, from John Murphy, Sr., in order to relieve him from the pressure of a judgment.

Isaac, my oldest brother, was born December 15th, 1791. In very early years he became a devoted Christian, and father (who

had thought much of entering the ministry after marriage, and, being unable to accomplish it, had given up the idea in the hope that a son of his might be thus employed to build up the house of God,) gladly sent him to a select school, three miles from home, to enter on preparation for the holy work. Soon, however, a trouble developed in his chest, which then and for many years was regarded as incipient consumption, which never wholly left him, but in advanced years proved to be disease of the heart, and ultimately terminated his life. This trouble closed his career of study, when he had obtained about what was called a good common school education. As he had bright talents and a winning disposition, he became a school teacher. While engaged in this business, in Donegal township, he formed the acquaintance of Miss Rebecca Shannon, and married her June 29th, 1813. She had been born March 26th, 1793. He farmed there a year; then two years in Fairfield township, on a place of Robert Biper, his brother-in-law; and then on one of James Smith, until the Spring of 1823. Then, leaving his family in a house beside father's, which his next brother was just then vacating, he went with that brother to Mercer county, Pa., and worked with him at the carpenter trade for two or three years. He came back in August, 1823, and took out his family with him. The writer, with an extra horse, accompanied him to the top of the hill beyond Pittsburgh, on which occasion he remembers that a stop was made in the city to pay missionary money to Rev. Elisha P. Swift. After a few years, Isaac bought a farm two miles from New Wilmington, on the Mercer road, where he spent the remainder of his days, farming some, but mostly working at carpentry. He soon became an elder there, and faithfully and ably filled the office while he lived, being an eminently warm-hearted Christian, whose devotion never died, rarely flagged.

Betsy, his oldest daughter, named for his own mother, was born July 15th, 1814. Under three years of age she received a fright which rendered her idiotic, and her mind never developed. She died December 22d, 1874.

Martha Shannon, called for her mother's mother, was born August 20th, 1816. She was a smart child, and became a good worker. She married James Young Kirk, near Mercer, about

1840, and lived with him there some twenty-two years. Then they removed to St. Charles, Iowa, where they still live and labor, both for the interests of this world and that which is to come. In 1874 she made a draft on the writer and his charge for aid in building a Presbyterian church. They have had twelve children—seven sons and five daughters. Joseph is married to Ellen Farnham, and has five children. Isaac Donaldson is married to Sarah Parshall, and has two children. He is a blacksmith, and a member of the M. E. Church. He came back to Mercer county, Pa., and lives in Volant. Rebecca Jane was a church member, and died October 21st, 1864. Samuel died February 25th, 1841. Elizabeth M. is married to D. W. Sommerville, lives in Missouri, is a church member, and has four children. James W. is married to Jessie M. Roberts. Sarah L. was married to L. W. Carothers, had four children, and died January 21st, 1875. Robert A. married Mary Bell Dunning, and has one child. David W. and John B. are mentioned only by name. Martha Harriet is a member of the church; and Minta, the youngest, is mentioned only by name. All the survivors except Isaac are probably in Iowa, near their parents' home.

Samuel Shannon, oldest son of Brother Isaac, was born August 25th, 1818, and married Minerva Dunn October 29th, 1845. They lived awhile near Mercer, and then moved to Jackson township, six miles northeast of Mercer. He is an energetic, model farmer, and lives well. He is a Cumberland Presbyterian, more from local convenience than choice. Leander W., their oldest son, married Maggie Williams, has two children, is a farmer, and lives beside his father. Sabina Jane, their oldest daughter, married G. W. Pierson, has one child, and, with her husband, is a Cumberland Presbyterian; lives also near her father. Her husband also is a farmer. James Alexander, the second son, died at the age of four years. Anna Mary, the second daughter, is at home with her parents, and is a Cumberland Presbyterian. Lodemia Etta, the third daughter, and Wm. Le Monte, are also at home with their parents—all industrious, spirited youths, bidding fair to be rich.

Jane Wilson, third daughter of Brother Isaac, was born (the last in Ligonier Valley) February 23d, 1821, and about 1856 married Charles Lees, and settled on his farm two miles north of

Mercer. He is a smart, industrious, talkative, clear-headed Englishman; farms well and will get rich. She has not, likely, her superior for work in the world, and can equal him in talking any day. They have had four children, of whom Charlotte died at the age of three years. William D., the son, is famous for his care of stock. He was at Elder's Ridge Academy during the Fall term of 1875, and shortly afterwards married Miss Melinda Ray. He is a farmer. Mary and Lizzie, two very smart girls, are "too young to leave their mammy yet."

James Alexander, second son of Brother Isaac, was born (the first in Mercer county) May 20th, 1824, and married (April 12th, 1855,) Miss Hannah Lees, a sister of Jane's husband, who had been born February 27th, 1825. He holds his father's old farm, and kept his mother till her death, September 17th, 1867, and his sister Betsy till her death. They have had two daughters—Mary A., who was born April 4th, 1856, and early became a member of the Neshannock Church, and a good classical scholar, as a pupil of Westminster College. She was married to William L. Young December 14th, 1876. Minnie Myrtal, the younger, was born March 31st, 1861. She was very lovely, and loved Jesus. She died October 10th, 1868, and ascended to the better land, where,—

"Around the throne of God in heaven,
Thousands of children stand—
Children whose sins are all forgiven—
A holy, happy band."

Their address is New Wilmington, Lawrence county, Pa., although their home is in Mercer county.

Robert McGeary, third son of Brother Isaac, was born August 15th, 1826. He, with his younger brother, went to Indiana State, and there (April 8th, 1852,) married Miss Mulvina Ludlow. They now reside at Wabash, Indiana, where he is County Treasurer, and, with his wife and two eldest children, stands well in the Presbyterian Church. These are both married. Nevance, the oldest, is Freight Agent on the Pan Handle Railroad, at Kentland, Indiana. Stella, the daughter, resides at Wabash, Indiana. Her husband is an engineer on the T. W. & W. R. R. Frank, the youngest son, is at home with the parents.

An infant daughter was born to Brother Isaac November 11th, 1828, and died the next day.

Ebenezer F., youngest son of Brother Isaac, was born November 12th, 1829; went with Robert M. to Indiana, and taught school awhile, studying medicine at the same time. March 20th, 1855, he married Mary E. Ludlow, sister of Robert's wife. He practices medicine in Wabash, Indiana. They are Presbyterians. They have two living children—Lemoin, who is a clerk in the First National Bank at Wabash; and Eva, who is attending school, and waiting for an opportunity to profess her faith in Jesus. Nettie, Robbie, and Lottie, the other three, are dead.

Sarah Ann, fifth daughter of Brother Isaac, was born May 21st, 1832, and, New Year's Day of 1857, was married to R. F. Johnston. He is a traveling salesman for a boot and shoe store in Chicago. They live at Logansport, Indiana, and are members of the Presbyterian Church, and have four boys—Isaac, (a cigar maker—sad thought!) John, Eben, and Robert.

Rebecca Mary, sixth daughter of Brother Isaac, was born July 11th, 1834. She married first David Young, and they had a son, who still lives, and is a member of the Presbyterian Church. The husband died in the army of the civil war, and she again married Benjamin Keith. They have had three children, of whom two are living and one dead. Her health has been very delicate for many years. Their residence is in Sharpsville, Mercer county, Pa., where he works in an iron establishment.

Harriet, youngest daughter of Brother Isaac, was born May 15th, 1837, and about 1861 married John Bogardus, who immediately went to the army. After the war they went to St. Charles, Madison county, Iowa, where her sister, Martha Kirk, resides. There she left the Presbyterian Church, and with him joined the Campbellites. She had four children, of whom two are dead. The names of those living are Samuel S. and Orvilla. Harriet died near two years ago.

Our revered father excepted, I have never known a better man, in my estimation, than Brother Isaac. He died "the death of the righteous," May 25th, 1858. Sister Becky, one of the most buoyant, irrepressible, invincible of women, and also pious, died September 17th, 1869.

James, my second brother, was born October 25th, 1792, when Isaac was but a week over ten months old. He learned the carpenter trade with Richard Grosvenor, about a mile from

home. As a journeyman he worked awhile in Pittsburgh. October 25th, 1815, the day that he was twenty-three years old, he married Mary, eldest daughter of Moses Crawford, near Armagh, Indiana county. For eleven and a half years they lived in father's former workshop. In April, 1823, they moved to Mercer county, and transferred their membership to Neshannock Church. There he carried on his trade and also cultivated his little farm, where he spent the remaining forty-one years of his life. His quiet, gentle, faithful wife died April 13th, 1831, leaving her youngest son but ten days old, and her oldest living one about thirteen years. Sister Jane went and aided in family affairs for a few months. November 29th, 1831, he married Mrs. Jane Sommerfield. She was a more active, buoyant, talkative woman than his former wife, but pious also. She died in May, 1857. Brother James was a quiet—almost melancholy—man, pious, and fixed in his opinions, on whatever subject they were formed. He died June 12th, 1864. His first son, born in 1816, did not live a full day.

Mary Ann, his first daughter, was born June 9th, 1818; lived on at home a good, humble, faithful girl; became dropsical, and died in the Christian faith, November 1st, 1867.

Betsy, his second daughter, a true Crawford, was born June 26th, 1820, and, August 6th, 1844, was married to James Hutchinson, who lived only four or five years afterwards. Her son John was born July 12th, 1845. He is married to Alice Robinson, and has two children—a son and a daughter. He farms for other people, and his mother lives with him, near Mt. Jackson. Her daughter, Mary Jane, was born February 5th, 1847, and in the Fall of 1867 married Thomas Patterson. They live on the Neshannock, above New Castle, and have three children—two boys and a girl. All are Presbyterians.

James, second son of Brother James, was born July 19th, 1822—the last in Ligonier Valley. October 22d, 1846, he married Mary Jane Rambaugh. She had a son, Alexander Wilson, and died of consumption in the Fall of 1850. In July, 1851, he was married again to Mary Falkman. Thus far he had farmed his father's place. Then he moved to Jerome, Anderson county, Kansas, where he is a farmer and an elder in the Presbyterian Church. His second wife has five children—John W.,

Zachariah, then Sarah Jane, who is dead, James Christopher, then Mertchin, a daughter, who is dead. The three boys are still living near the parents. The oldest is married, and had one child—now dead.

Samuel Crawford, third son of Brother James, was born April 17th, 1826, and died April 20th, 1831.

Isaac Wilson, fourth son of Brother James, was born December 18th, 1828, and died March 8th, 1830.

Zachariah, fifth son, was born April 3d, 1831—ten days before his mother's death. He, too, is a full blooded Crawford. February 16th, 1854, he was married to Mary Mick, a modest, home loving woman. They kept boarders for awhile in New Wilmington, but when his brother James moved to Kansas, he took control of his father's farm, and still lives there, a quiet, happy, domestic life, and is an elder at Neshannock—the best country congregation in Western Pennsylvania. They have had six daughters. Elizabeth Jane was born June 20th, 1856, and died January 21st, 1858. Anna Mary was born April 6th, 1859. Lila Emma was born April 15th, 1861. These two are church members. Frances Eva was born September 19th, 1865. Luella Crawford was born August 26th, 1868. Jessie was born September 7th, 1877. The eldest has been a pupil of Westminster College, and has taught school to some extent. She is now at Edinboro' Normal School.

John, son of Brother James by his second wife, was born July 22d, 1833, and died at the age of three months. Margaret, their daughter, was born October 13th, 1836, and married Samuel Perry October 1st, 1868. They are Presbyterians. She had a son Plumer, and two other boys and two girls whose names are not given. They lived in Mansfield, Allegheny county, Pa., till the Spring of 1877, when they removed to Utah, part not known.

Jane, my oldest sister, was born (the last in Derry township) Wednesday, February 26th, 1794. At about twenty years of age, having measles and mumps in quick succession, and then taking cold, she suffered greatly, and her whole bodily constitution underwent a change. Her voice, which previously had great sweetness and modulation, became coarse, and her frame heavy and sluggish. She followed the occupation of a weaver in a shop close by the house, till about 1851, when Brother Robert,

who had held the old place for seventeen years, removed to Indiana State. Then she spent a year and a half with the brothers in Neshannock congregation--becoming dropsical in the Fall of 1852, she came and spent a year with the writer--suffering much from dropsy, but sustained by grace. Then Brother Robert having obtained accommodations in his new home, she followed him to Indiana in September, 1853. There her dropsical affection returned with a power that medical skill could not resist. For months at a time she could not lie down on a bed. She died there June 9th, 1854, and her remains were buried at Pleasant Ridge Church.

Ebenezer, my third brother, was born (the first in Ligonier Valley) September 4th, 1795. He became, in stature, about five feet ten inches high, well built for health and energy. He had beautiful black curly hair, a fine Roman nose, and dimpled chin; good looking in a high degree; a great worker, an excellent economist, and a true Christian. In 1816 he began to help father in building houses. Afterwards he built flat-bottomed boats on the Conemaugh, and shipped metal from Ross Furnace to Pittsburgh. In the Spring of 1820, with John Gageby, a neighbor, he went to aid John Hendricks, father of the Democratic politician, in surveying the counties and townships of Southern Indiana. In the Fall he came home, with the expectation of returning there to live; but in the Spring of 1821, being unable to collect his funds, he went into Huntingdon and Centre counties to work on a turnpike being constructed there. In that work he took ague, and came home in August. He suffered terribly with it during the Fall, and through the Winter had no heart for anything. In the Spring of 1822, having too little energy to go away into Indiana, when Uncle Isaac and one of his daughters visited us, he accompanied them home as a visitor. Finding there an adjoining farm, lying well, all in woods, he bought it for \$1.25 per acre. He came home for his baggage, and returned at once, to clear and cultivate it. Then, spending the Winter at home and going back in the Spring of 1823, he continued to work at clearing, and built a good hewed log house. Returning again to the Valley in the Fall, he married Mary Huston, on Tub Mill creek, in February. It was very cold weather, and Rev. Joseph Scroggs, of the Associate Church, of

which she was a member, took a full half hour to perform the ceremony. As they stood near a hot ten plate stove, brother's coat sleeve was burnt, and his hand nearly blistered through a skin glove. It was the first marriage the writer ever witnessed. In March, 1834, they moved out to his flourishing farm. Isaac and James had gone to the same congregation the year before. Brother Eben's wife was six months older than himself, having been born March 13th, 1795. She was a quiet, active, loving wife—coming nearer than most women do to the description given in Proverbs xxxi. 10-31. Margaret Wiley, their first daughter, was born November 25th, 1825. She walked alone at seven months, and was always an active girl. She was married to Cousin Samuel Salisbury, as his second wife, March 9th, 1851, and bore him a daughter called Anna Mary, July 10th, 1853. She died September 4th, 1854, and her little daughter followed her to the spirit land March 1st, 1855.

Elizabeth J., second daughter of Brother Eben, was born June 14th, 1828, and, at a date not mentioned, was married to Eliphaz Wilson, who had been born May 29th, 1821. His farm is within sight of Neshannock Church; lies well, and is pretty well managed. Edwin V., their first son, was born August 20th, 1854. Eliphaz F. was born June 9th, 1862. Minnie M., their first daughter, was born March 24th, 1865. Bessie C. was born December 28th, 1867. As a lovely band of children they are still with their parents. Some of them have been pupils in Westminster College, and some are members of Neshannock Church, but how many or which cannot be told.

Nancy, third daughter of Brother Eben, was born August 29th, 1830, and, at a date not mentioned, married William Huston, son of Samuel, of Ligonier Valley, a cousin of her mother. They moved to Springfield, Illinois, where he works diligently at the carpenter trade; and they both are zealous members of the Presbyterian Church. Within a year or two he has experienced two serious injuries. In the first, his arm becoming entangled in steam driven machinery, was rendered useless for months. In the second, three fingers were taken from one hand. Millicent E., their first child, was born February 4th, 1862; Alice M. was born May 7th, 1864; and William E. August 28th, 1870.

James H., oldest son of Brother Eben, was born January 21st, 1833. He lived awhile in Ohio, with Samuel Salisbury, while his sister Margaret lived there. He married Margaret Alexander, March 4th, 1856. He bought a farm one mile west of Pulaski, Lawrence county, and is cultivating and improving it splendidly. He is an elder in the Presbyterian Church there. His son, William C., was born July 28th, 1857. Ella M., their eldest daughter, was born September 18th, 1860. Mary E., the younger, was born October 22d, 1874. They are well trained children, and their mother was just the person to do it. She looks well; is kind and energetic. They seem to be a useful, happy family.

John W., second son of Brother Eben, was born April 26th, 1835, and, August 30th, 1864, was married to Maria B. Van Orsdel. For ten years or more he has owned and occupied his father's original farm, and lives in the house built in 1823. He, too, has a good wife, and a well trained, happy family. Mary P., their older daughter, was born May 31st, 1865. Charles E., the eldest son, was born May 9th, 1867. Margaret L., the younger daughter, was born June 8th, 1870. Harry A., second son, was born August 13th, 1872; and Ralph E. was born October 5th, 1874. Twin sons, John Francis and William Alexander, were born September, 1877. William R., third son of Brother Eben, was born September 22d, 1837. He learned the coach making business in New Castle, Pa., and went as a journeyman to Washington, Pa. There (June 16th, 1860,) he married Mary Ellen Wiley. As she was a Methodist he joined with her, and so continues. They seem to be true, warm-hearted Christians. They lived some years in Washington; then for a short period in Ohio, at a point not remembered. Afterwards he set up a shop in Wheeling, West Virginia, and carried on his business with energy. Francis W., their eldest son, was born March 20th, 1861, and is engaged in a dry goods store. Mary A., their oldest daughter, was born February 11th, 1863. Chas. E., second son, was born June 24th, 1865. William C., third son, was born November 5th, 1867. Martha H., second daughter, was born December 8th, 1869. Effa B., third daughter, was born March 9th, 1872, and died of scarlet fever, January 16th, 1876. Bessie B. was born February 25th, 1875. They seem to be a useful as well as a happy family.

Alexander, youngest son of Brother Eben, was born May 22d, 1841; and during the War of the Rebellion belonged to the famous Roundhead regiment gathered in that region. He suffered much during their rough sail down the eastern coast of Florida, and during their stay there. Still he returned home without any serious injury, and (November 12th, 1868,) married Mary Calvin, near Mercer. He joined with his father in the purchase of a large, fine farm, once owned by the Rev. William Woods, and built a small frame house on it, where he lived for several years, and farmed the place. Then they sold this, and he bought one beside his father-in-law, two miles south of Mercer, where they still reside, and are members of the First Presbyterian Church, bidding fair to prosper. Jennie B., their daughter, was born March 16th, 1871; and John Walter July 17th, 1873.

Sarah, youngest daughter of Brother Eben, was born March 16th, 1843. She is a tender, delicate, affectionate person. October 1st, 1867, she was married to Mr. H. H. Dinsmore, of New Wilmington, who had been born on Turtle Creek, Allegheny county. They live sometimes on his father's farm, a short distance out, and sometimes in the town, where he acts as postmaster. Thomas Ross, their first child, was born May 30th, 1869, and died July 13th, 1872, full of loveliness. Charles Moore was born September 30th, 1872. Sarah joined the United Presbyterian Church with her husband.

Brother Ebenezer, about 1854, sustained an irreparable loss in the death of the wife of his youth, to whom he had been engaged for seven years before marriage. About 1856 he married Mrs. Maria (Pomeroy) McKain. About 1868, leaving his old place, he bought, with his son Alexander, the old Woods farm, which, about 1871, they sold; and he purchased, in the outskirts of New Castle, on the Harlansburg road, a large lot or small farm full of excellent fruit, for which he found a ready market in the city. Here they lived for three years or so, and were members of the Second Presbyterian Church. During the Fall of 1874 he began to suffer with heart disease, having known little about disease before, except in the case of ague already mentioned. Gradually he grew worse, suffering intensely at times, being unable to lie down. The writer visited him during the holidays, and found him "strong in the grace that is in Christ Jesus," and

calmly awaiting his call to the better land. That call came within six weeks or so, and, complying with it, he arose to the home of the blest, about February, 1875. Few men ever prospered more by dint of simple industry, prudence, economy, and perseverance. Although in his eightieth year, he was unwasted by disease, and seemed handsome beyond what could be imagined in one of his years. Nobly did he fill his place. His second wife bore him no children. Nearly two years after his death she married, as her third husband, a Mr. Black, and still lives on the New Castle property.

Martha, my second sister, was born Friday, March 17th, 1797. She, also, was a weaver in the same shop with Jane for many years, where, many a time, in childhood, the writer filled their quills and "gave in their webs." June 18th, 1833, she married an Irishman named William Hill, without any previous acquaintance, simply because she esteemed his sister, Mrs. Alexander Love. They went to his small farm in Allegheny county, near Bakerstown, where she joined the Presbyterian Church of Bull Creek, from which the venerable Abram Boyd was released as pastor the day she went there. Of it all her children subsequently became members. Her husband turned out to be queer beyond description. He claimed to be a "Church of England" man.

Mary Jane, their first daughter, was born June 10th, 1834, and, as a faithful, working maiden, still lives with and comforts her aged mother.

Miller, their oldest son, was born New Year's Day, 1836. As a boy and young man he was industrious, prudent, considerate, and kind, doing all that lay in him to secure a better house for his mother and the rest. He was suddenly cut down by dysentery, and died August 25th, 1859.

Matilda, the younger daughter, was born August 3d, 1837, and, on the day of her father's funeral, December 28th, 1865, was married to John K. Sweeny, of the same neighborhood, who came to live with them and to manage the farm; and became an elder of the church there. Martha Agnes, their eldest daughter, was born January 5th, 1867, and died on the 19th of the same month. Robert Howard, their oldest son, was born April 24th, 1868. Martha Ellen, the second daughter, was born February

22d, 1870. Herbert Miller, the second son, was born October 22d, 1871. James Donaldson, third son, was born December 31st, 1874, in Missouri.

James R., younger son of Sister Martha, was born July 24th, 1839. He learned the printing business in Beaver, Pa., with a Mr. Weyand, and wrought many years as a journeyman with W. G. Johnston, at Pittsburgh. During this time he was married to Anna J. Martin, of Allegheny City, who had been a United Presbyterian, but with him joined the First Church of Allegheny, under Dr. E. E. Swift, where he became a deacon. Yielding to imprudent advice, about 1868 he bought a printing press and undertook job work. But the competition was too great; the enterprise failed, and he was obliged to sell out in about three years. Since then he has worked as a journeyman in Minneapolis, Minnesota; as an editor in Denver, Colorado; and at last advices was in Texas, part not known. He is a truly good man, and an excellent printer. He encounters opposition in printing offices because he will not drink and swear with his companions. He would make an excellent editor, if the business were managed by some one else. Clara, his first daughter, was born November 12th, 1865. Charles M., their son, was born December 12th, 1867; and Anna Martha was born New Year's Day, 1872.

In the Spring of 1872, Sister Martha, having sold out the little farm in Allegheny county, with her single daughter, and her son-in-law, with his family, moved to Missouri, and settled near Bedford, Livingstone county, purchasing adjoining lands, and there are living still. Mr. Sweeny is a Presbyterian elder there also. Sister Martha has now attained a greater age than any other of father's family, being in her eighty-first year. She had a smaller measure of talent than any of the rest, but in faithful, honest piety, and in the training of her family, is inferior to none. "If there be first a willing mind, it is accepted according to that which a man hath, and not according to that which he hath not." She has long been "a mother in Israel."

Charles M., my fourth brother, was born Friday, March 1st, 1799. In early years he was delicate, and was put to learn the tailor trade with Daniel McMullen, of Derry township, whose wife was a granddaughter of Uncle Johnny Reynolds. His

apprenticeship was completed with William Barron, in Fairfield township. He was a journeyman in Armagh, among his Killen friends, for a few months. March 1st, 1819, the day he was twenty years old, he visited Joseph Elder's school on Robert Hamill's place, along with Brother Robert and the writer, and cut up many characteristic monkey shines, being in high glee. Then he went to Frankstown, in Huntingdon county, and set up shop. There, in the family of Rev. James Galbraith, he became acquainted with Miss Dorcas Felton, whose parents lived near by, and married her November 18th, 1819—before he was twenty-one years of age. She had been born August 17th, 1800. Brothers Isaac and Ebenezer attended the wedding. Her father and mother having died, they moved back to Ligonier Valley, and on father's place he set up shop. ~~In~~ April, 1825; having continued there some four years, he bought a little wooded farm at the foot of the Chestnut Ridge, near Bolivar, erected a saw-mill and engaged in lumbering for two years, perhaps. Then he removed to Abram Bennett's place, and resumed work at his trade. There his wife one night killed a young bear which she found prowling about. Then he bought a small farm near Palmer's fort, where he and his oldest son worked at the trade, while the next two sons farmed and sold a great amount of coal. About the Spring of 1850, becoming dissatisfied with Rev. William Colledge, then pastor of the old church, he sold his property and moved to Indiana State, near Bluffton, in the pastoral charge of Brother Wilson. There he bought a farm, which his sons worked while he pursued his trade. About 1860 he sold out there, and, with all his family except the second living daughter, went to Minnesota. There he purchased a farm two miles west of Dundas, Rice county, and his children settled near him. About 1870 he sold this farm and moved into Dundas, where he still lives, working at his trade as he is able. His family registry runs as follows:

Eliza Jane, their oldest daughter, was born January 23d, 1821. Near twenty years afterwards, staying a few weeks in the family of the writer, she became acquainted with William McKillip, and was married to him February 16th, 1841. They lived a short time on Elder's Ridge, on John Smith's place; then in Blairsville, and afterwards in Ligonier. Then they went with

her father to Bluffton, Indiana, and later to Dundas, Rice county, Minnesota, near which they still live, on a nice little farm, and are Presbyterians. Mary Catherine, their oldest daughter, died in Pennsylvania, about six years old. Charles D., their eldest son, was in the army of the civil war, near Nashville. He is a printer; lives in Faribault, Minn.; is married and has two sons, Frank and William. He is a man of high standing. They are Congregationalists, because there is no Presbyterian Church there. Robert, the second son, was a full term in the army with Charles. He was a pious young man, and died about twenty-one years of age. Addison, the third son, is married and has two children, Jerry and Emma. They live with the parents and carry on the farm. Sarah, their daughter, is married to a Mr. Hunter. Obadiah, Willie, and Ann are dead. Eliza Jane has been very delicate nearly all her married life, and wonderfully upheld by the good hand of God.

Catherine Ann, second daughter of Brother Charles, while they were yet in Huntingdon county, was born April 12th, 1823, and died in Ligonier Valley June 8th, 1841. She was a member of the old Fairfield Church.

Robert Felton, first son of Brother Charles, was born in Ligonier Valley, June 30th, 1825. He learned the trade with his father, and worked with or near him till about fifteen years ago, when he commenced merchandising in Dundas, Minn., except that in the Winter of 1839-'40 he lived and studied with the writer. Also he preceded his father to Minnesota by four or five years. His social feelings are strongly developed, and he has great freedom in conversation. Christmas Day, 1857, he was married to Mary Jane Stewart, of Bluffton, who died in Minnesota, September 13th, 1867, leaving three daughters and five sons. She was a good woman, and well performed her wifely and maternal duties. About April, 1871, he was married to Miss Lavinia Thom, from Blairsville, Pa. She had been born in Clarion county, Pa., had moved with her father to Elder's Ridge. There she was a pupil first, and afterwards a teacher in the Academy. She graduated at Olome Institute, Cannonsburg, Pa., and with her brother, J. Culbertson Thom, taught in Natchez, Miss. After teaching in various other places she had been for a year or more city missionary in Minneapolis, Minn.

She is a woman of great talent, great grace, and, of course, of great humility. As a reason for marrying him she playfully observed that she had too often changed her places of teaching, and thought she had better marry a school and keep it all the time. In the true spirit of this idea, she makes it her life business to train that numerous family as if it was her own by birth, and they fully chime in with this idea. "He that getteth a wife getteth a good thing, and obtaineth favor from the Lord." The registry of his children is this: Dorcas, or Dora E. was born December 23d, 1853. She attended Carlton College, in Northfield, Minnesota, for a year, then taught a Summer term. In September, 1872, she came to Elder's Ridge, Pa., and attended the Academy one term. February 10th, 1873, she was married to Alexander Hasseltine, oldest living son of the writer, who was then merchandising at Black Lick, Indiana county, Pa. There they had two daughters—Anna Mary, born February 14th, 1874, and Martha Elizabeth, (called Bessie,) born August 10th, 1875. More will be written of them hereafter. Rachel Ella, second daughter of R. F. Donaldson, was born September 14th, 1856, the last in Indiana. She attended college in Northfield one term, one in the female seminary at St. Paul, and one at Elder's Ridge Academy, Pa., in the Spring of 1876, after teaching a term of common school in Black Lick, Pa. She then returned to Dundas, Minn., where she had taught for years before, and is teaching there again. Henry Clarence, oldest son of R. F. Donaldson, was born December 5th, 1858. Arthur Pratt Stewart was born November 15th, 1860. Anna Mary, third daughter, was born July 20th, 1862. Robert Hatfield, third son, was born August 21st, 1864. Ernest Jay, fourth son, was born May 31st, 1866. Chalmers Otto, fifth son, was born August 31st, 1869—two weeks before his mother's death. Robert's merchandising at first was in company with George Kirkpatrick, afterwards with his brother John, then with both John and Isaac. A. H. Donaldson, son of the writer, was also a member of the firm in 1871, '72. In the Fall of 1874 he moved out to his farm two miles southward. In the Spring of 1875, from opposition of Grangers and pressure of the panic, they closed out their mercantile business. Robert F. is an elder of the Presbyterian Church in Dundas, and his wife and two daughters are members of it.

Sarah Ann, third daughter of Brother Charles, was born December 23d, 1827. She was first married to James Hatfield, of Wells county, Ind., on Christmas, 1851, who was a farmer and member of the Presbyterian Church. They had one son, Willie H. D., who was born October 20th, 1852, and, November 10th, 1875, was married to Emma Robinson. They are Presbyterians, and have a daughter, who was born September 20th, 1876. His father died January 27th, 1854, and his widow again married, February 16th, 1858, a cousin of her former husband, Isaac Hatfield, of the same neighborhood, same occupation, and same church. Charles D., their son, was born January 19th, 1859, and died May 21st, 1860. Phoebe Emma, their first daughter, was born January 24th, 1861. Dorcas Luella was born July 20th, 1864, and Eliza Mary, the youngest, was born April 6th, 1867. They lead a quiet, upright farm life. She was the only one of her father's family who did not go to Minnesota.

James M., second son of Brother Charles, was born April 30th, 1831. He was his father's farmer, both in Ligonier Valley and in Indiana, and is his own farmer in Minnesota, where he owns and successfully works a farm five miles southwest of Dundas. While yet in Indiana State, February 7th, 1856, he married Ann Elizabeth Graham, who had been born November 14th, 1832. Their first daughter, Sarah Dorcas, was born March 5th, 1857. Mariette Josephine was born April 19th, 1859. Elizabeth Frances was born May 1st, 1861. Nancy Jane was born March 15th, 1863. William Newton, their first son, was born May 6th, 1865. Harry Edward was born June 30th, 1870; and Maria Lavinia was born March 28th, 1873. The parents and some of the children are members of the Presbyterian Church at Forest, which had been organized chiefly through the instrumentality of himself and his brother Robert F., of which the latter had been an elder while living in its bounds. James M. and his family are retired, and domestic in their habits and happy in their lives.

John F., third son of Brother Charles, was born June 17th, 1833. At Bluffton he became acquainted with Maria Fulton, on a visit to her friends. Returning to the neighborhood of Blairsville, he married her March 8th, 1855. Soon after this he, with another man, in a wagon, drove all the way from Bluffton, Ind.,

to Rice county, Minn., encountering great difficulty by the way. His wife followed him by railroad and steamboat, in the same season. Soon afterwards the rest followed him. He secured one hundred and sixty acres of native land, four miles west of Dundas, which he laboriously reduced to culture. They became members of the church of Forest. About 1869 he moved to Dundas, to join Robert F. in the store. His family registry is this: James Fulton, their oldest son, attended college in Northfield, Minn., for a time, and then Elder's Ridge Academy in 1873-'5. Since then he has been mostly engaged in teaching common school. Emma, Charles Wilson, and Harry, the other three, are still with their parents in Dundas.

Mary H., fourth daughter of Brother Charles, was born February 10th, 1836, and, December 28th, 1859, was married to Joseph Gilmore Hatfield. He has a farm adjoining that of William McKillip, in the bounds of Forest Church, of which they are members. Their children are five—Marion, Ann, John, Rebecca (who is dead), and Margaret.

Dorcas A., fifth daughter of Brother Charles, was born March 8th, 1838, and married May 1st, 1861, to John A. Glass, a carpenter and a Presbyterian, in Indiana State. He went to the army and died there. They had two daughters, Mary Arenia and Sarah Catherine, the latter being born after her father's death. She then followed the rest of the family to Minnesota, where she still lives, in Dundas, receiving a small pension. Her health is very delicate. Her soul prospers and is in health.

Isaac N., youngest son of Brother Charles, was born December 10th, 1841, and, November 12th, 1861, was married to Sarah A. Decker—before he was of age, as his father had been. For awhile he lived with his father, and cultivated his farm in the bounds of Forest Church. About 1870 both moved into Dundas, and he joined with his brothers Robert F. and John F. in the store. January 31st, 1872, he was knocked down by a car running loose, which mangled one of his legs so as to necessitate amputation close to the thigh joint. His life was put in extreme peril, and he suffered greatly, but at length recovered. He was postmaster in Dundas, but in the Spring of 1878 moved to Fari-bault, where he is Recorder of Deeds. They have five children—Mary Catherine, Jane ———, Samuel Felton, Anna, and Martha.

Brother Charles had twin children born February, 1844, of whom Anna died the 13th, and Martha the 25th, of the same month.

Brother Charles is a man of ardent temperament, throwing his whole soul into everything he undertakes. Had he not been a true Christian, and even one of deep religious experience, the impetuosity of his nature must have carried him to extremes beyond the limit of conjecture; but, taught by the Spirit of God, and constrained by the love of Christ, he did not undertake anything unless he thought it would promote the good of man and the glory of God. But the ardor of his emotions always impelled him to talk about his projects in such language as could scarcely be appreciated, or even comprehended, by minds in common mood. What he deemed "the words of truth and soberness" were regarded by many as visionary ravings. Still, those that could not see things in the strong light in which they possessed his mind, and even those who opposed his favorite projects, were convinced that it would have contributed greatly to the cause of humanity and of God if his wishes had been carried out. A grand enterprise of his was a Sabbath-school which he started in the West school-house—a very neglected neighborhood in Ligonier Valley—about the years 1828-'29, where many children and youth, by his warm, tender talks, pleading prayers, and plain instructions in the Word of God, were started in the way of life, and regard him as their spiritual father. His interest in this school was the only thing which could keep him an hour from talking about *Temperance*, after New Year's of 1829. From that day to this it is believed that no other man has talked so much about it as he. God knows how to own and bless it, and he will. In quiet gentleness, his wife is a complete contrast—a happy counterpart to him. They ought to have had a golden wedding nearly nine years ago.

Robert, my fifth brother, was born Monday, October 13th, 1800. When near five years of age, running around his mother, who had just risen from a sick bed, he fell into a fire of hickory coals, and was severely burned, of which he carried the scars until his beard covered them. He became six feet and one inch in height, and singularly strong, so as to do an amount of work such as few men ever do. Owing to the great difference between

his age and that of his brother next him, he farmed at home till he was near twenty-three years of age. Then, by an attack of dysentery, he was brought extremely low and long confined. The hair came off the top of his head, and never grew again. About that time he joined the old Fairfield Church. In 1824 he farmed for Rev. Thomas Davis. The following year he worked at house building. March 14th, 1826, he married Ann Felton, younger sister of Brother Charles' wife, who had been born near Hollidaysburg, February 9th, 1806. During the two following years he farmed the old McKinley place, famous for copperheads and rattlesnakes. In the Spring of 1828 he went to Bairdstown, to keep boarders, on the canal then in process of construction; and, a few months later, moved up to Lockport, to engage again in house building. In order to open the way for his next brother to get an education, in the Fall of 1830 he moved to a house on father's place which Charles had formerly occupied. There he occasionally helped father and the youngest brother with the farm, while continuing the business of a builder. In the Fall of 1836, in order to allow the youngest brother to pursue an educational course, he bought out the other heirs and took possession of the paternal house and farm, engaging to keep mother during the remainder of her days. Her death having occurred in August, 1845, in the Spring of 1850 he sold the old farm to a Mr. Ross, of Huntingdon county, for his son-in-law, John McCurdy. He then removed to Murry, Wells county, Indiana, in the charge of Brother Wilson, arriving there May 13th. He bought a good farm in the woods, which he improved and still owns in part, having conveyed one-third to each of his sons, the older of whom had always been his farmer since he became of sufficient age. The wife of his youth was a woman of clear mind, sound common sense, and kind consideration. She always made her house attractive, both to her own children and crowds of visitors. Brother being so much from home, the training of the family devolved mainly on her, and she did it so well that none of them fell into bad habits, and all, under twenty years of age, joined the Presbyterian Church. As years advanced she became dropsical, and died, greatly lamented, August 1st, 1861. Robert married (October 22d, 1863,) Mrs. Agnes C. Henry, who had been originally a McClelland, from Cannonsburg, Pa., and

had been born the same year with himself. She, too, was a pious woman, and domestic in her habits, contributing to the comforts of his home when all his children had left it. Leaving the farm, they moved to Ossian about the Spring of 1868. On Christmas Day, 1874, one of her limbs was broken by a fall from a buggy, and from that time she was quite feeble. December 7th, 1875, she died, leaving him to loneliness for the rest of his life. He visits considerably among his children and other friends. His chief residence is with his younger daughter, in the village of Ossian. The registry of his family is this:

James W., his eldest son, was born on the McKinley place, February 9th, 1827. In the Fall of 1846 he came and spent a year with the writer, attending the Academy. Then he taught school in Mercer county, in Ligonier Valley, and, later still, in Brown county, Ohio. Thence in 1850 he went with the family to Murry, Indiana, and taught there also. April 16th, 1851, he married Elizabeth Wilson, daughter of a minister in the United Brethren Church, who joined the Presbyterian Church. Robert Alexander, their first son, was born January 30th, 1852. Anna Marinda, their daughter, was born October 26th, 1853. Frank M., the youngest son, was born September 26th, 1855, and died March 14th, 1857. James W. had resumed studies, in hope of entering the ministry, and—though not a graduate—had been taken under the care of the Presbytery of Fort Wayne, and was just ready to be licensed, but, in the Spring of 1856, he lost his voice, and never after was able to speak above a whisper. For several months afterwards he acted as clerk in a railroad office near Madison. He also wrote interesting notes on many of the Psalms, and turned a large part of the Book of Genesis into rhyme not discreditable. In the Winter he returned home very feeble, and died of consumption February 9th, 1857, the day he was thirty years of age, and his mother fifty-one. His widow, March 20th, 1862, was married to Thomas Kelsol, a farmer in Polk county, Iowa, where she still lives, and where Robert works at the carpenter trade. There Anna was married (March 11th, 1875,) to Frank Nash, a farmer. They moved to Adams county, and have a daughter named Bessie Marinda, born April 15th, 1876.

Catherine Kincaid, first daughter of Brother Robert, was born

at Lockport, August 19th, 1829, and having reached Murry with her father, May 13th, 1850, was married May 13th, 1853, to Mr. Hiram Hatfield, a merchant of that place, who had been born March 13th, 1827. He had been previously married to Martha Egbert, by whom he had no children. His oldest child died in infancy, unnamed. Anna Martha, the second, was born February 17th, 1857, and August 26th, 1875, was married to Walter M. Craig, a farmer. They have a daughter, born November 15th, 1876. Victor Murry, third child of Hiram and Catherine Hatfield, was born February 24th, 1859. He attended Elder's Ridge Academy during the year 1875-76. Since then he has been attending Wooster University, bidding fair for scholarly distinction. James Clement, the fourth child, was born August 31st, 1861. Elizabeth Jane, the fifth, was born November 23d, 1864. Robert Ainsworth was born March 25th, 1867. All but the last are members of the Presbyterian Church. Mr. Hatfield is a tall, handsome man, of more than ordinary talent and business tact, and elder of the church, Sabbath-school superintendent, a diligent and successful student of the Bible, and better qualified to expound it than many preachers are. For about ten years back he has been doing business in Ossian, both as a merchant and banker. In his benevolent endeavors to help others on in business, he recently lost about half of his capital. But, like the palm tree, he is not bent down by troubles. Catherine is a true wife and mother, rendering her house a sweet home to husband and children, and also attractive to visitors.

Robert, second son of Brother Robert, was born about March, 1831, and died of dysentery about August of the same year.

William Alexander, third son of Brother Robert, was born August 19th, 1833, on the ancestral farm in Ligonier Valley, as also were all the younger children. Very early in years he showed care and skill in the management of stock and things in general about a farm, and was his father's farmer, both in the Valley and at Murry. August 9th, 1855, he married Miss Eliza Jane Karns, who had been born December 25th, 1834, in Muskingum county, Ohio. She joined, with him, the Presbyterian Church. Having received one-third of his father's farm he built on it, and lived there some fifteen years. Then, having purchased his father's third, moving back to the paternal house,

he farms both thirds. He is a first-class farmer, a well-balanced man, and an elder of the church at Murry. William Wilson, his oldest son, was born November 12th, 1856, and died May 19th, 1857. Lucy J., his oldest daughter, was born April 11th, 1858. Frank L., the second son, was born July 1st, 1860. Luella A., their second daughter, was born December 22d, 1862, and died June 9th, 1864. Samuel F., third son, was born June 20th, 1867. Carrie J., third daughter, was born August 14th, 1869. Jennie D., fourth daughter, was born June 3d, 1873. Lewis H., fourth son, was born August 29th, 1875.

Jane A., second daughter of Brother Robert, was born March 25th, 1836, and August 10th, 1855, was married to Mr. Ebenezer R. Donaldson, at the infair of her brother, W. Alexander. Her husband was a son of Matthew, oldest son of Uncle Ebenezer, and their record has already been given in that family connection.

Samuel Felton, fourth son of Brother Robert, was born October 18th, 1838, and October 4th, 1861, was married to Miss Lizzie A. Marshall, who had been born in that county April 20th, 1844. Just after marriage he spent a full term of three years in the Union Army. Inheriting one-third of his father's farm he sold it, and in 1868 moved to Polk county, Iowa, and purchased a farm which he cultivated for some eight years, when he sold it, and bought another a few miles distant from it. Kate Florence, his oldest daughter, was born February 20th, 1865. Ann Eliza, the second, was born December 15th, 1866. William Felton, the first son, was born in Iowa, August 16th, 1870. Bonnie Charles, the second, was born October 31st, 1874.

Sarah Ann Hill, third daughter of Brother Robert, was born May 17th, 1842, and died from a scald, February 16th, 1846.

Brother Robert had also an infant daughter, born June 28th, 1845, and died the same day, unnamed.

Sarah, or Sally, as we called her, my third sister, was born Friday, July 29th, 1803. She was tall, gentle, unassuming, and became a member of the old Fairfield Church. She spent the Summer of 1823 in Mercer county, with Brother James, returning in the Fall with Ebenezer. About the close of the following harvest she was taken with dysentery, and as soon as we apprehended danger, died, September 2d, 1824—the first breach in a family of fourteen children.

Mary, or Polly, as we called her, my fourth sister, was born Tuesday, March 26th, 1805. She had beautiful auburn hair. She was left motherless before she was five months old, but before she was quite a year old, my own mother, coming into the family as father's second wife, took her affectionately in charge, and always afterwards cherished for her a tender regard. Being rather delicate in early years she was fed for a time on the meat of a rattlesnake—supposed to be an antidote to consumption. She was also encouraged to lead an outdoor life, and aided not a little in harvest fields. She was a famous rider, and would fearlessly mount the wildest colt, with or without a saddle, and thoroughly control it. Her feats in this line, and her captivating appearance in them, kindled in the writer a romantic feeling, which, even yet, is gratified in seeing a self-possessed lady careering on a wild horse. But in the end it sorely imperiled her life. In the Fall of 1835, with Brother Robert, she had gone on horseback to visit the friends in Mercer county. On their homeward way, coming through the glades of Butler county, a drunken man with a pack of hounds dashed out of the glades on her right, and caused her wild pony to leap on the left bank of the road, when she fell backward, and her foot clung to the stirrup. Thus she was dragged several perches over the stubs of fresh cut barrens. She was taken up for dead, and carried a considerable distance toward a house before breath returned. After weeks of confinement there she was taken back to Mercer county, where, December 3d, 1835, she was married to Mr. John Johnston, (who had been born in 1805,) a near neighbor of Brother James, a farmer, and a good man, who seemed to have the whole Bible in his memory and judgment.

Elizabeth, their first daughter, was born April 6th, 1837, and died April 19th, 1838.

Amanda, the second, was born September 13th, 1838. She became a school teacher, and taught one season near Polk Run Church, in Westmoreland county, when she made a visit to the writer, and her father soon afterwards made a brief but very pleasant one. September 12th, 1867, she was married to Mr. Alexander McCulloch Calvin, from the neighborhood of Mercer, who had been born February 18th, 1841. They moved to Russell, Lucas county, Iowa. He is a farmer, and, with her, a

member of the Presbyterian Church. Edward McCulloch, their oldest child, was born December 1st, 1864. Herbert Donaldson, the second, was born April 10th, 1871.

Jennie, third daughter of Sister Polly, was born January 10th, 1843, and came in the Fall of 1862 to Elder's Ridge Academy, where she spent a year with the writer. April 2d, 1868, she was married to Captain J. S. Pyle, who had served a term in the Union Army. They lived for a time on his father's place, two miles from New Castle, on the Mercer road, and he was engaged in the coal business. They are United Presbyterians since their marriage. Clair Alexander, their oldest child, was born July 9th, 1869. Henry C., the second, was born September 22d, 1870. Sarah M., the daughter, was born June 2d, 1872. Joseph J., the third son, was born March 4th, 1876, and died of cholera infantum in the September following. Captain Pyle and family, December 11th, 1877, started for Iowa, expecting to make their home near Russell, Lucas county.

Sister Polly, at the birth of her youngest daughter, became dropsical, and died February 19th, 1843. She was a true and devoted Christian. Her memory is embalmed with sweetest fragrance in the writer's heart. August 31st, 1843, Mr. Johnston married Miss Mary Jennings, and having raised a respectable family of three daughters and five sons by his second wife, died the death of the righteous, September 1st, 1865.

Elizabeth, mother's first child, called for father's first wife, was born March 18th, 1807. She was married to William Sterling, January 27th, 1831. To her "infair," on the following day, we rode over the Chestnut Ridge, through unbroken snow over two feet deep. They lived in the same house with his father, William Sterling, Sr., through the remainder of her earthly life.

Jane D., their eldest child, was born March 1st, 1832. When she had grown up she spent two or three years at Elder's Ridge Academy, both as a pupil and as a teacher—between 1851 and 1854. Afterwards she spent ten or twelve years teaching, first in the states of Virginia and Indiana, then in Johnstown and Kittanning, Pa., and in various other places, as her health permitted. In this employment she was very popular and successful. February 27th, 1873, she was married, as a second wife, to Mr. John

Wineman, of Tarentum, an elder of the Presbyterian Church, and went there to live. His family consisted of two sons—one of whom died soon afterwards—and three daughters—of whom one is married. They are mild and pleasant in disposition, and do their share to make hers a happy home. Her husband, also, is a good man, taking a deep interest in the affairs of the Church. In 1876 he sold out his property at Tarentum and purchased a farm in Lawrence county, near Pulaski, to which they moved, and where he was at once made an elder in the church, and represented it in the Synod of Erie, at Greenville, Mercer county, October 19th to 23d, 1877. They have the ability to work in the vineyard, and will not lead inefficient lives.

James Alexander, first son of Sister Betsy, was born December 9th, 1833, and died June 12th, 1836.

Joseph M., second son of Sister Betsy, was born September 6th, 1835. He was a student of Elder's Ridge Academy from 1853 to 1856. Then he went to Jefferson College, at Cannonsburg, where his health so failed as to induce fear of consumption, and in the Summer of 1857 he abandoned study. For a few months he traveled, selling books. Then he taught for his uncle, Rev. W. M. Donaldson, in the Academy at Murry, Ind., about a year. Then he clerked at Coalport, Indiana county, Pa., in the store of his cousin, W. S. Jackson, for some months. In the Spring of 1862 he came to merchandise at Elder's Ridge, first in company with A. M. Bell, and afterwards alone. About New Year's of 1864 he commenced the same business at Hillside, Westmoreland county, Pa. April 28th, 1864, he married Miss Lucinda Wilson, of Lawrence county, Pa., who had been born June 13th, 1840. In the Spring of 1865 he moved to Fayetteville, near New Wilmington, Lawrence county, Pa., where he still pursues the same business. There he joined the Free Presbyterian Church, with which his wife had been connected before marriage. When that church was dissolved, the congregation which he had joined, being greatly embittered toward the old Neshannock Church, from which it had previously separated, went into the United Presbyterian Church, and he with it, where his connection still continues. Elizabeth Mary, their first child, was born May 15th, 1865. Edith Linwood, the second, was born March 16th, 1867. Anna Martha, the third, was born August

10th, 1868. Bertha Lois, the fourth, August 14th, 1871. Maria Estella Culbertson, the fifth, August 31st, 1874, who died May 5th, 1875. Mrs. Sterling had been delicate in health for more than a year, and died November 24th, 1877. A truly good woman, having led a quiet, domestic life; an invaluable blessing to her husband and children, whose loss in her death is distressing.

Samuel, third son of Sister Betsy, was born July 22d, 1837, and died February 22d, 1838.

Margaret Ann, the second daughter of Sister Betsy, was born August 23d, 1840, and died July 30th, 1844.

John Wilson was born June 16th, 1843, and died August 18th, 1844.

Sister Betsy was a true Christian, purified through sufferings in the death of four children, and her own delicate health through most of her married life. Expecting another she died in the triumph of faith, January 31st, 1846. William Sterling married, as his second wife, Miss Martha Marshall, about December, 1846, by whom he had four sons and four daughters, the oldest of whom died in the seventeenth year of her age, and all the rest, as a happy family, reside with their parents.

Alexander—the writer—father's sixth son, first son of mother—was born Tuesday, August 30th, 1808. He went first to school at three years of age, and at four could read fluently in the Bible and repeat all the Shorter Catechism. When about eight years of age, various circumstances pressed the subject of religion deeply on his mind. Although several occurrences of subsequent years, causing him often to plead with God,

"My sins and faults of youth,
Do thou, O Lord, forget;
After thy mercy think on me,
And for thy goodness great;"

Still he now believes that then he had a genuine religious experience. But at the time he was not satisfied with it, nor until nearly twenty years of age, when he professed faith in Jesus. Ardent veneration for Rev. George Hill, the pastor of his childhood, and a benediction pronounced upon him, under fourteen years of age, by the dying pastor, made him think that nothing else in the world could be so desirable as to be a minister. Not-

withstanding this, when frequently and earnestly urged by his father, between the years sixteen and twenty-one, to commence study for that purpose, a sense of limited ability made him feel it impossible to master the requisite course of study. But, in his twenty-second year, his cousin, James Wilson, who had just completed a collegiate course, and found by experience the measure of talent required to master it, succeeded in persuading him that, with proper effort, he could do it. When the secondary question was raised, as to where the means could be obtained, James Wilson remarked: "If you consecrate all your life and powers to God, trusting in him, and then push on through difficulties, however formidable they may seem, you will be surprised to see in how many ways God will open up your path, and lead you onward to success." That sentence has been the index-board of guidance and encouragement in all subsequent life. His horse and some wheat were sold for \$150, the capital on which he commenced. Feeling with Paul, "Woe is me if I preach not the Gospel," in six months his arrangements were made for a life of study. When two months over twenty-two years of age, November 1st, 1830, he let go the handles of the plow (which he will never cease to venerate) and took up the Latin Grammar, which he has learned intensely to admire. The first year was spent in the family of his pastor, Rev. Samuel Swan, of ever-blessed memory, managing his farm as a compensation for board and tuition, during which time over \$20 additional was earned. A year later he entered the Freshman Class of Jefferson College at Cannonsburg, with some conditions which were soon made up. All through the course boarding was obtained in an economical way. During three five-month terms work was done on the College farm to the amount of \$75. During another year the superintendence of that farm secured his boarding and fuel. Graduating in September, 1835, he filled the place of tutor in the College for the following year, at a salary of \$300; and for presiding and keeping order in the College building he obtained his board and fuel. At the same time, under the President and Vice President of the College, he pursued the studies of the Junior Class in the Seminary. The next year he pursued the theological studies of the Middle Class, in the family and under the judicious instruction

of his venerated pastor. There, as before, he superintended the farm for boarding and tuition, earning over \$20 by teaching James McConaughey, while his own youngest brother was also so far taught as to prepare him for the Freshman Class in College. In November, 1837, he entered the Western Theological Seminary at Allegheny, for the studies of the Senior Year. Before the first term of six months closed he was licensed by the Presbytery of Blairsville, at Saltsburg, April 4th, 1838; and April 8th, the following Sabbath, preached his first two sermons at Elder's Ridge. During a six weeks' vacation, in May and June, he again preached there, and also at Curries' Run. Then, after another three months' term in the Seminary, he returned, to remain permanently with these congregations. Thus, in two months less than eight years, the whole course of study was completed, without any draft on the Church's funds, or any gifts received to the value of five dollars, but an indebtedness remained of \$250. For the first six months he supplied Apollo alternately with them. In April, 1839, accepting calls from Elder's Ridge and Curries' Run, he was ordained and installed June 20th, 1839, at a salary of \$500 per annum, time to be equally divided.

By arrangement of Presbytery on that day a student began to recite to him privately. A few months later others obtained the same privilege, and continued to increase for seven years. April 16th, 1847, with the assistance of Mr. J. M. Barnett, a regular organization was effected, and denominated Elder's Ridge Academy. A log cabin study was the restricted place of its operations for the first Summer. During this period a small frame building, like a common school-house, was erected for its use. For still better accommodation, in the Summer of 1852 a two-story brick building was constructed. The cost of these buildings at first was about \$2,500, but, as they were built on credit, the interest so accumulated that the whole expense amounted to over \$3,800, and occasional repairs made the whole cost to the principal not less than \$4,000. In July, 1875, in order to secure its perpetuation beyond his own time for labor, he selected, from different denominations in the neighborhood, a Board of Trustees, to whom, when they had obtained a charter, he conveyed all his right, title, interest, and claim to the enclosures, grounds,

building, furniture, and apparatus. Since then, under them, with S. J. Craighead, A. B., and T. B. Elder, A. B., as assistants, he continues to act as principal. Thus far, about two thousand five hundred pupils have received more or less instruction here—nearly three hundred of them being females. Over two hundred have professed religion while here. About two hundred have graduated. About one hundred and twenty-five have become ministers, about sixty-five doctors, and about fifty-seven lawyers. Eight have gone out as foreign missionaries. Six have become legislators, and one eminent as a president judge.

May 30th, 1839, three weeks before his ordination, the pastor elect married Miss Mary S. Bracken, eldest daughter of Henry Bracken, elder and chorister in the Presbyterian Church of Cannonsburg, who died February 3d, 1850, and whose widow, nearly ten years later, came to reside with the writer, and after nearly eighteen years died, May 5th, 1877—both being eminent Christians. The eldest brother of the pastor's wife, T. A. Bracken, became a Presbyterian minister, and is now eminent in the Southern Church. Her second sister was married to the Rev. J. I. Smith; her third to the Rev. R. F. Sample, with whom the second daughter resides; and the fourth to Rev. J. C. Thom, who died at St. Louis, Mo., November 28th, 1865. The youngest is a teacher at St. Paul, Minn., and eminent in her profession. The chief distinction of the pastor's wife is the strictest accuracy in everything she does—from the writing of a letter to the training of a child, or the teaching of her class in Sabbath-school, upon which has supervened zealous interest in "Woman's Work for Woman."

Soon after the pastor's marriage he purchased imprudently, on credit, fifty acres of land, chiefly in woods, and with still greater imprudence, on credit, built on it a small frame house. Before these purchases were paid interest had almost doubled the cost. In the year 1850 he built a brick dwelling house, of which he took possession June 30th, 1851, and in which he still resides.

In April, 1853, he demitted the charge of Curries' Run, and for one-third of his time took charge of West Lebanon—just organized—being previously about one-third of Elder's Ridge. For five years it was served on every third Sabbath, and Elder's

Ridge on the intervening two. For the last nineteen and a half years both have been regularly served each Sabbath—Elder's Ridge at 10.30, A. M., and West Lebanon 2, P. M. For two-thirds of this time an evening discourse also was delivered in some part of the charge.

In 1845 the primitive log church at Elder's Ridge gave place to an ill-shaped brick building, and a still worse shaped brick building was erected for West Lebanon, in 1852, the year before its organization. This is expected to give place in 1878 to a comely frame of two stories, at Elder's Ridge, a two-story brick is to be erected also next Summer. Warm mutual attachment between pastor and people in each branch of the charge has prevailed for a little over forty years. The characteristics of his spirit and ministrations, if ever written, must be the work of another pen.

His family registry runs thus: James Henry, named for his two grandfathers, was born May 18th, 1840. He entered the Academy quite young. After completing his course in it, he entered the Junior Class of Jefferson College in the Fall of 1856, where he graduated in 1858—having in the meantime professed his faith in Christ. Returning home he assisted his father in the Academy for two whole years, and also for three succeeding Summers, while the intervening Winters were spent in the Seminary course at Allegheny. At Curries' Run, by the Presbytery of Saltsburg, April 16th, 1862, he was licensed, and during the two succeeding Summers supplied Clarksburg and other places. In the Fall of 1863 he visited the Presbytery of Carlisle, and was called to the pastorate of Schellsburg, where he began to preach on the second Sabbath in December, and was ordained a few months afterwards. Though invited to several other places he continued his relation and faithful labors to that people just four years—preaching his last sermon to them on the first Sabbath of December, 1867. And it proved to be his *last* sermon. The seeds of consumption were beginning even then to develop. He came home, for nearly ten months declined gradually, and ripened rapidly for a better world. October 1st, 1868, he calmly, peacefully, hopefully, trustfully closed his account with earth, and ascended to be "forever with the Lord." He was well balanced, well endowed, lovely, and universally beloved, undemonstrative,

but deeply devotional. His heart was in the Master's work on earth, and his hope laid hold on the Master's reward in heaven.

Martha Jane, named for her two grandmothers, was born August 2d, 1841. She too, in early years, attended the Academy. In 1856 she entered the Female Seminary at Blairsville, and soon after professed her faith in Christ; under seventeen years of age graduated—in 1858. She had several attacks of inflammatory rheumatism, terminating still in heart disease. October 27th, 1863, she was married to Rev. W. Wallace Moorhead, son of Judge Samuel Moorhead, of Blairsville, and a classmate of her brother, James H., in nearly all the course of study. With him she went at once to Camden Mills, near Rock Island, Ill., where he had preached in the Summer, and continued to be pastor for seven years. Mattie Bell, their daughter, was born December 31st, 1865. Alexander Donaldson, the first son, was born April 23d, 1868. William Paul was born April 21st, 1870. Their house room was very contracted, and things in general very inconvenient, as the writer saw during a brief visit in July, 1869. Of this, however, she seemed to take no notice, or speak a word about it. After the birth of her third child she gained but little strength, and was treated for months for dumb ague, while all the time consumption was preying on her vitals. October 21st, 1870, accompanied by her family, she reached the home of her childhood, and both the disease and her maturity for the home above advancing rapidly, she took her leave of earth, February 5th, 1871—asking, even in the death struggle, the bystanders to sing, "Tell me the old, old story," "The Lord's my Shepherd," and "Jesus, lover of my soul." As a daughter, wife, mother, and helpmeet to a pastor, she was all that could reasonably be desired in any relation. She stood high in the estimation of her husband's charge, all of whom are ready to say, "She hath done what she could." Her sorely stricken husband, who is an able, self-denying, and successful minister, after her death went back to his charge, but was soon called to Greensburg, Westmoreland county, Pa. He returned in the following April, and was soon installed as pastor. Some eighteen months later he married, as a second wife, Miss Jennie Horback, by whom he has one child. Very tenderly he cares for and instructs the three motherless children.

Thomas Wilson, named for the eldest brother of his mother and the youngest of his father, was born March 31st, 1843—a very lovely child. He died of cholera infantum, July 15th, 1844. Jesus said, "Suffer little children to come unto me."

Anna Mary was born February 18th, 1845. She likewise attended the Academy early, and entered the Blairsville Seminary in 1862, and in the first vacation professed religion at home, January, 1863; but stopped in the Spring of 1864, one session short of graduation. October 13th, 1864, she married Mr. John Milton Guthrie, a merchant in Jacksonville, Indiana county, Pa., where he was an elder in the Presbyterian Church. He had previously been married to Miss Jennie Wallace, of Blairsville, who, dying about December, 1861, had left an infant called ~~William Speer~~, who still forms a pleasant member of the family. Anna's first son, William Alexander, was born August 29th, 1865. James Henry Donaldson, named for his uncle, then declining, was born March 31st, 1868, and died at his grandfather's, September 1st, 1868, just one month before the death of his uncle for whom he had been named. Mary Ellen was born February 10th, 1870—the day her mother was twenty-five years old. She is a slender, delicate, womanly child. Murray Hamilton was born May 28th, 1872, and is a hearty, promising child. Anna Mary was born January 10th, 1876; very amiable and healthy. In the Spring of 1867 Mr. Guthrie moved to Indiana, and soon after commenced business there in dry goods and lumber.

David Elder, named for a most estimable neighbor, was born September 6th, 1847. He was a very precocious lad—had progressed in academic studies as far as the Sophomore Class of a college course; but he had frequent attacks of inflammatory rheumatism still, terminating in heart disease. The last one commenced in January, 1862, and, before serious danger was apprehended, he was seen to be dying, on the morning of February 8th. Four years previously he had expressed his love for Jesus, but was discouraged from making a public profession. Nothing had occurred in the intervening time to weaken the evidence of that love. Memory still lingers with undying, undecaying interest on everything about that lovely lad.

Alexander Hasseltine was born March 12th, 1849. At about nine years of age he spent a Winter with his grandmother

Bracken, near Cannonsburg. He joined the church at home, September 16th, 1865. He did not commence academic study so early as the others did. Having completed them, in September, 1867, he entered the Junior Class at Cannonsburg, and, having lost the first session of the Senior Year, on account of the death of his brother James H., he graduated in August, 1869. Owing to delicacy of health he did not risk professional study. He went to Wisconsin, and spent a few months in Lacrosse. During the Winter he taught school near Dundas, Rice county, Minn. In the Spring he pre-empted one hundred and sixty acres of land on Lac Qui Parle river, and made on it, during the Summer, the necessary improvements. Returning home in the holidays, he clerked for Mr. William Guthrie, at Larimer's Station, Westmoreland county. The following Spring he went back to Minnesota, to take care of his declining younger brother, and returned in May. In the Fall he went back to Dundas, Minn., and joined in business with three sons of his uncle Charles. A year later he returned, and at Black Lick, Indiana county, Pa., went into business as a merchant with A. Beerer. February 10th, 1873, he married Dora E. Donaldson, eldest daughter of R. F. Donaldson, of Dundas, Minn., who had come home with him, six months before, to attend Elder's Ridge Academy. In the Summer of 1875 he built a neat frame house, which he occupied the following Winter. Having disposed of his interest in the store, he moved back in March to his father's house, taught in the Academy one month, and wrought on the farm the rest of the Summer. October 1st, 1876, leaving his family at the paternal home, he entered the Western Theological Seminary, and is now in the second year of professional study, without any apparent danger to his health. Anna Mary, their first daughter, was born at Black Lick, February 14th, 1874. Martha Elizabeth, the second, was born also in Black Lick, August 11th, 1875. Ella Lavinia, the youngest, was born at the paternal home on Elder's Ridge, August 16th, 1877. During this Winter the family, excepting the second daughter, is with him in Allegheny.

William Bracken, named for his uncle, Dr. Bracken, was born July 8th, 1851—the eighth day after the brick house was entered. During his whole course of study, both in the Academy and Col-

lege, he was a classmate with his older brother. Having graduated in 1869, he assisted his father in the Academy a little more than a year. In the holidays of 1870 it was suddenly discovered that his lungs were seriously affected. Soon after the death of his sister Martha, in February, 1871, in hope of arresting his disease, he set out for Minnesota, but lingered until April in Jersey, Ohio, with his uncle, Dr. Bracken. Then, accompanied by his older brother, he went on to Dundas and St. Paul; but, after the trial of four or five weeks, (during which he joined the church of his uncle, R. F. Sample,) finding that no benefit was to be derived from the climate, he returned, reaching home May 26th, and died June 21st. From childhood he had led a life of blameless morality, showing the highest regard for religious ordinances, gratification at the conversion of sinners and the progress of believers; maintaining all the time habits of secret devotion, and being regarded by his fellow students in College as an exemplary Christian. Still he never felt satisfied with his own experience, until nearing the close of his precious life. Then he had a most rapturous experience, and was a happy illustration of the promise: "It shall come to pass that at evening time it shall be light."

Robert McCheyne was born September 20th, 1862. He was educated by his mother so thoroughly, that, after two short terms of common school, he was prepared to enter the Academy, September 1st, 1877. Now, after four sessions, he is ready for Freshman studies of the common course, except in Greek, which he has not yet commenced. He was a subject of a precious revival which occurred in the Spring of 1876.

John, father's seventh son, was born Thursday, September 26th, 1811. He was in appearance very sedate, but always practicing sly tricks on his companions, making amusements for them, and becoming the centre and life of every company. This prevented him from making any creditable advance in school studies; but, when nearly eighteen years of age, being sent to a Summer school where all the other pupils were children, on whom he could not well play pranks, he made astonishing progress, and showed an ability for study quite above the common order. In the Fall of 1829 he went to learn the coach making business with his cousin, Matthew Wilson, at Newlinsburg, Westmore-

land county. A year afterwards, when Matthew gave up the business, he went to complete the trade with Alexander Wilson, an older brother, at Cadiz, Ohio. There he conformed to the custom of his cousin in reading two hours before commencing work in the morning and two hours after quitting it at night. Thus he cultivated his mind to a high degree, and completed his apprenticeship in the Fall of 1832. As a journeyman he wrought awhile at Blairsville, Pa., and afterwards with his cousin, Alexander Wilson, again; then in Rushsylvania, near Bellefontaine, Ohio. About the Spring of 1835 he started homeward, with some idea of commencing a course of college study. On the way he stopped at Red Oak, Brown county, Ohio, to visit Uncle Samuel Salisbury, and was persuaded to open a shop there. In a few months he married his cousin, Margaret Salisbury, who had been born March 25th, 1811—six months and a day earlier than himself. Soon afterwards he commenced his business in Georgetown, the shire town of that county. There he spent the remainder of his days. He soon became an elder of the New School Presbyterian Church—there being none of the Old School there. He also took an extended course of law study, became a magistrate, and did much business in that line. His wife, an humble, devoted, quiet, Christian woman, died May 30th, 1849. An infant son was born July 20th, 1838, and died unnamed, the 25th of September following. Josephine, their first daughter, was born February 18th, 1840, and died August 7th, 1854, having been a member of the Presbyterian Church for more than a year. Samuel S., the second son, was born June 25th, 1842, and died September 7th, 1843. Thomas Wilson, the third son, was born June 18th, 1844. After the death of his father he was raised by his aunt, Sarah Kelley, with whom he lived until about 1867. Then, after visiting friends in Pennsylvania and Minnesota, he went to Texas and engaged in herding cattle. At last advised he was engaged in the ice trade. He appears to be still a single man, and a member of the Presbyterian Church. The third daughter was born and died the same day, unnamed, in January, 1847. Margaret, the fourth daughter, was born May 20th, 1849—ten days before her mother's death. She was taken in charge by her aunt, Sarah Kelley, by whom she was kindly and carefully trained, and with whom she has

lived happily ever since, with the exception of eighteen months spent with the writer—from April, 1871, to October, 1872—attending Elder's Ridge Academy, and teaching organ music. She, too, is a member of the Presbyterian Church. Some ten years ago they moved from Brown county, Ohio, to Bloomingburg, Fayette county, Ohio, where they still reside. She was married in the Presbyterian Church, Thursday, October 18th, 1877, to Mr. William Jones, a blacksmith, of the same place. Brother John, after living a widower over two years, married (July 16th, 1851,) Miss Rebecca L. Van Eman, of Cannonsburg, Pa., oldest sister of his brother Wilson's first wife, who had been born October 16th, 1821. Mary Electa, their first daughter, was born May 18th, 1852. She attended select school in Pittsburgh, the Academy at Cannonsburg, also at Saltsburg, teaching some classes at the same time; also three sessions at Elder's Ridge, commencing November, 1873. From that date she has been a very pleasant, useful inmate of the writer's family. She has been for ten years a devoted member of the Presbyterian Church, and is deeply interested in the cause of Foreign Missions. She is under appointment by the Presbyterian Foreign Board as a missionary teacher to Siam. John William, first son of the second wife, was born September 23d, 1853. He entered Elder's Ridge Academy October, 1869, and spent one session. After a year's absence he returned and spent two additional sessions, making fine progress, and bidding fair for thorough scholarship. But, thinking himself cut out for a farmer, he entered on that business, cropping farms in the neighborhood of his mother's residence. He is a faithful member of the Presbyterian Church of Chartiers, and will succeed well both in temporal and spiritual interests.

Rebecca Jane, the second daughter, was born (the last in Georgetown, Ohio,) September 13th, 1855. She, too, is a member of the old Chartiers Church, and lives with her mother, as her solace and support.

Alexander Bracken (named for the writer and his mother's brother) was born at Cannonsburg, November 5th, 1857, and died the next day, nearly seven months after his father's death.

In the Spring of 1856 Brother John attended the General Assembly in New York, and on his return, with Brother Wilson,

visited the writer and his brothers in Lawrence county. After that, he, with others, entered somewhat extensively into land business in Central Illinois, and in the lumber region of Northern Minnesota. In the following Spring he was suddenly seized with violent inflammation of the brain, which, in less than two days, terminated his precious life. He died April 8th, 1857. It was a terrible shock to his family, and a blight to their prospects. When his sudden death occurred, the land enterprise was in such a peculiar condition that, in its settlement by strangers, the successful accumulations of twenty years were chiefly swept away. He was a man of deep, devoted piety; so self-possessed as never to show signs of perplexity or uneasiness. He was, by all odds, the best balanced member of the family, and the most likely to succeed in the world, if he had lived to an equal age with any of his other brothers. His widow purchased the old parsonage property of Chartiers Church, near Cannonsburg, where she leads a quiet, modest, Christian life, more highly esteemed by everybody else than by herself; especially "her children rise up and call her blessed."

Margaret, father's sixth daughter, was born Thursday, October 7th, 1813, and was married to her cousin, John Salisbury, of Brown county, Ohio, October 18th, 1836. He had been born March 5th, 1815; and their further register has been already given in the Salisbury connection.

Wilson McPherrin, father's eighth son, and youngest member of the family, (called by the family name of his mother and of the Rev. John McPherrin, first pastor of old Salem Church, whom his parents highly admired,) was born Monday, June 23d, 1817. In early childhood he was very thoughtful and considerate. When about three years of age, watching his brother James very soberly as he was making a wind mill, and being asked what he was thinking about, he replied: "I was just thinking whether I will be a Methodist preacher or a wind mill maker." When his brother Alexander commenced study, he, under fourteen years of age, with father over sixty, was left in charge of the farm, which wholly fell into his care eighteen months later, at father's death. Occasionally, however, aid was derived from Brother Robert, then living on the place. At about fifteen years of age he joined the old Fairfield Church,

and from that time relieved mother from the conduct of family worship. November, 1836, when a little over nineteen years of age, he commenced a course of study, reciting twice a week to his brother Alexander—once at home and once at Rev. Mr. Swan's. In this way, within a year he prepared himself for college, and in November, 1837, entered the Freshman Class at Cannonsburg. In the Winter of 1839-'40 he taught school in Saltsburg, and in the Robinson school-house, Conemaugh township. Still he graduated with his class, in September, 1841. Then he taught in Brookville, Jefferson county, during the Winter, and studied vocal music in the following Spring, with Rev. L. M. Graves, of Appleby Manor. He pursued the studies of the Junior Seminary Class with his brother Alexander. In September, 1843, he entered the Middle Class at the Western Theological Seminary in Allegheny, where he completed his course in May, 1845; and at Beulah, by his brother, temporary Moderator of Blairsville Presbytery, was licensed June 18th; and June 23d, the day he was twenty-eight years old, he preached his first sermon in the old Fairfield Church. Then, at Plum Creek and Cross Roads, for three or four months, he supplied the pulpits of Rev. S. M. McClung, who was in ill health. In the Fall he went as a home missionary to Angola, Steuben county, Indiana, where he labored more than two years. Returning, he married (June 23d, 1846, the day he was twenty-nine years old,) Miss Sarah Ann Van Eman, a cousin of the writer's wife. She had been born Wednesday, November 12th, 1823, and had lived with the writer nine months, from October, 1843. She was a very gentle, mild, godly lady; a member of the Miller's Run Church.

James William, her son, (named for his two grandfathers,) was born Saturday, September 25th, 1847, and died Monday, February 18th, 1850. After his birth his mother never rallied, and, at the house of David McQuiston, when her husband was moving to a new field of labor, she died, Monday, February 21st, 1848, and was buried in the cemetery at Fort Wayne.

Brother went on and settled as pastor at Bluffton, Murry, and Pleasant Ridge, in Wells county, Indiana. In the following year he attended the General Assembly in Pittsburgh, and, June 12th, 1849, married Miss Rachel Barnett, oldest daughter of Mr.

John Barnett, an elder in old Salem Church, of which she was a member. She had been born Sabbath, June 27th, 1824. She had been a pupil in Elder's Ridge Academy in the Summer of 1848, where her brother, John M., was assistant teacher. She was the symbol of health and vigor, the perfection of resolution and enterprise, and a pattern of devotion, exerting the happiest influence in her husband's charge, where she was universally admired.

Sarah Ann, her first child, (named for brother's former wife,) was born Monday, July 15th, 1850, and died Wednesday, August 6th, 1851.

John Barnett, her first son, (named for her father,) was born Friday, January 9th, 1852. When very young, looking at his father and another minister, each of whom had a prominent index to his face, he enquired: "Are ministers to be known from other men by the length of their noses?" Afterwards he developed one of his own sufficient for the necessities of the case. He spent the Summer of 1859 with his grandfather and uncles in Pennsylvania. He pursued his academic studies with great credit at Elder's Ridge, from October, 1867, to March, 1869. Then he worked at home during the Summer, and afterwards taught school there for a year. After the close of the year, (during which time he joined his father's church at Ossian, August 8th, 1869,) September, 1870, he entered Wabash College, at Crawfordsville, Indiana, where he graduated with credit in 1874. The following Winter he took the Junior studies of the Seminary course at Allegheny, and then taught three months at Elder's Ridge Academy, in the Spring of 1875. In September of that year he entered the Union Theological Seminary in New York, where he completed his course in May, 1877. One year before he had been licensed by the Presbytery of Fort Wayne, and for three months had supplied the pulpit of his uncle, Rev. J. M. Barnett, at Connellsville, Pa. Having completed his course with high attainments, he went, in May, 1877, by way of Crawfordsville and Chicago (where the General Assembly was in session) and Minneapolis, to Ashland, Oregon, as a home missionary, where he is trying to lay the foundation of many generations. He is expected, ere long, to obtain valuable aid in this good work.

Alexander Morrison was born Saturday, March 18th, 1854, and after the death of his mother, nineteen days later, he was nursed kindly and tenderly by his cousin, Mrs. Catherine Hatfield. He was afflicted with asthmatic cough in early years, which would not admit of his going much to school. He spent the Summer of 1870 with his friends in Minnesota. May 8th, 1870, he joined the Church in Ossian. He clerked for his uncle, J. Wilson Barnett, at Hillside, Pa., for about two years. He came to Elder's Ridge Academy September, 1874, and for two years made rapid and successful progress. But, fearing lest a life of study might be too severe upon his health, in August, 1876, he went to Golden, Colorado, where he taught school during the following Winter, and there, with Mr. U. L. Moore, undertook to edit and publish a Republican paper, called the *Golden Globe*. They sold it out January, 1878, and are going into the cattle raising business. He has always maintained a decided Christian character, and is now in a situation where his influence in this line is much needed. As already intimated the death of his mother occurred April 6th, 1854. "She hath done what she could." "The memory of the just is blessed." Wednesday, January 30th, 1856, Brother W. married, as his third wife, Miss Elizabeth M. Egbert, of Millersburg, Ohio, sister of Hiram Hatfield's first wife. She had been born Friday, June 24th, 1825. She is a woman of delicate constitution and feeble health, but also of great endurance, and in Presbyterian piety like the other two wives.

Wilson Egbert, her oldest son, was born Friday, November 14th, 1856. He joined the Church at Ossian, October 25th, 1871. His whole classical course, except the Spring session of the Centennial year, which was spent very acceptably at Elder's Ridge Academy, is taken in Wabash College, where he is now in the Junior year, with the promise of accurate scholarship.

Rachel Ella was born Thursday, March 10th, 1859, and died six days afterwards.

Robert McMorran was born in Ossian, Saturday, September 29th, 1860. December 22d, 1873, he joined the Church at Ossian. He began classical studies at West Fairfield, Pa., in the Spring of 1877, and in September he entered Elder's Ridge Academy, giving promise of thorough scholarship.

Charles Adrian was born Saturday, April 25th, 1863. He joined the Church at Ossian, February 28th, 1875. He is the only son now remaining with the parents.

Joseph Hatfield was born Friday, December 30th, 1864, and died Tuesday, August 17th, 1869.

Janet Martha was born Saturday, July 6th, 1867 ; and, March 11th, 1875, under eight years of age, joined her father's church at Ossian. She, too, still remains with her parents, their joy and the crown of their rejoicing, just as her Aunt Margaret was in her father's house fifty-four years ago.

Brother Wilson, in the Fall of 1856, had an attack of typhoid pneumonia, which in the Winter caused a large abscess in his left lung, by which his life was put in extreme peril for several months. But, "through the good hand of our God upon him for good," he was restored to the privilege of preaching in July following. The same might be said of an attack of heart disease, by which he was disabled from pulpit service, in the Spring and Summer of 1873, for four months. In the Spring of 1858, desiring to get another Presbyterian minister in the same county with himself, he gave up the charge of Bluffton Church, in the county seat, and, parting with his property there, he moved to Murry, and resided there till the Spring of 1860, when he bought a small farm of about 60 acres, just west of Ossian, along the line of which in 1868 a railroad was completed, and a station was established on it. There he had his residence for sixteen years, and sold sixteen lots off it beside the station. Meanwhile he had demitted the Murry Church in 1873, and taken under his charge Elhanan Church. Also the Church of Pleasant Ridge had been removed about three miles, to the village of Ossian. Over this part of the charge his pastorate had lasted from the Winter of 1848 to the Summer of 1876--twenty-eight and one-half years, about three times as long as any other pastorate had ever lasted in that Presbytery. Although his health and that of his family seemed to suffer much from the miasma of that region, and friends at a distance often advised his removal; though he was repeatedly called to more healthy regions, he clung to his post, until called a second time to the charge in which he had been born and born again. Then he resigned his charge in Ossian, Ind., where every family and every member

was devotedly attached to him, and leaving his property under rent moved back to Ligonier Valley, Westmoreland county, in sight of his native place, and took charge of Fairfield and Union Churches, once but part of old Fairfield, over which he was installed November 2d, 1876. For a considerable time they had been sinking into inactivity and lifelessness, but seem now to be waking up again to spirituality and co-operation in the cause of God.

Brother did not carry out either of his childish alternatives. He did not become a windmill *maker*, but rather, as his thundering voice would suggest, a wind mill *made*. Nor did he become a Methodist preacher, but a Presbyterian rather, among the bluest of the blue. "The righteous shall flourish like the palm tree, and grow like a cedar in Lebanon." Physically he is full six feet in height, and in weight two hundred and fifteen pounds. "Gray hairs are here and there upon him, but he knoweth it" scarcely. Intellectually and spiritually he still "holds on his way, and with clean hands grows stronger and stronger." Towards his older brother in the ministry he stands related about as Isaac Milner did to his older brother Joseph, the Church historian. "He must increase but I must decrease." Thus he writes of life's changes: "My *home* has been often bright with sunbeams, sometimes covered with clouds, amid the varied events of *three* marriages, *six* deaths, and *ten* births. But thanks be to God, our Father, for his presence through, and his blessing upon, all these events, and for the good hope that he will be our *guide* even *unto death*, and gather us all into our Father's house not made with hands, eternal in the heavens."

The proper "conclusion of the whole matter" now remains to be made by giving the leading characteristics of venerated parents most worthy to be had in remembrance, and the closing scenes of their lives on earth. This is approached with feelings of awe seldom felt before. A monitory voice seemed solemnly to say: "Put off thy shoe from off thy foot, for the place where thou standest is holy ground."

Father lacked an inch of six feet in height. Though slim in appearance, he was so "compactly built together" as to weigh one hundred and sixty pounds. For over twenty years, at least, the top of his head was bald. His hair was light iron gray, and

at the bottom curved upward very gracefully, from ear to ear. To the last his step was both quick and firm. When health permitted he was a constant worker. To a degree seldom witnessed, he was "not slothful in business, fervent in spirit, serving the Lord." If he stopped to rest a few minutes he would generally sing a hymn from memory. Few were the days when this did not occur a dozen times. Sabbath day to him was indeed the

"Day of all the week the best—
Emblem of eternal rest."

He knew wonderfully well how to control its observance in the family, so that no one would ever feel like saying: "What a weariness it is!" After public service some were questioned on the sermon, and others on the Scriptures, or good books read at home. A few chapters of God's Word were read by the whole family circle in alternating verses. The Shorter Catechism in the same way was either wholly recited or a portion of it, with questions interspersed to draw out the meaning. Then in the twilight hour hymns were sung from memory, each member of the circle selecting one. When the candle was lighted some instructive book would be read by one while the rest listened, and the first one showing signs of drowsiness would be immediately put at the post of reader. Then the family worship, which closed it, was an exercise in which

"Heaven came down our souls to greet,
And glory crowned the mercy seat."

Few of us ever felt so much of heaven on earth as those never to be forgotten Sabbath evening exercises.

During the thirty-eight years of father's residence in Ligonier Valley, a prayer-meeting on vacant Sabbaths was held at the house of our nearest neighbor; also a cottage meeting, on each Thursday evening, alternated in the houses along a little stream which, by godless persons, was styled "Hypocrite run." In the maintenance and life of the meetings father was a principal instrument. There every professor took a leading part soon after his name was on the church roll. There emotions of devotion rose higher and were more enduring than is often realized. The fountain whence father chiefly drew his supplies of life was found in a closet, regarded by the family as the most consecrated

spot on earth. There, "the doors being shut," he held personal intercourse with God in the morning and evening of every passing day. As a natural consequence, in all his conversation and every business transaction, he was scrupulously conscientious.

April, 1832, was the first vacation month of the writer after going to college—the first time when, after measuring ability with classmates in study, he could definitely report a prospect of coping with them, and so a prospect of mastering a course of study. By this report father was greatly cheered, and manifested even a higher degree of enjoyment than in former times. During this month the writer mostly aided him in work, and found it the happiest part of his life. Early in May, returning to college, he left father in this happy mood. Three weeks later, by a letter from Cousin James Wilson, the stunning tidings of his death were received.

He had made preparation to go with his pastor to a communion at Old Salem, but, on Thursday before it, he was suddenly and violently seized by inflammation of the kidneys. For three days, with scarcely any intermission, he was in an agony of suffering. On Wednesday, May 23d, at 11, A. M., feeling that the end of life was come, he called for a large Testament, which he was accustomed to use in family worship while reading that portion of Scripture; he placed the forefinger of his right hand upon Luke xxiii. 43, and held it firmly there until it was stiff in death. "Let me die the death of the righteous, and let my last end be like his."

Mother, having leaned so long on his sustaining arm, felt very desolate. Her disposition, though not nerveless, might be termed passive and quiescent—faithful in training her children—from this time leaned trustfully only on the Lord. She continued mistress of the old house for four and one-third years, and Wilson with her managed the farm. Then Robert took possession of the farm and house, and with him she spent the remainder of her days, except the Winter of 1842-'43, which she spent with the writer, and the Winter of 1844-'45, spent with John and Margaret and Aunt Salisbury, at Georgetown, Ohio. In the Spring, accompanied by Aunt Salisbury, she came back to Pennsylvania, visited the writer and Mr. Sterling, and passed on to the old Valley home. She had taken cold a few days previously, and for

awhile coughed violently. Suddenly her cough ceased, and at the same time her mind entirely left her. She took no interest in any person or thing around her. Early in August the writer and his wife visited her for a few days, but could not feel sure that they were even recognized. An intelligent physician, having learned the particulars of her case, said: "If the cough does not return she may live on for years in that mindless state, but if it does return her mind will return at the same time, and she will not live two days." Just so it happened. On a Friday evening the cough returned, and at once her mind recovered even more than wonted clearness and vigor. As far as violent coughing would allow, she conversed with friends as one who felt herself in the land of Beulah. In this blissful mood, on Sabbath, August 24th, 1845, at 4, P. M., she peacefully breathed her last, and went to rejoin her sainted husband—who for more than thirteen years had been an inhabitant of the world of light—"to be forever with the Lord."

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; look unto Abraham your father, and to Sarah that bare you," is a divine injunction. In writing these pages it has been obeyed, and the conclusion reached is this: As God sometimes "visits the iniquities of the fathers upon the children, unto the third and fourth generation," so, verily, in this case he is seen keeping mercy for thousands of them that love him and keep his commandments. *Laus in sempiternum Deo!*

FINIS.

APPENDIX.

Two odes, by Rev. W. M. Donaldson, are well entitled to an insertion here. The former was written for January 11th, 1857, observed as a family thanksgiving day in all the households of father's sons and of his only living daughter—and by her son, James R. Hill, was published five years later. The latter was written for the thirty-fifth anniversary of the settlement of his brother, Alexander, celebrated by the Presbytery of Kittanning, at Elder's Ridge, April 8th, 1873, and published with the other addresses of that occasion.

A THANKSGIVING ODE.

BY REV. WILSON M. DONALDSON.

1. Swell loud the notes of thankfulness,
On this eventful day ;
For thirty branching families
Unite to praise and pray.
2. We trace our *common* origin
To one loved parent stock ;
We WERE a single family,
But NOW *we are a flock!*
3. But six and eighty years have passed
Since first the parent tree
Rose in its native forest home,
On Pennsylvania lea.

4. Our father was "a man of God,"
Our mother taught us prayer,
And "incense sweet" did daily rise
From the loved altar there.
5. Oh! swell the song of thankfulness
To that Almighty Lord,
Who, faithful to his covenant,
Hath kept his faithful word.
6. "My mercy I will keep with thee,
And with thy rising seed,
I'll be their God in covenant,
Supplying all their need."
7. "But let them not forsake my law,
Nor from my truth depart,
Lest for transgressions manifold,
Beneath my rod they smart."
8. Now, not one word of all he spake,
Has fallen to the ground,
For each of us can testify
We have him faithful found.
9. This day from thirty families
Let songs ascend the sky,
To God—our father's covenant God—
Who sits enthroned on high.
10. He leads us by his providence,
He helps us by his care :
Our father's God—we'll follow him
In faith, love, trust, and prayer.
11. We number thirty families,
In all of which, save one,
His covenant love has sealed some soul,
With blood of Christ his Son.

12. One hundred five and twenty souls,
The offspring now comprise,
Of our beloved parents dear,
At home above the skies.
13. One-half a hundred now of us
A hope in Christ possess;
Sixteen have run their earthly race,
And "died in faith by grace."
14. Then louder still let anthems swell,
For God's redeeming love!
Let all our hearts and all our tongues
Praise him who rules above.
15. Come, tell to all that round us dwell,
The praise to God we owe,
For guardian care and saving grace,
To us so weak and low!
16. Oh! what were we among the sons
Of Adam's fallen race,
That God should thus have noticed us,
And granted such rich grace?
17. "Come, magnify the Lord with me,
Together praise his name—
To latest generations be
His praises still the same."
18. Oh! children, bless our father's God!
Now trust his covenant love,
That one unbroken family,
We ALL may meet above!
19. Our raptured tongues shall swell the strain
With more than angels' lays;
Nor shall the echoing anthems cease
Through everlasting days.

20. We 'll cast our crowns at Jesus' feet,
His boundless grace adore;
With all the ransomed round the throne
We 'll praise him evermore.
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FRAGMENTS ECCLESIASTICAL;

OR,

THE PRESBYTERIAN PASTOR, TEACHER, AND CHURCH.

BY REV. W. M. DONALDSON, OSSIAN, INDIANA.

1.

Dear fathers and brethren, in Presbytery met,
We listen with gladness to hear you relate
How Christ in the midst of his people has been,
Atoning for guilt and forgiving their sin.

2.

A pillar memorial here let us raise,
Subscribed with the name of the "Ancient of Days,"
Who called out his flock in these valleys and hills,
And leads to green pastures and sweet flowing rills.

3.

Another inscription this pillar must bear,
To show, in some measure, his manifold care
Of the Pastors and Teachers and Churches who raise
This sweet Ebenezer, with joy and with praise.

4.

And now, *in this region*, where Jesus has fed
The multitudes often, with fishes and bread—
Come, "gather the fragments;" "let nothing be lost"
That hungry ones eat, for that honors our Host.

THE PASTOR—HIS CALLING AND WORK.

5.

Now first of the Pastor, whom Jesus has given
To show men their ruin and lead them to heaven;
To "watch for their souls," and to labor and pray,
In public and private, by night and by day.

6.

He must "preach the word" "out of season and in,"
"Exhort" and "reprove," and "rebuke" every sin;
His *work* is to *preach*—to preach *Christ crucified*,
And salvation by grace through Jesus who died.

7.

Believers in Christ and their *seed* to baptize,
In the name of the Triune, most holy and wise;
And give the "Lord's Supper" in *both* "bread" and "wine"—
Signs and seals of their union with Jesus divine.

8.

As Jesus at Cana, the Pastor's a guest—
Now celebrates marriage, then shares in the feast;
In sickness and sorrow the Pastor is there,
And buries the dead with the word and with prayer.

9.

"Beside all the waters" he carefully goes,
Still "bears precious seed," and with "weeping he sows;"
Then he hopes, waits, and prays; he trusts and believes;
And then "with rejoicing" he gathers "his sheaves."

10.

In labors like these, *with the flock of his care*,
"Great Shepherd and Bishop," each Pastor long spare;
Let *naught* weaken the tie that *binds them in love*,
Till the Pastor shall rest with the Master above.

THE EDUCATORS—TEACHER AND CHURCH.

11.

The Pastor and Teacher, both divinely are given—
Ascension gifts of Jesus, when he went home to heaven—

For the perfecting of saints in the knowledge of the word,
To the measure of the stature of the fullness of our Lord.

12.

The cause of Education is a grand and noble work,
And has always been regarded in the Presbyterian Kirk
As a handmaid of Religion—as an element of power—
In accomplishing her mission—to the rich and to the poor.

13.

And when she sends her heralds to a distant *heathen land*,
To "Greenland's icy mountains" or to "India's coral strand,"
She bids them teach the children, and early strive to win
Their youthful hearts to Jesus, who came to save from sin.

14.

Her mission on the *home fields* is similar in kind;
Her academies and colleges, for training of the mind,
Call out her sons and daughters, from city, vale, and hill,
To learn to work for Jesus, with *mind* and *heart* and *will*.

15.

'T is there our toiling preachers, and preachers' toiling wives,
Have learned to fill efficiently the mission of their lives;
To grapple false philosophy, and science falsely called;
Yet *preaching Jesus* only, till error flees appalled.

16.

The highest prize for learning is the knowledge of our Lord,
And the only faultless text-book is his pure, inspired Word;
And the Church and School and College will all combine in one,
Where Learners, Teachers, Pastors, shall gather round the throne.

THE PRESBYTERIAN CHURCH—ITS MISSION AND SPIRIT.

17.

The Church is Christ's own body, and Jesus is her Head;
He gives the food she needeth, whether milk or meat or bread;
She lives her life in Jesus, from him receives her laws,
And only *fills* her mission when *devoted* to his cause.

18.

The Church is dear to Jesus as the apple of his eye ;
He calls her his Beloved, when "far off" brings her "nigh ;"
He fills her with his Spirit ; he bought her with his blood ;
He leads her through the wilderness, and takes her home to God.

19.

Our Presbyterian Zion, e'en from her earliest youth,
Has contended "for the faith," a witness for God's truth ;
Pauline and Augustinian, her theology is found,
While her beloved polity is scriptural and sound.

20.

Oft when a subtle enemy comes in as comes a flood,
And overflows the churches ; when the Spirit of our God
Had lifted up a standard against him in his pride,
Then our Presbyterian ancestry still rallied to its side.

21.

All through the Reformation, oft met with fire and sword,
Her Calvin, Knox, and Beza held firmly God's own Word ;
Translators of the Bible, its teachings they received,
And in divine protection they preached as they believed.

22.

How many faithful Christians were slain like helpless sheep,
In Scotia's glens and moorlands, in Alpine valleys deep !
Now sing the praise of Jesus, who washed them in his blood—
Who made them heirs of glory, and took them home to God.

23.

While yet among his little flock, the Saviour plainly told :
"I've other sheep to gather in, which are not of this fold."
The *scattered* flocks are coming, the *union* has begun,
According to the Saviour's prayer, "that they may all be one."

24.

God speed the consummation, the answer of that prayer,
When now discordant churches, the objects of his care,
"Shall see and flow together," in love and concord strong—
Be one in faith and order ; be one in prayer and song.

PERSONAL.

25.

Happy pastor! Happy teacher! Happy church of Elder's Ridge
Thirty-five years joined together on your earthly pilgrimage;
 Here we meet you, gladly greet you, but what changes God has
 wrought—
 Changes in the pews and pulpit—some *were* here, but now are
 not.

26.

When we view *this pastor's household*, and this people here and
 there,
 Missing faces, vacant places, furrowed cheeks and hoary hair;
 Now with gladness, now with sadness, a full heart this question
 sends:
 Where are all the dearly loved ones we so fondly called our
 friends?

27.

Tell us of the olden elders—of McComb and Harbisons;
 Tell us of the sainted worthies—all the lovely missing ones.
 Ah! their bodies round us slumber, but their souls to glory gone,
 Join the holy, happy number, ever singing round the throne.

28.

Tell us of the old time students; how they loom up, one by one:
 J. C. Thom, T. R. Elder, lovely James the pastor's son;
 Yes, they all were godly preachers, ran their race, their lives
 laid down;
 Early taken home to glory, now they wear the starry crown.

29.

Tell of those young Christian women, when their school girl
 days were done,
 Martha Bracken, Rachel Barnett, M. Craig, M. J. Donaldson;
 All became the wives of pastors, lived for Jesus, toiled, and died,
 But to us they still are speaking, though among the glorified.

30.

Tell us, too, of that dear orphan, gentle Lizzie Culbertson,
 As *wife* of Rev. Hunter Corbett, to the land of Sinim gone,

Spent her life at Chefoo, China, telling of the Saviour's love,
Lately called to dwell with Jesus, in our Father's house above.

31.

Time would fail to name the living, God yet spares to preach his
Word,

And the faithful women working in the vineyard of our Lord ;
But when toil and warfare ended, where all saved ones meet
again,

Each will sing the praise of Jesus with him evermore. *Amen.*

