

station in Pittsburgh for the morning services of First Church."¹³ In September he could find no major station willing to sell religious time, and then to his great delight KDKA, the Westinghouse station, offered such time. A contract was entered into and soon the morning service from 11:30 to 12 noon was going over KDKA, 1020 AM and 92.9 FM on the dial. The station operated on 50,000 watts and on a clear channel, and before long responses were coming in from twenty-four states and even from Canada.

In the fall of 1954 a letter was received from KDKA concerning audience ratings in which the company stated that the First Presbyterian Church led all local religious services and was second only to Dr. Norman Vincent Peale among the national religious programs.

In 1957 Westinghouse introduced a new policy concerning religious broadcasting. The time of broadcast was changed from Sunday 11:30 a.m. to 10 p.m., Eastern Standard Time. This rescheduling increased audiences, blanketed one-half of the country with First Church messages, carrying the services eventually to twenty-eight states and many provinces of Canada.

Westinghouse also generously decided to give the time free as a public service.

This radio ministry brought the First Presbyterian Church of Pittsburgh into friendly contact with people of other denominations and faiths. A fine rapport was established with Roman Catholics, especially as "Crossroads" by the Passionist Fathers immediately preceded First Church broadcast. Furthermore, because of the friendship between the then Bishop John Wright of Pittsburgh and Dr. Lamont, large numbers of Catholics began to listen to the program. Letters came in from many Catholics and especially from the clergy and the sisterhood of religious establishments.

One group of nuns were regular listeners and would frequently write little notes of appreciation.

Several years ago, three gracious Sisters appeared at First Church as a delegation with a request to talk to Dr. Lamont. The time was early in the year and before Ash Wednesday. One of the Sisters who was the spokeswoman said:

"Dr. Lamont, we asked for special permission from our Superior to come and tell you personally how much we enjoy your Sunday evening radio service.

"Also we wish to tell you that this year we are going to make an extra special act of self-denial during Passiontide, so we have decided to give up listening to you for Lent."

Dr. Lamont, while no doubt conscious of the implied compliment, probably wondered what would happen to the Nielsen ratings if everybody decided to give up his religious broadcast during Lent!

One of the first concerns of Dr. Lamont was to begin a building expansion program.

Many basic engineering and architectural studies had been carried out in the past, many proposals had been made; all were rejected, either because their bulk spoiled the appearance of the whole sanctuary, or their accommodation was inadequate, or their cost prohibitive.

With the Renaissance of Pittsburgh and new cultural and architectural beauty in the Golden Triangle, Dr. Lamont felt that the time had come to extend the building. He felt that the church would have to accept the challenge of matching the spiritual to the material in this rebirth of Pittsburgh. The dream of the Golden Triangle must have its counterpart, the dream of a Godly Triangle.

In the fall of 1954, the boards of the church presented a building program to the people of First Church by which part of the building would be renovated and a new four-story building would be added to the chapel.

Such an undertaking was bound to be costly. The final figure was a half-million dollars.¹⁴ In fact, in 1956, to add the new extension cost almost twice as much as to build the sanctuary in 1905.

Moreover, there was an unknown factor in the situation. No one could gauge how the congregation would respond to the immense fund raising program which would be required.

Utterly incredible as it may sound, apart from \$30,000 for the camp, the congregation of First Pittsburgh had not been called to raise money for a building program since 1874 when they had raised \$24,000 for a Sunday School chapel.

The present sanctuary, completed in 1905, had been built with \$150,000 procured from leasing the valuable site on the Wood Street end of the church property and from a group of wealthy donors who gave windows, the pulpit, and possibly the building stone. The *Pittsburgh Times* on Monday, April 17, 1905 stated: "The new church was dedicated without the members being called upon to help."

An appeal was made in 1905 for \$40,000 to build a new Central Chapel on Forbes, which would become an "institutional church." This plan was later abandoned for various reasons and whatever funds had been raised were offered back to the donors. The amount raised was not substantial.

The various plans for adding a wing to the church had all been voted down. As the *Sun Telegraph* put it, October 30, 1930: "The opposition to the proposed addition seemed due mainly to the cost."

When Dr. Frank R. Bailey strenuously urged the purchase of a new camp site, there seems, from the vehemence of his urging, to have been a certain



THE SIXTH AVENUE CHURCH WITH THE NEW ADDITION—1956

reluctance to buy, until through the kindness of Harmar D. Denny, Jr. and the Denny and Srodes families, a purchase very advantageous to First Church was carried through.

In this situation Dr. Robert J. Lamont presented his proposed building fund program. By February 1955 he could announce that the people of the congregation had pledged over \$235,000 and paid in cash almost \$100,000 towards the Building Fund. Under these happy circumstances it was possible to break ground almost at once.

The architect chosen to design the new extension buildings was Alfred H. Rousseau and the construction was by Landau Brothers of Pittsburgh.

The construction began in April, 1955, and the dedication of the half-million dollar new extension took place on Wednesday evening, April 11, 1956. Raymond F. Hoffmann, chairman of the building committee, presented the keys of the new building to George R. Aufderheide, president, and William P. Witherow, vice-president, of the Board of Trustees.

The minister and trustees of the First Presbyterian Church conveyed their gratitude to all who by their gifts and prayers had made possible the splendid additions and improvements to the Church building. They recorded sincere appreciation for two valuable memorials: the Minister's Study, to be known as the Frank R. Bailey, M.D., Memorial Study, given by his wife, Helen Logan Bailey; and the Church Cafeteria, to be known as the Charles Arthur Brooks Memorial, given by his wife, Cloyde Woodward Brooks.

The anthem sung during the Offertory was especially written for the occasion by Dr. Aneurin Bodycombe, First Church organist. It was entitled "O Thou Whose Glory Shone like Fire," the text being taken from the poem by George A. Warburton in the Church hymnal.

Dr. Clarence E. Marcartney, Pastor Emeritus, spoke on "God, Our Help in Ages Past," tracing the history of the First Church down the years.

Dr. Robert J. Lamont, minister of First Church, preached on "God, Our Hope in Years to Come," envisioning some of the dreams and expectations in God for the future of First Church in the new Pittsburgh.

Among other advantages, the expansion program would increase seating capacity by two hundred and provide additional space for Sunday School classes, offices, and various activities.

In the basement the primary department had renovated quarters with folding doors and acoustically treated ceilings. An attractive new nursery was provided for babies and small children.

A large kitchen was equipped in stainless steel. With expansion right over to the Trinity Cathedral line, the cafeteria was enlarged and could now accommodate three to four hundred people and serve a thousand meals an hour.

In the basement new rooms were built also under the walk between First Church and Trinity Cathedral. In these were facilities for ceramic ovens, pottery glazing, and special lighting effects for jewelry making. There were also workshops with multiple power tools and machinery.

The recreation room with the bowling alley was renewed and fitted with an acoustic ceiling. This whole area could become an extension of the cafeteria and, with the use of both facilities, banquets given for 450 people.

A lounge on the ground floor is a continuation of the chapel under the balcony. In the same deep red shade of carpet as the chapel and furnished with soft lamp lighting, it has become the ideal place for wedding and ordination receptions. Here new members are received; here the congregation meets after the monthly evening hymn sing for refreshments, good talk, and fellowship.

By a happy thought Mrs. Robert F. (Bessie Duff) Phillips in 1961 donated to the congregation a matched series of oil portraits of the ministers of the church. They were painted for her by Mr. Malcolm Parcell, one of Pittsburgh's great artists, and portray all of First Pittsburgh's ministers—except Robert Steele, whose likeness has never been discovered. The brightly colored portraits and the link they form with the past, also contribute to making this lounge a most suitable place for such informal congregational gatherings.

On the second floor is a reception room and a large number of offices. On this floor is situated the spacious Dr. Frank R. Bailey Memorial Study, which is used by Dr. Lamont. Next to it is the office of his secretary, Mrs. Lawrence E. Van Kirk.

On the Oliver Avenue end of the second floor is Mr. Logan's study, panelled in pecan, and given in memory of Emma T. and George O. M. Johnston, parents of Mrs. Arthur A. Krudener.

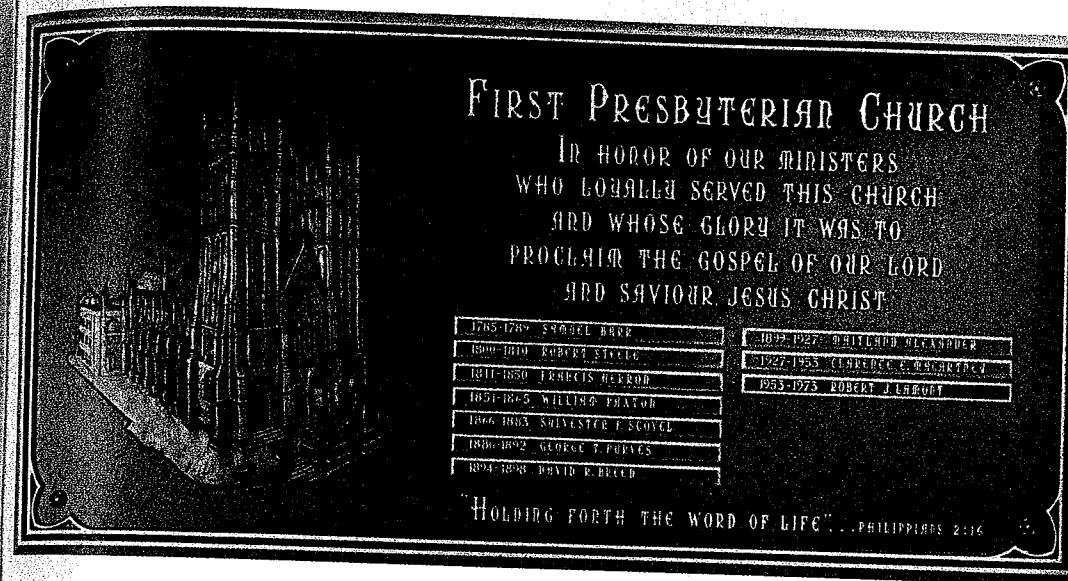
Next door is the business manager's office, which matches the associate's study and is in memory of Mr. Harold R. Hollis, given by his widow, Erma Gray Hollis.

On this floor also are the business offices of the church.

On the third floor there is a complex suite of screened rooms which accommodates the junior Sunday School.

Since the opening of the new extension, various gifts have been received. A bronze memorial tablet with the names of the ministers who have served the church was donated by Mr. and Mrs. Norman D. Lovell; the flags in the sanctuary were the gift of Dr. and Mrs. Robert J. Lamont; a Carillon which can be played directly from the organ keyboard, or its electric chimes and bells played automatically from the electric control center, was given by Elder Samuel Chamberlain.

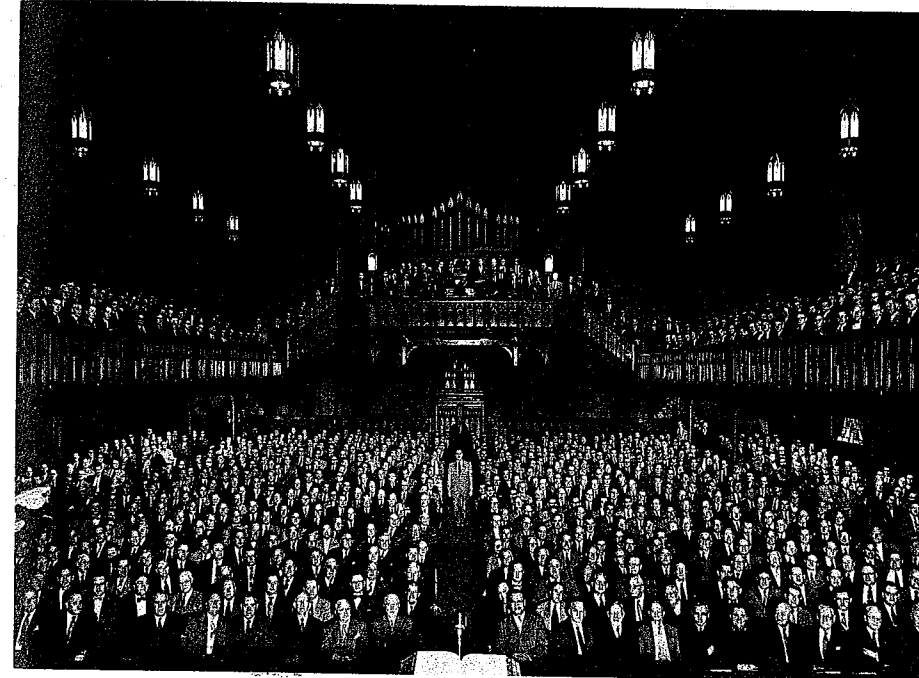
In 1905, when the present Gothic sanctuary was opened, smog and air pollution was accepted with little question in Pittsburgh. During the ministries



THE BRONZE PLAQUE—VESTIBULE



THE THURSDAY NOON CLUB FOR WOMEN
(Founded in 1914)



THE TUESDAY NOON CLUB FOR BUSINESSMEN
(Founded in 1930)

of Dr. Alexander and of Dr. Macartney so intense was domestic and industrial fall-out that street lamps had often to remain lighted all day. Acrid fumes crept into the buildings and left a heavy black deposit on their walls.

The interior of First Presbyterian Church was not immune. In fact, being of unfinished sandstone, the walls readily absorbed the grease and grime.

With smoke control, greater sensitivity to dirt and a keener development of aesthetic values, it was realized in the Pittsburgh Renaissance that the sanctuary walls of First Presbyterian Church were almost black.

Shortly after Christmas, 1967, a member of the Tuesday Noon club, who has since joined the congregation, offered funds to have all the interior stonework of the church cleaned.

At a cost of over \$20,000 a crew of six men worked for three months, and as Easter approached an almost magic transformation was achieved. The black stone turned to a soft, creamy, biscuit color which literally glowed with warmth and light, and it was again understood why that particular stone from Charles Speer's Friendship Hill estate had been chosen for the sanctuary. Now could be seen, in their original beauty, the intricate stone carvings, the scrolls, the birds, and the varied hand-carved patterns—no two alike. The eagle, the butterfly, and the dove, delicately carved in stone on the front center of the Painter pulpit are especially appropriate, symbolizing the protecting care of the Father, the resurrection life of the Son, and the indwelling presence of the Holy Spirit.

That Easter of 1968 seemed to bring the springtime of Friendship Hill estate right into the sanctuary itself. To many it was an unforgettable experience.

Dr. Robert J. Lamont shares many characteristics with Dr. Maitland Alexander, but perhaps that one most obviously shared, is the gift of conveying a sense of gaiety and relaxation to a large audience of men. Possibly their common sense of humor and extrovert boyish fun has something to do with it.

For this reason the Tuesday Noon service was a special half hour in the week for both the preacher and his hearers. The Tuesday Noon Club continued to expand and, from the first floor, began to overflow into the balconies and chapel.

The informality of the preacher, the spontaneous humor, the straight-from-the-shoulder talks, the hearty music and singing, the smell of good cooking, animated conversation, and shared meals in the cafeteria, all combined to make Tuesday Noon Club a highlighted hour in the week for many a downtown businessman.

The service is informal, yet challenging. Many a man facing business losses, domestic tragedy, or impaired health has been saved from despair and suicide through its ministry; but better still, many such have found in Jesus



DR. BODYCOMBE AND THE CHOIR IN 1961

Christ both the strong Son of God and a Man for men who can give mastery and victory in spite of the inevitable problems and tragedies of life.

The success of the Tuesday Noon depends not only on the minister, but on the members and their involvement in adventurous friendship and personal evangelism.

One of the founders of Tuesday Noon, and known affectionately as "Mr. Tuesday Noon," was Edward C. McCabe, its secretary for twenty-six years. Edward McCabe worked hard to establish this spirit of Christian camaraderie. For a quarter of a century he tramped the streets of the city, rode elevators, made friends with receptionists, always with one goal in mind, men for Tuesday Noon. To him it did not matter whether he found them in the executive suites at the top of skyscrapers or in the basements among the maintenance men.

By 1957 the membership of the Tuesday Noon was 2,400, "representing 32 denominations, 700 churches, 55 business and professional groups, 86 office buildings and stores." The attendance ran above 800.¹⁵

The same sort of service is held on Thursday for women. This club has over 1,200 members, and goes back to the days of the Billy Sunday campaign.

On Thursday evening, about 400 women meet for dinner and a professional women's Thursday Night Club. The program ranges from travelogues, through ceramics and household financing, to Bible study and theology.

For a century the music at First Church has been an outstanding feature of its public worship. The organist from 1936 on, and almost an institution in the life of the congregation, was Dr. Aneurin Bodycombe.

As a young Welshman, Aneurin had served in the British Navy in World War I. On returning from the service he became a student for the ministry at St. David's College in Wales. He decided not to continue studying for the ministry, however, and came to live with his grandfather in Wilksburg; opportunities for pursuing any kind of career in postwar Britain were not good.

Aneurin Bodycombe returned to a "musical career," such as it was, by playing the organ for silent movies in Oakland; it was good discipline in improvisation.

In 1924 he became organist at the First United Presbyterian Church in Wilksburg. During this period of his life he also acted as an accompanist for the infant radio station KDKA, the world's first. As Aneurin said, "There was no pay. It was strictly a coffee and cake job!"¹⁶

By 1935 KDKA had become big business and Aneurin Bodycombe was its musical director.

It was soon after this that Aneurin Bodycombe, known as "Red" to his friends in KDKA, because of his red hair, was invited to become organist of First Presbyterian Church, Pittsburgh, to succeed the famous Dr. John A. Bell.

Dr. Bodycombe's tremendous talents were of inestimable value to First Church. The choir under his leadership became outstanding. Dick Fulton, a tenor soloist, joined the choir about the time of Dr. Bodycombe's coming and was with the choir for a quarter of a century during Dr. Bodycombe's musical ministry. Dr. Bodycombe's brother Robert is also a long-time member, as also is Robert Reidel. Among the women who contributed their talents to the choir are: Carolyn Hunt Mahaffey, contralto soloist for twenty-two years; Lola Werlinich, soprano soloist for seventeen years; and Theresa Gregg, contralto soloist for fifteen years. Carol Bonner, our present contralto soloist, joined the choir in 1959, but had sung with the choir on many previous occasions. Anne Cobb, presently soprano soloist was with the choir during 1961-63, then returned in 1967 and has served continuously since that time.

Perhaps the most difficult, as well as one of the most rewarding tasks for the First Church organist, is the work for the Men's Tuesday Noon Club. Here the organist must team up with an orchestra, a men's chorus, and a church packed with an extremely extroverted congregation of men who know exactly the sort of singing they want and are out to get it. A normal, staid Presbyterian church organist, without the art of a little improvisation and a good sense of humor, could blanket the whole affair.

Aneurin, however, was no wet blanket. Someone said of him, "There's a good-humored twinkle in his eye and it is hard to decide whether he looks like a cherubic monk or a king-sized leprechaun."¹⁷ The description was fitting.

It will be remembered that Dr. William M. Paxton had stated in his famous historical sermon, given during the Centennial celebration, that one limit to the beneficence of the First Presbyterian Church of Pittsburgh seemed to have been laid—few of its young men and women went into the ministry or out to the mission field.

Admittedly Dr. Paxton does not appear to have counted the very large number of young men from the seminary, who identified with the church as superintendents of its Sunday schools. Quite a few of these married First Church girls and formed husband and wife missionary teams. Furthermore he might have stated that the quality of those who became ministers and missionaries was of the highest caliber. The Reverend Richard Lea as agent for the Western Theological Seminary helped to put that institution on a secure financial basis. William Speer and his wife, the former Cornelia Brackenridge, as well as Nancy Henderson, were among the finest missionaries our denomination has produced.

Nevertheless, it still remained true that few of the sons of the church, brought up from childhood in the congregation, gave themselves to total mission.

In recent years, however, there has been a complete reversal of the situation. The promise of Narberth has been fulfilled, and the gown with the names of those in full-time Christian service has proved prophetic. At first a trickle, then a stream, come young men and women training for full-time service, some of them sons and daughters of members of the boards of the church, many of them highly gifted students who could command lucrative positions in any sphere other than the ministry; some of them from humble homes, some of them going through college and seminary, yet waiving ordination for better communication with secular youth in lay evangelism.

Some of these young men and women are college students, nurses or teachers, who have joined our church in student days and heard a call to give their talents and training to Christian mission. Quite a number of our candidates for the ministry have come out of the armed services.

The 1963 winter issue of FIRST CHURCH LIFE magazine lists twenty-seven young people in training for full-time Christian service. The 1967 fall issue has twenty-six listed. At present there are close to forty such young people on our congregational rolls. Many were baptized in the church.

Members have grown quite accustomed to having the evening services replaced by ordinations and their subsequent receptions. A number of the young men from First Church are settled in well-known congregations; some have their own radio ministries. And letters come in to the church from all parts of the world written by our young people in the field.

At the Two Hundredth Anniversary celebration as these sons and daughters, the called of God to full-time service, join in the activities, they will prove by both their presence and their enthusiasm that, at the end of the second century of the history of First Church, the words of Dr. Paxton no longer hold true. It will be evident that "in the direction of personal consecration to the ministry, whether at home or abroad," the First Presbyterian Church of Pittsburgh has not withheld its sons and daughters from the ministry or the mission field.

In 1953 the average attendance at the Sunday Schools of First Presbyterian Church was 553, and the prospects were not bright, as many young families were moving out to the new and far-distant suburbs in the North and South Hills.

A committee was set up to revise the curriculum, and Mrs. Carolyn Hunt Mahaffey was appointed full-time director. Mrs. Mahaffey proved an excellent choice. The Sunday School was changed from 12:15 p.m. after the morning service, to 9:30 a.m. This led to further improvement in attendance.

The Reverend Jack M. Chisholm was installed as assistant minister in May 1965, with special responsibility for religious education.

Enthusiasm continued to mount. Many young couples had been joining the congregation and before long it was necessary to turn one of the large

rooms in the basement into a baby nursery and use the larger one exclusively for toddlers.

The Christian Couples Class got off to a good start under the Reverend Douglas A. Dunderdale in 1954. Under the Reverend Jack M. Chisholm it grew in numbers and became a vital force in First Church congregational life.

Meanwhile the Fellowship Class under Miss Helen E. Wilson also continued to grow in size and outreach. Originally this group consisted of thirteen boys from Miss Wilson's class. She kept in touch with her pupils and, when they began to marry, she formed a fellowship class for them and their wives.

It was found necessary to organize, under the leadership of the Reverend Edward S. Napier, a new group called the Berean Class for newlyweds.

The Christian Couples Class and some of the senior classes in the Sunday School had to move next door to the 300 Sixth Avenue Building, as sufficient accommodation is impossible in the church, even with the large extension added to the building during the present ministry.

At this time adult education under the capable direction of the Reverend Mr. Chisholm became an important part of First Church activity. Lectures, seminars, and classes had been featured on Wednesday evenings; and now, in the light of encouraging attendances at midweek study groups, Dr. Lamont and the Boards of the church decided to enroll the congregation in the well-known Bethel Bible Series.

It proved to be a vast, but most profitable undertaking and, by the spring of 1970, three hundred adult students were crowding into the First Church on Wednesday nights. By the winter of 1971 those who had started the course two years previously were graduating, and as this history is being written, classes are still being enrolled in 1972. This project was also led by Mr. Chisholm.

The Sunday School attendance continued to increase and soon the Sunday School enrollment was approaching the old-time target of a thousand. This achievement, together with the three hundred attending the Bethel Bible Series on Wednesdays, makes for one of the best records ever achieved in the two centuries of the history of First Church.

Meanwhile the crowds continued to pour into First Church. Taking an attendance of 1,300 at a morning service and an average distance of ten miles each way travelled, the total distance travelled by the morning congregation would more than encircle the earth at the Equator.

The morning services of the First Presbyterian Church continue to be taped for half an hour and broadcast at 10 p.m. as a public service by KDKA. The demands of radio imposed a strict time schedule on the sermon, but neither the discipline thus imposed nor the presence of large congregations detracted from the happy and friendly atmosphere of the service.

Dr. Lamont, while he maintains the dignity of public worship, never allows unreality or overcharged emotion to creep into the services.

On one occasion a number of unusual problems presented themselves to members of the congregation. He felt called upon to mention them during the announcements and to request prayers for those concerned. As a result the atmosphere became dramatically tense.

Just as he was about to sit down, conscious of the somewhat overcharged situation, he paused for a moment and suddenly said with a smile, "Oh, by the way! When you have finished all your prayers, if you have a few moments to spare, perhaps you could say a word for our Pittsburgh Pirates and Steelers; they are also facing pretty heavy odds." A breath of laughter rippled across the congregation and everyone relaxed. Nor did the sermon lose any of its impact when it came, because of the touch of humor introduced during the announcements.

Next day a lady from the congregation met the minister.

"Dr. Lamont," she said, "yesterday in church you requested a prayer for the Pirates and Steelers, and you never asked the congregation to pray for the Penguin Hockey team which I support."

"Oh, I'm sorry about that!" murmured the Doctor, crestfallen.

"Well, you needn't worry too much about it," she said with a roguish smile, "the Pirates and Steelers lost, the Penguins won."

During the first decade of Dr. Lamont's ministry various improvements were made to the First Presbyterian Camp at Ligonier, and programs continued with mounting enthusiasm, due mainly to the fortunate choice of personnel for the camp programs.

In 1958 Mr. Edward S. Napier became student assistant at the church, in January 1965 an assistant minister, and in 1968, Mr. Napier and Mr. Chisholm became associate ministers. Mr. Napier's main work was with the camp, and the continuity of his work greatly benefited its program. He had fine support from an enthusiastic team, including the Misses Elsie and Bertha Reis and Mrs. Thomas Blocher.

The Menoher farm of thirty-seven acres was added to the camp property about this time.

In 1962, Dr. Lamont announced in *FIRST CHURCH LIFE* that the camp had won the accreditation of the American Camping Association.

To gain membership in this association, camps submit to an examination in the following areas: personnel, program, campsite, facilities and equipment, administration, health, sanitation, safety, and transportation.

In the summer of 1962 Dr. Lamont also announced the creation of the "Chapel of the Pines," located in a tall stand of Norwegian pines overlooking the little wooded valley to the east of the former White House. The grove of pines was the nursery put in when First Church took over the campsite twenty years previously.

The Reverend Napier summed up the aim and methods of First Church Camp in an article entitled "A Word from the Executive Director," on page 22 of the spring issue of FIRST CHURCH LIFE magazine, 1966:

At the heart of our camping philosophy stands a Person who gives meaning and impetus to everything we feel is right and beneficial for children; He is Jesus Christ. Because of this conviction we make every effort to help boys and girls to a thorough knowledge of the Bible with a view to leading them to a saving knowledge of Jesus Christ . . . and encouraging them to a responsible Christian commitment.

How far the program was successful can be gauged by the theme written by a Mount Lebanon schoolboy, who later became a candidate for the ministry.

My experience at F.P.C. began with the bus trip from the First Church in Pittsburgh, to the campsite, some sixty miles away, in Ligonier During the next hour's ride I heard many tales of the good times at F.P.C., and made a number of new friends. It was with these tales in mind that I strained my eyes for a glimpse of the flagpole as we rounded the final curve in the road

The bus made its way from the main road up the driveway to the circle beside the mess hall

I was now presented with a slip of paper on which my cabin number was written, number 38. This was to be my home for the next month After claiming my luggage, it was carried by tractor to the cabin, where I unpacked what I needed, and neatly stowed my footlocker under my bed. Then, I heard a bugle call. My cabinmates grabbed me, and when I finally came to a stop we were on the front steps of the mess hall. Now I knew what the rush had been. Chow!

The first meal was typical of the food served us at F.P.C. It consisted of a meat, a vegetable, a salad, plenty of potatoes, plenty of milk, and a dessert After the meal everybody joined in and helped our counselor scrape and stack the dishes

After the rest hour, I proceeded to the crafts hall to get acquainted. I found that I could purchase a model set, and under the guidance and assistance of able helpers turn out a nice model car, airplane, boat, or one of the many things available One of my cabinmates told me it was time for the free swim, and the rest of the afternoon was spent in the cool, blue-green water of the swimming pool.

Following the evening meal everyone assembled in the recreation hall, and saw a movie accompanied by a number of cartoons We held our evening devotions, which are an integrated part of the life of a camper at F.P.C.

During these devotions boys have a chance to meet the Bible personally, and talk over their problems. This is where I became acquainted intimately with my fellow campers. I found that they, too, had problems similar to mine, and that talking them over together made them much easier to solve.

During these devotional periods questions of faith come up, and by getting a number of ideas I was able to make my own faith stronger. It is here the real purpose of the First Presbyterian Church Camp lies, getting to know God as a personal friend

It was with this experience that I went to bed every night at F.P.C.¹⁸

In December 1965, the fifty-three acre Nicely property was added to the camp estate, which now totalled over two hundred and fifty acres.¹⁹

The year 1964 marked half a century since the church had bought its first permanent camp site, and begun its boys' and girls' camping program, apart from the work of the Boys' Brigade of early years.

Dr. Lamont felt that the time was therefore appropriate to review the whole camping program. On the one hand there were problems, and on the other hand there were demanding opportunities for a Christian camping program in the second half of the twentieth century.

The problems were of a physical nature. First, if the camp were to retain its valuable status as accredited under the American Camping Association, improvements would have to be made to the buildings. The White House, built around 1890, could no longer be used for housing the staff needed for the camping program, since the State had forbidden the use of the third floor because of safety factors. Second, the swimming pool had been built during the war, in 1942, and did not have adequate steel reinforcement. The loss of water was becoming a prohibitive expense, and the pool had only a projected life of another year or two.

The opportunities and challenges on the other hand were spiritual. The projection was for a year-round camp, not merely to supplement youth work, but to provide week-end retreats for adults, opportunities to share special occasions, and a place in the country to deepen congregational fellowship and intensify Christian living. Jesus had said often to His disciples: "Come ye away and rest awhile." Perhaps a congregation whose church was situated in the restless heart of Pittsburgh needed such a place for retreat and renewal if it were to carry out its mission to the city.

A further challenge was that the Camp had become a critical part of the First Church home mission program. Mr. Gordon Ferm, the business manager, would state in 1967 that, of the 850 campers in the program of 1966, only 250 were from First Church.²⁰ The same pattern continued into the early sixties.

In the light of these emerging difficulties and exciting possibilities, in September 1964, Dr. Lamont appointed a church committee to "prepare and present to the congregation specific recommendations for the present and future physical requirements of the camp; and a program for raising the funds for the work."²¹

A camp fund was immediately opened and pledges requested. With a suggested ten dollar a month pledge (or multiples thereof), the response was excellent. As the money required for the lodge was either paid or underwritten, it was possible in the bright autumn sunlight of Saturday, October 14, 1967, to break ground.

The architect was Frederick T. Loeffler, and with their bid the Jonell Construction Company of Johnstown won the nearly half-million dollar contract. John Hall of Ligonier received a \$100,000 sub-contract for the plumbing, while much other building material was also bought locally.²²

At 4 p.m., Saturday, June 22, 1968, Dr. Lamont presided at the opening ceremonies for the new lodge. Miss Bertha Reis, Girls' Camp director, cut the ribbon and Mr. John Logan Bailey, Clerk of Session, presented the key to the Reverend Edward S. Napier, Camp Executive Director.

The new lodge is situated on the enlarged site of the old White House. It is approached by a tree-lined drive which runs straight for half a mile and then loops up a steep hill, to a high terrace on which the lodge is situated.

The building is Dutch colonial, one hundred sixty feet long by forty feet wide, the lower story built of natural brown and grey field stone, the upper one faced with cedar shakes. The upstairs windows are recessed into the roof and have a small balcony. The lower windows are shaded by the overhang, but as the lodge lies directly east to west, hot summer sun is not a problem.

The entrance lobby, with polished flagstone floor and steel beams sheathed in sugar pine, also acts as a library.

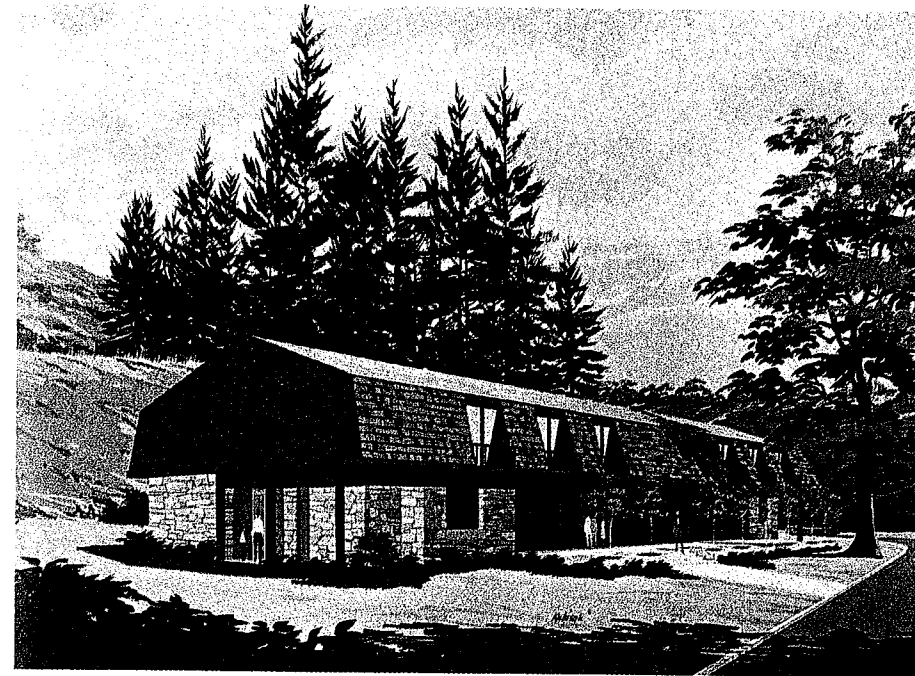
There are commodious offices, including a director's study and reception room, from which a public address system connects to all parts of the building, including the bedrooms.

The forty by thirty feet dining room extends in 'L' shaped fashion into the smaller lounge. The lounge, which contains an eight-foot-high stone fireplace, and continues into three large classrooms, can be left open, or closed off by folding doors as required. These classrooms, with screens open, form a chapel. As all rooms (including the dining room) are carpeted in the same nylon patterned rug, with all screen doors open, they form one enormous fellowship area. A first-aid and hospital room is situated on the west end of the lodge.

On the second floor there are sixteen bedrooms, each twenty-four feet by eighteen. They have Mediterranean furniture, four bunk beds, and adjoining toilets and washrooms.

The lodge basement has a seventy-five by twenty-five feet recreation room. The building also has an emergency lighting system, air blender, an automatic sprinkling system, and fire alarms. It can accommodate sixty-four persons in comfort, or a hundred with temporary quarters. For summer camping an additional forty-four cabins each sleep four persons.

With the completion of the lodge, the congregation began the second project in the camp expansion program, the construction of an Olympic-size



THE CAMP LODGE—1968

swimming pool, which has special instruction and diving areas, in addition to the usual dressing rooms and other bathhouse accommodations.

With the building of a one hundred two feet long by forty-eight feet wide pavilion the three point extension program is now complete. This pavilion provides a sheltered area for wet-weather activities, indoor sports, and large meetings.

The pavilion has a fieldstone fireplace, thirty-six feet wide by over twenty-eight feet high. Fitted into it, on each side of the main log hearth, are two charcoal grills. The building also houses a basketball area.

The camp chapel has been panelled in olive-green wormy chestnut, with matching green chairs, indoor-outdoor carpeting, and recessed lighting. The effect is very pleasant.

The million dollar camp expansion program has just been completed as the Church approaches the Two Hundredth Anniversary.

While the camp was being built it was regarded by many as something especially for children and youth. With its completion, however, a special bonus was discovered for older folk. At certain seasons of the year, it becomes a second home for them. On Mother's Day Sunday and at Thanksgiving, buses and cars take a part of the congregation to the camp immediately after the morning service. In the country surroundings of Ligonier Valley, dinner is served, and many who would have to eat alone are able to celebrate these otherwise nostalgic occasions in the company of families, and enjoy the laughter of children.

Other fellowship events of a similar nature are held, such as Fall Foliage Day, the Sunday School and the Mothers' Club picnics.

The main mission of the First Church camp, of course, over a period of a half century has been to bring young people to Christ, and to train them for Christian service and witness. The theme has been "Camping with a Christian Purpose." As fewer than one-third of the campers are from First Church, the camp witness has spread into Pittsburgh and the surrounding areas.

Besides the gains in the organized summer camps, the leaders of the Sunday School department have organized special weekends to deepen fellowship and commitment, and to train the children in gracious witness. The Junior and Senior Highs, John Knoxers, Career Group, and Berean Class, through use of the camp have intensified their expanding fellowship and mission. The men and women of the congregation, the adult Bible classes, and family groups, hold retreats at the camp, which far from taking them out of touch with the city, have challenged them to a more energetic mission to its spiritual and social problems.

An important work of the First Presbyterian Church in downtown Pittsburgh is that of running boys' and girls' clubs. As Dr. Lamont wrote: "These draw hundreds every week from both slums and suburbs, from white and non-white families."²³ Teachers assist those children having difficulty in school. The courses provided—some of a scholastic nature, some hobbies—make interesting reading. The following are current: German, book reviews, physical training, fencing, leather work, ceramics, carpentry, dress-making, needlework, jewelry-making, baby-sitting, and of course, Bible study. The girls' clubs and a large Thursday Night Women's Club continue to be run by the twin sisters, Elsie and Bertha Reis, who have been successfully leading this venture for fourteen years, and during the same period running the girls' camp in the summer.

Dr. Melvin L. Best, retired associate pastor of Third Church, has come to serve First Church eight months of the year, with special responsibilities for pastoral care.

The Reverend Roger O. Green, director of Children's Missions under the Scripture Union, has joined the staff, with particular responsibilities for Christian education and training in family life.

Mr. Walter L. Koon, a highly qualified accountant with executive and administrative abilities, has joined the staff as business administrator.

The witness of First Church, however, reaches outside the walls of both church and campsite.

Dr. Lamont has always urged the members of his congregation to witness for Christ in their professional fields and in the ongoing life of the community.

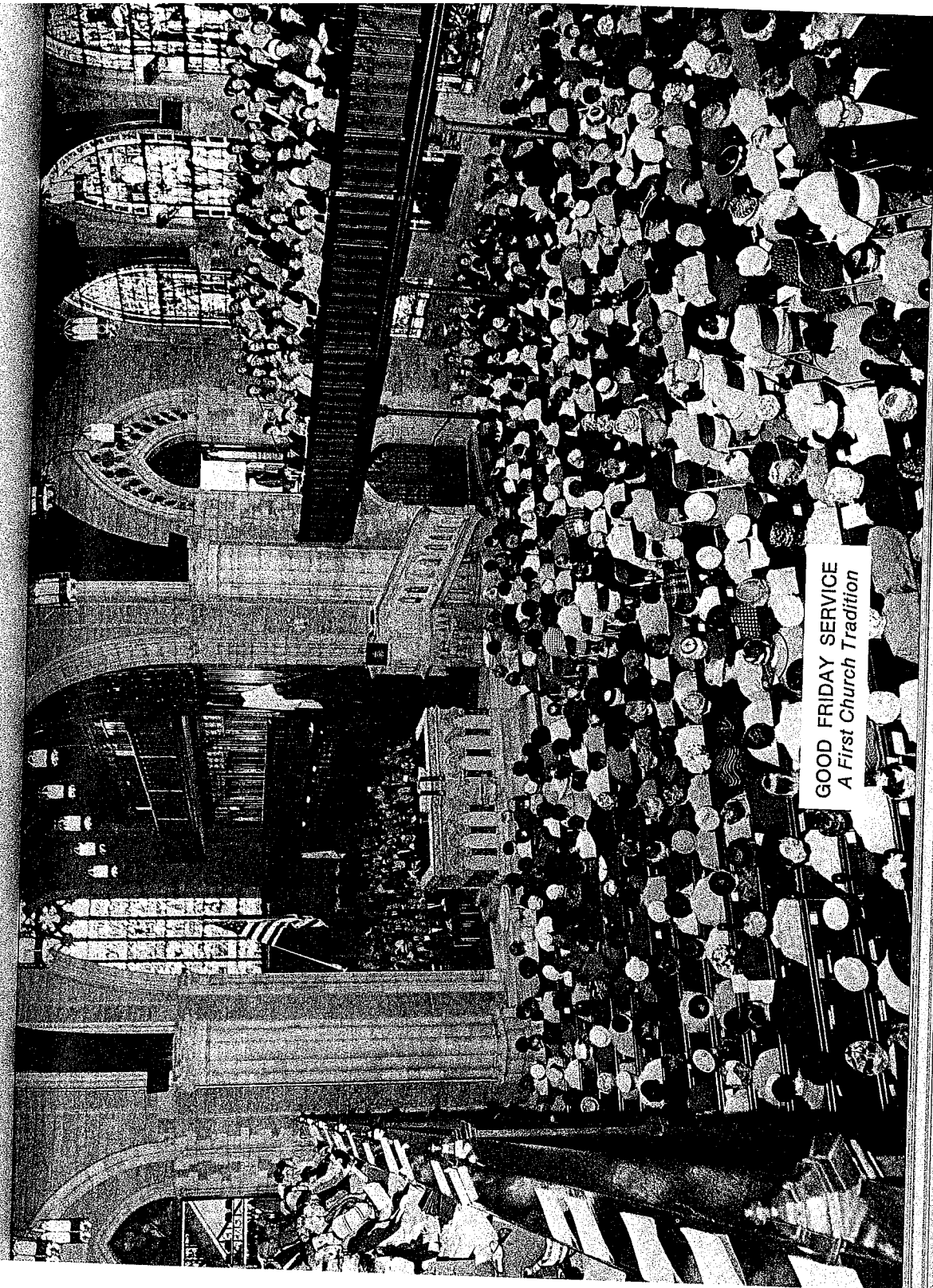
He has set them an example in this respect, being on the boards and councils of many organizations. Included are *Christianity Today*, Allegheny General Hospital, North Hills Passavant Hospital, Maryville College (Tennessee), the American Bible Society, Gordon College and Gordon-Conwell Theological Seminary (Wenham, Massachusetts), Princeton Theological Seminary, and the American Waldensian Aid Society.

Dr. Lamont is also both a member of the board of corporators and of the board of directors of the Presbyterian Ministers' Fund.

The General Assembly appointed Dr. Lamont to the Special Committee of Fifteen to revise the 1967 *Confession*.

On June 1, 1965, he became a Mason on sight, and in 1969 was awarded the Masonic 33rd Degree.

Neither the men nor the women of First Church have needed much urging to relate their Christian witness to their work or environment.



Some of our people are working with the highly successful Youth Guidance Program, linking up troubled youth and their families with men and women who are specially trained to become their friends in Christ. Mr. Ernest Frederick, a member of the congregation, is a field director of Youth Guidance.

One member has given much of his life to the free dispensary program of one of our large hospitals. Another gives his time to visiting patients and showing concern and Christian helpfulness. A third has headed an enterprise to apprentice black youths, commencing with a few dozen and now working with hundreds. A woman member welcomes international students to Pittsburgh and links them to Christian friends who care. Another woman has given over ten thousand hours of voluntary service to a metropolitan hospital.

Not long ago a small team of committed people from First Church involved themselves in a tense community situation as reconcilers, relying only on the guidance of God's Spirit and the love He generates in human hearts. They were able to promote communication and understanding between two opposing parties.

Often the Christian task sounds less dramatic than those described, but all are part of the total Kingdom commitment of First Church.

The list could go on indefinitely, for everyone of the 2,400 members of First Presbyterian Church is committed to do a work for Christ, either taking up one in the congregation, or extemporizing one for themselves as a witness to Christ. Most members take this commitment seriously, and the one-four involvement aimed at in Dr. Herron's day has been stepped up.

Hospital aid societies, organizers of teaching projects, and philanthropic ventures draw much human resource from the laymen and women of First Church. Such bodies discover that while First is a Bible-centered Church, it is socially involved in positive and constructive programs.

Many such programs have found a home in First Church. Recovery, Inc. . . . for psychiatric self-help is one. It works on the principle that those who have been through a period of nervous breakdown or prolonged tension can provide sympathy and understanding to help each other.

Another group THEOS (They Help Each Other Spiritually) is a program of self-help, working on the same principle for those who have lost husband or wife through death.

First Church has, for almost a 120 years, provided facilities for small national or ethnic groups who were unable to have a church of their own. At present a Chinese Church and Sunday School use the chapel and premises on Sunday afternoons.

The most cordial relations exist between Pittsburgh Presbytery and the First Presbyterian Church. Until last year Presbytery occupied premises in 300

Sixth Avenue, next door to the church. As near neighbors it was possible for members of Presbytery to attend noon services and friendships grew up between the staff members of Presbytery and First Church during the years. Presbytery has recently moved to more commodious offices on the fourth and fifth floors of the U.P. Community House, situated at 801 Union Avenue, North Side, Pittsburgh.

Presbytery still meets in First Church during the winter months, November through March, and the friendships remain, especially between Dr. William F. Ruschhaupt, Jr., the Presbytery Executive and the ministers of First Church.

The women of First Church have shown down the years a rare common sense and an instinct for the practical. They have played an important part in welding together social programs and the evangelical outreach of the church.

Isabella Craig with her basket and Miss Matilda Denny gathering the newsboys into her Boys' Club, both displayed a down-to-earth attitude that is summed up in the title of an article written in *FIRST CHURCH LIFE* magazine about the Thursday Sewing Circle entitled, "Dorcas Had a Needle."

Today the women of the church stand in that energetic and evangelical succession.

The Woman's Work Society heads up the program supervising the Thursday Sewing Group, the Wednesday Afternoon Mother's Club, the Thursday Noon Club for Women, the Thursday Night Club for Business Women, the Friday Night Club for Girls, the Girl's Camp, and the Nursery. The whole thrust of women's work is a close-knit, efficient organization.

The Women's Missionary Society which meets on the second Friday of the month, has carried on the tradition of the Mite Society in raising money for missions. In the past twenty years it has raised almost a quarter of a million dollars for missionary work at home and abroad.

In the second half of the 1960's it was evident that in Pittsburgh, as in other cities across the nation, monstrous problems were breeding.

On March 12, 1964, the *Pittsburgh Post Gazette* reported that, when addressing a luncheon of the Pittsburgh Rotary Club, Dr. Lamont had lashed out at the refusal of any group to accept responsibility for making downtown Pittsburgh an area fit for young people. Strip-teasers, off-color movies, and obscene literature were exploiting youth and making them emotionally sick.

Dr. Lamont said of the downtown situation, "Nobody wants to touch it," and he pointed out that authorities, both spiritual and temporal had avoided the issue "like a hot potato."

More and more the situation became a concern to the minister of First Church.

In April 1965, Dr. Lamont was one of the forty-five Protestant leaders from twenty countries named to the sponsoring committee of the World Congress of Evangelism to be held at West Berlin, October 26 to November 4, 1966.

At this congress, in fellowship with men of like mind, such as Dr. Billy Graham (the chairman of the Congress), Leighton Ford, Oral Roberts, Myron Augsburger, and many others, the minister of First Presbyterian Church of Pittsburgh studied the unhappy world situation and, under deep commitment to the Holy Spirit, joined them in prayer for guidance and direction.

In 1967 Dr. Lamont preached significantly from our Lord's words to His disciples: "... I saw Satan fall." Luke 10:18.

The preacher had just returned from vacation and began by saying:

I'm not sure what you people do when you are on vacation. . . . Either because of the inclement weather, or just because the years begin to take their toll and one mellows in mind and heart, I spent a great deal of time this summer attempting to examine and re-examine my own ministry.²⁴

Dr. Lamont went on to portray the world of 1967, a world of tremendous problems, of fantastic increase in population; but above all were the terrible tensions of city life. The question the preacher asked was, "How can we make a contribution to the city of Pittsburgh which is greater than we have ever made before?"

The sermon claimed that with Jesus Christ lay authority, purpose, and power to meet the city's need with the Holy Spirit. He closed by saying:

I think it comes down to this, men and women, this can be another year in our church with excellent attendance, generous giving, some good things happening, or it can be a year of deep personal quickening in which we are led into the very purpose of God in which we live under His authority and rejoice in His power.²⁵

The preacher closed with a brief prayer:

. . . . Come Holy Spirit in power upon this congregation. May it be that the power of Jesus Christ, the Risen Son of God shall be so real that Satan shall fall again and again in our lives and in our world.

We ask this, confident in the final outcome and complete victory of Christ, Amen.²⁶

In 1968 Dr. Robert J. Lamont welcomed to Pittsburgh his friend, Dr. Billy Graham, who was conducting the Greater Pittsburgh Crusade in the Pitt Stadium.

First Church was deeply involved in this mission. The Reverend Jack Chisholm played a major part in the training of counselors and in the follow-up; hundreds of members served on the various committees, and acted as counselors, ushers, and singers.

As is almost invariably the case when a congregation involves itself in a Billy Graham Crusade, the church itself was strengthened by a deeper commitment of its membership to Jesus Christ, converts joined the congregation, and conversions occurred among the church's young people and children.

Again in 1969 the crisis in the cities focused dramatically in the life of the minister of First Presbyterian Church. He had the important task of presenting the report of the Standing Committee on Regional Synods. The report advised far-reaching changes to streamline regional structures and to alter synod boundaries. The issue was expected to lead to violent controversy. Instead, it won quick and strong three-to-one approval of the Assembly.

The real issue of the 1969 San Antonio Assembly came in another area, that of cities and their explosive violence and corruption. Once again Dr. Lamont was existentially involved. This may have been his finest hour, when at a critical moment he urged on the Assembly the exercise of practical concern for the plight of those in cities, and provision for those in need. At the same time he urged resistance to pressure groups.

Dr. Lamont returned from that Assembly more determined than ever to meet the problems of Pittsburgh with the power and passion of the Cross of Christ . . . the heart of the Gospel for the heart of the city.

About this time he wrote:

First Church is more committed than ever before to the relevance of Evangelical Christianity in the heart of Pittsburgh. Like our Master 'who steadfastly set his face to go to Jerusalem' where the action was, First Church is determined to seize every opportunity for witness in this great industrial metropolis.²⁷

One way First Church could do this was to work with other evangelical, Christ-committed groups, who might have different affiliations or differing emphases in practice than our own.

Dr. Myron S. Augsburger, President of Eastern Mennonite College, Harrisonburg, Virginia, came to conduct a week of services and has frequently been a guest speaker during summer months.

Dr. Oral Roberts also came and spoke with great acceptance. He was a guest at a luncheon with the staff and boards of the church after the morning service.

About this time Miss Kathryn Kuhlman lost the use of the Carnegie Auditorium on the North Side, because of the renewal plan for the whole area. First Church offered her the use of their sanctuary, at first for her Monday evening Bible Class, and later for her healing ministry on Friday morning. While hundreds attend Miss Kuhlman's Bible Class, the healing services fill the chapel as well as the sanctuary and often overflow into the basement.

An opportunity for new techniques of Christian witness arose through youth.

A fresh generation was growing up now and the youth culture was changing. Many young people had been won for Christ through the potent ministry of our camp; many had either been won for Christ at the Greater Pittsburgh Crusade of Dr. Graham, or had rededicated their lives to Christ at that time.

It was noted that this generation was peculiarly venturesome and energetic in the affairs of the Kingdom, and they had a strong love for Jesus, whose name they delighted to mention.

Under the leadership of student assistant K. Eric Perrin, members of the John Knox and senior high groups began to invade the record marts, talking to those they met about Jesus Christ. The young people also witnessed in the halls of the colleges. They found ready and interested listeners among their peers.

Dr. Lamont recognized this venturesome Christianity, and while some decried the length of the new generation's hair and the distressingly violent colors of their shirts, he noted rather the length of their outreach for Christ and the vividness of their witness.

A number of these young people had a dream of a coffee shop, or better still a store with a built-in coffee shop and record mart, which would provide a gathering place for the "now" generation and at the same time, be a focal point of witness for Jesus Christ.

Long conferences with Dr. Lamont ensued. As already indicated, he was very much concerned about the downtown situation, and was seeking ways to minister and witness to its youth. He suggested a survey of possible clientele for such an enterprise.

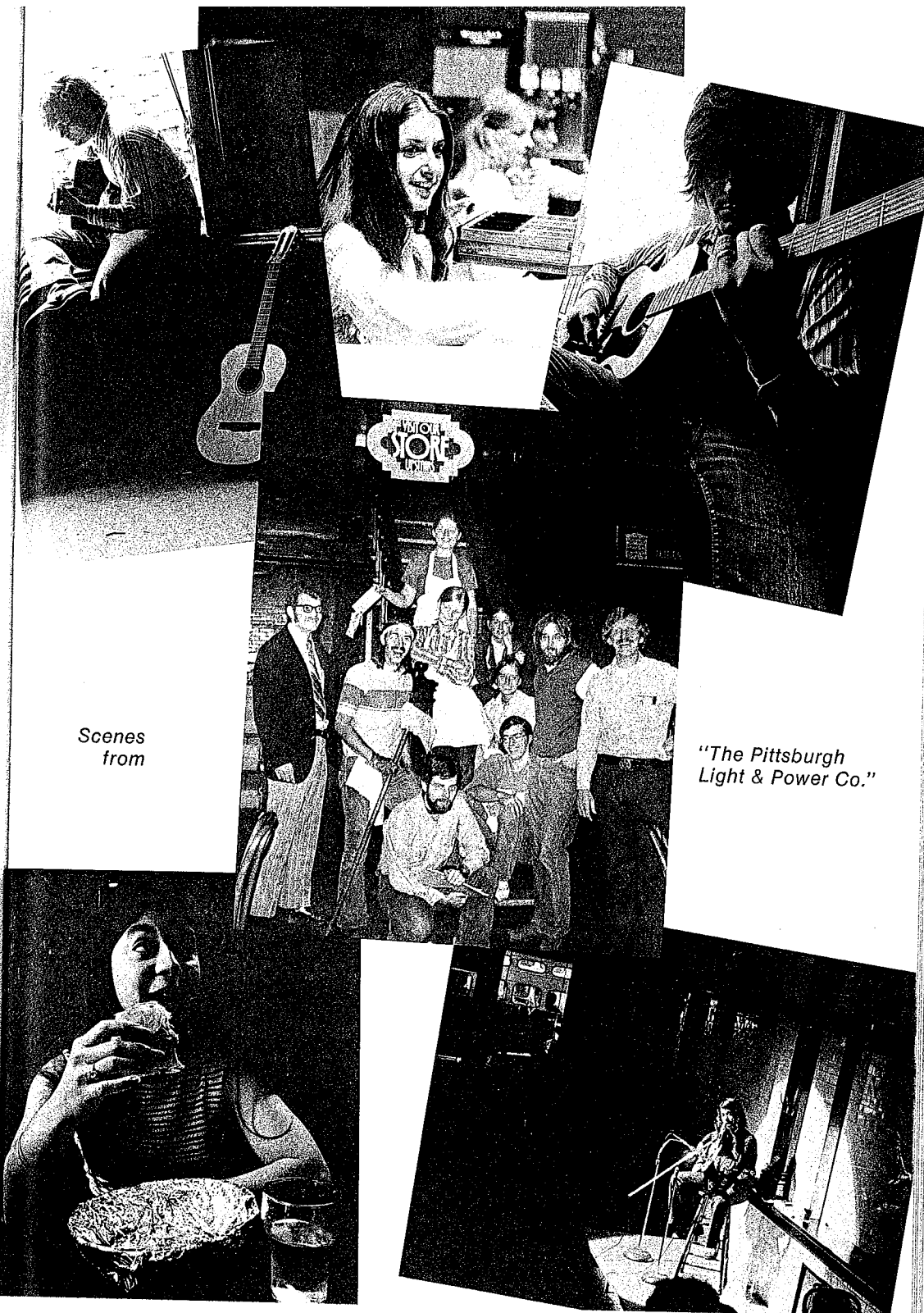
Much to the surprise of many, the survey revealed that on any given day during college term, there were 18,000 students in and around the Golden Triangle.²⁸ These included students from Duquesne University, Point Park College, Robert Morris College, and from art, technical, computer, career, and beauty schools.

A decision was made to rent a building as a joint venture with the men of the Pittsburgh Experiment.

Robert T. Letsinger with his wife and family moved to Pittsburgh to spearhead the new ministry. Bob had been graduated from Fuller Theological Seminary and had been engaged in Christian Interservice work.²⁹ With his wife and family, he joined First congregation, and a year after he came to Pittsburgh was ordained in First Church.

The property obtained for the project was 112 Smithfield Street which, at the turn of the century, had been a fire station for horse-drawn fire engines. The stables were still part of the building. After serving thus, 112 Smithfield had become the headquarters of the American Brewers Supply Company.

Four students, who met with Mr. Letsinger and the Reverend Paul Everett, Director of the Pittsburgh Experiment, gave the new organization the name "The Pittsburgh Power & Light Company."³⁰



Scenes from

"The Pittsburgh Light & Power Co."

The name fitted into the prevalent youth culture and, as Robert T. Letsinger summed it up in essence: "... It's also a symbol. The reason we're here is to make known the power of Jesus Christ who can change lives; and where there's so much darkness and confusion today, we hope to bring His light."³¹

The first floor of the Pittsburgh Power & Light Company is a Victorian-style soup and sandwich restaurant. A special "powerburger" has been created to satisfy the hearty appetites of students at a price they can afford.

On the second floor is a boutique in keeping with student culture. Also on the second floor is a library for study, including a collection of tapes for training in the Christian faith. There is also a "rap room" for counseling, talks, and Bible studies.

Recently an arts and crafts center has also been established on this floor.

A large conference room is situated on the third floor which also will house an arts and crafts studio and a photographic room where young people can develop and print photographs.

Once a week the Pittsburgh Power & Light Company becomes a full-scale coffee house with live music and a Christian message presented in modern media. "The key is low, the atmosphere is NOW, the message is clear and the food is good..."³²

The budget for the first year was estimated to be \$67,000.

There has been much amusement at the name of the Pittsburgh Power & Light Company, which sounds more than a little like the well-known Duquesne Light Company of Pittsburgh. The latter offered no objection to the name of the new venture, and generously gave a subscription to its funds.

Public prayer is often offered in the sanctuary of First Presbyterian Church for the work of the Pittsburgh Power & Light Company and, after one such prayer, a rather bewildered lady from South Carolina later phoned Dr. Lamont to say, "Ah've heard many prayers, but it's the first time in mah life Ah've heard a minister in a downtown church ask for the blessing of Almighty God on a public utility!"

As the Pittsburgh Power & Light Company has provided the power and the light of the Gospel, it has carried out its purpose in a remarkable way. It has no promotion problem; students flock to it, and the Good News of Jesus is changing lives in the heart of the city. It's one of the finest "public utilities" in Pittsburgh.

It has been noted that when faith reaches deeper levels of life there is often an upsurge of music and singing.

In 1964, a folk singing group was formed in First Church to witness in music and song to the grace of Jesus Christ. The name "New Christian Minstrels" was adopted. Changes took place in its membership, as it was made

up of college students who could not easily stay together, but by 1965 it included Bob Lamont, Jr., Bruce Schlenke, Jeff Dictrich, Karen Lamont, Marilyn Richards, Sharon Knox, and Sue Yost.

Miss Kathryn Kuhlman asked the group to sing at one of her youth rallies in the Syria Mosque before 5,500 people, and used their singing on her nationwide network program.

Soon the New Christian Minstrels were singing in young people's conferences and programs and became a spiritual force, not only for First Church, but also in the whole area.³³

Other choral groups were forming in the congregation. Under the leadership of Mrs. David H. Rhodes and Mrs. William H. Smith, various choirs were formed for special services at Christmas and Easter. A small orchestra composed of children was introduced to accompany them.

In the week of Christmas 1970 the John Knox and Young People's Societies invited Mr. David F. Pressau, a pianist, organist, and gifted entertainer to give a recital on an electronic organ hired for the occasion. The gifts, both spiritual and artistic, of this lately converted young man were recognized. Since Dr. Aneurin Bodycombe was seriously ill, Mr. Pressau was invited by the minister and boards of the church to act as a temporary guest organist.

The congregation was saddened by the passing of Dr. Bodycombe on June 20, 1971. He had been organist and choirmaster for thirty-five years. He and Dr. John Bell had spanned, with a very short break, over seventy-five years as ministers of music to First Church.

At the age of thirty, Mr. David Pressau was asked to succeed one of the most gifted organists in the nation. He belongs to the new generation of young Christians and finds it very easy to identify with them. Just as God used the flexibility and training in improvisation Dr. Bodycombe had developed in the broadcasting studio and at the cinema organ, so He appears to be using the unconventional but highly disciplined training of Mr. Pressau.

Under his leadership the various embryonic choirs have become fully fledged, with at least one new group added. The various choirs of the church now consist of the regular choir, a chancel choir of thirty members, a women's chorus, and a large teen choir with a contemporary Gospel and folk sound. There is also a brass choir of trumpet and trombone players used for special occasions.

The Tuesday Noon Club has, of course, a men's chorus and an orchestra.

On Sunday evening, January 25, 1970, the Junior Chamber of Commerce (the Jaycees) presented Dr. Robert J. Lamont with the "Man of the Year Award" in religion. The award was made at a dinner held in the William Penn Hotel, and among the guests were fifty members of First Church.³⁴

Fifteen men were chosen for awards in their various fields. Dr. Lamont made a speech of acceptance for the fifteen. In this speech he told a story he

MAN OF THE YEAR IN RELIGION AWARD

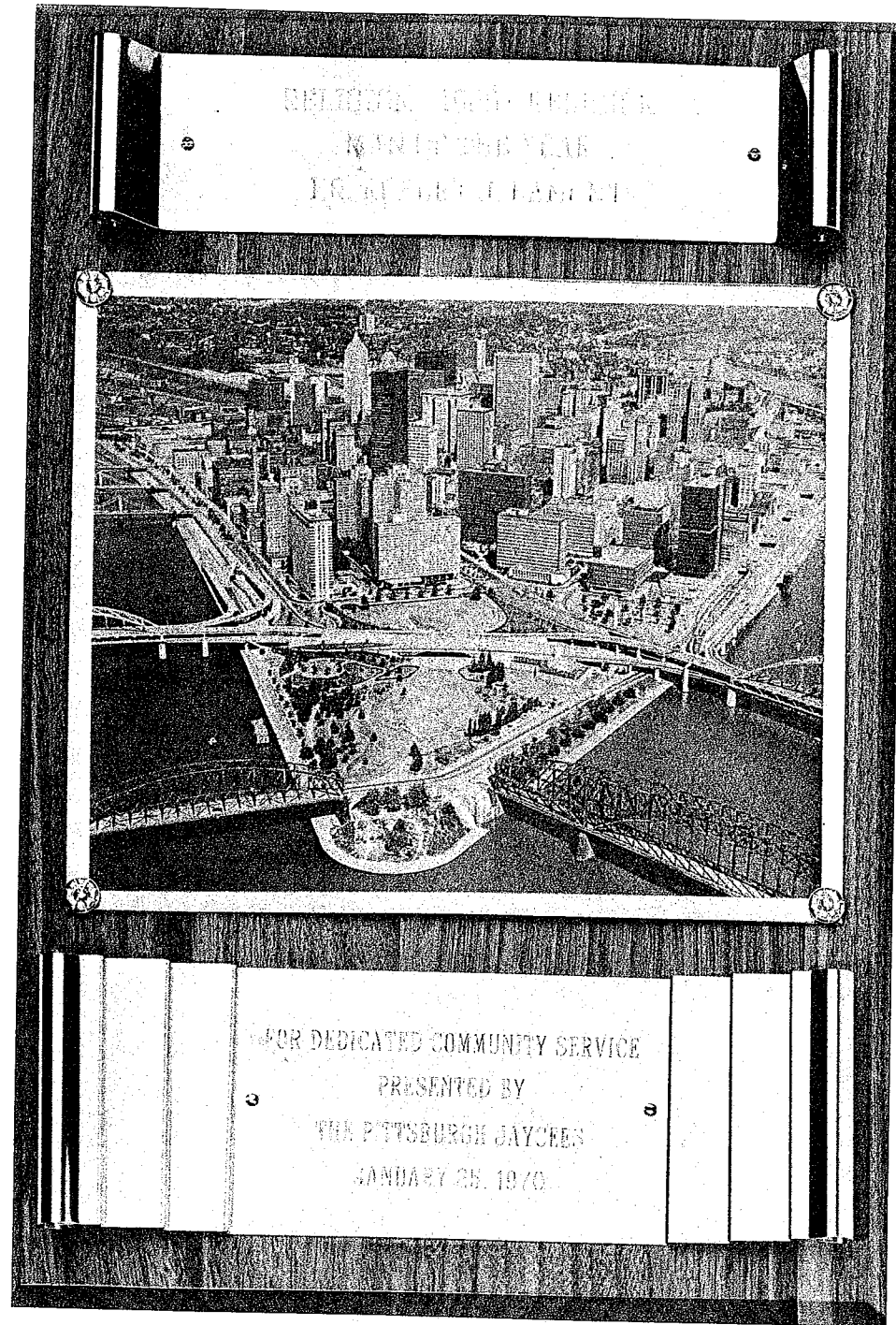
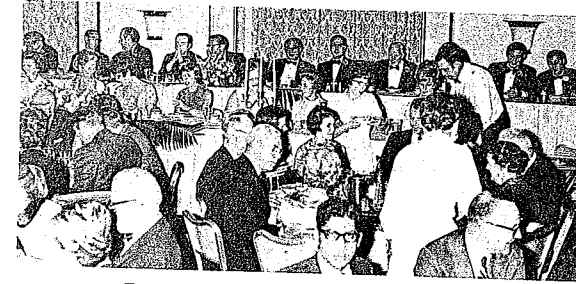


Photo of Plaque presented to Dr. Lamont

SCENES FROM THE "MAN OF THE YEAR" DINNER



Dr. Lamont accepts for the Fifteen Men Honored



Foreground: Some First Church Members
Background: Dr. and Mrs. Lamont



Dr. Lamont accepting plaque from James A. Goyette

Mayor Flaherty, Dr. Lamont, Mr. Bowden, Dr. Eddy



Dr. and Mrs. Lamont



had heard from a Baptist preacher down in Tennessee when he worked for National Missions in student days.

"I remember him saying, as we drove down a deeply rutted lane in Tennessee, that when you see a turtle on top of a fence post you know he didn't get there by himself."⁸⁵

Dr. Lamont's thesis was that, besides the debt a man owes to the kindness of God, he always owes so much to so many.

On the Sunday morning following, in his sermon he said that the honor "was a recognition of what this congregation has been doing in the heart of Pittsburgh for almost two hundred years."

The heart of the Gospel has been preached to the heart of the city of Pittsburgh, as with God's help, Robert Lamont had promised it would be in his first sermon.

There are many problems in Pittsburgh. With some of them a beginning has been made. There are still many more. First Church hopes through the loving, yet challenging Spirit of the Lord Jesus Christ to be continually renewed—for both church and city are only saved by the amazing grace of God in Christ.

From the days of Dr. Francis Herron, First Presbyterian Church has been a mission-minded congregation, reaching out—not only to the city of Pittsburgh and its suburbs—but also to projects in national and foreign missions.

On Sunday, April 21, 1968, a family of First Church presented a Helio-Courier aircraft to the Wycliffe Bible Translators. The aircraft was of the STOL—Short Take Off Landing—type, and capable of landing in a fifty-yard jungle clearing.

The plane was called "The Mary Lynne," and the dedication took place in the Blaw-Knox hangar at Greater Pittsburgh Airport. It was then handed over to Bernie May, a Wycliffe pilot who, along with his wife Nancy, is supported in their mission work by First Church.

The plane is symbolic of the missionary outreach of the Church to distant lands.

A history of the missionary program of the First Presbyterian Church of Pittsburgh would require another volume of this work, if it were to receive adequate treatment. Unfortunately, it is only possible to give some indication of part of that program. There are numerous groups in the congregation supporting a variety of missions, both in national and foreign fields. Sometimes the support is very substantial, sometimes less so.

The connection of First Presbyterian Church with Ludhiana in India is a long one. Lodhiana, as it was spelled then, was the first city in the world to receive missionaries from the Presbyterian denomination in America. They joined English Baptists who had been working there.

On June 21, 1832, John C. Lowrie, son of the Honorable Walter Lowrie, second corresponding secretary of the Board of Foreign Missions, was licensed by the Presbytery of Ohio in the First Presbyterian Church of Pittsburgh. He had been superintendent of two of First Pittsburgh's Sunday Schools, one at Arthursville and one at Mount Washington.

On May 30, 1833, John C. Lowrie, his wife Louisa, along with the Reverend William and Mrs. Reid, sailed for northern India. Louisa Lowrie died in Calcutta, on November 21, six months later, almost as soon as the party arrived in India.

Soon afterwards, rapidly failing health compelled Mr. Reid to return home and his wife accompanied him. Mr. Reid died on the voyage.

For two years John C. Lowrie labored at Lodhiana until, extremely ill, he returned to America as the only hope of saving his life. On recovering his health he wished to resume work in Lodhiana, but the Mission considered him physically unfit to work in India. Instead, they employed him to promote missions at home, and in 1850 he became corresponding secretary to the Board of Foreign Missions in the great succession of Elisha Pope Swift and the Honorable Walter Lowrie, his own father. Dr. John C. Lowrie became Moderator of Assembly in 1865 when the Assembly met in the First Presbyterian Church of Pittsburgh.

The strong revivalist overtones of the 1857 Convention held in First Church Pittsburgh eight years earlier, had reached out across the world with tremendous impact on Lodhiana and, through the missionaries there, had been inaugurated the world-wide week of prayer.

In Ludhiana today First Church supports Dr. and Mrs. Kenneth M. Scott (1952, Korea; 1963, India). The Christian Medical College and Brown Memorial Hospital was founded by Dame Edith Brown in 1894 to train women doctors, and is the oldest Christian Medical College still active in the world today. There are 540 beds in the hospital and 200 student nurses. Dr. Scott is director, and his wife is hostess to the many guests who come each year.

Korea is another area of missionary activity supported through the years by First Church. The men made it their special interest in Dr. Maitland Alexander's day.

Numerous missionaries are supported by First Church in Korea and have strong ties with the First Church congregation.

In Seoul the Reverend Stanton R. Wilson, Th.D. (1951) is commission representative and liaison between the United Presbyterian Church, U.S.A., and the Presbyterian Church of Korea, while Mrs. Wilson assists him in this work.

The Reverend Samuel H. Moffett, Ph.D., (1947, China; 1952, Korea) is professor of church history and associate president at the theological seminary.

Mrs. Moffett (1953, Syria and Lebanon; 1956 Korea) teaches at the seminary and works with Presbyterian women.

The Reverend Peter van Lierop, Ph.D., (1949), professor in the College of Theology, director of the Student Christian Center and Counseling Center at Yonsei University, carries out evangelistic work in the college among students, and also works in rural areas. Mrs. van Lierop teaches and supervises the social work of the Girls Welfare Association as well as the houses of Grace, Hope and Faith. The van Lierops also run a very successful coffee shop for students—along similar lines to our Pittsburgh Power & Light Company. They have a long connection with First congregation and their son Peter C. van Lierop was ordained for the ministry in the First Presbyterian Church of Pittsburgh on July 27, 1969.

In Korea the Reverend E. Otto DeCamp (1937) is advisor to the Christian Radio Network in which all of the major denominations in Korea cooperate. Mrs. DeCamp, R.N., gives part-time service to the medical work.

Dr. Howard F. Moffett (1947, China; 1948, Korea) is superintendent of the 337 bed Presbyterian Hospital in Taegu, founded in 1899. There is a large school of nursing, a leprosarium with 414 patients, branch hospitals, and mobile clinics. Mrs. Moffett (1947, China; 1948, Korea) assists her husband and teaches in the school of nursing.

Samuel and Howard Moffett are brothers.

Miss Paula Berkey, one of our members and a registered nurse, has gone out as a missionary to Indonesia and is stationed in a hospital at Bandung. She has served four years.

Two missionaries who have a long connection with First Church are Dr. Alexander MacLeod and his wife Dorothy in Taiwan. Dr. MacLeod has engaged in a long teaching ministry in seminary work, but even more important was his literary work, translating and writing commentaries on books of the Bible. Recent works are Philippians and Galatians.

Dorothy, his wife, besides assisting her husband in his work, carried on a music ministry. The MacLeods retired in 1970. After World War II, they provided much needed hospitality for American military personnel.

In Pakistan Miss Barbara A. Lewis (1953), who from 1954-64 taught Bible and zoology at Kinnaird College for Women in Lahore, now is promoting women's Christian fellowship among professionally trained girls and women, some working for the government and some working for private institutions.

The Reverend Dr. Wilbur C. Christy is principal of the Theological Seminary at Gujranwala, West Pakistan, and working with him is Mrs. Christy, who helps in the library and in women's programs.

The Reverend Alexander Christie is chairman of the Biblical Department and professor of Old Testament at Union Seminary which has served as a

united institution for the training of Protestant ministers in the Philippines. Mrs. Christie is treasurer of Ellinwood College of Christian Education.

Also in the Philippines are Dan and Marilou Weaver. Marilou is the daughter of Dr. Richard Pittman, who heads Wycliffe work in southern Asia. The Weavers have three children, and have served in the Philippines ten years.

The Reverend A. Don Robb III serves in the Maracaibo Church. This is the second largest city in Venezuela. He also is pastor in the English speaking church. His wife Eleanor is a registered nurse, and serves in the area of the Spanish speaking church.

Don Robb's father was a member of Session and a Trustee at First Church, and his mother was a Sunday school teacher.

Miss Audrey Ross, a young nurse from First Church, has been working for some years now with the Livingstone Memorial Mission at Mbala, Zambia.

Two missionary families have strong ties with First Church work in Europe. Mervyn and Bonnie Williams from First Church are stationed in Sweden and working under the Greater European Mission, while Ted and Lenore Stanley are working at 6142 Bensheim—Auerbach, Germany, carrying out evangelistic work among young people and adults and are building up a Bible school.

Working for "Campus Crusade for Christ International" are Mr. and Mrs. Joseph F. Sprankle, III. Mr. Sprankle is skilled in audio and visual aid techniques, his wife in computer programming, and both played an important role in Explo '72. The Sprankles are also skilled in the art of soul winning. His father, Mr. Joseph Sprankle, Jr., a long-time Tuesday Nooner, is now a member of the congregation.

Miss Jean Quinette is also on the staff of "Campus Crusade for Christ" and works in the Eastern Iowa staff team with great enthusiasm and success among girls on the campus. At present, she is at Drake University.

Dr. J. Basil Nelson, a ruling elder of the church who retired from his dental practice in the autumn of 1963, has travelled to many mission fields in different parts of the world, taking the place of dental missionaries in need of furlough, and also promoting dental clinics.

Miss Nancy L. Fink, a John Knoxer, devoted a year of her life to serving as secretary in the literacy department of the Wycliffe Bible translators in Mexico.

This brief account of the missionary activity of the First Presbyterian Church of Pittsburgh is not intended to be in any sense complete.

The women of the congregation, as already stated, run a very comprehensive mission program, while the various Bible classes support a large number of missionaries and mission projects on their own.

Of course, the Benevolence Budget of the First Church which totals \$236,094 is very highly mission-oriented.

* * * * *
On Wednesday evening, November 29, 1972, Dr. Robert J. Lamont asked the Session to call a special meeting of the congregation on December 10, 1972, following the morning service, to concur with him in requesting Pittsburgh Presbytery to dissolve the pastoral relations existing between the congregation and himself, as he expected to begin a different type of ministry as President of the Presbyterian Ministers' Fund with its headquarters in Philadelphia. His new work would begin on October 1, 1973.

On the appointed day, with deep regret, the congregation agreed to fulfill Dr. Lamont's request.

* * * * *
During Dr. Lamont's ministry many changes have taken place in the congregational life of First Church and much progress has been made.

A half million dollar wing has been added to the church building, giving better accommodation for the staff and providing much-needed facilities for the Christian education program. The latter has been extended to make the Sunday School one of the finest and largest in the Pittsburgh Presbytery.

The noon services have grown in numbers, especially the Tuesday Noon service for men, which has expanded from the first floor to occupy also the balconies.

The musical program has been enhanced by organizing congregational and youth choirs to supplement the professional one.

The total receipts during 1972 of \$719,000 generously met our budget requirements. This was a realized gain over the previous year's giving, amounting to approximately \$47,000.

The million dollar camp expansion program has just been completed and during the past few years camping has become an important adjunct to the congregational life, involving not only young people, but all age groups.

The program of the church has begun to challenge youth in a novel way. One example is the Pittsburgh Power & Light Company, which has become an outlet for the spiritual energies of youth, as well as a recruiting ground for Christian college age groups in the city.

Above all, a Kingdom momentum has been generated and many people have discovered a way of relating their work and witness to Jesus Christ in the heart of the downtown area.

* * * * *
This is the story of the first two hundred years in the life of the First Presbyterian Church of Pittsburgh. It does not end here. Through Christ, we trust some of the best chapters remain to be written.



DAVID PRESSAU, THE QUARTET AND CHANCEL CHOIR

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¹⁶ FIRST CHURCH LIFE, fall issue, 1961, p. 12.

¹⁷ *Ibid.*, p. 11.

¹⁸ FIRST CHURCH LIFE, summer, 1958, p. 15 and 16.

¹⁹ Minutes of the Board of Trustees, First Presbyterian Church of Pittsburgh, Pa., December 13, 1965.

²⁰ *The Ligonier Echo*. "Camp Breaks Ground for the Lodge," October 19, 1967.

²¹ Minutes of Session, First Presbyterian Church of Pittsburgh, Pa., September 30, 1964.

²² *The Ligonier Echo*, *op. cit.*

²³ Robert J. Lamont, "First Church and the Inner City," article in *Christianity Today*, volume X, number 18, June 10, 1966, pp. 4 and 5 ff.

²⁴ Robert J. Lamont, sermon entitled "I Saw Satan Fall," broadcast over radio station KDKA, printed in FIRST CHURCH LIFE, fall issue, 1967, p. 4.

²⁵ *Ibid.*

²⁶ *Ibid.*

²⁷ Robert J. Lamont, "From the Minister's Desk," FIRST CHURCH LIFE, spring issue, 1969, p. 1.

²⁸ *Ibid.*, spring issue, 1971, p. 1.

²⁹ *Ibid.*

³⁰ The Pittsburgh *Press*, feature article, "Power and Light Co. Ready for Downtown Students," by Robert Schwartz, May 1, 1971.

³¹ *Ibid.*

³² FIRST CHURCH LIFE, spring issue, 1971, p. 13.

³³ FIRST CHURCH LIFE, article "The New Christian Minstrels," summer issue, 1965, p. 28.

³⁴ FIRST CHURCH LIFE, "Dr. Lamont Honored," spring issue, 1970, p. 14.

³⁵ *Ibid.*, p. 4.

³⁶ *Ibid.*

The narrative on the missionary work and support of the First Presbyterian Church of Pittsburgh was compiled from its *Centennial Volume*, from FIRST CHURCH LIFE issued during Dr. Robert J. Lamont's ministry, and the *Mission Yearbook for Prayer and Study*, editions 1971 through 1973, published by the United Presbyterian Church in the United States of America.

The Woman's Work Society

The Woman's Work Society plays a vital "behind-the-scenes" role in the work and activities of the women of First Church. Under their supervision are the following clubs and events:

- THE WEDNESDAY MOTHERS CLUB
- THE THURSDAY SEWING GROUP
- THE THURSDAY NOON CLUB FOR WOMEN
- THE THURSDAY NIGHT CLUB FOR WOMEN
- THE FRIDAY NIGHT CLUB FOR GIRLS
- THE ANNUAL LUNCHEON FOR THE WOMEN OF THE CHURCH

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- Mrs. Robert L. Wick.....First Vice President
- Mrs. W. Brewster Davis.....Second Vice President
- Miss Edna C. McCabe.....Treasurer
- Mrs. William F. Fried.....Recording Secretary
- Mrs. George J. Thatch.....Corresponding Secretary

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- Mrs. William H. Miller.....Program
- Miss Pearl O. Kramer }.....Receptionists
- Mrs. John A. Mullen, Jr. }
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Miss Helen M. Fawcett
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Superintendent
The Rev. Roger O. Green

Mr. Raymond E. Henke
Mr. Walter D. Seigfried

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Telephone, 921-1988

CHURCH TELEPHONE
471-3436

The Church Session

ROBERT J. LAMONT..... Moderator
ROBERT E. FRIEDRICH..... Clerk

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CHRISTIAN W. WALKER.....	Assistant Secretary
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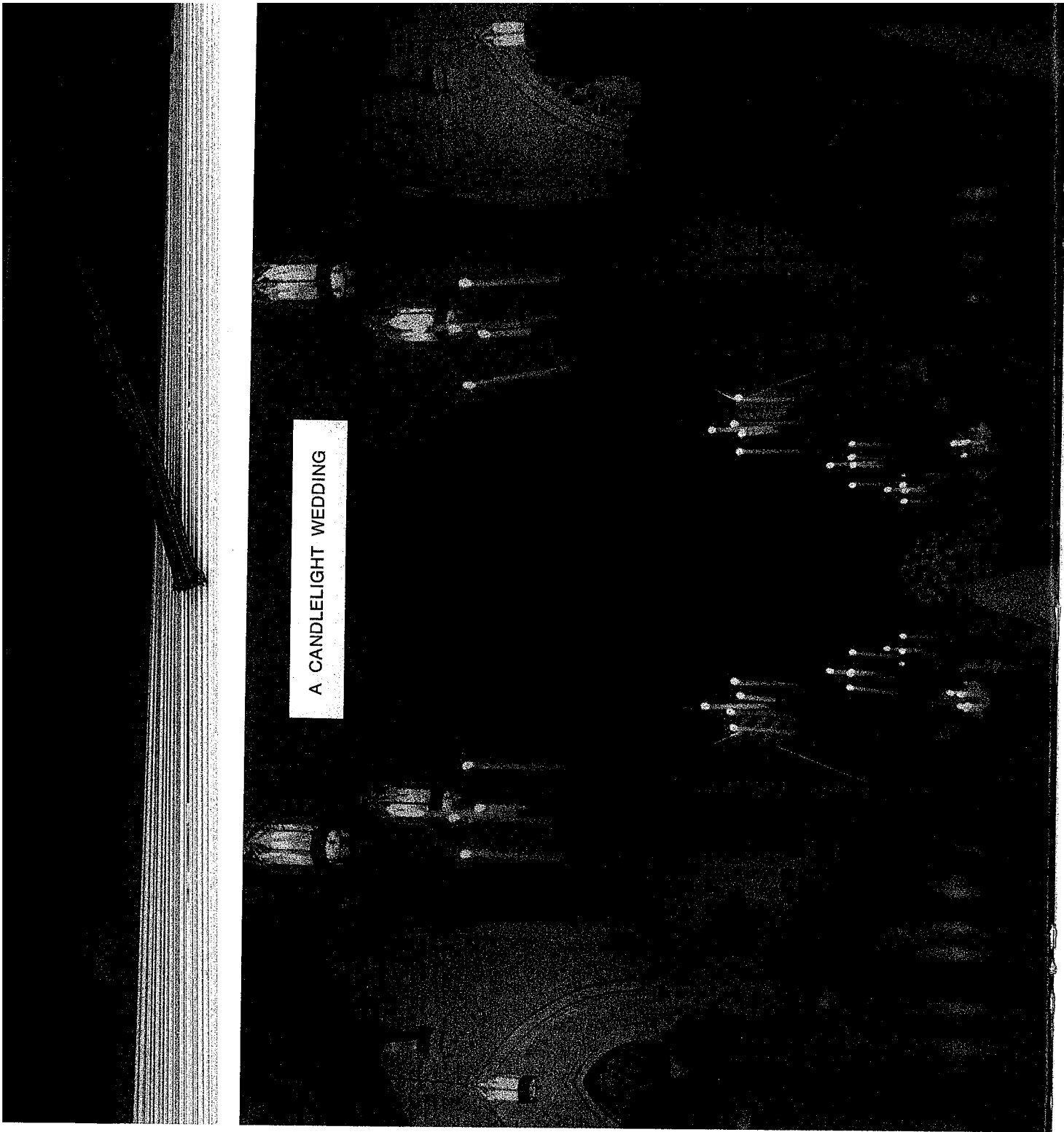
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CAROL BONNER.....	Contralto
ROBERT BODYCOMBE.....	Tenor
ROBERT RIEDEL.....	Baritone



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