

leadership, the women helped provide for the soldiers by picking lint, making flannel garments, and even knitting during prayer meetings.

In the first battle in the Wilderness, Alexander Hays, called by General Grant one of Birney's most gallant brigade commanders, was killed. Almost twenty years previously, in 1846, Alexander Hays, while on furlough during the Mexican War, had married Annie McFadden, daughter of John B. McFadden, a Pittsburgh jeweler of Penn Street.

Hays' body was brought to Pittsburgh and the funeral service conducted by Dr. Paxton, who also delivered the eulogy.

When Grant visited Pittsburgh in 1868, he was seen to shed tears at the grave of Alexander Hays and later wrote of him that when a battle had to be fought, it was with Hays always, "Come, boys," not "Go."¹¹

Neville B. Craig, son of Isaac Craig, who wrote extensively on local history, joined the church shortly before his death on March 3, 1863.

When the war ended, by which time Dr. Paxton had moved on to Princeton, the first Decoration Day or Memorial Day Service in Pittsburgh was held in the First Church, on May 30, 1868.

Dr. Paxton was fortunate in having behind him a remarkable session. Two of its members, Francis Bailey of East Liberty fame, and Robert Beer, both men of wealth and energy, retired early from business and devoted themselves to congregational visiting. They were gladly accepted by the congregation as honorary associates of the pastor in his ministry, and considerably lightened his burdens.

While Dr. Paxton preached brilliantly from Sunday to Sunday and while he stood out among the very gifted preachers at that time in Pittsburgh, he always seemed, like a master musician, to be able to pull out a couple of extra stops for the great occasion. There he excelled! This power to match the moment was true of his memorial sermons for Dr. Herron; his address on the Panic of 1857; his address before the opening of the Presbyterian Alliance in 1880; his address at the opening of the General Assembly in 1881; his inaugural address at Princeton in 1884, which was perhaps his greatest sermon; and his centennial discourses at First Presbyterian Church, Pittsburgh, when he came back from Princeton to this city for that event in 1884.

A minute from the session book of First Presbyterian Church tells the story of Dr. Paxton's decision to leave Pittsburgh. It was forced upon him for reasons of health, both of himself and of his son. As we read, something of the polluted air in the all-out war effort of Pittsburgh and the acrid clouds of brown and yellow smog catch our throats.

The following are extracts from a letter received by the Session from their pastor, Dr. William M. Paxton:

Dear Brethren:

I desire through you to notify the congregation of my intention to request the Presbytery of Ohio to dissolve the pastoral relation existing between myself and the First Presbyterian Church in the City of Pittsburgh.

I make this communication with much pain and heartfelt sorrow, under the stress of providential constraints as to leave me no other alternative.

I have (as you all know) a child who is greatly afflicted with asthma, and after repeated experiments it seems to be imperatively necessary to remove him from the influence of this smoky atmosphere. To test the matter fully I have endured for months a painful separation from my family and the result of the trial proves that a continuance here will endanger the life of my boy, or at least doom him to a continuance of suffering.—Under these circumstances I feel, that duty to my child, requires me at great sacrifice of personal feeling and interest to seek a residence in a different climate.

Added to this is the growing conviction that my own health requires a period of rest and relaxation. . . .

I have come to this decision through a long and painful struggle. . . .

Having mentioned with deep emotion his ties with the Congregation and Session, Dr. Paxton continues:

To sunder all these ties—so strong and so sacred fills me with grief; and I feel that I could not do it, were I not shut up to this course, by compulsion of a necessity which knows no law.

As to the future, I know not what providence may appoint. I propose at present to abandon study, live in the open air, and adapt vigorous means to restore myself to such a degree of health as will enable me to continue to preach the gospel; in which blessed work I hope to end my days.¹²

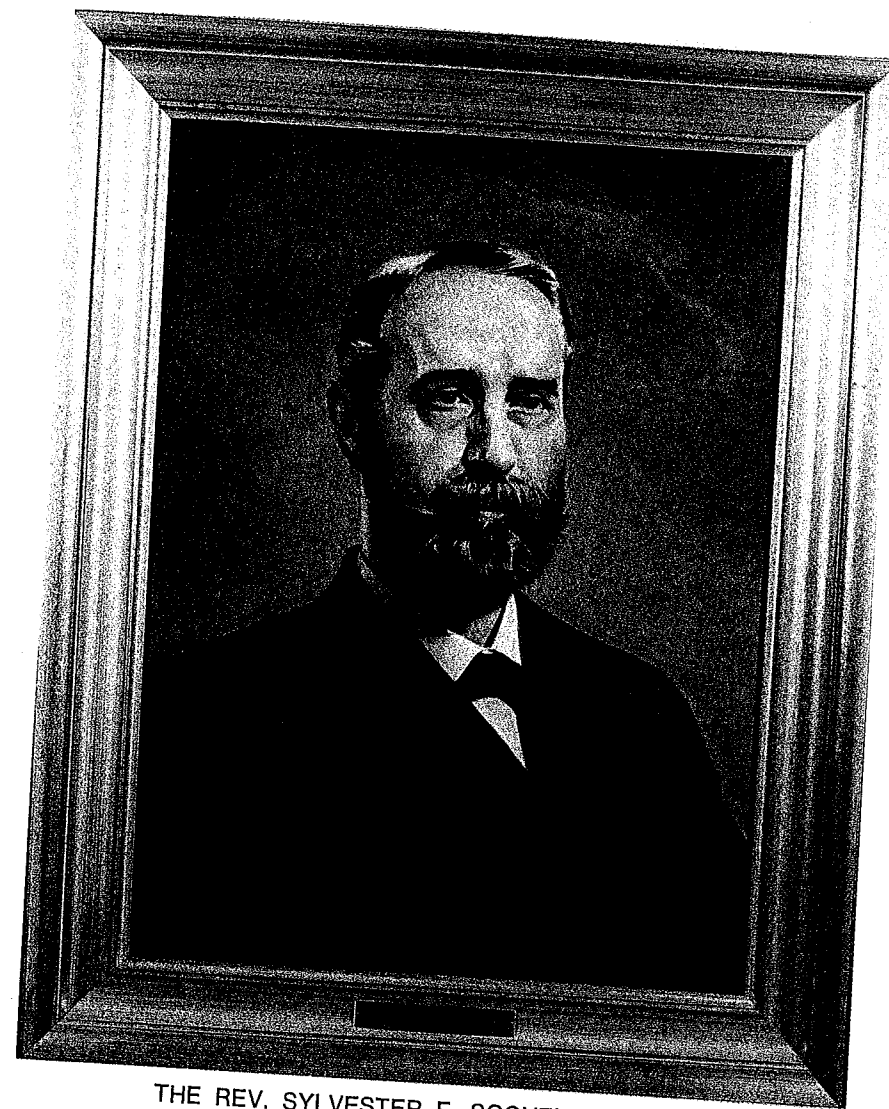
Thus Dr. William M. Paxton moved to the prairie lands of Minnesota and eventually, when recuperated, to First Presbyterian Church, New York, ministering there until 1883, when he became professor of homiletics at Princeton Seminary.

In 1880, he was accorded the moderatorship of the General Assembly by acclamation, an honor which has come to few others.

Dr. Paxton missed the excitement of preaching in Pittsburgh, because First Church, New York, had by this time come to lay heavy stress on social work. In Princeton, while Dr. Paxton often preached as a professor, his students tell us that during the Moody Mission he wept openly before them, regretting his lack of a regular preaching ministry.¹³

Dr. Paxton lived to a great age. Dr. Clarence E. Macartney, when a student in Princeton, remembered meeting him. When he died in 1904, Woodrow Wilson, then president of Princeton University, took part in his funeral services.

During the vacancy, the Reverend Dr. A. A. Hodge was invited to carry on the duties of the preaching and pastoral responsibilities of the church.



THE REV. SYLVESTER F. SCOVEL D.D., L.L.D.
1866-1883

The Church in the Industrial Revolution

While the pulpit was vacant, the fact that the church was without a minister seems to have troubled the hearts of the members of the session. On November 27, 1865, they thought it proper to make the following entry in the session records, "as part of the history of our church in this connection the fact, that for several months past—we have held weekly meetings for conference and prayer, in reference to this important subject."

At the same meeting in which this fact was recorded, the name of the Reverend Sylvester F. Scovel was mentioned, and after some approaches, he agreed to become the new pastor of First Church.

Dr. Scovel and his wife had an interesting link with the First Presbyterian Church of Pittsburgh. They were both brought up in a Sunday School under the superintendency of Mr. William Plumer, who had been an elder in First Church in 1829 under Dr. Herron, and had moved to New Albany, Indiana, where he had become a devoted church worker.¹

Dr. Scovel, a graduate of Hanover College and McCormick Theological Seminary, came to First Church from a charge in Springfield, Ohio.

Dr. Scovel was the ideal man for the work at this period, for although a fine preacher, he proved to be supremely an organizer, a man of vision, and a leader of men.

Few pastors in the history of the Christian church can have applied modern business methods so systematically and so logically to organizing a congregation as did Sylvester F. Scovel.

In fact, Dr. Scovel did in 1866 what Dr. Maitland Alexander was to do in 1900; he reorganized the whole work and thrust of First Church to meet a new age. As author of the history of the congregation, his modesty forbade him to credit himself with this herculean task, but he carried it out with divine resource and more than a touch of human skill and inventiveness.

Dr. Scovel was businesslike and methodical in all his work. During his pastorate he introduced the custom of annual sermon reviews. On such occasions the minister gave a progress report, apparently to the whole congregation at the morning service, in which he assessed the advances made during the year, taking inventory of gains, losses, and future involvements. Every fifteenth year there was to be a fifteen year review.

Dr. Scovel was so businesslike that the annual review sounds almost like a stockholders meeting. Perhaps this is the way it should be, provided the Holy

Spirit is recognized as the Chief Executive. And Dr. Scovel always was eager to do just that.

At this meeting the minister outlined strategy for the following twelve months as he felt led. The custom of "year texts" (an old Moravian institution) now became the practice, announcing where the main thrust of the year's effort would lie. These texts were to act as watchwords or slogans to rally the congregation. Made out in attractive art forms, they could be used to grace the living room of a home.

As with the previous minister, hardly was Dr. Scovel installed than the church hosted another Synodical convention in 1867, which was to help launch the new minister into a revival ministry.

Also in 1867 a "Christian Convention" was held in First Church under Dwight L. Moody to try to channel energies aroused during the war into philanthropic efforts "on behalf of the needy and vicious."

The two conferences were followed by powerful and continuing revival in the congregation of First Church.

However, the church had problems. The initial exodus from downtown Pittsburgh had begun. The old faithfuls of the church were moving, if not to the suburbs, then to the boroughs. Multitudes were certainly moving in to take their place, but this new downtown population did not have their roots so deep as those of previous citizens. Moreover, few were Presbyterians.

The congregation gradually reviewed the situation, and the agreed strategy was, first of all, to seek out the young men, many of whom were now residing and working in Pittsburgh. It was a daring and farsighted enterprise.

The Young Men's Christian Association was reorganized at a special service held in First Church. The Y.M.C.A. became a force in the youthful male community.

Ebenezer T. Cook, an elder in First Church, was appointed Y.M.C.A. secretary. Another member of First congregation, Thomas Power Day, became a leading figure in Y.M.C.A. work for many years.

A Young Men's Union was also reactivated to become part of the congregational activity of First Church itself.

In the continuing review of the city's needs, another group was recognized as being in particular need of help. There were large numbers of black people who had come into Pittsburgh from the South after the Civil War and the disorganization and reaction attendant upon it. Many had been slaves. Now free, they had trouble finding jobs and many were desperately impoverished.

The General Assembly's Committee on Freed Men, a merger of two previous committees, first met and was organized in the First Presbyterian Church. "By 1882 it had grown into the Board of Missions for Freedmen with

headquarters in Pittsburgh. Three years later the Assembly approved a special department of the Women's Home Missionary Society to promote Freedmen work among the women of the church with headquarters also in Pittsburgh."²

The report of this board to the Assembly in 1888 included the significant statement: "Among those consulted, it was found that only ministers and elders from Pittsburgh and its vicinity would agree to undertake the work."

A quarter of a century earlier, liberal and social activist churches had hastened the Civil War on behalf of Emancipation. By this time they had ceased to care about the plight of their black brethren who were actually in their midst, while the First Presbyterian Church of Pittsburgh and her daughter and granddaughter churches were working actively on behalf of the displaced black people.

Thus it was that First Church, a Bible-centered congregation, led in work among the unchurched, the immigrants, and the black community.

Much of the drive for renewal was provided through the Women's Christian Association which was organized by Dr. Scovel on November 28, 1876, to act as an auxiliary to the pastor and officers of the church.

This group raised money, clothed Sunday School children, visited, prayed, ran libraries, and organized social meetings. Monthly gatherings were held to accept reports, sew for the congregation's poor, for charitable institutions, and for hospitals. Sewing was unbelievably important work in days when almost all garments were made by hand.³

The Women's Christian Association, a powerhouse in the life of First Church, did much of the practical work of the congregation through 1907, when Miss Matilda W. Denny completed her reorganization of the whole women's work program of First Church.

Dr. Scovel involved the men of the congregation by making elaborate and effective use of deacons, dividing the city into six districts for this purpose, and putting a deacon in charge of each area. The deacon, with two women from the Christian Association, formed a committee of three to work in the district. Two women were appointed to each district to extend a cordial invitation to the new members to become involved in the Church's mission.

As a result of a meeting held in First Church building in connection with the General Assembly in 1878, there came into being the Women's Executive Committee of Home Missions of the Presbyterian Church. It was fitting that this should happen in First Church during the ministry of Dr. Scovel, for his work on the Home Mission front in an inner city congregation was an example to the whole Assembly.⁴

Right at the beginning of his ministry Dr. Scovel had initiated a program of lay evangelism, the idea being to use trained paid laymen and women to carry out mission work in the church's district.

Mrs. E. F. Denny promised a thousand dollars a year towards the salary of a city missionary, while several gentlemen promised to subscribe three hundred dollars a year to rent a house for him.

The Reverend S. C. Faris became the church's first city missionary. With him served a lay woman, Miss Ellen McNutt, who was employed by private subscription.

In 1869 Miss McNutt started a Sunday School in the Bannantine House, then a boarding establishment for working men. The location was between Brady and Commerce Streets.⁵

With financial assistance from First, Third, and Bellefield churches, the Sunday School was turned into a mission erected on Second Avenue, near Canton Street.

When in 1881, the Central (Old) Presbyterian Church—which was famous for the ministry of Dr. Melancthon Jacobus—sold its property, the proceeds of the sale was placed in the possession of the Trustees of the Soho Mission as a memorial. With it a new church was built at Seneca and Forbes and called Central Presbyterian Church. This church was ultimately to link with First Church and provide some of its finest leadership. In 1903 it would give to First Church, Elder W. F. Dalzell; in 1914 it would give Elder George R. Aufderheide who played a large part in bringing Dr. Robert J. Lamont to First Church.

Another concern of Dr. Scovel was Sunday School work, with which was linked religious education for young people and even for adults.

The church had spread a loose chain of Sabbath Schools all over the city area. Many of these had little contact with the mother church, except to receive financial aid from it. The Sabbath Schools were becoming ingrown. Dr. Scovel planned to consolidate the far-out mission schools whose membership was low and to begin a drive for more scholars in the church area.

A senior department was organized with a target of 1,200 pupils for the entire Sunday School. Diligent visiting on the part of the teachers was to be the main agency in this new drive.

In 1871, a Minister's Bible Class for young people was established and the Sunday School was divided into departments: the senior, the intermediate, and the infant.

The Sunday School was fortunate to have as its superintendent at this time, James Laughlin, Jr., a man who appears to have had something of the drive and businesslike qualities of his pastor.

While teaching in the Sabbath Schools was diligently pursued, Dr. Scovel set up a plan whereby the congregation would read the Bible through in one year.

In 1876, revival again came to First Church, Pittsburgh. This revival was chiefly among the young. In a sense it had to be, for most of the older members of the congregation were long before this committed to Christ. But in this tenth year of Dr. Scovel's ministry, Sunday School scholars and their teachers found a new enthusiasm for Christ and the whole church membership was challenged.

It was in this year that First Church once more approached the incredible ratio of greater than one to four teacher-membership involvement, which had existed after the 1827 revival. Many of those involved in the teaching ministry of the congregation worked long hours from early morning until late at night in a six-day week, and to be a Sunday School teacher took up nearly all their spare time.

About this time the First Presbyterian Church of Pittsburgh became the largest congregation in the Pittsburgh Presbytery.

Work among children was obviously colored by an interest in foreign missions.

The Women's Foreign Missionary Society of the Presbyterian Church was organized separately in 1871. A branch was formed in First Church and with six other branches, in 1872, it formed the Presbyterian organization known as the Pittsburgh and Allegheny Committee for Foreign Missions. Its president, for over a decade, was Mrs. H. G. Comingo (Isabella Craig), who in 1836 had been one of the first six members of the "Mite Society," and who had taken the daring step of trading its products from door to door.

Mrs. J. A. Alexander, a missionary of the Presbyterian Church, serving in Northern India, was chosen for support by the women of the Society.

The interest of the women of First Church overflowed into children's work. Soon there were six mission bands in the church: Young Voyagers, Light Bearers, Alexander Mission Band, Seekers and Helpers, Louise Lowrie, and Earnest Workers.

The Alexander Mission Band was named for Mrs. J. A. Alexander at Mynpoorie, India, to whose salary the church was contributing in 1874.

It is not strange that as a result of such training, a Miss Anna K. Davis, daughter of Elder Robert S. Davis, should become a missionary, teaching in a girls' school in Tokyo, Japan.

In 1881 the Sabbath School chapel and lecture rooms were built on Wood Street at a cost of \$24,000. The chapel was to be a vital educational center through the rest of the century. It looked like a small church with a miniature steeple, high steps leading up to the door, and narrow tall windows. It stood alongside the sanctuary on the west side of it. In the main auditorium there was a large pulpit with plaques containing the Ten Commandments on either side of it.



THE SUNDAY SCHOOL CHAPEL—1881

The building of this Sunday School Chapel caused no little stir in Pittsburgh. The site on which it was built was one of the First Church graveyards, the other being the Indian burial mound. Objections were raised to disturbing the remains of old settlers and revolutionaries. The Craig family felt particularly outraged and took suit against the congregation. The matter was resolved by building a vault in the church for the unidentified remains of those who could not be removed by their relatives to another cemetery.

The tremendous influx of labor, the phenomenal expansion of heavy industry, and the reorganization of society after the Civil War did not take place without drastic economic and social realignments and the growing pains which attended such changes.

Soon there were riots and insurrections such as had not been seen in Pittsburgh since the days of the Whiskey Rebellion. In fact, the Railroad Riots in Pittsburgh during July 1877, far surpassed any Pittsburgh had ever known. Civil war between strikers and state militia seemed imminent. Vast crowds of enraged strikers and their friends tore up railroad tracks, looted stores, fired buildings, cut the firemen's hoses, and at one point it seemed likely that Pittsburgh would be destroyed.

In the emergency, a committee met and appointed Bishop Tuig and Dr. Scovel to act as mediators. The two clerics undertook the rather hazardous duty, but as Dr. Scovel afterwards said:

The only outcome was that Bishop Tuig and I learned at first hand the truth of that old adage that it is useless to reason with an enraged mob.⁶

However, the fact that Dr. Scovel was asked to undertake (with the Roman Catholic Bishop) this critical assignment shows that his fellow citizens of the day recognized his great influence with the laboring people of Pittsburgh.

On the Sabbath following the riots, in the quieter atmosphere of his own church, Dr. Scovel was no doubt able to give expression to some sentiments unpalatable to the rioters. His subject was "The Supremacy of Law." Dr. Scovel had previously expressed indignation that railroad workers had little relaxation from labor even on the Sabbath.

One of the most spectacular and emotional events in the long history of that extremely reserved body known as the Presbyterian Church, took place in Pittsburgh early in Dr. Scovel's ministry, on November 12, 1869.

The event was the coming together of the New School and the Old School assemblies, representing the two sides in the Schism of 1837. First Presbyterian Church of Pittsburgh was deeply involved.

The Old School Assembly met in First Church and the New School Assembly, in Third Presbyterian Church. At that time Third stood above Mellon Park where the William Penn Hotel now stands, while First Church fronted onto Wood Street. The two assemblies had agreed to come together in spectacular

fashion. The discipline and arrangements were perfect. No doubt there were plenty of high ranking Civil War veterans to organize.

At ten o'clock, the New School Assembly left Third Presbyterian Church and marched in double file down Sixth Avenue towards Wood Street. As they turned the corner into Wood, they came to First Presbyterian Church.

At this precise moment, the Old School column came out of First Church and began a line of march parallel to that of the New School Assembly. Together they walked one block and then came to a halt on different sides of the road.

The two moderators, Doctor Jacobus of the Old School and Dr. Fowler of the New School, then approached each other and grasped hands. The clerks of the Assemblies followed their example. Then the remaining ministers each crossed to his counterpart and grasped hands.

The parade began again, Old School and New School ministers marching together to Third Church. In the sanctuary the doxology was sung with great emotion and complimentary remarks were made, with frequent allusion to the two rivers, the Monongahela and the Allegheny, meeting at Pittsburgh and forming the Ohio, which translated into English means "the beautiful river."

While the name of Pittsburgh had been applied to Synod in 1802, it was not until 1869 at this reunion, that the name of Presbytery of Pittsburgh (used by the New School up to the Union) was substituted for that of Old School Presbytery of Ohio.⁷ The Presbytery rapidly became one of the largest and most influential Presbyteries in world Presbyterianism.

Though called from First Church to be President of Wooster College, Ohio, in 1883, Dr. Scovel was able to carry out one other inestimable service for the church he had loved and served for seventeen critical years. As president of Wooster, he edited a 259-page *Centennial Volume of the First Presbyterian Church of Pittsburgh, Pa.* The work forms a compendium of sermons and papers almost all of which were delivered by various ministers at the Centennial.

Over half of the book consists of Dr. Scovel's own compositions, made up of three historical sermons, fragments on the church and the city, and some material on the eldership.

Perhaps the most interesting early material is a few pages of the history of the pastorate of Dr. Barr by his daughter Jane, who entered into a correspondence with Dr. Scovel near the end of her long life.

One of the most notable statements made was that by Dr. William Paxton in his historical sermon. He is quite frank about it—and this about two decades after his own ministry and a year or two after Dr. Scovel's.

But one limit to the beneficence of the church seems to have been laid (and it is difficult to account for it,) in the direction of personal consecration to the ministry, whether at home or abroad. Two who came from its Sabbath School gave themselves to the ministry, one to become a missionary, the other

to die upon the threshold of the work; and only two sons of the church have reached the ministry and only two daughters of the church have been given to the foreign missionary work. The most precious things, after all, have been somewhat withheld.⁸

Dr. Paxton was of course, leaving out the large number of young men from the seminary who became involved in First Church work, married its daughters and became ministers and missionaries under Dr. Herron's ministry.

Dr. Scovel was a great promoter of the Kingdom of God who played down his own personal ministry. In his history, he lays very little stress, either directly or indirectly, on his own achievements. The truth is that, humanly speaking, the ministry of Sylvester F. Scovel was one of the most powerful in First Church.

Dr. Louis E. Holden, who succeeded Dr. Scovel as president of Wooster, sums up his predecessor's character thus:

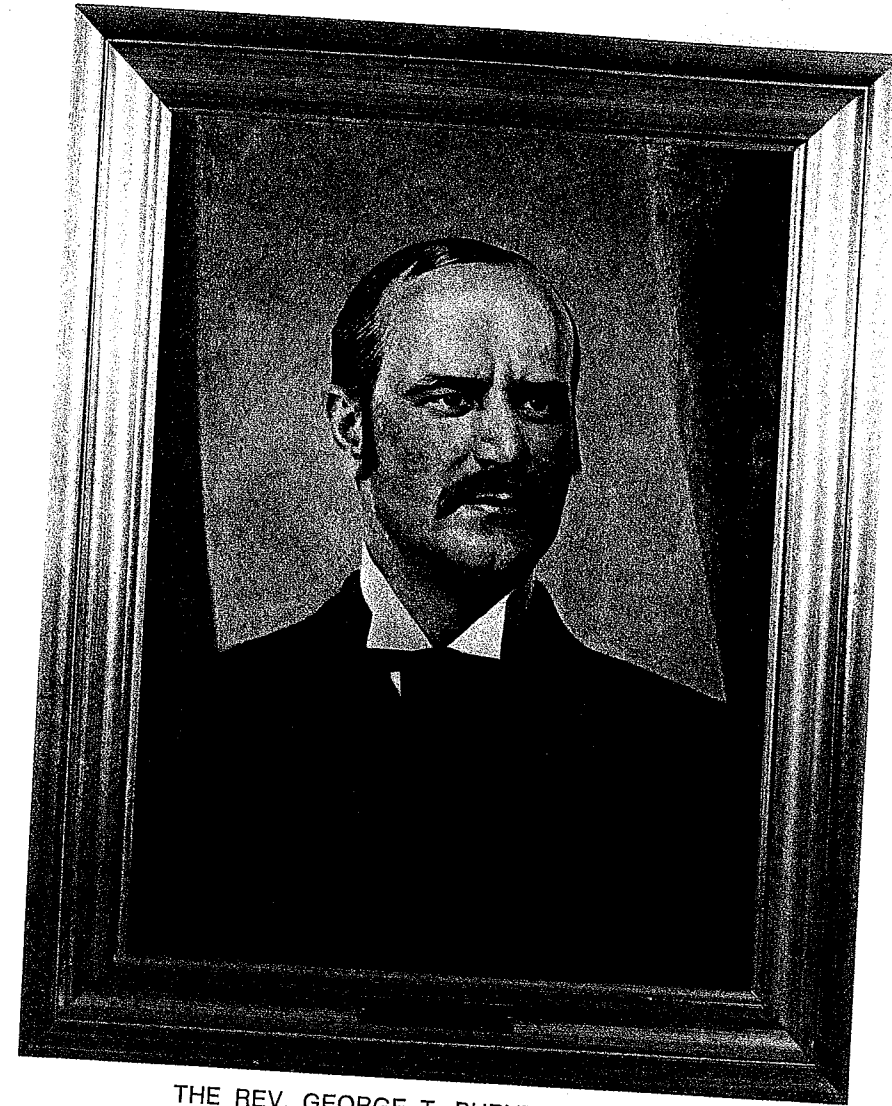
To many of us, Dr. Scovel seemed like one of the prophets of Old Testament times, whose life, quite as much as his words, gave us his message, 'make straight the way of the Lord.' It was not an infrequent thing to hear alumni, citizens and professors ask, 'What does Dr. Scovel think of it?' He was like the shadow of a great rock in a weary land. People hid behind him from the changing winds of opinions and the fierce gusts of temporary passion. They knew where to find him and they leaned on him for strength. He was unmoved by opinions, unless these opinions accorded with the word of God.⁹

Possibly one of the greatest tributes that should be paid to Dr. Scovel is that he, more than any minister of First Church up to his time, had a capacity for promoting lay involvement in the work of the congregation.

This fact is reflected in the interest of the wealthy of his congregation in social and spiritual concerns. Grounds for the Orphan Asylum in Allegheny and for the North Presbyterian Church were donated by General William Robinson, while land for the Western Pennsylvania Hospital and for many other churches was given by Mrs. E. F. Denny.¹⁰ Mr. and Mrs. Archibald M. Marshall played a large part in obtaining the buildings for the Pennsylvania Institute for the Blind on Bellefield Avenue.

But even more important, and this is where Dr. Scovel excelled, was the fact that he brought everybody into the work. Not just the rich, not just city missionaries, and deaconesses, but countless unknown workers labored in the ugly surroundings and polluted air of nineteenth century Pittsburgh. While thousands fled to the suburbs, these simple Christians, by faith endured and worked and died as seeing Him who is invisible.

Though their names are recorded on no page of history, they glow in the annals of the Kingdom of God.



THE REV. GEORGE T. PURVES D.D., L.L.D.
1886-1892

The Church with the Preacher Orator

In 1886, Dr. George Tybout Purves was called to the pastorate of First Presbyterian Church, Pittsburgh. He was born in Philadelphia in 1852, of Scottish Berwickshire ancestry on his father's side, while his mother was a Kennedy of North Irish Antrim descent.

At sixteen, G. T. Purves entered the University of Pennsylvania and appears to have won practically every prize in oratory offered by the University. He was also a prize man in philosophy and Greek.

In 1873, he entered Princeton Theological Seminary and quickly became the best preacher in his class.

In 1886 he was called from Boundary Avenue Church, Baltimore, to the First Presbyterian Church of Pittsburgh. In Pittsburgh his great preaching ability made an astounding impression. All classes and conditions of men and women came under its influence. In Pittsburgh it was said that he achieved "one of the triumphs of the modern ministry."¹

His early sermons still lay a challenging hand on the hearts of men through faded print, as they did when first preached by a living voice almost a hundred years ago.

One of his greatest sermons is on the text "What Think Ye of Christ?" In stating that the Bible centers in Christ, he says:

You might as well take Hamlet out of Shakespeare's play, or Caesar out of Roman history, or the sun out of the solar system, as Christ out of the Bible.²

He goes on to say that Christ tests a man's character, as would a magnet.

So if you hold a magnet amongst a pile of mixed iron and wooden particles, the iron will cling to the magnet and the wood will remain unmoved. Thus you discover not only the power of the magnet but also the character of the materials amongst which it is held.³

In a similar way Dr. Purves claimed, Jesus Christ tests a man's moral character. Response to the question "What think ye of Christ?" shows what sort of man you yourself are, for "The worst comment that can be made upon a man is that he rejects or dislikes Jesus Christ. It is his self-condemnation."⁴

The preacher goes on to throw out the question:

So I ask you personally, What think you of Christ? I would press home the question. It is like a surgeon's knife, which cuts deeply and skillfully. It is God's home-thrust. You cannot parry it. You must answer it, if not now, then at the judgment day. What think you of Christ?⁵

Dr. Maitland Alexander said of Dr. Purves:

His evening congregations were remarkable. He made a great appeal to young people, but he drew judges of the Courts, lawyers, doctors and teachers,

...rank and file of the church-going public. He was, like St. Paul, small of stature, but he preached with a fire like that of the great Apostle. Being a fine New Testament scholar, he was essentially a Gospel preacher, and his sermons still abide in their printed form.⁶

It will be noticed that during the ministry of Dr. Purves, First Presbyterian Church Pittsburgh reverted from being a church of pastoral evangelism and strong lay participation to becoming something of a preaching station—the minister, and not the minister and the whole congregation, being the organ of God's grace as had been the case under Dr. Herron, fairly much so under Dr. Paxton, and again distinctly so under Dr. Scovel.

Dr. Purves was an orator and a preacher, one of the greatest in America before his early death in his late forties. He resembled Dr. Paxton in a multitude of ways and especially in his tremendous homiletic gifts, but Dr. Purves had no Francis Herron to train him in aggressive pastoral evangelism as had William Paxton.

What First Church needed as the century began to ebb was a reversion to the preacher-organizer ministry: the evangelical and apostolic succession of old Redstone, whose members had once entertained grave doubts of First Presbyterian Church Pittsburgh, but whose example had come to establish her greatness.

George Tybout Purves was one of the first to recognize this need of a total ministry at the end of the century. He said once in private conversation to Maitland Alexander:

The progress of this city, the change in the population surrounding this church, the new forms of application of the fundamental truths of the Gospel, had to be faced by the church, and the problems presented by them solved.⁷

In 1892 Dr. Purves was called from First Presbyterian Church, Pittsburgh to become Professor of New Testament at Princeton Theological Seminary. His great love, however, was preaching and from Princeton he accepted a call to Fifth Avenue Presbyterian Church, New York. He died in his late forties on September 24, 1901.

When Mr. Robert Dalzell had died in the spring of 1887, Mr. John W. Chalfant was elected President of the Board of Trustees in his place.

One very important organization found its origins during the brief ministry of Dr. Purves. The Ladies' Sewing Society of the First Presbyterian Church was founded January 31, 1888, at the residence of Miss Matilda W. Denny on Penn Avenue. Dr. Purves presided at the first meeting. Miss Denny was elected president. The object of the society was to sew for the destitute, for hospitals, and especially for home and foreign missions.⁸



THE REV. DAVID R. BREED D.D., L.L.D.
1894-1898

The Church Calls a Pittsburgh Minister

In 1894 Dr. David R. Breed became the seventh pastor of the church. Dr. Breed, unlike all the other pastors, was a native of Pittsburgh and indeed, as this history is being written, his niece, Miss Emma Zug, is still one of the most active members of our church. She is over ninety years of age.

Dr. Breed, unlike Dr. Purves, was a man of tremendous stamina. Like Dr. Purves, he was an intellectual giant. He was descended, six generations removed, from Allan Bread, the Puritan emigrant who came from England with Governor Winthrop and settled in Lynn, Massachusetts, in 1630.¹ His mother was Rhoda Ogden Edwards, a great-granddaughter of President Jonathan Edwards of Princeton College. Dr. Breed was born in the old Chadwick house in Oakland on June 10, 1848.² Like most of the neighboring families, the Breeds attended Third Church, founded by Dr. Herron.

David Breed's parents had in their youth been active members of First Church of Pittsburgh. About 1829 his mother sang in First Church choir and his father was an officer in the Sunday School. Thus, David Breed could be called a grandson of the congregation.

Apparently David Breed was an infant genius and his later career would bear this out. He tells us: "I went . . . to the then, Western University, now the University of Pittsburgh, where I remained until January 1862."³

He left the University at thirteen and a half years of age. He tells us that at that age he became dissatisfied:

Young as I was I realized that my teachers were endeavoring to make a prodigy of me, and I rebelled. I . . . determined to go into business for a while, if I could bring it about. I went about town seeking a job. My father heard of it and called me to him. Again his fine paternal spirit and method were manifested. After hearing my story he told me I might leave school for a time and take a place in his own store. This I did with great pleasure and immense profit. I was in business about two and a half years. In the meantime my father died.⁴

In 1864, at sixteen, David Breed entered Hamilton College. On graduating, he had received more college honors than anyone before him.

In 1867, he entered Auburn Theological Seminary and from there was called to the House of Hope Presbyterian Church in St. Paul, Minnesota. His service in this church ended with a serious accident which was to slow him down physically for well over a decade.

On April 5, 1882, while he was ascending a ladder to the ceiling of the sanctuary to adjust the electric wire used in lighting the gas, the foot of the ladder slipped and he fell with great violence to the floor, striking his hip and shoulder. He was knocked unconscious by the fall, and lay on the floor

until discovered by the janitor. He was confined to bed for weeks and Dr. Breed's friends had little hope of his recovery.

In 1884, Dr. Breed began the organization of the new Presbyterian Church of Chicago, Illinois, called the Church of the Covenant. In spite of his infirmity he had a brilliant ministry there and it was there he married Miss Mary Kendall of Grand Rapids, Michigan, in 1870.

When in 1894 David Breed became pastor of the First Presbyterian Church of Pittsburgh, it appeared obvious that the congregation had called the ideal man for the task, for Dr. Breed was a brilliant preacher, a gifted organizer, and a man capable of adapting to new situations with imagination and creativity. David Breed was a preacher in the Paxton-Purves tradition. He later wrote one of the finest books on homiletics, *Preparing to Preach*. His most famous sermon was preached on Nicodemus, though all of his published sermons make excellent reading.

Dr. Breed, who must have been one of the most versatile ministers in the United States, was also an authority on the Old Testament. His *History of the Preparation of the World for Christ*, ran through four editions. His book on hymnology ran three editions and is still both valuable and highly readable. Later in life, in the Department of Music at the Seminary, he showed that he possessed great gifts as an organizer, and one of the by-products of his work was the famous Cecilia Choir which he helped to found.⁵

During his ministry at First Church, however, Dr. Breed, handicapped by the results of his accident, was a victim of frustration. David Breed with his finely focused vision knew exactly what Pittsburgh needed desperately at the end of the nineteenth century. She needed a man of the caliber of Dr. Herron or Dr. Scovel.

Dr. Breed was just the man for the job at any other time of his life but those five years in First Presbyterian Church Pittsburgh, when his health was seriously impaired. His main service to First Church was to hold the congregation together by his dramatic preaching and to commence the reorganization of the church in its practical ministry to downtown Pittsburgh. Dr. Maitland Alexander, his gifted successor, always credited Dr. Purves with seeing the necessity for reconstructing the image of First Church and David Breed with having begun the work of reconstruction.⁶

Part of Dr. Breed's achievement consisted in uniting the congregations of First Presbyterian Church Pittsburgh and the Central Presbyterian Church, situated on Seneca and Forbes.

Application was made for association with First Church. At a Session meeting on December 5, 1896, Dr. Breed reported the receipt of a letter from Elder W. F. Dalzell, of Central Presbyterian Church, suggesting a merger under the pastoral control of First Church. He stated that the membership of Central was 160, the Sunday School attendance 160-175, and the total debt of

the church around \$750. The merger would be dependent on First Church allowing the Central Church to continue in its own building.⁷

After much negotiation, an accommodation was agreed upon. The members of Central were dismissed to First Church with full rights and privileges, but were considered as attenders at Central Chapel which they would support financially. The elders were also dismissed to First Church, but were to serve at Central Chapel, the congregation to be known as "Central Chapel" under the care of the First Presbyterian Church.⁸

The plan was submitted to and approved by Presbytery at its meeting on February 2, 1897. A special offering, on February 14, to support the new work realized over \$1,400. By this arrangement, 135 new members were received into the First Presbyterian Church.

In Dr. Breed's ministry, Mr. Emile Majerus, an instructor in French at Chatham College, came to conduct services at First Presbyterian Chapel on Wood Street, for French-speaking people in Pittsburgh. He became a member of First Church and attended its services until well into the 1960's when he was over ninety years of age. A feature article was written on his life and work in the summer issue of *FIRST CHURCH LIFE*, 1959.

On December 7, 1897, Dr. Breed reported that he had received a call to a professorship in Western Theological Seminary and stated that "he felt moved because of recent ill-health to accept the call."

Dr. Breed lived to an advanced age, gaining strength with his years and serving Western Seminary with his great genius and organizing gifts. His wife kept on with her work in First Church and spearheaded much of the women's work for decades.

Dr. Maitland Alexander, when dedicating the present church, stated that the movement, which culminated in the policy to which the new church was dedicated, was begun in the ministry of Dr. David Breed.⁹

During Dr. Breed's pastorate David Robinson died. Mr. Robinson was a man of vigorous intellect who had been an outstanding leader of the congregational life and a member of the Board of Trustees for many years.¹⁰

Another great lay leader of First Church, John W. Chalfant, died in 1899. Mr. Chalfant had been president of its Board of Trustees since 1887. He was one of the organizers of the Peoples National Bank. He was active in the founding of the West Penn and Allegheny General Hospitals and was one of the directors of Dixmont Hospital. As a leading Republican, Mr. Chalfant was urged to run for governor of the State of Pennsylvania. Though success seemed certain, he declined to run.¹¹

After Mr. Chalfant's death, William A. Robinson was elected president of the Board of Trustees and Charles E. Speer became vice-president. In 1896, Harmar D. Denny became a trustee.



THE REV. MAITLAND ALEXANDER D.D., L.L.D.
1899-1927

The Church Faces the New Century

In 1899, the last year of the nineteenth century, the congregation called Dr. Maitland Alexander, pastor of Harlem Presbyterian Church, New York, to be its minister. It would appear that the First Presbyterian Church of Pittsburgh had surely passed the zenith of its power and influence. Under God, ministers like Herron and Paxton had experienced revival after revival in an inspired apostolic succession. Scovel, the versatile, had reprogrammed the congregational work, and First Church had become, numerically speaking, the largest church in the Presbytery. Purves and Breed, by inspired preaching and by God-given love and graciousness, had kept loyal to its central core a congregation now fast exploding toward the suburbs.

But this saga of faith could not go on forever, or so it seemed to those who had no concept of God and a people in covenant relation to Him. It was not that the First Presbyterian Church of Pittsburgh happened to be lucky in its ministers. Rather, since the old, unsanctified days of church lotteries, hard-drinking church boards, and the near liquidation of the church under the bailiff's hammer, the congregation had a profound distrust of human cleverness and manipulation. It strove to honor Jesus Christ.

When a minister retired or accepted a call to another church, those laymen of Pittsburgh, as they insisted on recording in the minutes of session, took a long time out to counsel with God. They set aside time for prayer and meditation. They never called a man until they were absolutely sure that the choice was in God's will—insofar as they could ascertain that will. Often they spent two or three years in cautious, prayerful seeking.

This history has been written largely under chapter titles, each indicating a ministry, partly to break up the story into suitable sequences, partly because there exists more surviving data on the ministers, but the history is essentially that of a church: the First Presbyterian Church of Pittsburgh, its people, and their story in the annals of the Kingdom of God.

The evangelical succession in First Church was maintained through such men as Aeneas Mackay, Jonathan Plumer, Harmar Denny, Francis Bailey, Robert Beer, John Snowden, David McKnight, David Robinson, Ebenezer T. Cook, John Thompson, John W. Chalfant, and Charles E. Speer; and through women like Mary Carson O'Hara, Nancy Wilkins, Mrs. William P. Eichbaum, Mrs. Harmar Denny, Susan Irwin, Isabella Craig, Mrs. Cornelia Brackenridge Speer, and many others.

Some of these people possessed remarkable business and administrative ability and, in many cases, a simple but profound love for Jesus Christ and His cause.

In 1899, the minister called to the service of First Church, Pittsburgh, was peculiarly matched to the challenge of a disintegrating church entering a new century.

Maitland Alexander was a great-grandson of James Waddel, the famous blind preacher of Augusta County, Virginia, who gave birth to the sentence: "Socrates died like a philosopher; Jesus died like a God." Dr. Alexander's grandfather was the Rev. Archibald Alexander, D.D., President of Princeton Theological Seminary. On his mother's side he was a grandson of President Matthew Brown, D.D., of Jefferson College. He was a graduate of both Princeton College and Princeton Seminary.

The charisma of these gifted ancestors seemed to have descended on the new minister of First Church in a combination of executive talent, oratory, charm, and a store of tireless energy. Maitland Alexander was a man who always thought big, saw visions, and had the capacity and determination under God to transform his dreams into reality.

Tall, robust, florid, with clean-cut intellectual face and head set firmly on his shoulders, he seems in everyway adequate to the occasion. Upon face and figure is the stamp of poise and power. His appearance, as he rises in the pulpit in Geneva gown and bands, creates a lively expectation.¹

The religious outlook for downtown Pittsburgh was not bright, however, nor for the survival of First Presbyterian Church. The other congregations almost all saw the handwriting on the wall; the letters were large and clear—and they spelled out the word, "EXODUS."

In fact the word "EXODUS"² was used to describe the movement of congregations out of the Golden Triangle, and toward the suburbs. This was the trend around the turn of the century. Steel was making possible enormously high buildings and ushering in the age of skyscrapers. Congregations could sell their sites for inflated prices, buy a new site where the homes of the people were, and have money to build a modern and enlarged church. Where sentiment dictated, the old building could be taken down and re-assembled on this new site. There would frequently be money left over for endowments.³

Not only were families moving east of the city to newly formed suburbs, but also the great trek to the South Hills was under way. And this was even more serious, as, owing to Mount Oliver and Mount Washington intervening, transportation to the south of Pittsburgh was more difficult.

Other churches could sell their lots for building sites and go. First Church, on the other hand, was too much a part of Pittsburgh to leave it.

Here the Reverend Charles Beatty preached the first Protestant sermon in 1758. Here later was the headquarters for his missionary thrust to the Indians.

A Pittsburgh Presbyterian schoolmaster had conducted regular Sunday services in this school-church with a growing congregation during 1761-62, until the Pontiac rising laid to waste the area.

That doughty Scotsman, Aeneas Mackay, had moved in permanently, at least by 1766, probably much earlier.⁴

Under McClure and Frisbie Pittsburgh in 1772 had become the center and citadel of Presbyterianism west of the Alleghenies.

When under Barr the log church was incorporated, the market, the academy, and the law courts had its members as their founders.

Then in the brick church which replaced it, both the Western University of Pennsylvania, and the Western Theological Seminary had their beginnings.

Pittsburgh and First Presbyterian Church, like Siamese twins, were born locked together, and to separate them would require radical surgery which might be injurious to both.

Furthermore, Dr. Maitland Alexander was a fervent Calvinist whose faith had been transmitted from Jesus Christ through St. Paul, St. Augustine, John Calvin, and John Knox. Just as Calvin had tried to incorporate Augustine's City of God in Geneva, and Knox to give it substance in Edinburgh, so Maitland Alexander, born late in time, hoped to emulate Dr. Herron and make Pittsburgh truly a City of God. It was a breath-stopping concept. But if anyone could fulfill the dream of turning the murky city which was Pittsburgh in 1899, into a dream City of God for the twentieth century, that man was Maitland Alexander.

The glory of Maitland Alexander was that he recognized no dichotomy between the sacred and the secular.

Possibly his introduction to church membership had something to do with this. He used to tell how he united with the Fifth Avenue Church, New York, in his boyhood. The pastor of the church, the well-known Dr. John Hall, called him into his study one afternoon and asked him two questions: "Do you love the Lord Jesus Christ?" "If some poor boy were to come in from the street would you be willing to share what you have with him?" Upon receiving affirmative answers, Dr. Hall said: "Now, let us kneel down and pray." The answers which the boy gave to his pastor were prophetic of Dr. Alexander's career and ministry, for those two things were marked in his life—his love for the Lord Jesus Christ and his love for his fellow man.⁵ This dual thrust of evangelism and evangelical social outreach inspired Dr. Alexander's dream for Pittsburgh.

The physical fabric of the dream would involve a central cathedral-like church where the city's spiritual life could find its focus. This would mean a new church structure on a cathedral pattern with a greatly enlarged sanc-

tuary, a full-sized basement, a number of classrooms, a cafeteria service, rooms for recreation, arts and crafts, and a well-staffed nursery service.

The emphasis in the new church would be on a continuous program running every day of the week and almost around the clock. The church's mission would be where the people were, and would relate to them close to their business and shopping enterprises.

Dr. Maitland Alexander had several great assets working for him besides his own inspiring personality and the church's traditional links with the city. One was the gifted group of elders and trustees of First Church—men experienced in spiritual and temporal affairs.

Another plus factor was that Henry W. Oliver, in building up a large empire in real estate in the Pittsburgh area, became intrigued with the venture. Negotiations to lease the Wood Street property of the Church had already commenced and broken off, the church trustees and the Oliver interests having come to an impasse. Dr. Alexander obtained permission from the trustees to interview Mr. Oliver in person. The great business magnate immediately saw the unique challenge of a church remote from residential areas, amid office buildings and shops, carrying out a spiritual witness in the steel center of the world.⁶ He at once made arrangements to take a long lease of the Wood Street frontage for an annual rental of \$30,000 a year and a cash bonus of \$150,000.

Maitland Alexander, even with his great talents, found his first years difficult. Many of the daring and revolutionary ideas formulating in his mind terrified the trustees of the church.

The minister in his frustration had gone to Mr. John Thompson, an Irishman and city missionary who, working in the congregation for many years, had become a First Church institution. The old man with his thick brogue and with a twinkle in his eye said: "Well how could you expect them to trust a boy?"⁷

Maitland Alexander tells us he took the hint. Thus for the first two and one-half years of his ministry he set aside ample time to relax and make personal friends with the men and women who formed the human power structure of the congregation—the Speers, Mr. Samuel Ewart, and most of all, that ultra-conservative Miss Matilda W. Denny who, like all her ancestors before her, was willing to back progressive ideas provided it could be proved to her that they were genuinely progressive and not merely novel.

Matilda W. Denny had a healthy skepticism of novelty for novelty's sake, but an intuitive gift for seeing hidden possibilities if they were worth seeing.

In his twenty-fifth anniversary sermon Dr. Alexander records his debt both to the congregation and to Miss Denny:

My best friend during those early days was Miss Matilda W. Denny, who was my friend, first, because I was the pastor of the Old First Church, and then because of her friendship for my mother. Miss Denny represented the ultra-conservative element in the First Church. Again, Mr. John Thompson came forward with advice and said, 'You had better be careful. Miss Denny won't stand for any newfangled nonsense in the First Church.' I soon found out, however, that Miss Denny's ideas were not only progressive, but that, having given her confidence, she backed it with her influence and her money. How much the church of today owes to her, will probably never be realized . . .⁸

A worn and tattered leather notebook was found by the writer of this history among some old church records. It gives us opportunity to understand part of that debt.

The book, from all evidence, is a personal record of Miss Matilda W. Denny's intensive work from October 17, 1900 to January 5, 1907 (the year Miss Bailey says she resigned because of ill-health).⁹ In that year the name "Woman's Work Society" was adopted.

The reader of the detailed notebook realizes that, while to Dr. Maitland Alexander belonged the vision of a new type of evangelical and socially oriented ministry, much of the practical planning found its origin and thrust in the down-to-earth mind of Miss Matilda W. Denny and the Woman's Work Society which she had gradually created.

The main idea was to recruit young people into the life of the church, by setting up a program appealing to their interests. The organization proposed was an "industrial school for youth" to teach skills to those who would be interested to learn them. It was not a new idea. Dr. Scovel had attempted such a program, but he had no Miss Matilda W. Denny at the height of her powers and with authority to make the plan work.

The organization of these women was meticulous. At the first meeting, Pittsburgh was divided into nine districts. Two of these areas were to be in charge of a Miss Fleming, acting "for Miss Denny."¹⁰

The other seven districts were under the care of paired members of the women of the church who were the district organizers and recruiters.

The attempt to involve the youth in the program of First Church was a most successful venture—though the title "Industrial School" was eventually dropped. The work among boys became the Boys' Club, while the girls were enrolled in a sewing school, which eventually had a normal and a kindergarten department.

Out of this organized outreach to youth also came, in time, the Boys' Brigade, or Cadet Corps, and the whole camping program of the church.

Closely written pages record the work up to 1905 when the new sanctuary and facilities were opened. Although the entries in the book run on to

1907, Miss Denny had accomplished her main mission, which was to reorganize youth in the congregation. The women recognized her achievement and she became *honorary* president of the Woman's Work Society. Mrs. John A. Bell became president in her place.¹¹

After the opening of the new building, the groups were multiplied and enlarged. But the labors of Miss Denny had established patterns and guidelines for the church's evangelical mission to youth. Up to this period young people were largely recruited for foreign mission projects and temperance promotion.

Without neglecting such aspects in education, from now on emphasis was laid on the development of the whole child, physical as well as spiritual. Skills of hand, heart, and mind were trained, as well as skills in understanding the Scriptures and developing a private devotional life.

Some manuscripts folded into the minute book appear to be heart-to-heart talks given by Miss Denny to the children.

Miss Matilda W. Denny had a passion for cleanliness, which was one of the few ways to fight germs and disease in her day. She emphasized that "cleanliness was next to Godliness," promised new dresses as first prizes in her "school" and quite bluntly told the children that they could only become members of the sewing school if they would submit to a vaccination against smallpox. For those who were willing to qualify there and then, she had a nurse ready to administer the vaccination.

Miss Denny had a pleasant, intimate way of speaking to the children. Her script became somewhat alarming, however, when she described the ravages of smallpox on its victims.

In spite of her pragmatic outlook on life, or maybe because of it, Miss Matilda W. Denny was a deeply spiritually-minded woman. Her favorite passages in the Bible were those which depicted God as Shepherd: the Twenty-third Psalm showing God going before the sheep; and the tenth chapter of the Gospel according to Saint John, showing Jesus as the Good Shepherd. In her love and care Miss Denny showed herself a true shepherdess. She believed that the best way to produce a good flock was to nourish and tend the lambs.¹²

In still another area of the church's life the year 1900 was one of special grace for the First Presbyterian Church of Pittsburgh.

In that year several women of the congregation saw a need and met it. They noticed a number of young mothers wheeling their babies in buggy carts up and down Oliver Avenue, then known as Virgin Alley. These young women seemed to have little aim or object except to "air" their children; though the atmosphere of Pittsburgh at the turn of the century was not calculated to do much to improve the health of babies.

One day these mothers were invited to bring their children into the church and attend a service at 2:30 p.m. Seven women responded, accompanied by five children.¹³ They were given a hearty welcome. No one worried if a baby cried or a child was somewhat noisy. After a missionary talk, refreshments were served.

Thus began the Mothers' Club, which was to become an institution in First Church. The seven became scores. A nursery was set up to take care of the numerous children. Singers, musicians, and ministers came from many churches throughout the city to give a message to the mothers, and missionaries came to tell their story. All found a happy, receptive audience. Soon this was one of the biggest groups in the church attended by hundreds of women on Wednesday afternoon.

In those early days of his ministry at First Church, Dr. Alexander gave a great deal of time and creative leadership to Central Chapel, at Seneca and Forbes. He encouraged his young people to make it a mission outlet for their spiritual energies; and Miss Emma Zug, Miss Isabella C. Chalfant, Miss Mary Painter, Mr. C. Ellsworth Parker, and others were soon strenuously involved in the work there.¹⁴

Mrs. Mary Kendall Breed and her husband, Dr. David R. Breed, former minister of the church, maintained a happy connection with the congregation, and during her long active life Mrs. Breed was a leader of the women.¹⁵

Dr. Breed's niece, Miss Emma Zug, was a leader in youth work before the turn of the century. Through the decades of the new century she developed in wisdom and understanding and leadership. Her history of the Women's Foreign Missionary Society of the church, and her retentive memory are a treasure trove to the historian. In 1973 Miss Zug is one of the most alert, forthright, and practical of Christians.

By 1902 the day for the realization of the dream of Dr. Maitland Alexander had already dawned.

And what a dream that was!

The idea of a great central downtown church, ministering to men and women in their daily environment, amid shops, offices, banks, and business houses was nothing new. Many churches had tried it and often had ended up as Christian welfare institutions, with a token religious service on Sunday morning attended generally by a handful of people, mostly elderly women and children sometimes brought in by the church staff. The work of such churches could frequently be taken over by a government agency and few would notice the change in emphasis.

Dr. Alexander wanted greater things for First Church, and the boards of the church, when they understood this, began to back him. He laid down three principles for the reconstruction of the First Presbyterian Church of Pittsburgh.¹⁶

First, let the church be the church. Never let her trade for mere social services, her own God-inspired, radical and evangelical approach that the Kingdom of God can only be built with the living stone of redeemed and recreated lives.

So his primary aim was that the pulpit should retain the power it had commanded in First Church since Dr. Herron's day. The preaching of the gospel would be a priority. Every activity, spiritual, social, and promotional, would find its authority in the Bible, speaking through the preacher to the souls of men. The love of God for sinners, the presence of God in men's lives, and the power of God to deliver from sin—those great redemptive facts would be simply but authoritatively proclaimed from First Church pulpit.

The second objective would be that First Church should never become a class church, drawing its strength and membership from any one strata of society, whether the rich or the poor, the intellectual or the uneducated, the employers or the working class. In the first decade of the nineteenth century, First Church suffered the fate of becoming the church of the "elite" and the social aristocracy, but its evangelical rebirth in the ministry of Dr. Herron had once more made it a church for all in Christ. Dr. Alexander wanted to keep it that way.

The third principle would be to link social services closely to the religious life of the church. The social work would be the outcome of the congregation's relationship to Jesus Christ, not an appendage to it. The church would not be a mere humane society, but a genuine piece of Kingdom of Heaven real estate in the heart of the city and in the hearts of men, women, and children.

As Dr. Alexander put it:

If the day should come when, as minister or people, we shall forget this source of power; if we ever forget the road to Calvary; if Pentecost should only be the story of two thousand years ago, and not a continually recurring experience . . . our power will be gone. The temple may stand but the mysterious presence of God will be missing . . . The artistic adornments of this church will yet delight the eyes, but the light that shines through these windows upon the worshippers will be the light of earth and not of heaven.¹⁷

To Maitland Alexander that light must prevail, for to him First Church was to be "a lighthouse in the heart of the city."¹⁸

The great changeover envisaged by Dr. Alexander was not only to retain the power of the pulpit, but to add to it an evangelical missionary outreach to every strata of society, and to every area of activity in the expanding city's life.

This dream of Pittsburgh as a City of God seemed an impossible one to everybody, but to God and Maitland Alexander.

On Sunday, June 17, 1902, a congregational meeting of First Presbyterian Church was called to consider selling part of the church property. Thus was conveyed to the congregation news of impending changes. Some of the members were taken completely by surprise.

First, there would be catastrophic physical changes. The land from Sixth Avenue to Virgin Alley and fronted by Wood Street would be leased to the Oliver interests. This land was the purchase made by Dr. Samuel Barr a century previously.

A twenty-foot wide strip running from Sixth to Oliver would be left free of buildings as a sort of no man's land. There would still be adequate land left on which to build a new sanctuary facing on Sixth Avenue.

The new building would be in essential respects a reduplication of the old one, only a much vaster and more ornate reproduction. The twin towers, for instance, would be thirty feet higher; the sanctuary would be backed by a three-story church building which would contain a chapel, Sunday School rooms, and studies. The chapel would be behind the sanctuary and form part of it. The cost of the building and furnishings were projected at over a quarter of a million dollars.

Final costs were, in fact, to come close to \$350,000 including donated windows, pulpit, etc.¹⁹ Nor was the early dream of a properly furnished basement realized until Dr. Lamont's ministry.

The contractors were Arthur H. Williams' Sons, of Philadelphia, and the architect T. P. Chandler.²⁰ J. L. Given was the superintendent of construction.²¹ A. J. Lohr was the inspector of the work.

One difficulty, and that of a serious nature, arose. The site for the new church was the Presbyterian graveyard which lay between the land now leased to the Oliver interests and the graveyard of the Episcopal Cathedral. In this Presbyterian burial area were the graves of nearly all of the most famous founding fathers of Pittsburgh.

Since 1787, when granted half of the old Indian burial mound by the children and heirs of William Penn, the First Presbyterian congregation had occupied the site deeded to them, constructing three successive sanctuaries there, either right on the burial mound, or alongside it.

Around these three churches the congregation had buried their veterans of George Washington's army—some from the east, most from the west, until the graveyard of the First Presbyterian Church had become one of the most interesting Colonial and Revolutionary War cemeteries in the country.

Dr. Clarence E. Macartney named fifty-six officers of the Colonial and Revolutionary Armies who had been associated with First Church. Many of their bodies rested in the sacred plot of land which formed the graveyard of the First Presbyterian Church.

Others had been buried in the extension of the Presbyterian graveyard which continued into the land bought by the Reverend Samuel Barr on Wood Street. Sixteen years previously, in 1877, when the congregation had decided to

erect a Sunday School chapel here the Craig family had raised an objection to moving the bodies of old settlers and revolutionaries from their graves. They had brought the matter to court.

However, a way out was found by moving those remains still identifiable to Allegheny Cemetery and simply placing the remaining bones in a vault under the south tower of the existing sanctuary.

As a matter of fact, few of the bodies found at that time were claimed. Many graves were impossible to identify, the stones having cracked and scaled. Many inscriptions were erased. Smoke and air pollution had obviously worked havoc with them. In some few cases, however, the coffin plates were found mingled with the dust and bones of the dead. The remains of fifty bodies had been placed in the vault.

Now in 1903, it was decided to reopen this vault in the old church and place there those unclaimed and unidentified remains lifted from the main Presbyterian graveyard on the Indian burial mound. Later all would be placed in a vault which would be built for them in the new sanctuary.

After sixteen years the church authorities opened the door to the little room, measuring twelve by fourteen feet, and situated under the south tower of the Dr. Paxton sanctuary. The boxes in which the ashes had been placed sixteen years before were seen to be of rough wood, and the place looked "like the corner in a merchant's warehouse."²² On some of the boxes a worn headstone was laid; on others a rusted coffin plate; on some coins and tarnished jewels lay; initials from former caskets had been inscribed on the new ones where possible.

With the temporary vault ready to receive unclaimed remains, the work of exhumation now began in earnest. These were the days of spectacular second funerals from the graveyard of the First Presbyterian Church to Allegheny Cemetery. The names of the dead were the street names of Pittsburgh and its surrounding townships.

On October 21, 1902 the remains of Major Isaac Craig, Brigadier General John Neville, Mrs. John Neville, and Colonel James Johnston were removed from their graves for reburial in Allegheny Cemetery.

A funeral service was held for them on October 23, 1902 in First Church under the auspices of the Sons and Daughters of the American Revolution. The Reverend Dr. Maitland Alexander, pastor of the congregation, presided over the exercises. "The draped coffins rested in front of the pulpit, and standing at attention in front of them throughout the service was a uniformed detail of the Boys' Brigade of the Church of the Ascension, who acted as pallbearers."²³

At the close of the service Dr. Alexander read out the names of twenty-six former members of First Church who had participated in the revolution. A parade of the city's five best bands, consisting of 142 pieces, took place at 4 p.m. after the service.



James O'Hara, first Quartermaster General of the United States, and Major Ebenezer Denny, first Mayor of Pittsburgh, and his wife Nancy, whose descendants were to play such a vital role in First Church down to 1966, when Harmar D. Denny, Jr., died, were also reinterred.²⁴

The bodies of Captain John Wilkins and John Wilkins, Jr., who became a quartermaster general in the army, were removed to Homewood Cemetery near Wilksburg, named for the family.²⁵

Others in the graveyard of the First Presbyterian Church included Lieutenant Colonel John Gibson, General William Butler, General Adamson Tannehill, General Alexander Fowler, Major William Anderson, Captain Abraham Kirkpatrick, Captain John Irwin, Quartermaster Samuel Sample, Captain George Wallace, and Captain Devereux Smith. The names and titles used are as recorded in the Burial Records of First Church. All revolutionary veterans buried in the graveyard are not included nor are the titles of those named necessarily accurate.

One of the most famous of the revolutionary war dead buried in First Church graveyard, and whose remains it was impossible to identify, was Colonel Stephen Bayard, founding trustee of the congregation. He was the son-in-law to Aeneas Mackay. His ashes now rest with others impossible to identify in the vault of First Church.²⁶ Thus First Church has a link with Aeneas Mackay, who welcomed McClure and Frisbie to Pittsburgh in 1772.

Other famous men were also reinterred. The remains of Judge Alexander Addison, First President Judge of Allegheny County Courts, who probably acted as an unofficial minister of the church for a decade, were removed October 22, 1901. So were those of the Reverend Robert Steele, second minister and beloved pastor of the church.²⁷ Also at this time took place the reinterment of the Samples, Snowdens, Reeds, Riddles, and Plumers.

John Wrenshall, an early Methodist preacher in Pittsburgh was also moved to Allegheny Cemetery. On his tombstone, 1824, was written: "With sincere delight did he watch the rapid progress of morality and religion in this city."²⁸

William A. Porter, who made the first wrought iron nails in Pittsburgh, was also reinterred.²⁹

Strange unpredictable remains came to light. The *Pittsburgh Leader* on Sunday, April 5, 1903 mentions that the site was used as a burial ground by both French and Indians, and states: "From time to time bodies of both have been exhumed: only last week the contractors of the church dug up two redskins wrapped in chamois."

Perhaps the strangest event was the attempted removal to Allegheny Cemetery of the earthly remains of the Reverend Joseph Patterson, first minister ordained by Redstone Presbytery. He was that intrepid old saddle-back rider and missionary of Raccoon Creek who had prayed for better food than grits and

bear's grease, and who in his retirement became colporteur to the river boat emigrants to the west, volunteer assistant to Dr. Herron, and a chief human agent in the early revivals of First Church.

Joseph Patterson's descendants had prospered financially and had erected an enormous monument over the old pioneer missionary's grave. When the time came to transfer his body to Allegheny Cemetery, the contractor found the removal of the massive structure a herculean task. He took a few day's rest. When he came back to the First Church graveyard for the remains, others had apparently been engaged in similar tasks; the place had changed appearance in these few days, and he could not locate the grave. That grave never was identified, so Joseph Patterson's is one of the fifty sets of remains transferred to the new church's crypt.³⁰ Somehow it seems fitting that the dust of Joseph Patterson should lie in the church whose people he loved.

Later this new crypt was to be built in the north tower of the new church, nine feet square, twenty feet deep and vaulted with a huge stone. It would contain the fifty unclaimed remains from the recently opened graves, together with the fifty previously kept in the crypt of the old sanctuary fronting on Wood Street.

With the renewal of the crypt, the *Pittsburgh Dispatch* pointed out that First Presbyterian Church would be the only edifice in the city, excepting the monastery on the hill top, having a crypt for the dead.³¹

From June 14, after the demolition began on the old church, the Sunday services were held in the Alvin Theater; and during the week meetings of the congregation and youth clubs were held in Grace Reformed Church, Grant Street and Webster Avenue. Also for a time during the rebuilding, the Nixon Theater was used.

Meanwhile the old church was coming down. At last everything was razed except the pulpit of the chapel and the wall behind it, which stood stark against the skyline.

It was an impressive sight. On either side of the chapel pulpit wall were two enormous plaques about ten feet high by six feet wide. On them, written in letters of bold relief, were the Ten Commandments to form the two tables of the law. The isolation of the fifteen feet wide pulpit and the Ten Commandments standing in stark nakedness at once began to draw a crowd, and for some days Dr. Scovel's chapel pulpit and the Mosaic law stood together in silent witness—a Presbyterian and Jewish visual sermon on Grace and the Law.³²

About the time the demolition workers pulled down Dr. Paxton's old church, he died.

As the demolition team reached street level the interest of the members of First Church, and indeed of the citizens of Pittsburgh, began to focus on what

might be discovered in the foundations of the fifty year old sanctuary. It was an exciting time, as it was alleged that a box filled with ancient congregational documents lay under one of the towers of the old edifice.

The building committee was fairly confident that this box existed and that it would be discovered. They were confirmed in their expectations by a letter received from a lady in Philadelphia, aged sixty-seven years, who stated that she was present when the cornerstone was laid, being then a girl of fifteen years. She said that at the ceremony she had seen a copper box deposited in a recess in the stone and another stone cemented down on top of it, and that the box should therefore still be under the north tower.³³

For some days after June 15, 1903, a rumor circulated that a box had indeed been dug out by the night crew and carried off. But the *Leader* on Thursday evening stated that "this report was investigated by the foreman and found out to be absolutely without foundation."³⁴

One reporter claimed that the rumor started when a rival paper asked some workmen about the expected box and one of the men in jest, pointed to a recent cavity in the wall and said, "Yes, we found one in there."³⁵

It seems strange that the foreman had to make inquiries of the night crew. One would have thought that, in the light of the report in the *Press* of jewelry and coins being found along with the bodies in the crypt, a foreman would have been very carefully supervising the night crew.

The *Press* of July 13, 1903 stated:

Hope of recovering the tin box, which, when not found in the customary position for such articles, and which was thought to have possibly rested in the foundation of the building, as it is said, was the custom at the time of the erection of the old church, has been abandoned, as all stones have been removed, and no signs of the much talked of relic revealed.

Nor was the box found in the extensive excavations for the present 300 Sixth Avenue building, so whatever records may have been in it are apparently irretrievably lost.

On October 7, 1903 the cornerstone for the new church on Sixth Avenue was laid. "As the big bell on the City Hall tower struck the hour of noon today, about two hundred people gathered around the cornerstone of the new church edifice." Dr. Alexander read portions of the Psalms 122, 125, 126 and 127. He then delivered an historical address in which he stated:

We feel this church will last long in the downtown district. It is a church for the poor, for the young, for the rich and for the old—for all classes of society. . . . The foundation on which it has always rested is Him who is the Chief Corner Stone

First of all, it is to be a memorial church. Not alone a memorial of the members of its communion who are buried beneath its towers, or of the names of its members who the nation honors for their soldierly deeds, but a memorial of the early days of Western Pennsylvania Presbyterians and a living memorial of the power of a Calvinistic theology and a Calvinistic pulpit.

Secondly, it is to be a missionary church, and its greatest mission field is to be this great city, with its problems and difficulties.

Thirdly, it is to be a . . . church . . . that will bring men near to God, and lastly, it is to be a church which makes the theme of its preaching a continual proclamation of the Cross of Christ, as the only salvation for dying men.³⁶

After his address, Dr. Alexander laid the cornerstone by pronouncing the benediction over it as the workmen placed it in position. Dr. Breed said a prayer and the hymn "The Church's One Foundation" was sung. The next quotes are from the program used at the laying of the cornerstone:

The following articles are placed in the cornerstone. Some of these articles are from the cornerstone of the chapel building recently removed.

1. A Bible.
2. A memorial of Dr. Herron by Dr. Paxton.
3. A history of the Sabbath School by David McKnight.
4. Historical Statement by Dr. Scovel.
5. Written Roll of Church organization at the time of the erection of the chapel.
6. Sunday School Anniversary Programs, 1879 and 1880.
7. Copy of Statistical Report to Presbytery.
8. Directory of City officers, 1880 and 1881.
9. Copies of *Gazette*, *Dispatch*, *Post*, *Chronicle Telegraph*, and *Leader* of July 7th, 1880, also *Presbyterian Banner*, *Christian Advocate* and *Methodist Recorder*.
10. Copy of the original deed of the Church.
11. Present Manual of the Church, 1903.
12. Bound volumes of Church Bulletins, 1901 and 1902.
13. Miscellaneous printed matter of Church services.
14. Daily newspapers for the week of October 6th, 1903.
15. Religious newspapers for week of October 1st, 1903.
16. Historical address by Dr. Alexander.³⁷

The stone for the church came from Friendship Hill, the historic estate owned by Albert Gallatin on Highway 166, about three miles north of Point Marion and a mile south of Geneva. The stone was brought to Pittsburgh down the Monongahela on barges.

The creating of a cathedral-like Presbyterian church in the heart of Pittsburgh's busy metropolis was not the work of one man alone.

The Denny family has already been mentioned; and both Matilda W. Denny and Harmar D. Denny were deeply involved in the project.

Charles E. Speer, who had been president of the Board of Trustees and chairman of the building committee for the new church structure, died six weeks after it was dedicated. Mr. Speer's masterly reports and careful projections did much to create the final sanctuary. They make interesting reading and are incorporated in the minutes of the trustees of First Church.

Charles E. Speer was at that time owner of Friendship Hill and it was from this estate that the stone for the church was quarried. Physically the sanctuary was part of the grounds which was then his home. It was fitting that at his death the trustees inscribed in their minutes that his memory would "survive" not only in the chiselled stone of this sacred building, but also in the loving and affectionate regard in the hearts of his friends."³⁸

Samuel Ewart, who succeeded Charles E. Speer as president of the Board of Trustees, was a gifted administrator whose qualities seemed to take to themselves an added resilience in the face of adversity. "Mr. Ewart's friendship was of a peculiar quality. It lasted through every day, in all weathers . . ."39 He lived to enjoy a decade of worship in the new edifice. The beautiful Stem of Jesse Window was a gift of Mr. Ewart.

Another very interesting member of the team was Jacob Painter, Jr., who strenuously opposed the plan first entertained of moving the old Paxton Church on Wood Street to the present site instead of rebuilding.⁴⁰ Mr. Painter was a forthright man who saw the fallacy of half-measure. He could express himself well and give clear, concise, and pragmatic reasons for whatever steps he thought advisable or ill-advised. Mr. Painter generally had his way, for almost invariably in such matters he proved to be right.

James Laughlin, Jr., was a child of First Church. His father had been an elder for many years. The son was a trustee from 1884 until his death in 1919. He had experience in the work of church building, for it was largely through his effort that the Sunday School Chapel on Wood Street had been constructed.⁴¹

A page from the Session book tells the story of the farewell to the old sanctuary.

Session Room, Sabbath Morning, March 15, 1903

Session met at 10:30 this morning to complete arrangements for our Communion Service. There was an element of sweet sadness in our meeting, for we had come to the last Communion Season in our present Church Home.

Ere another should come around, the walls within which clustered so many blessed memories will pass away, and the old Church builded in 1852, and which for half a century has witnessed the birth of so many into the Kingdom of God, that has been the very gate of heaven to so many souls, will become a memory in our lives.

And so in this closing hour fraught with so much of Joy and Sadness, we gave thanks to Almighty God for the years of our Churches' History and her achievements. We looked forward to the Years to come with great expectations and consecrate ourselves anew to the service of the God who had done so much for us, with us, and by us in this dear old church.

All members of Session were present except Elder James Laughlin, Jr., who is away from home.

Our devotions was closed by prayer by Dr. Alexander, and we passed out of our Session Room into the Sanctuary. There for the last time to celebrate the Institution of the Lord's Supper.

William C. Lilley
Clerk

Meanwhile the building foreman J. L. Given arrived in Pittsburgh on March 18, 1903 to oversee the work.

The first intention was to make the new edifice a large-scale reproduction of the former building on Wood Street. As plans emerged the new building began to deviate more and more from the old until the only resemblance to

the old structure was in the shape, which was a parallelogram with two square towers in front, rising, as already stated, thirty feet higher than those of the old church.⁴² The type of architecture is a modified English Gothic.

The building is constructed of hard sandstone, with rough stone for the interior finish and block stone floor; thus it is of stone throughout. There are full-length galleries and the main sanctuary is backed by an exquisite, high-vaulted chapel, whose rear doors open to Oliver Avenue.

While the church is beautiful and of massive proportions, all the material in wood or sandstone is real—the wood being quartered oak, the decorations carved in sandstone. "Imitation in wood and stone cannot be found in the building."⁴³ Two beams eighty-four feet long by two feet thick support the arches of the building. They are said to be the longest beams ever brought into Pittsburgh and came from two trees in Oregon which were over one hundred fifty feet high.⁴⁴

The main church is separated from the chapel by the large quartered oak doors thirty feet high, each weighing two tons, but so perfectly hung and balanced that each can be opened by one person with ease.

When these doors behind the pulpit are opened, the entire church and chapel can be seen at a glance, nearly two hundred feet in length.

On either side of the sanctuary are stained glass Tiffany windows running up to the full height of the walls; and at the distant end of the chapel can be seen the magnificent Stem of Jesse Window.

Altogether there are fourteen windows in the main body of the Church,⁴⁵ seven on each side. All are Tiffany except one, which was made by Charles Lamb. This window appears to be the one in memory of the Craig and Neville families.

The Tiffany windows are painted on fine, specially made Tiffany pastel cathedrals, backed with a plating of Tiffany opalescent and Favrile glass, all set in specially milled double high heart lead, made to house the double layer of glass.

The windows deviate from the usual Tiffany windows, in that the Tiffany rule of using paint for the flesh only was not adhered to.

Mr. J. C. Platt, former treasurer of Tiffany Studios, was responsible for the windows and pointed out that they were unique in being the only such Tiffany windows so made.

The windows were installed by Charles Lett and Edward Shaw, two setters of the Tiffany Studios. Mr. Hayward, their supervisor, recounted that while installing the windows he saw Theodore Roosevelt, then campaigning for the Presidency, mount the steps of the Republican Club—now known as the Duquesne Club—at noon to attend a luncheon.⁴⁶

The Tiffany and Lamb windows appear at first glance, to be in two sections, an upper and a lower, with the gallery of the church dividing them. This is not so. The windows are full length, but so constructed that the lower part which is visible under the galleries portrays some earthly picture, generally a scene from the Gospel story, such as the Annunciation to the Shepherds, while the top picture seen projecting above the gallery is a heavenly scene such as the Angel of Salvation announcing the Good Tidings of the Birth of Jesus.

Of great interest is the Denny window in memory of Harmar and Elizabeth F. (O'Hara) Denny. Also of interest is the Neville-Craig window in memory of General John Neville, founding trustee, his wife Winifred Oldham, and their son-in-law Major Isaac Craig, and his wife Amelia Neville. This is believed to be the Lamb window, as stated previously.

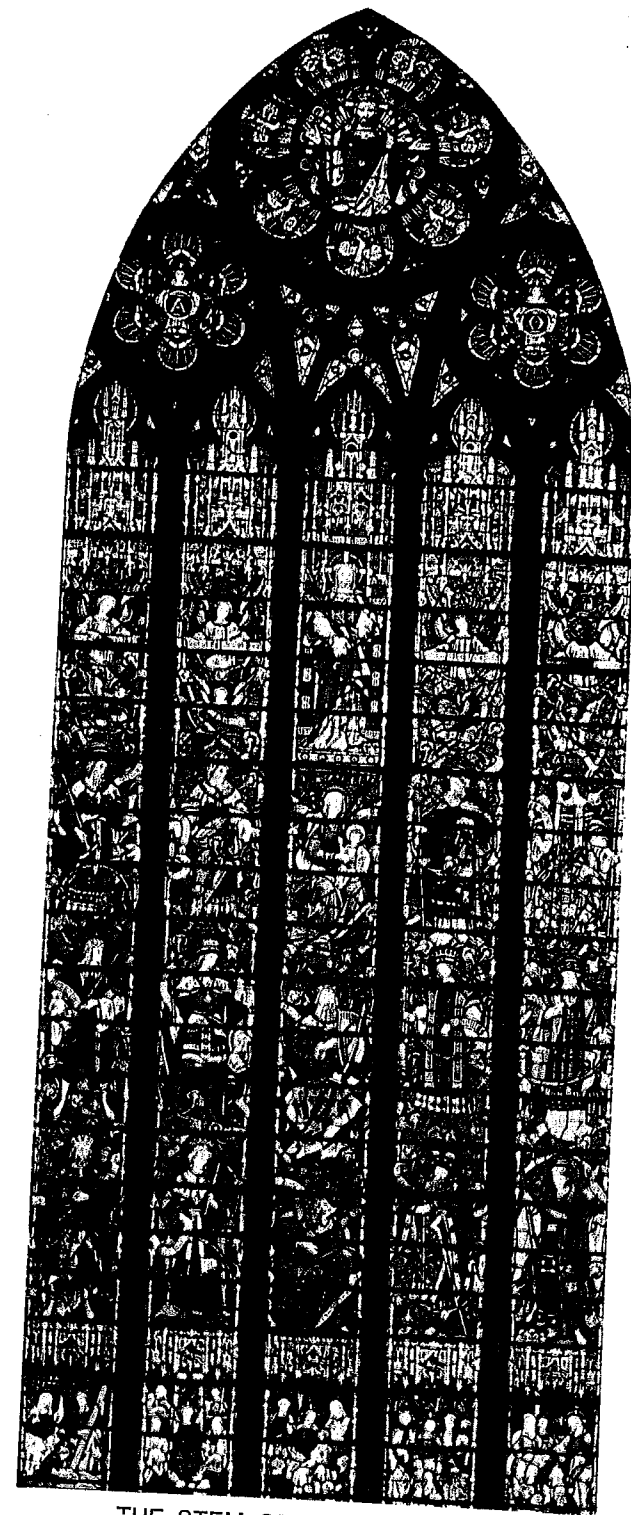
The Francis Herron window shows Jesus preaching from Peter's fishing boat—a suitable picture for a man whose two great interests in life were the souls of men and fishing boats. The upper part of this window projecting above the gallery portrays the prophet Isaiah who so faithfully preached the grace and winsomeness of Jesus.

The story of the facade window of the church is that of a revival in the use of stained glass by American artists. During the epic cathedral age in Europe, colors were blown into the glass and a translucent color light produced. Towards the end of the last century, Dr. William Willet and other great American creative artists, traveled in Europe and, inspired by the great medallion windows of the cathedrals there, came back to preach the gospel of stained glass.

At first it was not popular with architects, but finally in 1904, Dr. Willet was commissioned by Theophilus Chandler to create the big facade window in the First Presbyterian Church of Pittsburgh. It was Willet's first great medallion window in the United States. The chancel window at Calvary Episcopal Church came next, then St. Paul's in Oakland. Later came the windows of the Cathedral of St. John the Divine in New York, the windows of the National Cathedral in Washington, Princeton University Chapel, and the United States Military Academy Chapel at West Point.⁴⁷

The facade window of First Church was the earliest. Unfortunately the single piece organ pipes are back close to the window, completely blocking it out. No one has seen it since the organ was installed, and the window is draped with heavy canvas to keep out the cold. It is the most expensive window in the Church. Unfortunately there are no drawings of it surviving.

Dr. Henry L. Willet, visiting Pittsburgh in Dr. Macartney's time, was anxious to see his father's first medallion window and climbed up behind the organ to a great height. He told the writer over the phone from Philadelphia:



THE STEM OF JESSE WINDOW

I had just very gently begun to ease back the canvas to see if I could peer around it, when suddenly lights were flashed on and strident voices called me to come down. On reaching the floor I was surrounded by members of the Church staff who were about to call the police. Just then, my friend Dr. Clarence Macartney appeared, identified me as Henry Lee Willet, and saved me from a very embarrassing situation.

The visible stained glass treasure of the First Presbyterian Church of Pittsburgh is the masterpiece Ewart Window at the end of the Chapel, the "Stem of Jesse Window" made by Clayton and Bell of London, England, and imported specially for the church.

A full word portrait is to be found in the June, 1937, issue of FIRST CHURCH LIFE.

Right at the top is the rose window which displays the Lord in Majesty surrounded by the seven doves, symbolic of the seven gifts of the Holy Spirit. Also two angels bearing each a Greek letter: one, the letter Alpha, and the other, the letter Omega, signify Jesus as the First and the Last.

There are five panels.

The first panel on the left represents the Gospel according to Saint Luke, containing his emblem, which is a bull. Underneath are Jewish Kings with their names, and at the bottom is Jesus as a child assisting Joseph in the carpenter's shop.

The second panel represents the Gospel according to Saint Matthew, containing his emblem, which is an angel. Down the panel there are more kings, and at the bottom our Lord also as a child in the Temple hearing and questioning the doctors of the law.

The center panel is climactic and shows Jesus before the judgment seat of Pilate, as the governor proclaims him to the mob. Beneath is Mary and the child Jesus. Beneath them King David with his harp, and under David is his father Jesse, from whose line Jesus sprang after the flesh. At the bottom of the panel is Jesus blessing the children. This panel gives the window its name "Stem of Jesse Window."

The fourth panel represents the Gospel according to Saint Mark, containing the evangelist's emblem, the lion. Beneath are Kings and Rulers and, at the base of the panel, Jesus takes a little child and sets him in the midst.

The fifth panel represents the Gospel according to Saint John containing his emblem, which is an eagle. Beneath, in this panel, are high priests. In the bottom panel the children greet our Lord in the temple with the cry, "Hosannah!"

It was originally intended to use the pulpit and furnishings of the old church in the new, but this economy was abandoned; and the central pulpit, of carved granite and with inlaid red marble pillars, became one of the most

attractive features of the new church. It was donated by Jacob Painter, Jr., as already mentioned, in memory of his parents.

The recessed alcove in the front center of the pulpit to hold the O'Hara baptismal bowl was again built in. The shape of this recessed baptismal font appears to be a copy of that in Dr. Paxton's pulpit. The story of the bowl is told in Chapter Nine.

The only objects brought from the old church were in fact, the silver baptismal bowl, the communion service, the memorial tablets, and the ashes of the dead.

The ashes were apparently placed in a vault in the basement under the tower nearest the north side. It can be reached by going through a narrow door and down a flight of steps.⁴⁸

A dramatic feature of the Church building is the Geneva pulpit built into the wall or rampart overlooking the street. It can be used for open air services.

The organ first used in the sanctuary was one taken out of Point Breeze Presbyterian Church to make room for a new instrument. The \$27,000 organ which had been completed for the First Church was destroyed by fire just before delivery. A new organ had to be built.⁴⁹

The new organ marked a fresh type of construction and design never seen in America, featuring innovations of organist John A. Bell. The organ soon became a drawing point for musicians from many places.

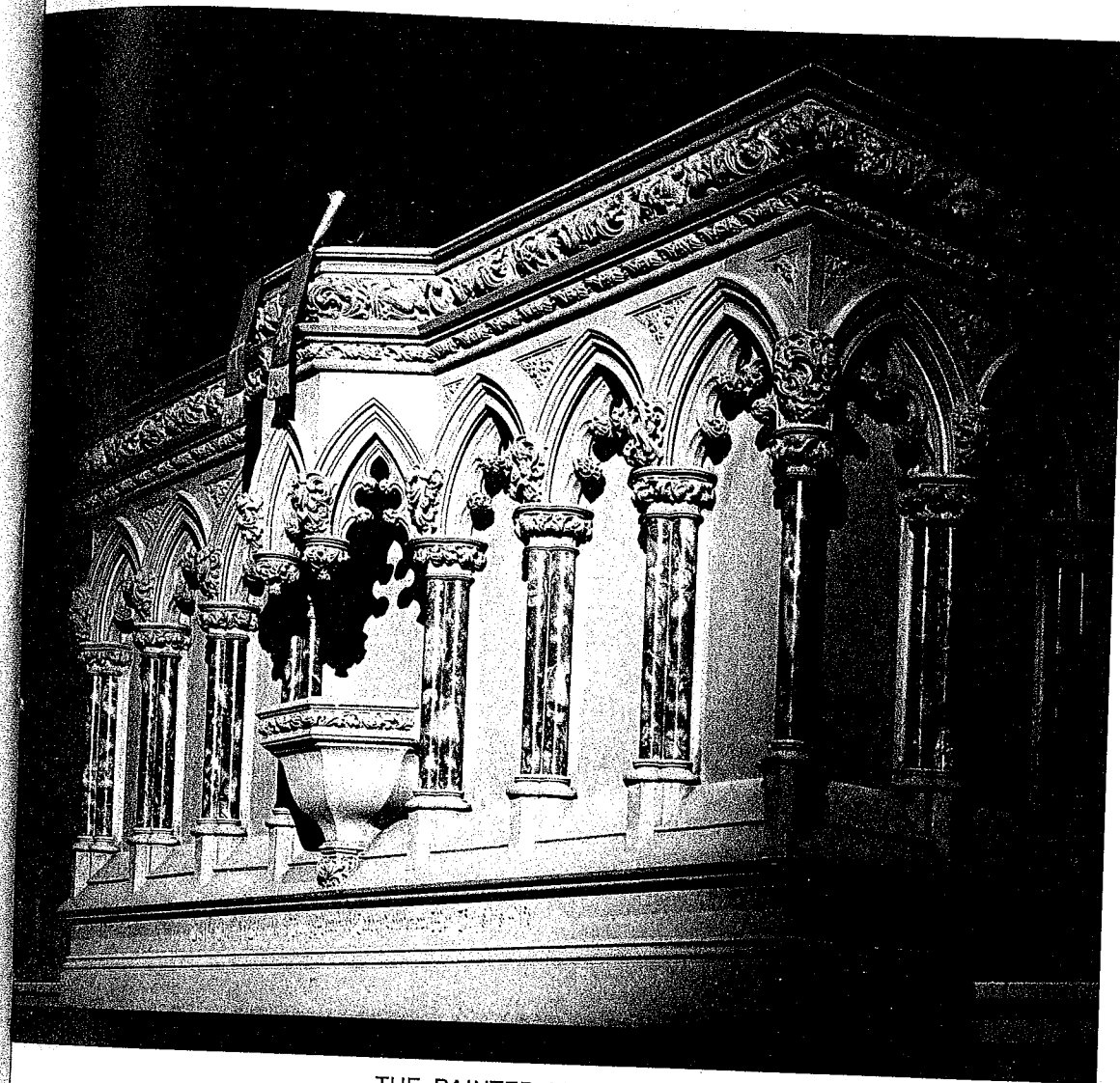
The new First Church organ constructed by the Hutchings-Votey Organ Company was the third largest in the country at the time, next only to that of St. Bartholomew's, New York, and the Yale University organ.⁵⁰ It was the largest so built in a single piece, that is, with pipes set in one block rather than divided into groups on each side of the chancel. The chimes were accommodated in a room in the tower twenty feet square. There were 4,270 pipes. Violins, flute, horn, etc., could be perfectly sounded, and an echo organ was placed in the chapel. There were five manuals or keyboards, four for hands and one for feet. The organ had seventy-five stops.

This organ was almost a fourth as large again as the next largest organ in the city, which was in Pittsburgh's Carnegie Music Hall.⁵¹

There was at that time a fifteen horsepower motor designed to do the work of twenty strong men. Mr. Bell, the designer of the organ, spent two years preparing plans.

At a later date this organ was rebuilt under the supervision of Dr. Aneurin Bodycombe.

Perhaps the most remarkable fact about the massive, new sanctuary was that it was dedicated without the congregation being called upon to con-



THE PAINTER MEMORIAL PULPIT

tribute, the cost being met by the leasing of the valuable property on Wood Street which the far-sighted Samuel Barr had bought in 1787.

Windows, pulpits, and other gifts were, of course, contributed by members of the congregation, either at the time or down through the years.⁵²

On Palm Sunday April 16, 1905, the new building was dedicated.

Dr. Maitland Alexander preached from I Kings VIII: 56, 57, and 58. He said in the course of his remarks:

... History, and particularly history like that which has been made by this church, is of peculiar power. Like the old family swords made dear by what they represent in patriotism and sacrifice ... the history of the First Presbyterian Church of Pittsburgh is her dear possession ...

A new church untrammelled by historic associations, or precedents, may plan her course ... without restraint or inspiration other than that furnished by herself ...

The old church, amid memories that gather about her, listening to the voices ... of the past, is controlled, animated and inspired by that heritage ...

Dr. Alexander concluded his address with these words:

We dedicate this church, and with it ourselves, anew and afresh, to Almighty God; to His worship and service, to the cause of His Kingdom, to the salvation of the men and women of this great city, through the Cross of Christ.

We dedicate it to the care of little children and the comfort and consolation of the aged. We dedicate it as a refuge for all the storm-tossed, a shelter for the shelterless—as a great rock for rest for the weary, and as a stream for refreshment for the thirsty. And this we do for Christ's sake, 'who came not to be ministered unto but to minister and to give his life as a ransom for many.' Among whom we pray we may all at last be found.⁵³

At four o'clock eighty-three persons united with the Church, fifty-one of whom came on profession of faith. The space in front of the pulpit was filled and the candidates for membership crowded into the aisles on either side. There were young and old and some from all walks of life.

The reception of new members was followed by the ordination as elders of John A. Bell, Samuel A. Rankin, and Franklin D. Thompson. W. F. Dalzell from Central Chapel was also installed as an elder. All of these men were to render invaluable service to the Church.

At this service individual communion cups were used for the first time.

Dr. Sylvester F. Scovel administered the bread and Dr. Maitland Alexander, the wine. Illness prevented Dr. Breed from taking part; and, of course, Dr. Paxton had died just about the time when the church on Wood Street which he had built was torn down.

It was fitting that in 1905 J. Morton Espey, a son of Professor S. A. Espey, who was for many years a leading teacher of First Church Sunday School, should at this time be accepted as a foreign missionary and in a short time go with his wife as First Church missionary in Shanghai.

In Dr. Maitland Alexander's life there now occurred a happy interlude after these busy years. In 1906 he married Madeline Frances Laughlin, a

well-known socialite on the Laughlin side of the Jones and Laughlin Steel Company.

From 1905 on Dr. Alexander began to adapt the church to the new century. This was the real test of his ministry. Could the downtown church become a hive of Kingdom activity? Institutional congregational work with a radical evangelical thrust was his ground plan. Religion was to be a seven-day affair.

It is impossible to list all of the organizations, their offshoots and developments.⁵⁴

On Monday there were a Newsboys' Bible Class and a gymnasium. For young men there were fencing and wrestling.

On Tuesday a Sunbeam Club met at four o'clock for games and a story hour; also a White and Gold Club engaged in battalion drill and a band practice. Later on Tuesday were study clubs, a glee club, and mandolin and guitar clubs.

On Wednesday there already existed the Mothers' Meeting in the afternoon, with its well-staffed nursery, its friendly Christian atmosphere, and its enormous attendances.

On Thursday the Progress Club met. It soon had to be limited to 104 members, equally divided into millinery and sewing classes. The club started out with "cash and wrapper girls" from the department stores, but soon also enrolled girls from some of the wealthiest families in Pittsburgh. This club achieved a real breakthrough of social and class barriers.

Supper at the Progress Club was served at 6 p.m. for a minimum of ten cents. It was followed by devotional exercises, and responsive Scriptural texts forming a first letter acrostic on the word "Progress." One section then worked at various grades of sewing under the instruction of a professional sewing teacher. The other group fabricated the most up-to-date in women's hats under the supervision of the head milliner of one of the largest millinery stores in town.

The True Blue Club, composed of girls from six to fourteen worked at reading, fancy work, and household gifts.

The Indoor-Outdoor Club also met on Thursday and was possibly the most progressive club of all. After coffee being served at 6 p.m., accompanied by box-lunch sandwiches, there was a short Bible Study and a lecture on hygiene. At 7:30 p.m. calisthenics and gymnastics were enjoyed by all the members of the class who were dressed in loose-fitting blouses and bloomers. The participants included mothers and daughters and at least one grandmother; their ages ranged from sixteen to sixty.

A girl's club called the Loyalty Club, on Friday did bead and fancy work, crocheting and knitting, with an attendance of over a hundred.

At a later period, around 1916, an interesting group was organized. This club was taught business methods and principles by Mr. Walton L. Shaeffer.

Besides these activities there were Boy Scouts and also cadets and Boy's Brigades, which were semi-military organizations. There was a light gymnasium and a sing club for young girls on Tuesday afternoon. There was also a noon rest club for working girls and women. A club for married women, besides having a Bible class, had lectures on religious and even economic topics. The membership was three hundred. A sewing school for small girls met on Saturday morning.

There were boys' clubs also meeting Saturday afternoon and night.

A Young People's Society which met on Saturday night had other activities throughout the week.

The activities of the church included walks in the country under the auspices of the Indoor-Outdoor Club, while various groups held excursions, and many extramural activities.

The church even ran an unemployment department in charge of Mr. C. Ellsworth Parker. There was also a relief bureau for distribution of coal, clothing, and supplies for the poor. District nurse Miss Helen G. Dany tended the sick.

The men had a Sunday Afternoon Club at which refreshments were served and a men's brotherhood distributed cards in hotels and boarding houses, inviting men to attend the Sunday Services. The group began to support the Peng Yang Christian College in Korea—contributing the generous amount of \$3,500 a year.

The men of the F.R.O.G.S. (the acrostic, "Friendly Rivalry Often Generates Success") was organized by Mr. John M. Irwin and ran in association with the New Century Band, which his wife and he had organized. More will be said of the Irwins later on in this chapter.

The old institutions of the church not only flourished but multiplied several times over. The Sunday School rapidly approached the thousand mark, while the Women's Missionary Work, established way back with the beginning of the Mite Society, found new life and impetus. A Westminster Girl's band was organized in 1923, which supported not only missions but also different religious agencies throughout the city.

The Woman's Work Society, as indicated, was established in succession to the Women's Christian Association, to oversee all the varied activities of women and girls in the church. This society became a regular hive of activity—compassing all regular work among women and girls, the industrial clubs, the girls gymnasium, and a multitude of activities.

During Dr. Breed's ministry, as stated in this history, the Central Chapel at Forbes and Seneca united with First Church. Dr. Alexander's wish was also to revitalize this work and build a new chapel; chapel congregations began to dwindle at this time, however, so it seemed unwise to erect a new building, and the chapel was merely repaired.

In 1912, Central Chapel decided to become an independent body and First Church guaranteed them \$500 a year for at least three years.

In 1906, not long after the dedication of the new sanctuary, the church received two new members who were to leave their mark on the life and work of the young people for half a century or more. Mr. and Mrs. John M. Irwin of the First Presbyterian Church of Philadelphia transferred their membership to First Pittsburgh.

In their home church Mr. and Mrs. Irwin, a wealthy childless couple, had dedicated themselves to youth work. They were especially interested in an organization called the New Century Band, which had been in process of formation in Philadelphia. It was a youth group specially programmed for foreign missions. Seeing the need for such a young people's organization they established the New Century Band in the congregation.

The Irwins concentrated their great talents on this work and soon it not only grew into a large organization, but branches of the New Century Band were formed for younger age groups. The names used for these junior groups of children interested in missions were those used during Dr. Scovel's ministry. Thus, there were again bands of Young Voyagers, Light Bearers, Earnest Workers, etc., in the congregation.

The use of the old names was no doubt based on a good sense of tradition and a desire to maintain continuity with the past. This naming system, however, tends to be a little confusing for the historian, the more so when later another "Alexander Missionary Band" was formed, this time honoring the name of the minister Dr. Maitland Alexander, whereas the "Alexander Band" of Dr. Scovel's day was called, as previously indicated, for Mrs. J. A. Alexander of Mynpoorie, a missionary to India supported by First Church at that time.

Mr. and Mrs. John M. Irwin carried on this work during their lifetime, and later Mr. Dudley Irwin and his bride from Bellevue, Miss Elizabeth Oliver, also became diligent workers among the young people.

In 1907 the Womens' Bible Class was formed by Miss Anna Chalfant (Mrs. Walter S. Mitchell); later Mrs. D. L. Wilson and Miss Abigail Gerwig were teachers, and Mrs. Jeremiah McLaughlin was one of its presidents.

At a much later date Mrs. Floyd E. Wallace was a president of the Alexander Auxiliary.

About this time camping became a whole new area of ministry in the First Presbyterian Church of Pittsburgh, with the Cadet Battalion, an organization similar to the Boys' Brigade, forerunner of the Boy Scouts.

In a sense this organization grew out of Miss Denny's Boys' Club. Three hundred members of the Boys' Clubs could be handled by Miss Denny and her men workers, but the latter found it difficult without her authority. Their masculine approach was to set up a para-military organization. It worked for a number of years, though strange to say, the Boys' Clubs continued alongside it.

The Reverend George J. Russell, assistant minister to Dr. Alexander, founded First Church Cadet Corps. The uniforms were regulation khaki with campaign hat and leggings. The guns used were Springfield rifles of calibers forty-five and fifty.

By 1909 this organization in First Church had consisted of a Battalion composed of Field, Staff, and Hospital Corps, a band of twenty-four pieces, a drum and bugle corps of eighteen pieces and three companies termed A, B, and C Companies. There were fifty in each company and the total membership was over two hundred.

Miss Matilda W. Denny and Mr. C. A. Painter helped finance the organization, while Dr. Franklin B. Miller organized the hospital corps.

Possibly the most important contribution of the Cadet Corps to First Church life was to begin its camping program, for this was a very large part of this organization's activities.

In the summer of 1904 Mr. Charles E. Speer offered the Cadet Corps a site for camping on the grounds of his summer home at Friendship Hill in Fayette County. For three years camps were held there. In the summers of 1907 and 1908 the company had grown too large for the facilities at Friendship Hill and they camped at Lake Erie near Ashtabula, Ohio.⁵⁶

Camps were held in other years at Conneaut Lake and Silver Lake but the closeness of towns and amusement parks made discipline difficult.

Soon the Cadet Corps of First Church had problems. It had become a very expensive organization. In 1905 the expenses of the Boys' Brigade in the Trustee budget were the same as the organist's salary—a thousand dollars. By 1908 the sum was \$1,200. This was a problem for the budget of the church. Nor did the congregation like the military flavor of the organization. There were also complaints that the discipline and conduct were getting out of hand. So the Boys' Brigade as it had come to be known was disbanded.⁵⁷

Apparently many people felt, however, that a camping program should be continued and that a camp site should be obtained.

Mr. Arthur W. Bell, a former trustee of First Church who was interested in work among young men and boys, often fished in Indian Creek, as he was a

keen sportsman. In 1913 he suggested that the Indian Creek site in Donegal Township should be leased as a camp site.

From the point of view of remoteness from civilization the site seemed well-nigh perfect. Almost too perfect! For it was practically inaccessible. The Indian Creek Valley Railway, however, agreed to transport campers and their equipment by a railway unit that ran close by. So from 1914, First Church had a regular campsite.

The campsite itself was an almost impossible tangle of undergrowth, briars, and brush, while along the river banks there was a pile-up of old tree-stumps and driftwood.

Indian Creek became the first regular campsite of First Church. The youthful energies so hard to control in the Cadet Corps now had an outlet, as two years of labor was needed to clean up the area.

Other changes were made in the campsite, including dredging the creek, throwing up a dam for a swimming pool, the piping of spring water to the camping area, and the building of a frame shack. The Cadet Corps had manifested weaknesses, but the camping program it initiated was to be a prime asset to First Church in the years ahead.

The first Sunday of the new camp, Dr. Alexander set out in his car with Dr. John Bell, the organist, to visit the camp. They went by the Lincoln Highway and over the terrible mountain road from Pike Run Country Club. To make the trip and to be back in time for the evening service meant fast, hard driving.

At that time Irwin was a 'speed trap.' A day or two after Dr. Alexander received a magistrate's bill of fines amounting to \$30.00—\$15 going and \$15 coming back—but Dr. Alexander said the trip to the camp was worth it.⁵⁸

Unfortunately about twenty years later Dr. Bell and his wife were to die in an automobile accident on the same Lincoln Highway.

At a superficial glance one might assume that Dr. Alexander was simply a gifted business administrator who saw a city's needs and met them. One would need to be naive to accept such a simplistic explanation of the re-birth of First Church as one of the most potent factors in Pittsburgh's life in the twentieth century.

The truth was that the dynamic of First Church lay not in social activities, but in the Spirit which inspired them. Other churches attempted to do what First Church did, and they failed lamentably. The secret of success lay in Christian commitment and in a Spirit-filled ministry.

Dr. Maitland Alexander had promised that his pulpit would be a powerhouse of the Word of God in Christ. He kept that promise. Let us listen to some excerpts from his sermon on the "Second Call." As we listen we may gain some understanding of how dedicated leadership was recruited for the church's institutional program:



THE SIXTH AVENUE CHURCH—1905

'And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh . . . ' Jonah 3:1 and 2.

A great city lay breathing out its need like the sighing wind into the ears of a listening God . . .

Nineveh needed God, and God heard the voice of her need. 'And God said unto Jonah, arise and go unto Nineveh.'

But Jonah regarded himself as a patriot. Nineveh was Israel's enemy. So Jonah went to Tarshish.

The subsequent events are common knowledge. God's hand was stretched out and wind and waves and Leviathan checked the headlong flight of his messenger.

And God called Jonah a second time, saying, 'Arise, go unto Nineveh.'

There is no delay now . . . the prophet stalks through the streets of Nineveh, preaching the gospel of repentance.

It was as if the breath of God had come upon the city fevered with sin. From the King on the throne to the captive in the dungeon, there was sack cloth and mourning. Nineveh was regenerated . . .

I am sure there is not a man or woman who is a member of this church who has not been called by God for the first time to work through it for the evangelization of this city . . .

But there is a large number who apparently have not responded . . .

To such the call of God comes a second time . . .

Listen to the call of God as he makes it at the beginning of this winter's work and says, for a second time 'Arise and go to Nineveh.'

. . . The Nineveh to which he sends you rises upon the horizon of your life, with its hundred towers and its scething life. At the gate of your Nineveh there lies a cross. It must be borne through its streets and into its homes, to its slums, and wherever there are those who are weary, heavy-laden, sin-sick and hopeless. It must be carried though flesh and heart fail you. It is the city's only hope.

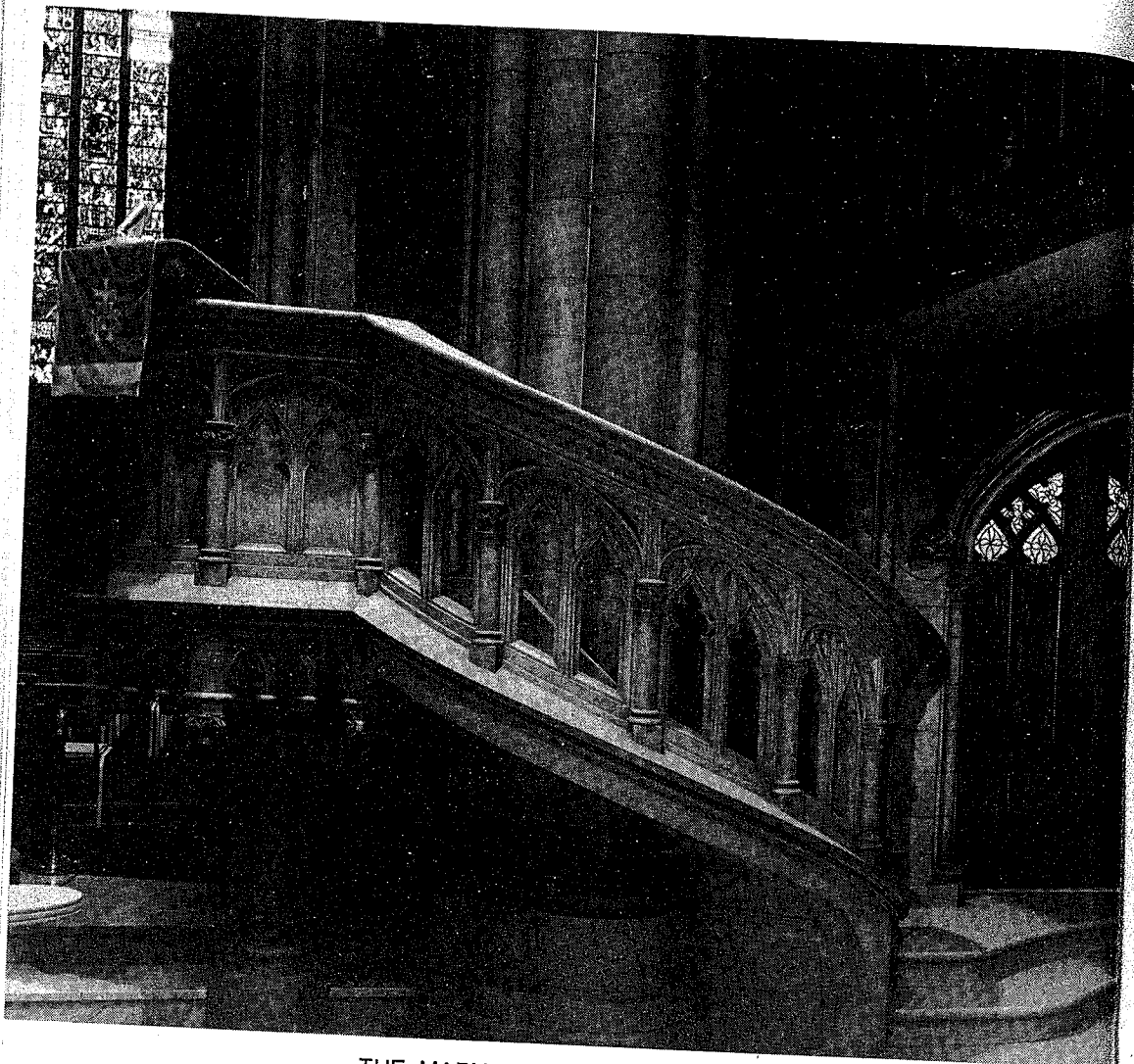
In His name I issue to you this second call.⁵⁹

Such are brief extracts from one of Dr. Alexander's sermons which galvanized the lives of men and women to action in the widespread activities of First Presbyterian Church. Without this preaching and the dedicated leadership it inspired, the hopes and dreams for First Church would have floundered as surely as did that ship of Tarshish.

In October, 1908, Dr. Maitland Alexander was called to the chair of homiletics in Western Theological Seminary.

A call to seminary work had come to Scovel, to Paxton, to Purves, and to Breed. All had accepted; some had regretted. As already stated, Paxton during the Moody mission had openly sobbed before his students at the thought of having given up his regular pulpit ministry; Purves returned to the pulpit where he knew his greatest glory lay. Some had apparently profited. Scovel and Breed both adorned their college chairs and were very happy there.

Dr. Herron and Dr. Alexander alone, up to this time stayed with First Church to become dynamic ministers who left in the city of Pittsburgh a spiritual momentum which continued long after their life work had ended.



THE MARY McMASTERS JONES PULPIT

In 1908 also it had been decided that Central Chapel would continue as an independent organization sponsored for three years by First Church with a grant of \$500 a year. Most of the members later joined First Church including the leading elder and his wife, Mr. and Mrs. George R. Aufderheide.

In 1910, the First Church congregation lost by death Dr. Richard G. Herron and, in 1911, James L. Marshall, both devoted ruling elders; and within a few years Mr. John C. McCombs, whose wife was a daughter of the famous Reverend Doctor Elisha Pope Swift.

During much of Maitland Alexander's ministry the Creed War, as it was termed in the newspapers, raged throughout the country. The minister of First Church took a clear and forthright stand. He maintained the crux of the controversy to be a conflict between the disciples of naturalism and those who believe in the supernatural.

In a series of sermons on "Debated Religious Questions of Today" he dealt with distinctive doctrines of the Presbyterian Church: Jesus, His Virgin Birth; Jesus, His Atoning Death; Jesus, His Resurrection; including many other fundamentals of the faith.

In 1914 when Billy Sunday came to Pittsburgh as evangelist, Dr. Alexander worked successfully to obtain a great deal of mission support from fellow ministers. He sat each night on the platform in the big tabernacle in front of Carnegie Institute. On each Tuesday and Thursday during the Billy Sunday Campaign a Women's Committee organized special services. These services continued after the mission was over, becoming the Thursday Noon Club for Business Women in First Presbyterian Church of Pittsburgh. The services still are conducted at 12:15 p.m. and are so large they have to be held in the sanctuary. Their growth has been steady over the years. From the beginning a cafeteria-type meal has been available.

At this time a valuable addition was made to the sanctuary. Up to 1915 the Painter Pulpit was the only pulpit in the church.

On Easter Sunday 1915 there was dedicated in the First Presbyterian Church of Pittsburgh, what most surely must be one of the most decorative and graceful pulpits in an American church.

This was the Mary McMasters Jones Pulpit, given as Dr. Alexander expressed it, "as a memorial to Mary McMasters Jones, a member of the First Presbyterian Church, by her children, in loving memory of her long life, her devotion to this church, her simple faith in Jesus Christ her Savior, and the graces and virtues which adorned her life as wife, mother and friend."⁶⁰

Dr. Alexander continued:

It makes a great difference what any pulpit stands for in a Church . . . I charge you, the members of this Church, to see to it that when my work has been finished in this Church, that no man shall ever stand here as its minister

who does not believe in and preach an inspired and infallible Bible, a living Christ who is God, and the Cross and shed Blood, the only way of everlasting life. Let no graces of speech, executive ability or power, charm of diction or literary equipment obscure the paramount qualification for a minister of this Church, namely that he shall be true to the Bible, to all the standards of the Presbyterian Church, to the Deity of God's only Begotten Son and Salvation through His Precious Blood alone.⁶¹

In 1930 cathedral lamps were installed in the sanctuary as a memorial to Mrs. Anne Chalfant Mitchell by her sisters and husband, Mr. Walter S. Mitchell, a trustee of First Church.

The years 1915-1916 marked the end of the first period in the ministry of Maitland Alexander, for in this year his early ministry in First Church was climaxed by his election as Moderator of the General Assembly held that year in Chicago. The honor, coming to him while as yet a comparatively young man and conferred on him by unanimous choice and acclamation, demonstrated the Assembly's satisfaction at the miracle of a restructured and rejuvenated downtown congregation, and one steeped in tradition at that.

On the following Sunday morning he preached what may have been the most inspiring sermon in his preaching ministry—its title "The Religion of the Burning Heart" was from St. Luke 24:32, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

A new and solemn phase of Dr. Maitland Alexander's ministry began just before he was elected moderator. The world was changing catastrophically. A great statesman, Viscount Grey of Fallodon, sat one evening looking out into the gathering darkness and gloom of a London evening as the lamps were being lighted and remarked sadly, "The lamps are going out all over Europe . . ." ⁶² Indeed those lights were going out, and the world would be a vastly different place when they were again lighted.

World War I would soon engulf first Europe, then the world.

Dr. Maitland Alexander and the First Presbyterian congregation became deeply involved in the war effort. At first the part played was that of a support role. Its minister called for greater sacrifice and unrelenting toil. Many of the leaders of industry, especially the steel men, made their contribution in greater industrial efficiency and output. The working people of Pittsburgh, many of whom were in the church and its clubs, strove for greater productivity.

Two present members, Miss Alice B. Robinson and Mrs. Walter S. (Josephine) Wright, during World War I worked hard preparing parcels for those overseas in the service of their country.

Dr. Alexander's gift as a dynamic speaker, whether in money drives or in the sale of Liberty bonds was in constant demand. Pictures of him appear again and again in the newspapers, the best-known showing him standing a dramatic figure on top of a massive armoured tank set up in Forbes Field.

As the war intensified, more and more members of the congregation became deeply involved. Families soon had sons or husbands in the Army. Three hundred men of First Presbyterian Church Pittsburgh were bearing arms before the war was over. Eight sons of the congregation died on the battlefield before it ended.

During the latter part of the war "Service News," a monthly publication owned and published by the church, was issued.

One of the greatest public services of the church was the noonday meetings. During the spring of 1918, with the last great German offensive, these services became the "Prayer for Victory" series. At noon time the latest bulletin from the front was presented, scripture was read and a twenty minute talk by Maitland Alexander followed.

These talks were features of the daily press and were quoted, copied, and transmitted throughout the country and across the seas. Some of the titles were:
What a Soldier Expects From the Home Line
Peace Without Victory
What Can the Man of Forty Do?
The Wives of Soldiers

The talk most widely acclaimed was "The Industrial Soldier." In this address Dr. Alexander in a series of vivid flashbacks traced the soldier's equipment in the front line back to the steel mills of Pittsburgh; traced the steel in a troopship, ferrying two thousand soldiers across the Atlantic Ocean, back to rolling mills of the great steel capital of America. The reversal of the Germans at the Marne, the blockading of Ostend began right here, where the equipment to do the work was made. These victories owed so much to the men who stood at the deck of the coke ovens or tapping hole of the blast furnace, at the rolls of the mills, at the lathes of the machine shops.

Such sermons were in demand when the free world was fighting a takeover by the Kaiser. Recognition poured in from all kinds of people, including secretaries of the President's Cabinet.

In the early days of the war Maitland Alexander visited the training camps and helped build up morale there. When the war reached its crescendo the Doctor felt something more was required of him and he offered to go overseas with the Y.M.C.A. It was difficult, unglamorous work, for the war was over and men were bored with Europe and impatient to be home. Dr. Alexander was the ideal man for such a situation, for he carried excitement and happiness with him, and had the capacity to bring this mood to any group of people, especially large gatherings of men.

While in Europe Dr. Alexander wrote regularly to the session of First Church. The letters were incorporated in the minutes and tell an exciting story.

His first letter dated December 4, 1918 reads:

I arrived in France two days before the Armistice was declared, which prevented me from seeing any of the real fighting. I was in Paris the morning the Armistice was signed, and at the beginning of the firing of one hundred and one guns I was standing in the Place de l'Opera. Paris was going about its business as usual, but when the guns began to be fired . . . streets filled . . . I saw women on their knees dressed in black praying on the streets. I saw crippled soldiers being carried by others in a kind of parade up and down the Boulevards. Above all and through all were the American doughboys who were celebrating in a true American style. In the evening all the great opera singers in Paris stood on the steps of the Opera and led a crowd of about twenty-five thousand people in the singing of the "Marseillaise." It was a touching sight, which I will not forget.⁶³

After ten days Dr. Alexander tells us he was sent to Verdun. Immediately upon arrival at three o'clock in the afternoon he was set "to make and give hot chocolate to a thousand English, French and American prisoners who were returning from Germany through the lines." He tells us:

I have never made chocolate in such quantities before or served it so long. But the gratitude with which it was received made the work easy. I slept that night in a roofless room with a fireplace, where I made a roaring fire, but stayed awake almost all night to keep it going.⁶⁴

It is not surprising that the new chaplain developed a severe cold which plagued him all winter.

On Thanksgiving Day morning Dr. Alexander spoke in a stable yard to an audience of about a thousand soldiers. He was billeted at the house of the Capuchin sisterhood, and when he crawled into bed found the kind sisters had put a stone hot water bottle in his bed. Next morning the Mother Superior asked him what was the meaning of the American festival of Thanksgiving and that evening gave him two pies of enormous size, one apple and one date.

A few days after Thanksgiving, Dr. Alexander was appointed to the directorship of the religious work in the Army of Occupation with headquarters in Coblenz, Germany. Here he organized services regularly attended by congregations of two thousand men. He had hymnbooks printed, as the troops had none. Added to his preaching duties was the responsibility for six thousand meals a day, the running of eight hotels, six restaurants, and three swimming pools.

While Dr. Alexander was in Europe, Dr. William A. Jones looked after the work at First Church. Dr. Jones had been called to First Church as associate pastor from Knoxville Church where he had served for twenty-six years. This congregation was his only other pastorate. He served First Church for eighteen years, being one of only two pastors to be called directly as associate to the minister of First Church in two centuries.

After the war Dr. Maitland Alexander's great ministry continued in Pittsburgh. He was deeply concerned with all that touched the life of the city and very much involved in its activities.

At one time there was a widespread desire that he should run for the office of mayor of Pittsburgh. While he never aspired to that office, Dr. Alexander did play a major role in the establishment of some of the city's great institutions.

Drs. C. W. W. Elkin and Hirsh Wachs in the *History of Allegheny General Hospital* wrote in 1969 of the opening of the second hospital:

. . . . the new hospital was opened in 1904, due largely to efforts of the Reverend Dr. Maitland Alexander in raising funds for construction.⁶⁵

They also state that, as President of the Board of Directors, Dr. Alexander influenced the family of William H. Singer in 1915 to found the William H. Singer Memorial Research Laboratory of Allegheny General Hospital.

The Women's Auxiliary of the hospital, called originally "The Ladies' Society," had a large number of the First Church members on its founding roll including Mrs. John W. Chalfant, Mrs. Harmar Denny, Mrs. Alexander Laughlin, Mrs. Maitland Alexander, and Mrs. B. F. Jones. The last-named family would continue to play an increasingly vital part in the affairs of Allegheny General Hospital as the years went by.

When in 1936, Allegheny General Hospital dedicated their third hospital building, known as "the Skyscraper Hospital," it was Dr. Maitland Alexander who presided as President of the Board of Directors of the Hospital. The maternity department of Allegheny General was built with money given by Mrs. Alexander Laughlin, Jr.⁶⁶

Dr. Alexander retired in 1927 from the active ministry, but continued to write a considerable amount of material for religious journals until his death in 1940.

On January 7, 1940 Dr. Clarence Edward Macartney preached at the funeral services of Dr. Maitland Alexander. His text was taken from II Samuel 3:38 "Know ye not that there is a prince and a great man fallen this day in Israel?"

The text was well chosen, for Maitland Alexander was a truly great man, big in body, big in heart, and big in vision. He was always working, always creating, always achieving.

Memorial Doors presented to the First Presbyterian Church of Pittsburgh by his widow, Mrs. Maitland Alexander, were dedicated at the Easter service in 1942.

As you enter the doors which open onto the center aisle of the sanctuary,
inscribed above your head are the words:

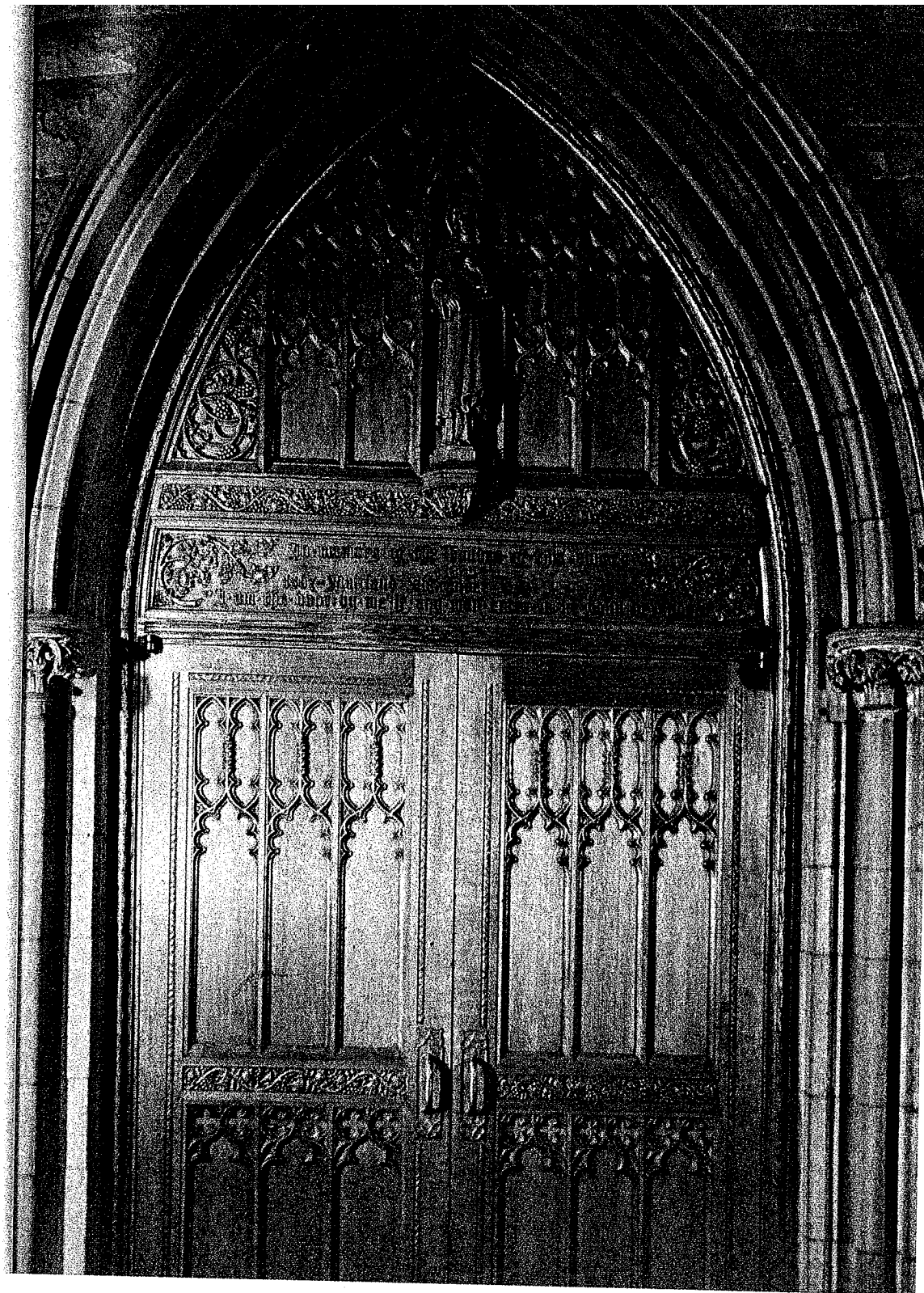
*In memory of the builder of this church
1905*

*1867 -- Maitland Alexander, D.D., U.V.A. -- 1940
"I am the door: by me if any man enter in, he shall be saved."*

When you leave the sanctuary by the center aisle door, beneath the arch
are carved these words:

*In memory of the minister of this church
1899-1927*

*Maitland Alexander, D.D., U.V.A.
"He preached unto them Jesus and the resurrection"*





THE REV. CLARENCE E. MACARTNEY D.D.
1927-1953

The Church with the Bachelor Minister

The call of Dr. Clarence Edward Macartney to the First Presbyterian Church of Pittsburgh differed in several respects from the calls by the congregation to previous ministers.

First, there was no time gap between the ministry of Dr. Maitland Alexander and his successor.

Second, Dr. Macartney was somewhat older than most First Church ministers when he received the call. He was forty-eight.

Third, unlike any other newly-called pastor of the church, Dr. Clarence Macartney had a nationwide reputation before he came to the congregation, having been moderator of the General Assembly in a year when the Presbyterian Assembly was front line news in national and indeed, world newspapers.

Maitland Alexander had recommended his friend Clarence Macartney to the leaders of the congregation; and what Dr. Alexander suggested carried solid weight. The other unusual factors in the situation were due to the personality of the new minister.

Clarence E. Macartney was born September 18, 1879, in the little town of Northwood, Ohio, where his father was a minister of the Reformed Presbyterian Church, a covenanting body of rigid Calvinistic and conservative beliefs.

Shortly after Clarence's birth his father became professor of Natural Science at Geneva College. As a result, the boy had an interesting and evocative childhood at Beaver Falls—acquiring a stern, Calvinistic theology and at the same time developing a deep sensitivity to nature and the world around him.¹

The most potent human influence in Clarence Macartney's life was undoubtedly that of his mother. Mrs. McCartney was something of a writer, having published a book on Jesus Christ, "The Hero of the Ages."² Her son inherited her interest in writing, along with her vivid imagination. He also came to possess her instinct for a good title and her sense for the dramatic. The daughter of a wealthy Scots family she came to the United States to marry her American husband and live in a small rural town.

Clarence's father, Dr. John Longfellow McCartney suffered ill-health, and after the family lived for periods in California and Denver, the son went to the University of Wisconsin. Here he began to exhibit his gifts as an orator in intervarsity debates.

After a year of travel in Europe Clarence Macartney became a reporter on the *Beaver Times*. Here, with his already graphic style in writing, he gained added lucidity and a taste for strong titles and headlines.

By this time Clarence's three brothers were all ordained ministers. He himself always had an inclination toward the ministry, and eventually found himself as a seminarian in Princeton.

After his first pastorate in Paterson, New Jersey, Clarence E. Macartney was called to Arch Street Presbyterian Church, Philadelphia.

It was in Arch Street that he first preached what was to become his most famous sermon, "Come Before Winter," which with various alterations and emendations he preached every October henceforth.

It was in Arch Street that he began a radio ministry.

It was in Arch Street that he answered Dr. Harry Emerson Fosdick's sermon, "Shall the Fundamentalists Win?" with a sermon entitled, "Shall Unbelief Win?"³

Furthermore, it was as minister of Arch Street that he set in motion, through the Philadelphia Presbytery, an overture to the General Assembly asking that the Presbytery of New York see to it that the preaching in the pulpit of its First Church conform to Presbyterian standards.⁴

The overture was, of course, aimed at Dr. Henry Emerson Fosdick; and it was to have widespread effects.

This last act set in motion a controversy which raged nationwide and roused friend and foe alike. Among the former was Dr. J. Gresham Machen of Princeton.

At the General Assembly of 1923, in Indianapolis, Dr. Macartney as moderator of the conservative Philadelphia Presbytery strongly supported William Jennings Bryan for moderatorship. Bryan lost; but Macartney's vigorous support of Bryan gained him wide recognition; his overture directed against Fosdick's liberal stance was passed.

In 1924, at Grand Rapids, Michigan, the stage was set in the General Assembly for a dramatic and highly publicized confrontation between conservatives and liberals.⁵

William Jennings Bryan nominated Clarence E. Macartney for moderator and the latter received 464 votes to 446 for his opponent. Dr. Macartney thus became one of the youngest of all moderators of the Assembly. He promptly named Mr. William Jennings Bryan as vice-moderator.

Thus the new minister of First Presbyterian Church of Pittsburgh, before he was called to the church, was recognized as a standard bearer and doughty champion for conservative Presbyterianism. Dr. Macartney had been involved in many controversies; he would be involved in many more.

First Church's new minister was a confirmed bachelor. At first he lived in a large house on the North Side of Pittsburgh. Here he held many parties for

church groups. Later he moved to the Duquesne Club directly opposite the church, staying in one of its apartments for the rest of his ministry.

Free from the responsibilities to a wife or family, and with a fairly large income—from the sale of his many books, his private means, and his salary—Dr. Macartney was able to devote himself in a unique way to his ministry. He was able to live a single life and give a great deal of his time and concentration to church work.

Dr. Macartney, in 1924, began the publication of *THE FIRST CHURCH LIFE*, a magazine which continues to the present day. It was issued monthly, and besides containing the minister's letter and one of his sermons, it gave news of congregational activity.

In Paterson and Arch Street, Dr. Macartney had worked out certain techniques of ministry, which were now to stand him in good stead in Pittsburgh.

He used dramatic titles, and preached in serial form—yet made each sermon a self-contained unit. His sermons were carefully and purposefully Bible-oriented. Indeed his plan was to let the Bible speak for itself in the language of the twentieth century; he simply strove to highlight texts and passages of scripture with word-painting and inspired imagination, which never strayed far from the spirit of the Word.

At the beginning of his ministry in First Church Dr. Macartney wrote out his sermons. Later he learned to dictate them to his secretaries, Mrs. Ruth Tabler, Miss Henrietta Lees, and Miss Edith Thompson. He was later to dedicate his book *The Making of a Minister* "to Ruth, Etta and Edith—fellow laborers in the Gospel."

His style was very like that of Dr. David R. Breed, and Dr. George Tybout Purves; but by choosing appealing subjects based on life and the scriptures, by putting them into serial (and thus chapter form), by carefully constructing them and by finely finishing them with a deft touch which owed something to his work as a reporter for the *Beaver Times*—Dr. Macartney was able to publish book after book of sermons. His total publications, including historical works on Lincoln, the Civil War, and on Pittsburgh and its vicinity, were some fifty in all.

The new minister advertised his sermons, not merely in the *Press*, but also had cards printed and displayed by those members of his congregation who had a shop, or even a household window looking onto a busy street. Clarence Edward Macartney liked to reach out to the throngs on the city pavements.

Dr. Macartney also valued the psychological value of lighting, and saw to it that there were many high wattage light bulbs placed strategically around the church. "Let there be light" was his motto. Old Dr. Herron who advertised his services for early candlelight and used O'Hara's chandelier as a drawing centerpiece, would have appreciated that.

Dr. Macartney understood the normal congregation's interest in all that pertained to love, courtship, and marriage. He preached one of his best sermon series on "The Way of a Man with a Maid."

Nor did the fact that he was a bachelor keep him shy of those controversies which inevitably gather around sex. One of the first records we have of his making the news headlines in Pittsburgh, occurred when his report entitled "Limiting Divorce for Presbyterians" was picked up by the *Literary Digest*, December 10, 1927. His recommendation was to recognize adultery as the only ground for divorce, thus eliminating "willful and prolonged desertion."

On this occasion Dr. Macartney praised the Roman Catholic Church for its stand on the sanctity of marriage, and pointed out that in this area a conservative Protestant had much more in common with his Roman Catholic brethren than with liberalism.

Though many Roman Catholics—and especially their clergy—liked Dr. Macartney, all did not feel the same way.

A member of the congregation told him a true story related to her by a Roman Catholic friend.

The local priest at a Lenten Service was exhorting his parishioners to greater faithfulness, telling them they were in danger of losing ground to the Protestants.

"There are," he said, "Murphys and McKnights and Donahues in the pews of Protestant churches. Yes, even worse than that, we have our men in the pulpits of the Protestant churches. In one of them there is a Macartney; think of that!"

Dr. Macartney with a more intimate knowledge of Irish genealogy than the long-exiled Irish priest remarked:

It is my opinion that my Ulster Scots forebears would turn in their graves if they could hear this identification of the Macartneys with the McCartys!⁶

In 1930 the Reverend Harold J. Ockenga came to First Church as assistant to Dr. Macartney. The two men had much in common and worked well together.

As a near fundamentalist the doctor was often concerned lest the Presbyterian Church should become so heavily involved in social action that it might lose sight of its theological commitment.

Clarence Macartney was, however, an extremely compassionate man and was concerned with the plight of the "submerged tenth." On occasion he even rode as an observer in the police patrol cars through the city at night, to acquaint himself with the more sordid conditions of city life.

With the Depression, great multitudes of poor and indigent people began to come to him for help, and he never could refuse. On being criticized for this and for often giving money to those who did not deserve it, he said: "I would rather be fooled by the ninety and nine than miss helping the hundredth who was desperately in need."

During many of the years of Dr. Macartney's ministry the country was passing through the Depression. This led to great hardships.

As the financial situation worsened the church had to cut back on its spending, and staff salaries had to be reduced. Dr. Macartney insisted, against the wishes of the trustees, that his salary be cut ten percent along with the others.

First Church was able to do much to relieve those in distress at this unhappy period in the nation's history. Miss Helen Dany and Miss Madge Anderson carried on an especially Christ-like ministry of caring and helping. In a multitude of ways the women of the congregation also made life easier for those hurt by the unhappy economic situation.

In one special area First Church was enabled to give comfort. Just before the great depression came, Miss Virginia McKee had left a large sum of money to help retired ministers in need. This group was in great distress in the early 1930's and because of this woman's generosity First Church was able to assist many of them. In 1931 there were eighty-four retired ministers receiving substantial help as a result of Virginia McKee's generosity, and many were saved from destitution in their old age.⁷

In 1929 the congregation had celebrated the centennial of its missionary societies, looking back to 1829, when the three school girls, Mary Jane Craig, Hannah Laughlin, and Susan Irwin, started to sell penwipers at five cents apiece to their schoolmates and were dubbed the "Mite Society" by a teacher. They raised \$30, however, for the Reverend William Thompson starting at that time as a missionary to Syria.

By 1929, almost a quarter of a million dollars had been raised by the women of First Church.⁸ Their 1929 budget was \$8,000—and that in a time of grave financial depression. In 1924 the Foreign Missionary Society of First Church had built three missionary homes in Peng Yang: one through a legacy from Mrs. S. A. Rankin; one as a memorial to Mrs. W. A. Robinson and Miss Jane F. Brooks; and one as a memorial to Mrs. John W. Chalfant by her daughters.

While there had been a female "Cent" Society in First Church as early as 1818, it was the "Mite" Society which was the real catalyst for the foreign missions. This group was an example to the whole denomination and led to the raising of incredible sums of money for the overseas work. Without the women's societies of the churches, foreign missions would have been ineffective. With them the church began to evangelize the world.

At the centennial of the "Mite Society" it was noted that the Denny, the Bailey and Robinson families (whose descendants sat in the same pew for a hundred twenty-five years) the Morgan, Dalzell, Davis and Laughlin families were still represented in the church.⁹

At the hundredth anniversary of the missionary societies, a beautiful silver tea set was given to the missionary society by Mrs. B. F. Jones, Jr., in memory of her sister Virginia Chase Dalzell.

For this centennial in 1929, Mrs. G. W. McKee was president of the foreign, and Miss Emma Zug president of the home mission society.

In 1931 the General Assembly met in Pittsburgh to honor the city in the centennial year of the founding of the Western Foreign Missionary Society. The formation of this society had been a joint effort of the First and Second Presbyterian Churches of Pittsburgh. It was, in fact, a mother and daughter affair.

The first president of the Western Foreign Missionary Society was the Honorable Harmar Denny, ruling elder of First Church; with Dr. Swift, who gave his life to the work, as corresponding secretary; and with Dr. Francis Herron as chairman of the executive committee.

The 1931 meeting of the General Assembly in Pittsburgh was therefore a memorable one.

One of the most successful overseas ventures carried on by our denomination has been in Korea. And for years First Church has been very heavily committed in this area. This was so on the part of the men of the congregation as well as the women.

It was inevitable that Korean life and culture should become part of the background to the Assembly in 1931.¹⁰ A Korean village mill was built by the men of First Church, with a patient mule driven round and round to provide power. Young people appeared dressed in Korean clothes specially imported by the missionaries home for the Assembly. Korean carols were sung. As highlight of the Korean emphasis, a Korean wedding was held in the Syria Mosque. The bride and bridegroom were Freda and Fred Roth of First Church.

Dr. Macartney strongly supported Dr. Machen's bid for Westminster Seminary in Witherspoon Hall, Philadelphia, as a substitute teaching ground for what was now called by fundamentalists the "liberal-tainted" Princeton. Although Dr. Macartney had prized his position as one of the board of directors of Princeton, he resigned to become a director of the new seminary and gave its first commencement address.

The plan did not work out as anticipated. Divisions arose in Westminster, and twelve board members, including himself and Dr. Maitland Alexander, resigned.

Dr. Macartney also opposed denominational amalgamations, maintaining that they compromised principles and devitalized mission effort. He was rebuked by Presbytery on this issue, but was quite unrepentant—pointing out that Abraham Lincoln thought just as he did on this matter.

Dr. Macartney was naturally loath to yield on any matter if he considered a principle at stake. Because of this he was often involved in heated controversy in the General Assembly.

One of the most dramatic of these occasions occurred at the General Assembly held in Baltimore. Dr. Macartney had just made a brilliant but controversial speech and the atmosphere was tense.

Suddenly his brother Albert went to the microphone and began:

"Mr. Moderator, fathers, and brethren, and Brother Clarence."

That broke the tension and evoked applause. He continued,

Clarence is all right, friends. The only trouble is he is not married. If that old bachelor would get married he would not have much time to look after other people's theology. (Laughter and applause.)

When Clarence and I were boys, brought up in an old Pennsylvania home, Mother had us say our prayers at her knee. Then she took Clarence in her arms and sang him to sleep, singing 'Rock of Ages, Cleft for Me!', then sang for me 'There is a Fountain Filled with Blood.'

We did not know what the words meant then, but we knew that Mother loved us and that Christ died for us. If Mother should come back to us now there would still be room for Clarence and myself at her knees, and I believe there is room for him and me, and for all of us at the altar of this Mother Church of ours.

As Edgar DeWitt Jones, who reported this incident in *American Preachers Of Today*, said:

The spirit of this episode, the commingling of humor and pathos, the good sense of it, and the love of it, melted the Assembly. All the ice went out, and suffused with a glow of brotherliness and tolerance the session came to a truly climactic close. Brother Clarence's eyes were wet, and his hand clasped many another hand that night in fraternal grip. For Clarence Edward Macartney is a sensitive human being as well as a fighting fundamentalist.^{11*}

Dr. Macartney also showed this kindly sensitivity in his relations with Dr. Harry Emerson Fosdick who, in his autobiography, refers to Dr. Macartney's honesty, fairness, and courtesy in the conservative-liberal controversy.

To those who knew Dr. Macartney only as a controversial figure in Assembly it always came as a surprise to find that at parties with close friends, he became a happy-go-lucky extrovert whose greatest delight was to play charades.

The minister of First Church also vigorously opposed strong drink, was an ardent supporter of prohibition, and fought relentlessly against the repeal of the Eighteenth Amendment. He held many special meetings on this issue and preached to crowded and enthusiastic audiences. "Shall the Nation Turn Back?" was one of the most famous of his sermons, preached in First Church on Sunday night of May 18, 1930.

During the ministry of Dr. Macartney, various plans were made for adding to the church facilities. At one time there was even a dream of an elaborate

*From *American Preachers Of Today* by Edgar DeWitt Jones, copyright, 1933, by the Bobbs-Merrill Company, Inc., R. 1961, reprinted by permission of the publisher.

... structure which would include a large swimming pool. These dreams, however, did not materialize. Perhaps it was just as well, as this large addition, planned to engulf and enclose the chapel, would have appeared top-heavy behind the church.

Dr. Macartney, in spite of his stern outward appearance was an incorrigible practical joker, and April first was always a red-letter day for him, especially if he had a new assistant. He had a habit of sending the youthful minister out to visit a Mr. and Mrs. Lyons in Highland Park. Eventually, after a fruitless hour the raw assistant would find that the only lions in Highland Park were in cages in the zoological gardens.

Dr. Macartney was always happy when one of his women secretaries baked a batch of home cookies and left a few on a plate on her desk near the door of his office. He would take one and nibble on it at leisure.

One April first the girls decided to substitute hot pepper for flour.

That morning, Dr. Macartney, unlike his usual well-disciplined self, was late for an appointment. He was also hungry. He came barnstorming out of his office, grabbed a cookie, stuffed it into his mouth and tried to chew it, all in one swift movement.

The results were unfortunate!

The camp at Indian Creek continued to flourish during the summer months in much the same manner as during Maitland Alexander's ministry—Camp Barr for boys, Camp Almono for girls. The capacity of the camp was about one hundred, the young people sleeping in tents. Swimming was in the creek. The camp was divided into tribes with about twelve to a tribe.

The boys' "Camp Barr," was so named to honor Samuel Barr, the first minister of the congregation. The name "Almono" given to the girls' camp was a composite word made up of the beginning letters of the names of the three rivers—Allegheny, Monongahela, and Ohio.

Although Dr. Macartney was a strict Sabbatarian, he did not believe that Sunday should be a day of dullness, or that the energies of young people should be bottled up on that day. So there was swimming on Sunday at the camp. Some explained that Sunday differed from the other days in that "the dip" in the river "differs from the week day swimming period, as no instruction or water games are included, just a 'cleanliness dip' we call it."¹²

A gypsy ramble at the girls' camp is described in the October '33 issue of FIRST CHURCH LIFE:

Each girl, attired in gay coloring and wearing the insignia of her gypsy tribe, sets forth under sealed orders to be opened at the 'tall pine,' the 'cross trail,' or some such unique spot. Each girl carries a stone which is to be dropped in a pile at all cross trails to guide those following. At the end of the trail a 'treasure tree' bedecked with golden fruit (which had been tied on by the leaders of the day's entertainment) refreshed the weary travellers. A delicious picnic supper and an hour of games followed. Then a singing return to camp,

a hasty dip in our loved Indian Creek, and clad in festive vari-colored sleeping attire all gathered around the glowing camp fire and had a good night lunch of crackers and cocoa, followed by our always impressive evening devotions and good night songs.¹³

That the camp fulfilled its purpose that year of leading young people to deeper involvement can be gauged from the reply of a junior to the question: "What does Camp Almono do for you?" She said: "(I) take home from Camp Almono the thought to live a happy and simple life like Jesus did when he was ten."

The sesquicentennial of the Church was observed in May 1934 as marking the date at which the First Presbyterian Congregation of Pittsburgh had made application for supplies to the Redstone Presbytery.

Researchers Dr. William Wilson McKinney and Dr. Thomas C. Pears, Jr., found that the First Presbyterian Church of Pittsburgh had a much longer history than had been supposed—going back to pre-Revolutionary times, as proved by the diaries and journals of the day, and also by the requests for supplies now discovered in the minutes of the Donegal Presbytery.

Much interest was aroused by these discoveries and in January 1935, Dr. Thomas C. Pears, Jr., was commissioned by the trustees to prepare data for the sesquicentennial.

On March 2, 1935, a special meeting of trustees agreed to publish a history of the First Presbyterian Church, which would be written by Dr. Pears.

On April 8, 1935, Dr. Macartney reported that Dr. Pears of Philadelphia could not proceed with the work on account of illness, and the history was indefinitely postponed.

During the Sesquicentennial Mr. John Bell, who was not only the church organist, but a beloved elder deeply involved in the youth work of the congregation, was honored with a doctorate of music, conferred by the University of Pittsburgh.

A year later at 2:30 p.m. on a Saturday afternoon when Dr. Macartney was leaving the church, he pointed to Dr. Bell sitting at the console, practicing hard. The pastor turned to the assistant and said: "There is an example and inspiration for you. If all preachers prepared their work in the pulpit as thoroughly and as painstakingly as Mr. Bell does for his work at the organ, the standard of preaching would be elevated."¹⁴

Two hours later tragedy struck. On the Lincoln Highway at 4:30 p.m., Dr. Bell and his wife were killed in an automobile crash.

Condolences poured in, among them a long letter of sympathy from George C. Stebbins, the author of "Saved by Grace." Mr. Stebbins had introduced Mrs. Bell in her youth to Dwight L. Moody, who used her on occasion as a contralto soloist at his conferences.¹⁵

A memorial to John A. Bell, on the north wall of the church, was unveiled by Dr. Maitland Alexander, December 20, 1937.

A few months after the death of Dr. John A. Bell, Aneurin Bodycombe, a Welshman, became the organist of First Church. Unlike his brother Robert and most Welshmen, Dr. Bodycombe was not born with a singing voice. But as though to compensate, music flowed out of his heart, hands, and brain. He was a born poet, musician, and composer.

It was during Dr. Macartney's ministry that the Men's Tuesday Noon Club began to meet officially in the First Presbyterian Church of Pittsburgh on November 4, 1930.

The club, however, had a prior history. Mr. Roberdean Kegg recounted in effect the following:

From about 1922 onwards a group of men had been accustomed to meet in the cafeteria of McCann's butter and egg store, situated at the corner of Diamond and Market. Messrs. Kefauver, Charlie Dixon, Edward C. McCabe, Bob Alderdice, George O. M. Johnston, a Mr. Andrews from Sewickley and Bob Kegg were among the eighty members of this group. Mr. Kefauver had been a superintendent of Boggs and Buhl's store and had left that position to become manager of McCann's market.

After the luncheon a speaker was invited to give a ten minute address. Dr. Maitland Alexander of First Church and Dr. Hugh Thompson Kerr of Shadyside were favorite speakers.

In 1929, when the stock market crashed, the group disbanded. Men became impoverished overnight; few could afford to eat out in restaurants or even cafeterias.

As time went by and the financial situation improved, a few of the men would meet and have lunch together. Various suggestions for a meeting place were made. All were too expensive.

One day the surviving leaders of the group gathered together and it was suggested that the advice and assistance of Dr. Clarence Macartney be sought.

Dr. Macartney was quite enthusiastic and offered the church as a meeting place. His assistant, the Reverend Harold Ockenga, had been urging that such a group be formed in First Church and was happy to supervise it. So it was that on November 4, 1930, twelve men who were to form the nucleus of the Men's Club first met in First Church, under the leadership of the Reverend Mr. Ockenga.

Robert Gibson, long-time and greatly loved, elder of First Church, and manager of the Presbyterian Book Store, was an active member of this group.

The early meetings were held in the unfinished and inappropriate basement downstairs. This part of the building was used by the boys for basket-

ball and was suitable for little else. The new wing addition and renovation was not to come until Dr. Lamont's ministry.

The first Tuesday Noon luncheon meeting was held in the basement at twelve o'clock. Tables were set out and some of the women of the church brought the food in their cars, which they parked on Oliver Avenue. The chauffeurs carried in trays and a milk bucket. At first the meal consisted of a sandwich, a bowl of soup, a glass of milk, and a piece of hot apple pie.

The membership soon grew to fifty.

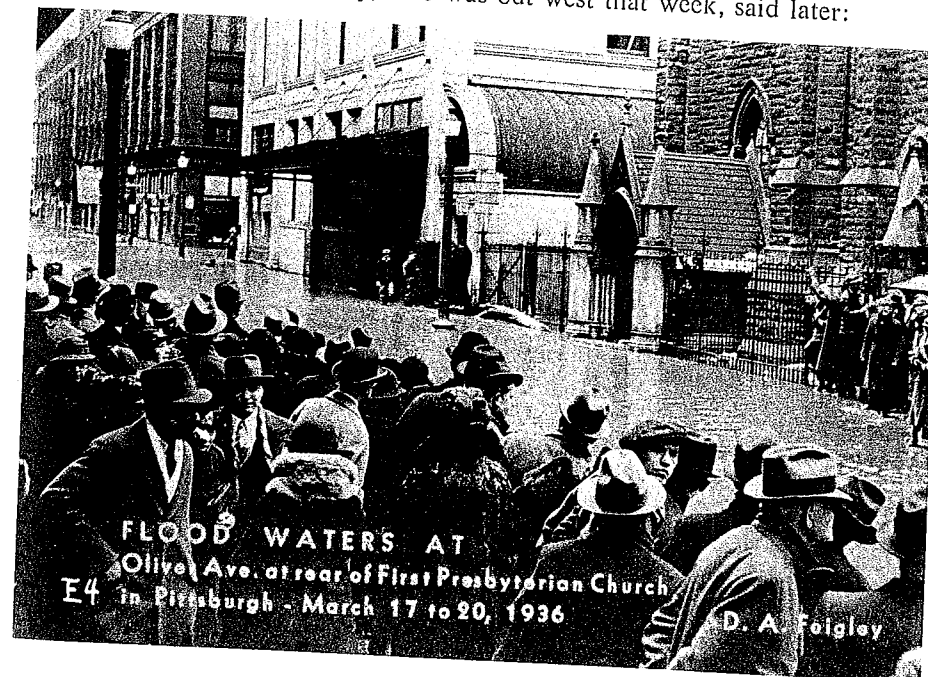
After lunch the group went to the back of the chapel and sang a few hymns under the leadership of the Reverend Harold Ockenga. Then Dr. Macartney—or more often an invited speaker—gave a ten minute address.

Eventually it was found that a better atmosphere and continuity was maintained with Dr. Macartney as the regular speaker, giving ten minute talks in serial form.

The leaders of the group began a drive for new members. Under their leadership almost every office and building in Pittsburgh was canvassed. Special attention was given to the department stores and high rise offices. A card was presented to the management in each case and a request made for the canvasser to come in and invite the men of the company to attend the noon service.¹⁶

With such leadership and devotion the ground floor of the main sanctuary was soon fairly well filled.

One of the weirdest events in the history of First Church took place in March, 1936. Dr. Macartney, who was out west that week, said later:



If anyone had told me when I left Pittsburgh in the early part of March, that I would buy a newspaper in Los Angeles and see a picture of a boat in front of the church I would have said that he was a subject for a lunatic asylum; and yet so it came to pass.¹⁷

Wednesday, March 17, 1936, was a memorable and unfortunate day for all Pittsburgh, its First Church included. It was the day of the big flood. A reporter in *FIRST CHURCH LIFE* gives a vivid description:

(By) 10:30 a.m. . . . an irregular expanse of water, somewhat resembling the map of Australia, had spread over the surface of the basement floor. In another hour the floor was covered and by noon rubber boots were in style A Friday Night Girls' Club puppet was having rather a wet time of it on one of the bowling alleys, having floated all the way from a cupboard at the opposite end. At 3:30 the electric clock went off. The two gallons of milk which was to have been given to the nursery children of the Mothers' Meeting was served to policemen instead

Outside by noon Sixth Avenue was lined with awe-struck spectators. The lone traffic cop at the corner of Sixth and Wood, with no traffic to direct but pieces of driftwood, stood in water above his knees. Later on a boat appeared in mid-street, and one of our Oliver Avenue neighbors was seen to take it with a bundle of sandwiches to his store on Liberty Avenue. The cameras . . . were clicking away, with now and then the singing hum of a movie (camera)

After the flood waters had receded the city was covered with muddy sediments and filthy debris. The church basement was a sorry sight. The composition floor covering had risen up in mighty waves, the bowling alleys ripped up as if by some mighty hand, the kitchen trampled by a hungry giant, the organ motor and blower impaired, the parking alley outside looking shell torn¹⁸

The damage to the church premises was estimated at \$20,000.

The flood damage at the church was quickly repaired, but at the camp it was a different story. The water had damaged the church sanctuary in Pittsburgh on one occasion; at the camp disastrous floods were continuous during these years, because of lack of flood control.

At the beginning of Dr. Macartney's ministry, Mr. John E. Woods had been chairman of the institutional committee which superintended the work of the camp. He was succeeded by Dr. John A. Bell. With Dr. Bell's tragic death, Dr. Frank R. Bailey took charge of the work. The church was fortunate to have a gifted medical doctor in this position for there were obvious health hazards in the first two camps during this prolonged period of flooding. Dr. Bailey, however, supervised both Indian Creek and Somerfield camps and later on, the early years of the camp at Ligonier.¹⁹

At this time the flood situation at Indian Creek became critical. The girls' camp director, Miss Edith Nelson, gives one report:

Camp Almono, our Girls Camp, was outstanding this year in many respects, including electric, hail and wind storms, and rampant water

After an impressive closing ceremony around the camp fire, when a bright moon lit up the campus, a terrific storm broke and playful Indian Creek, after having been so friendly during the entire hot month, suddenly angered and came raging up over the flood walls to tent floors. The campers were awakened out of sound sleep to pack their blankets and as day was dawning, carry them across the trestle. Never a complaint as, in the rain, the huge

duffel bags, bulging suitcases and oilcloth wrapped blankets were literally dragged across the campus and trestle, yet all the while the girls singing, 'I DON'T WANNA GO HOME.'²⁰

But this could not go on. Eventually a new site was found at the Wiley Byers Farm. The farm comprised one hundred forty acres on the banks of the Upper Youghiogheny River, two and a half miles south of Somerfield, adjacent to the National Pike.

Robert D. Dalzell, William McElderry, and Dr. Frank R. Bailey drove the seventy miles out of Pittsburgh with Dr. Macartney to see it.

The purchase price of the farm was \$14,000. A large dining hall, thirty by one hundred feet, was soon being erected. We use this dining hall at our present camp. Sewage disposal and lighting were installed. These improvements took another \$11,000, making a total of \$25,000. A well 110 feet deep was drilled to provide water for adequate sanitary conditions. Dr. Bailey paid tribute to his helpmates, G. R. Aufderheide and T. D. McCloskey, who were active with him in the work.²¹

There was much rejoicing at the opening of the new camp, but heavy shadows were already lengthening across Germany, across Europe, and eventually across the world.

An era was passing away, and as if to underline this fact came the deaths of some of the most gracious and devoted leaders of First Church.

One of the first to die was Mr. Jacob Painter, Jr. It was he who gave the beautiful central pulpit, a near replica of Dr. Paxton's earlier one, in memory of his parents, Jacob and Mary Hays Painter.

Then May 10, 1938, Frank Chew Osburn died, a large good-looking man with a florid face; he was eighty-two and long time ruling elder.

On March 23, 1939, came the death of Harry J. Peairs, for many years chief usher of the congregation, and secretary and treasurer of the Sunday School. His memorial is on the wall of the church next to Trinity Cathedral.

On March 31, 1939, at his home in Sewickley, Charles A. Painter died. He had been almost forty years a member of the Board of Trustees. A grandson of J. L. Painter, he had married Ettie Speer and with her formed a husband and wife team giving invaluable service in the work of the congregation during the ministries of Drs. Purves, Breed, Alexander, and Macartney. He had played a large part in building the new sanctuary.

Next to die was Mrs. David L. Wilson on April 13, 1939. She was an able and faithful Bible teacher, succeeding Mrs. Walter S. Mitchell as teacher of the Women's Bible Class. Her husband, D. L. Wilson, a ruling elder, had predeceased her in 1929. At that time the session had written of him, "The influence of his life, in his home and among his associates elsewhere, cannot end with the ending of his earthly life, but will continue to bring forth

fruit through the coming years." That was a true word. The Wilson's rich legacy to the church lies in their two daughters, Helen and Ruth, in whom the mother's gift as a Bible expositor, and the father's gift of Christian leadership has been multiplied in Christ.

In March 1940, Miss Eleanor G. Park, one of the finest personal workers the church has known, died. She left as a memorial a thousand little acts of kindness and love, unremembered by her, but treasured by many people.

In November 1940, Mr. John E. Woods, a leader in the session and a close personal friend of Dr. Maitland Alexander, also died.

In January 1940, Dr. Maitland Alexander had died.

The trumpets must have been sounding loud and long on that other shore at the turn of the 1930-40 decade.

Trumpets of a very different kind were sounding, and feet set on a very different goal were already marching in Europe. The air-raid sirens were screaming as the Nazi armies were goose-stepping across Europe. Hitler's new age of the braggart and blitzkrieg, the concentration camp and the crematorium had dawned—the miasma of it was spreading across the far horizons.

Meanwhile Japan was sinking the British Navy in the South Pacific, and preparing secretly for Pearl Harbor.

Dr. Macartney wrote in his congregational letter at this time:

When we see what is going on in other parts of the world, certainly it behooves America to strengthen her defenses. With a great army and navy, no one will dare to attack us.

I suppose that before long some of your young men will be drafted to go to the training camps. All this is reminiscent of twenty-three years ago; but we rejoice that it is in preparation, not for engaging in war, but to keep us out of war and from an attack by a hostile nation.²²

Never was Dr. Macartney farther off target in his prophecy. On December 7, 1941, came Pearl Harbor and America was at war.

However, First Church had already provided two motor kitchens to the church army in England. Already they had worked through the bomb blitzes, serving devastated areas in Middlesborough, Bristol, and London. The name "First Presbyterian Church, Pittsburgh" was spelled out near the door in small but distinct letters. It told the people of Britain that Christians in America cared.²³

And soon there were many members from the First Presbyterian Church of Pittsburgh "over there"—before the war ended three hundred members, men and women, were in the armed services—85 commissioned officers, 116 non-commissioned officers, and 99 soldiers and sailors.²⁴

A number of First Church members lost their lives in the conflict: Fireman Charles O. Markle, Jr., Sgt. David H. Van Dyke, Sgt. Arthur F. Schmunk, Cpl. Robert R. Ross, Lt. Albert W. Swan, Jr., Cpl. David Dewalt, and Paul E. Taylor.²⁵

Soon letters were coming into First Church from such addresses as Somewhere in England, Survivor's Camp, U.S.S. *Jaguar*, U.S.S. *Hudson*, Somewhere in India, Sardinia, and Somewhere in Italy. The addresses record the movement of battle.

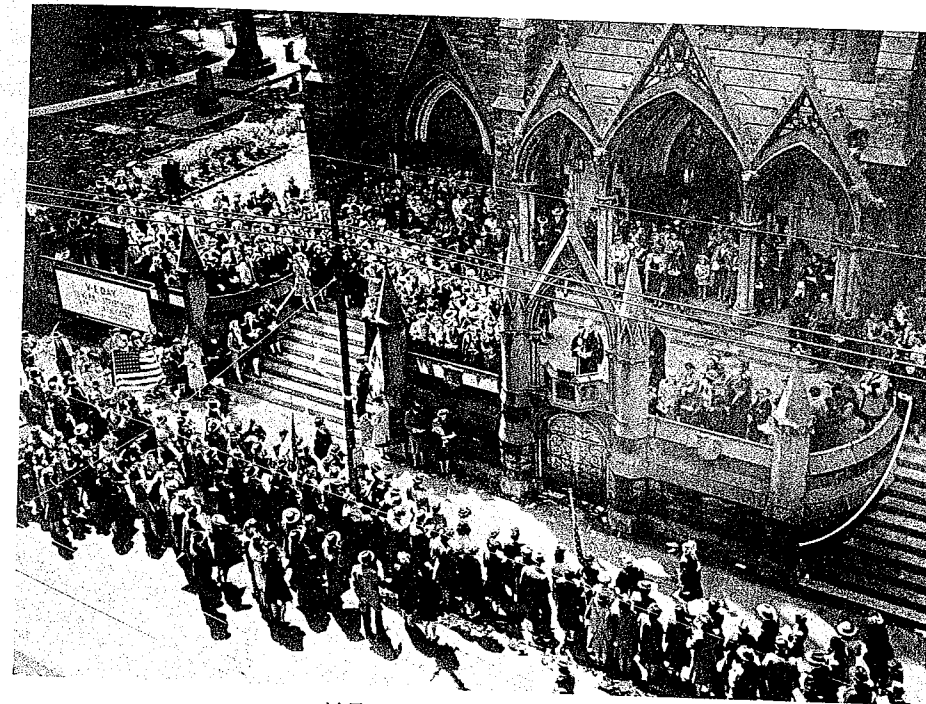
As the war progressed our people followed with prayers the progress of American forces, especially in Africa and Italy and at sea.

Then with the build-up of G. I. troops in Northern Ireland and Britain, tension mounted. D-Day was awaited. Dr. Macartney wrote, "A letter to those in the Armed Forces," concluding with these words:

You will be interested to know that as soon as D-Day strikes, the day for the invasion of the continent of Europe by the armies now massed in Great Britain, we have arranged to have a prayer service conducted from the Street Pulpit. The Church will be open every day also, for prayer and meditation. This will let you know that we are not forgetting you at home. Commending you to the care of God,

Faithfully yours,
Clarence E. Macartney²⁶

In anticipation of D-Day the Wednesday Noon Service started (12:30-12:55) and has continued every Wednesday since, linked with the Wednesday Prayer Meeting, the latter being one of the oldest meetings of the church, begun in Dr. Herron's time. There is a period of silent prayer and time for prayer requests at this service. The women's half-hour prayer meeting immediately follows the service.



V.E. DAY—MAY 8, 1945
Dr. Macartney Conducts Service from Street Pulpit

The war came to an end with the devastation and capture of Berlin. So dawned V. E. Day—cold, but bright and clear. Multitudes crowded around the front of First Church where they were handed printed programs which had been in readiness for almost a year. After music was relayed from the organ loft, Dr. Macartney spoke from the Geneva pulpit on the text, Daniel 4:26, "The Heavens Do Rule." A second service was held in the church at night.

In his remarks Dr. Macartney grimly reminded his hearers that the war in the Pacific was still to be fought and that before it would end thousands of young men would not return. So it would be.

Also, although the atomic bomb brought that war to a sudden ending, V. J. Day was celebrated with the uneasy sense that something new and terrible had been born.

One of the focal points for the young men and women who came back from the beaches of Normandy and the islands of the Pacific, was the new camp site.

The Wiley Byer's farm damaged by the floods of the late 1930's was used for five seasons. The United States Government, wanting the site for a flood control dam, offered \$34,000. The offer was accepted, as much of the moveable equipment could be retained.

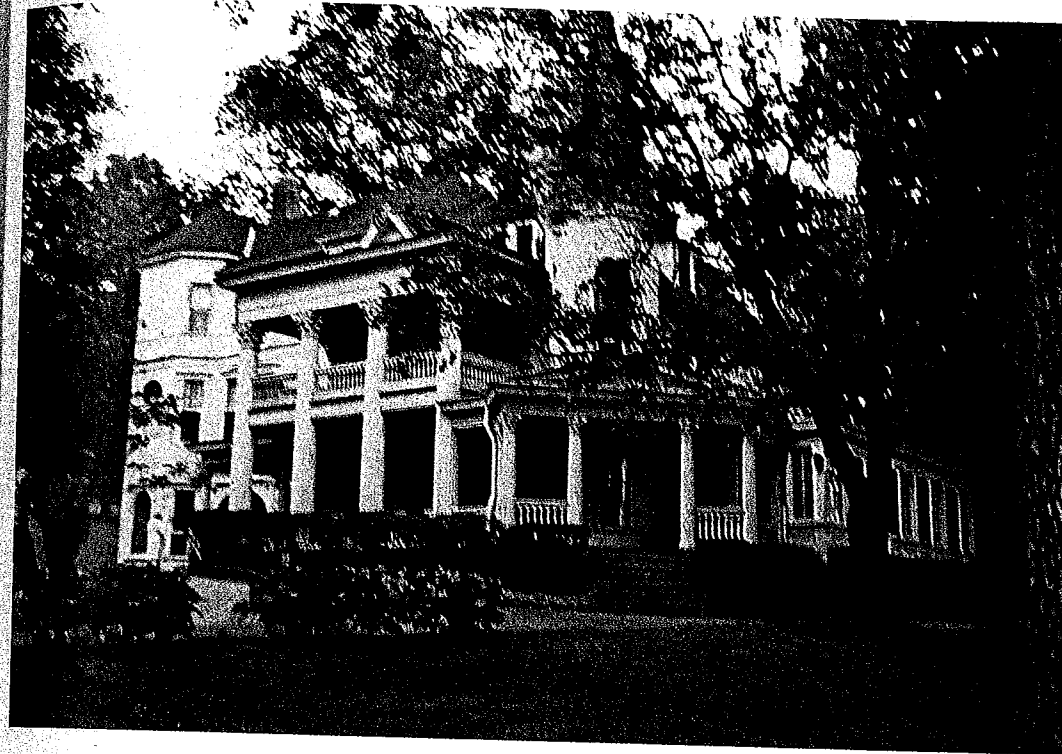
Dr. Frank R. Bailey was particularly anxious to get a first-class site. In his report to session at the end of 1941 he said:

In closing this report, may I take the liberty to inject a personal observation. Monday evening of this week I again had the pleasure to see the movies of our Camp in action last summer. As we watched the happy, eager faces of all these hundreds of boys and girls and young people, I could not keep from reflecting that here are the Church Leaders for tomorrow in the making and that if it takes some \$40,000 to kill an enemy soldier in this war, surely our First Church should feel privileged to spend approximately an equal amount in saving not one but many human souls, not to mention other untold possibilities resulting directly and indirectly from the facilities of our Church Camp.²⁷

The following year it was announced that the trustees had bought the Henry S. Denny estate, two miles north of Ligonier, at a very reasonable figure. The property (since added to) was 180 acres, some level bottom land, some open rolling country, and much forest. On the site was a barn which could be used as a recreation hall.

This farm is believed to be Ebenezer Denny's Revolutionary War grant or part of it. If so, it is peculiarly fitting that almost two centuries later his estate should be used to train the young people of the church he loved.

The special feature of the new camp site was the large Denny summer home which became known as "The White House." Women of the church provided furnishings and rugs; thus the White House was to be a joy to all campers for a quarter of a century.



THE WHITE HOUSE

One feature was not new. That was the thirty by one hundred feet dining hall which was transported from the Wiley Byer's Farm and reconstructed on the new site. It is still in use. Later an area was excavated beneath it for a porch.

A swimming pool was provided and trees transplanted from the nursery of pines above the White House to line each side of the way down from the dining room to the pool.

After the war came the involvement of the church in the New Life Movement which led to the rekindling of spiritual fervor among young people. These were the days of great hymn singing and deep friendship. The Chapel Hour fellowship was organized by the Reverend J. Clyde Henry in 1941, for the benefit of an older group than the Young People's Society.

Also there were Sunday night after-services for hymn singing and social fellowship, hot chocolate, and crackers.

The Thursday Noon Club for Business Women continued to flourish under the leadership of Mrs. John M. Phillips, chosen as American Mother of the Year in 1944 by the Golden Rule Foundation.

Mrs. Justus Steinhilper did much of the work among young girls. Mrs. G. O. M. Johnston led the sewing class; Mr. William C. Albertson was a long-time Bible teacher.

Mrs. Harry C. Brandt led the Mary and Martha class, so called because there were so many sisters members of it. Mrs. Mamie Long, known to thousands of children in First Church as Aunt Mamie, ran the nurseries of the church. Miss Madge B. Anderson directed Mothers' Club with a happy and gracious spirit which endeared her to its membership.

Mr. and Mrs. Robert Wick carried on a dedicated ministry to lonely people in state institutions, and salvaged many who found themselves in trouble in police courts.

A Boy Scout Troop, No. 5 Golden Triangle District, was organized by Clyde Henry, with Glen Close, a member of the Troop Committee, and the Scoutmaster Bill Lauer and the Assistant Scoutmaster Logan Bailey.

Members of the congregation provided cabins at the camp site and a road was put in leading up to them. Two hard tennis courts were laid out.

When Dr. Frank R. Bailey and his son Logan became the first father and son team from First Church to join the armed forces, Dr. DeWitt Hall became chairman of the camp committee and remained in that office for twenty-one years.

The Reverend Clyde Henry, very active at the camp, did much to establish its programs.

In the early summer of 1948 Dr. Macartney became seriously ill and was out of the church and pulpit for almost a year, not returning until May 1949,

when he preached one of his most famous sermons, "I Went into Arabia." During this time Dr. Macartney began to realize that his physical health was seriously impaired.

While Dr. Macartney was ill, his personal secretary, Miss Henrietta E. Lees, died. Besides doing secretarial work for the Doctor, Miss Lees was secretary of the Sunday School, succeeding Mrs. Justus Steinhilper, who also was a leader in the Young People's Society and the Alexander Auxiliary. Miss Lees was a key person in the youth work of First Church.

Soon after Dr. Macartney's illness he suffered a further great bereavement when his great friend Dr. Frank R. Bailey passed away.

Shortly after Dr. Bailey's death his son John Logan Bailey was elected to the Session, and would play an important role in the leadership of the congregation of First Church in the years ahead.

Four years later on March 27, 1953, another dedicated elder of First Church, Mr. Thomas D. McCloskey, died, followed on December 20, 1954, by Mr. Franklin Day Thompson, a ruling elder for almost a half century.

An outstanding Young People's Conference was held on the Labor Day weekend of 1949. The singing, led by the Reverend Charles Ralston Smith, was particularly inspiring. Calvin's seal, that of a burning heart given to Christ, the symbol of the New Life Movement, was the main theme, and many lives were won to a new allegiance to their Lord.

The John Knox Forum seems to have become a main focus for the young people of the congregation at this time; and a planning conference to set up the winter's work was held on September 16.

The work of the Rev. J. Clyde Henry and Mrs. Justus Steinhilper in the Boys' and Girls' Camps, no doubt greatly contributed to the eagerness of the young people as they went into "John Knox." The evening clubs also played a vital part in building up the new spirit of enthusiasm.

Mr. B. F. Jones, 3rd, was unanimously elected treasurer in 1953 and still carries on the work with enthusiasm. It was Mr. Jones' grandmother who gave the church the Mary McMasters Jones pulpit.

While youth was thrusting up like a spring tide, it seemed for others that the season was far advanced.

Mrs. Harmar D. Denny, aged ninety-five and oldest member of the congregation, died. Mrs. Denny was, before her marriage, Miss Elizabeth Bell Marshall. Also at this time the deaths of Mr. Harold R. Hollis and Mr. Samuel Shelly, two devout and dedicated men, were a great loss to the congregation.

In 1953 Miss Helen Dany retired after twenty-eight years of service as church nurse.

For Clarence Edward Macartney also time was limited. It had always been his dream to stand in every place visited by the Apostle Paul. His Wednesday night Bible talks on the Apostle's travels were a direct outcome of strenuous months of summer travelling by horse, car or ship along the ancient land and sea routes of the Roman Empire.

Only a few places were left to visit: Caesarea, Troas, Amphipolis, and Perga of Pamphylia.

"Come Before Winter," he had urged on his congregation every fall save one, for forty years.

But now for Dr. Macartney the winter season was far advanced. The unexplored must wait.

Apparently about this time he wrote an unpublished five hundred page romance entitled "The Covered Bridge." In it Dr. Macartney tells the story of a newly-ordained Presbyterian minister and the young woman with whom he fell in love. The romance is set in the exciting 1850's leading up to the Civil War.

With his exact historical knowledge of the period, Dr. Macartney in his work used a short chapter sequence to paint unforgettable vignettes. He includes the underground railroad, a riverboat disaster, and a nearly perfect word picture of a snowstorm. Weird characters from fair grounds and stump politicians mingle with horsethieves, murderers, and prodigal sons, while the members of the little Presbyterian congregation live in a world where man's original sin battles with the matchless grace of God.

The scene for the romance is obviously McConnell's Mill, Lawrence County, Pennsylvania and the nearby covered bridge, two places very dear to the heart of Dr. Macartney.

This first work of fiction, written late in life, suggests that, had Dr. Macartney become a novelist in youth, he might have been a highly successful one, with something of the genius of Charles Dickens and the great New England men of letters.

As time went on he turned more and more to the old familiar places. He liked to go down to Fern Cliffe, his boyhood home.

His delight was unbounded when on his twenty-fifth anniversary as pastor of First Church, the congregation, with the permission of Geneva College, refurbished the old home for him, restoring it to its former beauty.

It was to Fern Cliffe that he retired in 1953.

It was here he wrote his last historical works.

It was from here, on February 19, 1957, that the bachelor minister, Dr. Clarence Edward Macartney, who loved to travel in the steps of his Master, set out to meet that Master in person.



THE REV. ROBERT J. LAMONT D.D.
1953-1973

The Church in the Golden Triangle

In 1950 Dr. Clarence E. Macartney appointed a committee from the boards of the congregation to seek out a man to succeed him as minister of the First Presbyterian Church.

On Wednesday evening, June 10, 1953, at a congregational meeting presided over by Dr. Macartney, Mr. George R. Aufderheide said that the committee, having travelled extensively to all parts of the country, including in their itineraries Boston, San Francisco, St. Paul, and Charlotte, North Carolina, had now a unanimous selection in the Reverend Robert J. Lamont, of the Presbyterian Church of Narberth, Pennsylvania.

Mr. Aufderheide placed the name in nomination and Mr. William P. Witherow seconded. Judge A. Marshall Thompson and Mr. Raymond F. Hoffman made seconding speeches.

The congregation unanimously approving, Dr. Macartney declared the Reverend Robert J. Lamont duly elected as the next pastor of the First Presbyterian Church of Pittsburgh.¹

Dr. Lamont, born in Philadelphia April 12, 1919, was thirty-four years of age, one of the youngest pastors ever called to First Church.

The young minister was a second generation American. His father, James Lamont, was an Orangeman from Northern Ireland who, driven by the poverty of the land, emigrated to America. "Here he found opportunity to master his trade as a carpenter, to fall in love and marry, with only his strength and the tools of his trade to provide for his family."²

From his father Robert Lamont inherited rugged determination, forthrightness and a realistic approach to life. From his father's Scotch-Irish ancestry he probably also inherited that business instinct which has made him one of the great fund raisers in the Presbyterian Church today.

Robert Lamont's mother, Marie Rambo, was born in Northern Italy³ and belonged to that earliest and finest of all Protestant churches, the Waldensian Church of Italy, which predated the Reformation by four centuries. In his sermon "The American Dream," Dr. Lamont tells us that she came to America "to seek a better way of life. There was no future in Italy, therefore at seventeen years of age she came to this land of opportunity. She became a travelling companion and a tutor in French and Italian in a wealthy home. She fell in love with a young Irishman and they were married."

From his mother the son inherited a deep sensitivity to the Kingdom of God, a personal love for Jesus Christ, and an understanding that in God's Son,

all God's people, Protestant and Catholic, can find a shared experience which transcends lesser differences.

Mr. Lamont was married to Edna Kathryn Weisner, a young woman beautiful in person and nature, who had grown up with him in the Olney Presbyterian Church of Philadelphia.

With the Lamonts came their two children, Bob aged five, and Karen aged three. Another boy, Kenny, had died in infancy; and two years after their arrival in Pittsburgh their fourth child, Joanne Marie, was born.

Mr. Lamont is a graduate of Maryville College, Maryville, Tennessee; he had received his Bachelor's degree in Theology at Princeton in 1944. He held a Master's degree in Theology from Mount Airy Lutheran Seminary, and had completed his residence requirements for a doctor's degree at Eastern Baptist Seminary, in Overbrook, Pennsylvania.

For a man so young in years, Robert Lamont had a wide range of ministerial experience.

While studying in Tennessee he served in the National Missions of the Presbyterian Church. During seminary days he was a student assistant in his home church at Olney, a congregation made up of middle-class parishioners. In 1943 he was ordained minister of Darby, a congregation in an industrial area. In 1947 he accepted a call to be minister of Narberth, a mainline fashionable suburb of Philadelphia. During his ministry in Philadelphia, he served as a professor in Temple University School of Theology.

Mr. Lamont's experience in the courts of the Presbyterian Church was extensive. For seven years he served as chairman of the Committee of Candidates and Credentials of the large Philadelphia Presbytery. He also served for ten years on the General Council of the Presbyterian Church of the United States, and was a member of the Council's Policy and Interpretation Committee.

One very remarkable outcome of his ministry up to this time, and indicative of things to come, was that thirty-four young people had already gone into the ministry or mission field from the congregations where he had served. When the new minister stepped into the First Church pulpit he was wearing for the first time a robe presented to him by twenty-three young people who entered Christian service during his pastorate at Narberth. E. H. Smith wrote in the *Pittsburgh Sun Telegraph*: "A ribbon indelibly stenciled with the names of the donors is sewed inside the garment. The list includes names of missionaries now serving in Africa, Japan, and South America and young men and women engaged in varied fields of church work in the United States."⁴

A noteworthy characteristic of the new minister was an intense love for America. This was a heritage transmitted to him by his immigrant parents as already suggested, and instilled in his boyhood by his teachers and by the

environment of his home city of Philadelphia, which stands like a permanent theater backdrop preserved in American history.

In one of his greatest sermons, "The American Dream," Robert Lamont was to say, "There is a theme in our national heritage which can cause us to walk together to the music of distant drums."⁵

In his sermon, "Life, Liberty and the Pursuit of Happiness," he tells that his history teacher, a Mr. I. B. Reiber, who was a Jew, gave him a balanced and sensitive view of American history and the philosophy which undergirds it.

"I also remember Mr. Reiber bringing in a copy of the Declaration of Independence. He impressed upon us that God had given to every man three inalienable rights: 'life, liberty and the pursuit of happiness.' Full well I remember him saying that we were not guaranteed happiness, only the right to pursue it. I didn't understand then all the ramifications of that statement, but I did most fervently believe that in America a man—even a boy—was entitled to seek happiness in the hope of finding it."

The Philadelphia years also included Boy Scout trips to Valley Forge. These were in essence pilgrimages—climbing the walls of old breastworks, sitting in replicas of the cabins, reliving the days of the nation's birth.

The final and most decisive ingredient in the make-up of the new minister of First Church was faith in Jesus Christ and in His Spirit to transform and transcend any human situation.

Nevertheless, at thirty-four, Robert Lamont was rather overwhelmed to receive a call to a church of the dimensions of First Pittsburgh.

"But why did you call me?" he asked George R. Aufderheide. "You know I haven't the training for the job."

"That's exactly why," laughed the chairman of the pulpit committee. "We're going to train you. And we want to start fresh!"

The words were well spoken, for the man required to minister in First Church would need to be one who would develop flexible programs to meet rapidly changing situations.

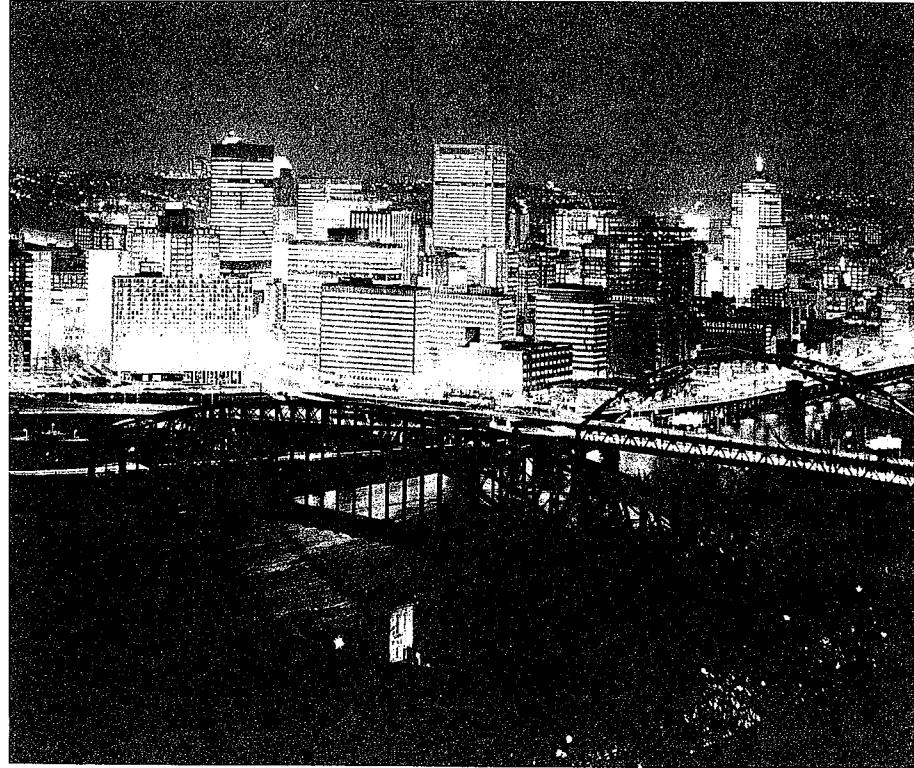
One other fact became evident as the months went by: this young man was developing a real love for his adopted city of Pittsburgh. Later in his ministry he confessed that many a time he had stood on the ledge of Mount Washington, projecting out as it does over the confluence of the three rivers, and looked down upon the proposed new Golden Triangle spread out below him like a relief map.

On such occasions Robert Lamont prayed that this tremendous concentration of life, might become, not just a Golden Triangle of political,

financial, and social power, but a Triangle under God.⁶ Furthermore he prayed that God would use the church to which he had been called to that end.

On his first Sunday morning as minister in First Church, when the Golden Triangle was still a dream in the minds of men, Robert Lamont preached a sermon which, if taken to heart by the people of Pittsburgh, could transcend that dream. The title and context would sum up the thrust of his preaching in the years to come.

His sermon was entitled "The Heart of the Gospel for the Heart of the City," and the text was the favorite of all evangelists: "For I determined not to know anything among you, save Jesus Christ and Him crucified," I Corinthians 2:2.⁷



In this sermon he shared some of his emotions as the preacher in one of the most famous pulpits in the world.

I tried to put myself in your position. You love this church. You really do not know very much about me; and your Pulpit Committee could have made a mistake. I trust with all my heart that they have not and that this ministry which begins today will be under the blessing of the Holy Spirit.

But I said, 'What would a member worshipping in First Church like to know about the new minister who has been called to this historic church?' I thought that you would like to know something about the message that I would preach, the method that I would use, and something of the results which I would hope for.⁸

Mr. Lamont confessed that as he contemplated this almost impossible task of being a preacher in First Church, he felt prompted to go to some well-known minister in a famous city pulpit and ask his advice.

But as he thought more about it he realized that there was one supremely successful preacher who had devoted his entire ministry to the world's great cities, and that preacher, the Apostle Paul.

So he began to read Saint Paul's Epistles again and found that the apostle had rated his own preaching success by only one criterion—his concentration on Jesus Christ and Him crucified. "I came to the conclusion that in Paul and in his experience at Corinth, there was, indeed, the heart of the Gospel for the heart of the city."

In quoting I Corinthians 2:1-5, Mr. Lamont noted that the apostle referred to himself as being "in weakness, and in fear, and in much trembling."

The young minister went on to say:

I want you to know that when I stumble, when my mind is not as keen and mature as it ought to be, when I am in weakness . . . that a greater than I preached with these limitations . . . When a man realizes his own inadequacy, then and only then can the Holy Spirit touch the heart and mind and lips of the preacher . . .⁹

He stressed that the important thing was not the man, but the message of Calvary, which was as relevant in 1953 as on the day of Golgotha. That cross revealed God's breakthrough into history to offer His love to those who come to him in Christ.

This is the message. My method is to realize my own inadequacy, to come with no confidence in myself; but to place my confidence in Almighty God and in his dear Son. I have come that the heart of the people to whom I address myself, and to whom I give my service, may be touched and stirred.

Late one night John Wesley knelt at his bed, rose from his prayers, picked up his pen and wrote in his journal: 'I came to the city and offered them Christ.'

John Wesley could do no more. Under God, I hope to do no less.¹⁰

Thus began in the First Presbyterian Church of Pittsburgh one of the great ministries of present-day America.

Dr. Lamont's greatness as a preacher lies in his unique way of presenting the message and in his intellectual honesty. It is the quality in his preaching which is personal—and obviously his own soul searchings—which really grips.

Sometimes a simple incident in his family life illuminates with new radiance some facet of the Gospel.

Fred S. Wertenbach, a Tuesday Nooner and writer for the Pittsburgh Press, translated into verse a story the preacher told of his little daughter.

KAREN

Into his study quietly she crept
Her Dr. Denton's framing her in white.
While all about the peaceful household slept
Bulwarked by dreams against the somber night.
Chin cupped in hand she watched him at his task
The while he strove God's message to make clear
Until long last her silence made him ask
As she sat mute: "What are you doing, dear?"

* * * *

"I'm only loving you" she said, voice low.
—would that we each could love the Father so.¹¹

A college youth working in Pittsburgh over the Christmas vacation wrote to the new minister:

Dear Dr. Lamont:

A brief note of gratitude for the spiritual aid you have given me in several of your recent sermons. I might explain that I am on a temporary job in Pittsburgh (working with the Marionette show in Gimbel's Christmas window), and am a visitor to your church.

Thank you for a greater personal insight into the life of Christ. At a point in my life when I need the truth more than ever before, your messages have helped a great deal. I am twenty, and in a formulative period of spiritual growth. Although I am young, both in life and experience, I know that God is always near. This is just a simple thank you for bringing Him a little closer to me as I search for a richer, better life.¹²

In 1954 Waynesburg College conferred a Doctorate of Theology on the Reverend Robert J. Lamont, and in the same year his Alma Mater, Maryville College of Tennessee, a Doctorate of Divinity. Geneva College made him a Doctor of Humane Letters in 1959.

Early in his ministry Dr. Robert J. Lamont had a concern for the public relations of the church. Dr. Macartney had introduced into the church the magazine *FIRST CHURCH LIFE*, which was an excellent production.

During his ministry Dr. Macartney edited this magazine with the assistance of Miss Henrietta Lees. In 1954 Miss Florence McLaughlin, who at that time taught English and journalism in Mount Lebanon Senior High, became chairman of an editorial committee to manage the magazine and continued to edit it for ten years. Robert Schwartz, then feature writer of the *Pittsburgh Press*, wrote stories and suggested articles. When the pressure of Mr. Schwartz's work became too great, Mr. Leonard J. Thompson, another excellent writer from the *Pittsburgh Press*, took his place. Mrs. Betty Dietsch Pratkanis and Mrs. Alfred Augustine also assisted with the work in *FIRST CHURCH LIFE*, during this period.

In 1964 Mrs. Lawrence E. Van Kirk who, in 1955, had become (and still is) Dr. Lamont's efficient secretary, took over the editorship of the magazine.

After Dr. Lamont was invited to the pulpit of First Church he noted that he had written in his private prayer diary a request: "for the strongest radio



CHRISTMAS AT FIRST CHURCH

Photo by Al Church