

HISTORY

OF

PEQUEA PRESBYTERIAN CHURCH,

DELIVERED SEPTEMBER 8, 1876.

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PEQUEA PRESBYTERIAN CHURCH.

“There were giants in the earth in those days.” Gen. vi: 4.

When the peace of Westphalia was declared, in 1648, religious freedom was asserted for nations, but it did not venture to liberate the individual conscience. Superstition and bigotry, and a wide-spread state craft, retained the opinions and authorities incorporated with their history and enforced, if not in a great degree created, by their geographical relations.

The limits of thought were greatly enlarged when commerce took itself to the paths of the ocean. The true protestant principle was carried into practice for the first time on the new continent of North America. In the southern portions the faith of Rome was planted, and enforced with the utmost severity. In the portion now known as the United States that system was never established. Discovered by Protestant mariners, it was from the beginning set apart as the land of religious freedom. Fanatical intolerance compelled many an honest peasant, not only on the continent, but also in Great Britain, to leave the land of their birth for their Master's sake. A righteous toleration led them, of whatever faith they might be, to make America the land of their adoption.

It was during the oppressive reign of the Stuart dynasty in England—and as respects the continent, from the formation of the two antagonistic leagues which led to the thirty years' war until, the revocation

of the Edict of Nantes—that the earliest and most important settlements on the American coast were made. There is a certain spontaneous order about these settlements which will give a basis for classification. History gives five groups of colonies. Virginia, New York and Massachusetts were the earliest, planted in 1607, 1613 and 1620, respectively. The first by Episcopalians, the second by Dutch Reformed, and the third by Congregationalists. A fourth group had its beginning in South Carolina. These colonists were mingled Presbyterians and Episcopalians. The fifth group was that of the Quaker settlements in Pennsylvania and adjoining parts of New Jersey, constituted by Wm. Penn in 1682.

Presbyterianism was a plant of slow growth in the United, or rather the then divided, Kingdom. Yet, in the face of the severest trials, it became dear to the hearts of the "*canny*" Scots. During the Irish rebellious in the reign of Elizabeth, the province of Ulster, embracing the northern counties of Ireland, was reduced to the lowest extremity of poverty and wretchedness. Large tracts of land falling into the hands of the king, he wished to re-people those counties with a Protestant population. Liberal offers of land were made and protection promised. Many companies and colonies embraced the offer, but the principal emigration was from Scotland. Being close to the county of Antrim, a large population, distinguished for thrift, industry and endurance, crossed the narrow strait, bringing with them their Presbyterianism and rigid adherence to the Westminster standards. Prosperity was again revived in Ulster

But those were days in which the throne of Britain was governed by bigotry and despotism. Persecution began in Ulster in 1661, and every expedient short of extirpation was used to break down the attachment of the people to their Presbyterian polity. Many ministers were deposed and forced to return to Scotland. The tide, however, soon changed: persecution ceased in Ireland and was carried to Scotland.

Attempts were made to establish "the Church of England" over Scotland, attended by persecutions as mean, cruel and savage as any which has disgraced the annals of religious bigotry and crime. This led those persistent and enduring Presbyterians to seek an asylum among their countrymen who had preceded them in the secure retreats of Ulster. This is the race, composed of various tribes, flowing from different parts of Scotland, which furnished the population in the North of Ireland familiarly known among us as the Scotch-Irish. These people, by their industry, frugality and skill, made the region into which they thus moved comparatively a rich and flourishing country. Their prosperity, however, soon began to be recognized by the government in the shape of taxes and embarrassing regulations on their industry and trade. These restrictions, together with increased rents, occasioned much distress, and the people were brought into a state of degrading subjection to England, and many of them reduced to comparative poverty. Their patience was at length exhausted, and these energetic, self-willed Scotch-Irish, animated by a spirit long kept in abeyance, determined no longer to endure these oppressive measures, and they sought by another change of resi-

dence to find a freer field for the exercise of their industry and skill, and for the enjoyment of their religion.

Presbyterianism came into this country by various ways, chiefly by two, as connected with Congregational settlements and by emigration from Scotland and Ireland. They were strengthened by Dutch settlers and Huguenot refugees. Without support of government, and in some instances in the face of its opposition, the Presbyterian churches, from the latter years of the seventeenth century, quietly, but rapidly, increased in numbers, especially in the Middle States, with a tendency to centralize on the Delaware, towards Philadelphia.

The great revival which spread over the country about the middle of last century brought together and fused into one the scattered evangelical elements. Its greatest effects were manifested in the Congregational and Presbyterian churches. The Presbyterian church, which had previously been feeble and scattered, emerging from chaos and oppression, beheld itself, in the result of the revival, a numerous and fully organized brotherhood, with its own colleges for the education of ministers and general intellectual culture. These facts, thus hastily enumerated, give us a knowledge of the causes which led to the introduction of Presbyterianism into the land, the way in which it came, and the centres from which it and other religious beliefs radiated. We are thus enabled to account for the strongly predominating Presbyterian element in our immediate neighborhood, especially to the east and south of us. It was about the dawn of the last century that the

“pale face” first came to the region now widely known as the rich and beautiful valley of Pequea. It was then a forest through which the Indian roamed in “fancy free.” The spot was so attractive that before the first quarter of the century had passed away many settlers had taken up a residence here, and a cry was carried from what then seemed to be desert wilds—not to the mother country, but like the man bearing Paul’s Macedonian cry, to a place near by—for the Word of God. Among those who came to Pequea valley at that early date, being among the earliest, if not the very first white man who ever entered here, was Mr. Robert Galt. I shall again have occasion to refer to this gentleman in connection with his time-honored family. I merely mention him now because he was no doubt one of the founders of the Pequea Presbyterian church, and the only one whose name is known to us. In preparing the history of this church, one thing has laid an almost insuperable barrier in my way: it is the absence of what may be called authentic records. We know nothing of what transpired in connection with the church during the last century, except what is furnished us by tradition, and even during the present century we find unbridged chasms. The links which bind us to this most interesting history of the past are almost all gone. The above-mentioned facts, in connection with my recently entering upon my work here, have compelled me to rely upon the results of the labors of others in the field of church history for many of my facts. I am indebted to J. Smith Futhey, Esq., the Rev. John Leaman and the Rev. P. J. Timlow for items. These, in connection with

others which I have gathered myself, I have arranged into a continuous history. I make these statements not simply by way of apology, but to account for deficiencies which may appear to any one.

The first man who preached the Gospel at this place was the Rev. Adam Boyd. He was born in Ballymeara, county of Antrim, Ireland, and came to New England as a probationer in 1722 or 1723. After remaining there for a short time he concluded to return to his native country, and was furnished by the celebrated Cotton Mather with a certificate of his good character in the country, dated June 10, 1724. Having formed an attachment for a daughter of Mr. Craighead, one of the pioneers of the Irish Presbyterians of New England, he relinquished his design of returning home, and came to Pennsylvania, whither Mr. Craighead and family had shortly preceded him. He brought with him the commendatory letter of Cotton Mather, as well as credentials from Ireland, and was received under the care of the Presbytery of New Castle. He was received July 29, 1724.

On the same day on which Mr. Boyd became a member of Presbytery he was sent as a supply to Octorara, with directions to collect a congregation, also at Pequea, and take the necessary steps towards its organization. He was so acceptable to the people that at the next meeting of Presbytery, September 14, 1724, a call was presented for his services as a pastor by Cornelius Rowan and Arthur Park, representatives of the people of Octorara and Pickqua. This call he accepted, and was ordained and installed at "Acterara Meeting House," October 13, 1724. Although we do not have the exact date,

there is a balance of probability in favor of the opinion that during the latter half of the year 1724 this church was organized. Mr. Boyd's field of labor was quite extensive, embracing the territory belonging to the present congregations of Upper Octorara, Forks of Brandywine, Middle Octorara, Leacock, Pequea, Donegal, Doe Run, Coatesville, Belleview, Waynesburg, Penningtonville and the northern portion of Fagg's Manor. Over this wide field he traveled on horseback, and must have been exposed to many dangers in the wilds of the forest, but the words Boyd, Presbyterianism and indomitable pluck are synonymous. The family had suffered severely in Ireland for their adherence to Presbyterianism, and in this country they have been its true disciples.

In 1731 the people of this church, to whom Mr. Boyd had ministered a portion of his time since 1724, obtained his services regularly every sixth Sabbath, and he continued to minister to them until the fall of 1733, when his father-in-law, Rev. Thomas Craighhead, received and accepted a call from this church, and was installed as its regular pastor. This call was dated September 5, 1733. Patrick Moor was the commissioner from the church. He accepted the call September 19, and was installed January 5, 1734. Rev. James Anderson, of Donegal, preached on the occasion. The pastoral relation was dissolved September 14, 1736. Mr. Boyd continued to preach for the people of Upper Octorara until a very short time previous to his death, which occurred November 23, 1768. He was pastor of Upper Octorara church forty-four years. His successor here, the Rev. Mr. Craighhead, was originally from Scot-

land. He was educated for a physician, but subsequently studied divinity, and went to Ireland. He afterwards removed with his family to New England, where he stood in the high esteem of all who knew him. He is represented as a man of singular piety and a very faithful preacher. It is said that he collected, organized and built up seven of the Presbyterian churches of Lancaster county, besides securing the building of their houses of worship. He used, whenever a new preacher from Ireland or Scotland came over through his influence, or one who seemed qualified for his work, to give them the congregation he had collected, and go to some other part and collect another. He had two sons ministers, one of whom was settled at White Clay Creek, and the other, the Rev. Alexander Craighead, settled at Middle Octorara, and afterwards in Virginia and North Carolina.

We have no means of knowing when the first house of worship, or "meeting house," as it was then called, was erected. From what has been said above relative to Mr. Craighead, I think it fair to conclude there was a church edifice here then; if not erected before he came, it must have been built while he ministered here, as we know there was a church here during the succeeding pastorate. The first building was of logs, and stood near a large white oak tree, still standing in the graveyard. After leaving here Mr. Craighead became one of the pioneers of Presbyterianism in the regions beyond the Susquehanna river, now known as the Cumberland Valley. He labored at Carlisle and Silver Spring, but was subsequently settled as the first pastor of Big Spring

congregation, or Hopewell, as it was then called. He was called in 1737, but was not installed until October, 1738. He died in June of the ensuing year. His remains rest where the church now stands, the only monument to his memory.

Of the personal characteristics of Mr. Craighead we know but little. Dr. A. Nevin, in his "Churches of the Valley," quotes from a letter written by Thomas Craighead, jr., dated December 16, 1845, as follows: "At Big Spring, protracted meetings were held for public worship. So powerful, it is said, were the influences of the Spirit, that the worshippers felt loth, even after having exhausted their stores of provisions, to disperse. I have heard it from the lips of those present, when Thomas Craighead delivered one of the parting discourses, that his flow of eloquence seemed supernatural; he continued in bursts of eloquence, while his audience was melted to tears; himself, however, exhausted, hastened to pronounce the blessing, waving his hand, and as he pronounced the words, 'farewell farewell!' he sank down and expired without a groan or struggle."

November 10, 1736, Mr. David Alexander, a probationer of New Castle presbytery, was sent to Pequea—the church, through its commissioner, Mr. Alexander Davidson, having petitioned for him. June 29, 1737, he was again asked for by the congregation of Pequea. At that meeting of Presbytery the West End of Leacock presented a petition, asking leave to build a house of worship for themselves. The church there, however, was not organized until 1741. August 31, 1737, Mr. Boyd was directed to convene the people on a work day, in order to have

a call made for Mr. Alexander. It was made out in October, but Leacock persisting in having a separate organization, it was laid over. Mr. Alexander accepted the call April 11, 1738, having been promised his "lodgings for a year." Little is known respecting the length of Mr. Alexander's ministry here. Tradition is our only guide. It tells us he labored here until the close of 1749 or earlier part of 1750, ending his labors only with his life. He was buried, as was then customary, in the aisle of the church, in front of the pulpit. When the old structure was demolished, his grave was not marked; so the exact spot of his last resting place is unknown. It was during his ministry that the celebrated Whitfield labored here, preaching either from or under some of the trees which still stand in front of our church. As everywhere he went, so here his preaching powerfully stirred the people. On the way to and from service, it was not an unusual sight to see groups of anxious inquirers holding prayer-meetings by the wayside, and asking one another the way of salvation. It is said that as the crowds gathered, Whitfield would look beyond his audience, and as he saw them coming would say: "We'll win these to Christ also."

The influence of the revival element at that time produced a schism or division in the ranks of Presbyterianism. It lasted for seventeen years, from 1740 until 1758. It arose, not from any difference in doctrine, but of opinion respecting certain measures connected with the great revival which extended from Massachusetts to Georgia, and in which Whitfield, Gilbert Tennent and others were prominent actors.

On the subject of this great revival the ministers of the Synod of Philadelphia were divided. The friends of Mr. Whitfield and the revival regarded all who opposed it as setting themselves in opposition to the glorious work of grace, and as God's enemies, and uncharitably condemned them as unconverted men. The opposers of the revival, on the other hand, censured the kind of preaching adopted by its friends, and the measures employed for promoting it. They were offended at the harsh and uncharitable spirit with which they were denounced and misrepresented by the preachers on the other side. The Synod of Philadelphia passed two acts, the one relating to itinerant preaching, and the other to the examination of candidates by a committee of Synod, which were perhaps the immediate causes of the division. The Presbytery of New Brunswick, composed of the Tennents and their friends, the friends of Whitfield and the revival, openly set at defiance these two acts of Synod. They refused to consent that their candidates should be examined by the committee of Synod, and they persisted in sending their members to preach within the bounds of other congregations connected with the Synod without consent of the pastors. The result was, that when the Synod met in 1741 the Presbytery of New Brunswick was excluded from it without form or trial. The Presbytery of New York labored for some years to effect a reunion, but failing in that withdrew from the Synod, and in 1745 united with the Presbytery of New Brunswick. The division was then complete. The Presbyteries of Donegal and New Castle remained with the Synod of Philadelphia, which was called the *Old Side*

Synod. But there were some ministers and churches connected with the Presbyteries of Donegal and New Castle that sympathized with the Presbytery of New Brunswick, and these were formed into a new Presbytery, called the Presbytery of New Castle; so there were two Presbyteries of New Castle during the division. These three Presbyteries, New York, New Brunswick and New Castle 2d, were constituted into a Synod, called the Synod of New York, and known as the *New Side* Synod, which first met September 19, 1745. Pequea and Leacock joined the New Side, and separated from the Presbytery of Donegal and joined New Castle 2d, as did also their pastor, Rev. Mr. Alexander, "who warmly espoused the New Side, protested against the Synod's decision in relation to candidates, set at nought their rule about intrusion, and finally, December 29, 1740, he was suspended for despising the authority lodged by Christ in his judicatories. He, however, sat in Synod in May, 1741, and withdrew on the exclusion of the Brunswick brethren, and in August, 1742, was sent to the Great Valley on account of the great necessity there. Subsequently he is not mentioned." It is probable that he returned to his field of labor here soon after this, and ministered the Word in faithfulness until the close of his life.

October 9, 1750, Pequea and Leacock united in a call for Rev. Robert Smith, who was ordained and installed over these churches March 25, 1751. Rev. John Rodgers was moderator of Presbytery on this occasion. Robert Smith was born in Londonderry, Ireland, 1723, and came with his parents in boyhood to America, and settled at the head of the Brandy-

wine. At the age of fifteen he was converted under the preaching of Whitfield, on his first visit to America. He studied with Rev. Samuel Blair, at Fagg's Manor. In his Bible he made the following entries: "December 27, 1749, I was licensed to preach the Gospel. (His license was given by the New Side Presbytery of New Castle.) May 22, 1750, I was married to Miss Betsy Blair (daughter of Rev. Samuel Blair, his teacher). October 9, 1750, I accepted a call from Pequea and Leacock. March 25, 1751, I was ordained and installed in Pequea and Leacock. October 9, 1759, my labors were confined to Pequea. March 16, 1751, on Saturday, at 10 o'clock P. M., my son Samuel was born. 'Asked of God:' 1 Sam. 1: 20. Baptized by Rev. Samuel Finley. May 10, 1752, on Sabbath, at 10 o'clock P. M., my son William was born: *Deus ei bene dicat.* Baptized by Rev. Andrew Sterling, (of Octorara). January 18, 1754, my son Ebenezer was born on Friday at 4 o'clock P. M. 'The stone of help:' 1 Sam. 7: 12. Baptized by the Rev. John Blair. June 12, 1756, on Saturday at 4½ o'clock A. M., my son John was born. Gracious: May his nature answer to his name. Baptized by Mr. John Blair. Monday, July 24, 1758, my daughter Nancy was born, at 5 A. M. Agnes, Chaste: May her nature answer to her name. Baptized by Mr. John Blair. Departed this life in triumph June 24, 1788. Monday, August 10, 1761, my son Robert was born, at 10 o'clock P. M. Strong, or famous in council. Baptized by Mr. John Blair. April 13, 1764, my son Isaac was born, on Friday at 6 o'clock P. M. A son of promise. Baptized by Mr. John Blair. A very promising child,

lived like an heir of promise, and was drowned, August 24, 1770, at 10 o'clock A. M. On Friday, February 19, 1777, at 4 o'clock P. M., my wife Elizabeth departed this life in peace as she lived. (Her grave is near the west entrance to this church). On Monday, December 13, 1779, I was married to Mrs. Sarah Ramsey. (She was the widow of Rev. Wm. Ramsey, of Fairfield, New Jersey.) She was a native of Cohansey, of the name of Sealy; her sisters were married to Dr. Jonathan Elmer and General Ebenezer Elmer. October 15, 1780, Wednesday, at 6 o'clock A. M., my daughter Elizabeth Sarah was born. Baptized by Dr. George Duffield." From these entries it is manifest that Dr. Smith was a man of great exactness. His ministry here terminated only with his life, and he fell with his armor on. Fulfilling his pastoral duties here until he reached the allotted span of three score and ten years, he was suddenly called away. He had been attending a meeting of Trustees of Princeton College, of which he was a member. On his return he suffered much from debility and pain, and was compelled to stop over night at Rockville, Chester county, to gain strength to proceed. On Sabbath morning he started for his church, but his voice was no more to be heard in this place; his Master wished him to join the chorus of the redeemed. As the congregation of the Forks of Brandywine were assembling for worship, they found him lying on the roadside, his faithful horse standing beside him. He was removed to the house of William Hunter, Esq., an Elder in the church of the Forks of Brandywine, where, in a few days, he died. This account was received by Dr.

Leaman from a daughter of Elder Hunter, who was present when Dr. Smith died at her father's house. His remains were brought to his dwelling in Pequea and interred in the churchyard, beside the ashes of his departed wife. His funeral sermon was preached by Rev. Nathan Grier, of the Forks of Brandywine. This sermon I used every endeavor to secure, but could not do so because his son, Dr. J. N. C. Grier, told me he would not know where to begin to look for it. On a plain marble slab which marks the place where his bones rest is this inscription :

To the Memory
of the
REV. ROBERT SMITH, D.D.,
Who departed this life
April 15, 1793,
In the 71st year of his age.
Forty-two years pastor
of the Presbyterian Church of
Pequea.

He was a faithful, eminent and successful divine.
Long at the head of a public seminary,
A great part of the Clergy of this State received the elements
of their education,
or
Perfected their Theological Studies
under his direction.
Beneath this monument sleeps a Father in Israel.

He received the degree of D.D. from Princeton College in 1760. In intellectual prowess and physical endurance Dr. Smith was a giant. He was generally blessed with vigorous health ; never but in a single instance during his whole ministry was he prevented from preaching on Sabbath. Then, though

confined to his chamber by fever, he assembled the principal members of his congregation, and being placed in an easy chair, spoke to them of the hopes and joys of religion. Many of his sermons have been published, and they bear the impress of deep reflection and ardent piety. His two sermons on Saving Faith have been judged to have no superior on the subject in our language. They were reprinted in Scotland by John Brown, of Whitburn, but no copy is known to exist in America. His ability to speak the truth as it is in Christ is most forcibly seen in the following story, which, though no doubt familiar to most of you, I cannot but read in this connection. While here Dr. Smith had a near neighbor by the name of Haines. Dr. Smith and Mr. Haines were very good friends, and often visited each other. One day Dr. Smith said: "Friend Haines, I notice that although we are good friends and neighbors, yet I have never seen you at my church, or meeting-house, as you call it." "That is very true, friend Robert, but thee knows the reason. We Quakers, as we are called, are not in favor of a hireling ministry, who are educated especially for that purpose. We favor those only who preach by the Spirit." "Well," said the Doctor, "without entering upon the first point of your objection at present, I think I can say that we Presbyterians follow the teachings of the Spirit in our sermons to the people." "O no, friend Robert; thee knows very well that thee prepares thy discourse before thee enters the pulpit." "That is quite true to some extent, but nevertheless I can preach without such previous preparations." "Well, then," says the Quaker, "I will try thee; I will go hear thee

preach on this condition; namely, that I will give thee a text, which thee must not see until thee goes into the pulpit." "I accept the offer," says Dr. Smith. "Very well, then, I will go to thy meeting-house next first-day, and will send up the text by the sexton after thee has made the long prayer, which I learn thee makes." "That is not quite what I expected when you made the proposition," says Dr. Smith, "but I accept it, and will expect to see you at the Pequea church next Sunday morning."

Dr. Smith entered his pulpit the next Sabbath with some anxiety. A glance over the congregation showed him that his Quaker neighbor was there, and at the appointed time he expected the text. He commenced his services in his usual manner, and after the "long prayer" he commenced a very long psalm. I believe it was *not* the 119th Psalm *throughout*, but it was quite a long psalm. As soon as the precentor, or fine singer rose, the sexton came up the aisle and handed to the preacher the text. It was from the book of Ezra, first chapter, and latter clause of the ninth verse: "NINE AND TWENTY KNIVES." A sharp as well as a hard text, thought the Doctor. The singing of the long psalm gave him a few minutes for reflection. When that was ended he arose and announced his text, and noticed many a smile upon the faces of his congregation—even some venerable elders could not preserve the usual solemnity of their countenances. But the preacher proceeded with his discourse. He spoke briefly of the captivity of the Jews in Babylon; of their condition there; the proclamation of Cyrus; of the wonderful preservation of the utensils of the Temple, which had been

taken from Jerusalem by the conquerors of Judea ; none of the knives which were used for slaying and preparing the sacrifices were lost, mislaid or destroyed. They were, said Dr. Smith, under the special care and protection of God, and were in due time restored to the Temple. He then enlarged upon the special providence of God : “ Not a sparrow falls without His notice ;” “ and the very hairs of our heads are numbered ;” “ The Lord knows them that are His, and none of them shall perish.” The Quaker was not only pleased, but he was aroused and delighted.

The next day he sent for Dr. Smith to dine with him. After dinner he invited Dr. Smith to take a walk around his farm, and coming to a pasture field in which were his cattle, he stopped abruptly and said : “ I was much pleased with thy discourse, friend Robert, last first-day. Now, thee knows, we follow our leader, George Fox, who bore his testimony against a hireling ministry ; we never pay our public friends, but we sometimes give them presents. I wish to give thee a present. I have many good milk cows. I wish thee to select one for thyself.” Dr. Smith wished to decline the gift, but the Quaker insisted, and said : “ I will be offended at thee if thee refuse.” The Doctor having noticed a small and ill-looking cow, said : “ Well, if I must take one of the cows, I will take that small red cow,” pointing to the one he had noticed, and which he supposed the least valuable. “ Well, I do profess,” says friend Haines, “ thee does not only *preach* by the Spirit, but thee *can choose by the Spirit* ; that little red cow is the best one I have ; my wife would not sell it for one hun-

dred dollars; but thee shall have it." And accordingly the same evening the little cow was driven to the "manse," and proved to be a valuable acquisition to the dominie's dairy.

Dr. Smith was not only an able and eloquent preacher, but he also sustained a classical and theological institution here of the highest character.

The Rev. George Norcross, of Carlisle, Pa., in an address before the Alumni Association of Princeton Theological Seminary, at its annual meeting in Princeton, April 25, 1876, says: "Princeton Theological Seminary is really older than we are wont to say. At the voice of the General Assembly she sprang into existence in 1812, in fair and symmetrical outline, like the fabled Minerva, armed from head to foot, only because she had existed in the church potentially for years. The Log College of Neshaminy, the Theological School of Dr. Robert Smith at Pequea, and the Synodical Academy of Allison at New London, were more than the heralds of a better day." Such was the character and influence of this institution.

His school was held in the house now occupied by Jacob Wanner, but a short distance north of this church. To accommodate his students he erected a large addition to his house, which has long since yielded to the demolition of time. This house and the farm adjoining was owned by Dr. Smith. Among the teachers who assisted Dr. Smith was Mr. James Waddell, afterwards the celebrated Blind Preacher of Virginia. He is the subject of that inimitable piece of composition by the Hon. William Wirt, "The Blind Preacher," Patrick Henry pronounced

him the greatest orator he ever heard. He was the grandfather of those stars of intellectual culture, the Alexanders, of Princeton, Dr. Archibald Alexander having married one of his daughters.

I have endeavored to learn who were the pupils of Dr. Smith, but in a great measure have been unsuccessful. Three of his sons were educated at his school—Samuel Stanhope, John Blair and William. The first of these, Samuel Stanhope Smith, early gave indication of uncommon powers of mind. He commenced the study of the languages when only six or seven years old. The only language then spoken in school was Latin. Whoever uttered a word in his mother tongue was marked as a delinquent. He manifested a serious disposition from childhood, and took but little interest in the sports of children. After hearing a sermon he could repeat considerable portions of it. He would gather around him his brothers and sisters, going through the various acts of public worship as if a clergyman. In the absence of his father he sometimes took the lead in family prayer. He became a communicant in the church while under his father's care. When sixteen years old he went to college, and entered the Junior Class between the death of President Finley and accession of Dr. Witherspoon. During his college course he was in great danger of making shipwreck of his religious principles in consequence of his intimacy with Mr. Perrian, the Senior Tutor, who had embraced Bishop Berkeley's theory, denying the existence of the material universe. For a time he became an earnest advocate of these opinions. His friends seriously feared he would become a permanent victim to one of the worst

kinds of philosophical insanity; but when his mind had become once steadfast in the right, it became so for life. He occasionally wrote poetry, but was not much flattered by the result. After graduating he spent some time partly assisting his father in his school and partly in the higher culture of his mind. He was invited soon to return to Princeton as Tutor of Classics and Belles Lettres, where he remained upwards of two years—1770–1773. At the same time he pursued his theological studies, and was licensed by the Presbytery of New Castle. He spent some time now in the western counties of Virginia, as a missionary, for the benefit of his health. He became a great favorite among all denominations. Some of the most wealthy set on foot a project for permanently detaining him at the head of a literary institution. A seminary was chartered under the name of Hampden-Sidney College. He married the eldest daughter of Dr. Witherspoon, and became Principal of the Seminary and pastor of the church at this place. In 1779 he was invited to the chair of Moral Philosophy in Princeton. The college was then in ruins in consequence of the uses and abuses to which it had been subjected by both American and British soldiers during the war of the Revolution. The students were nearly all dispersed, and it was mainly by his energy and wisdom that the College was soon reorganized and the students brought back. In November, 1782, he suffered from a violent hemorrhage from the breast, which was checked only by copious bleeding from the arm and foot. The same thing occurred next day, and was stopped only in the same way. He finally determined to anticipate its

return by using the lancet before the time at which the bleeding usually occurred. For several years, with rare exceptions, he never ventured into the pulpit. It is said that during the whole of his subsequent life, whenever he felt symptoms of a return of this complaint, he resorted to the lancet, and always with complete success. In 1783 he received the degree of D.D. from Yale College, and in 1810 the degree of LL.D from Harvard. In 1785 he was made an honorary member of the American Philosophical Society in Philadelphia, and the same year was appointed to deliver the anniversary address. He met the occasion in a manner which of itself would have conferred lasting honor upon his name. The object of the address was to explain the causes of the variety in the figure and complexion of the human species, and to establish the identity of the race. In 1794 he succeeded Dr. Witherspoon as President of Princeton College. One of his most splendid oratorical performances was his address at Trenton on the death of Washington. In 1779 he published a volume of sermons. These are characterized by general, rather than by particular, views of evangelical truth—correct, elevated, and perhaps somewhat elaborate in style, occasional bold and eloquent apostrophies, stirring appeals to the heart and conscience. In 1812, by reason of repeated strokes of palsy, he became too feeble to discharge his duties as President, and at the next Commencement he tendered his resignation, and retired to a place provided for him by the trustees of the College. He died August 21, 1819, in the seventieth year of his age. It is said that whenever he attended church he wore a black cap,

which added very much to his reverend appearance

John Blair Smith, at the age of fourteen became a Christian; at sixteen he entered the Junior Class in college, graduated in 1773, and joined his brother in Virginia as assistant teacher and pupil in Theology. He was licensed by the Presbytery of Hanover in April, 1778, and was ordained at Prince Edward Court House in 1779. The same year he succeeded his brother in the Presidency of Hampden-Sidney College. He married Elizabeth, daughter of Col. John Nash, of Templeton, Va. The Methodists coming into his congregation about 1786, he did not join with many others in denouncing them, but received a new impulse to his own zeal. He resigned his presidency in 1789, that he might give himself more fully to the work of preaching the Gospel. In 1791 he was appointed to attend the General Assembly at Philadelphia, and preached in the Third and Pine street church, then vacant. A call was made out for him before he left the city, and he was installed there in 1791. Shortly after his settlement he became a member of an association composed of many distinguished clergymen, designed to prevent the spread of infidel principles. One article of his, over the signature A. B., was published, followed by a pamphlet by Dr. Ashbel Green, full of scathing satire. This terminated the controversy, and for the time being arrested the evil. In 1795 he received the degree of D.D. from the College of New Jersey. The same year Union College, at Schenectady, was founded, and Dr. Smith was chosen President. Here he remained three years, returning in 1799 to his former

charge, which he had only left because of ill health. He died August 22, of the same year, from yellow fever. The revival of religion in Virginia, which was begun in Hampden-Sidney College, was carried forward chiefly by his efforts. There was violent opposition to it on the part of a large portion of the students. Those anxious were derided as fanatics. Dr. Smith frowned the opposition into silence, and threw around the serious students the protection of his authority. Immense congregations listened to his preaching during this revival. If he observed undue excitement, he would pause and say: "You must compose your feelings, brethren; God is not the author of confusion, but of peace in all his churches." Sometimes he would give out a verse or two of a hymn to sing till the excitement had passed away.

Dr. Smith was a patriot as well as a Christian. He raised a company of volunteers from among the students and became their captain. About this time Patrick Henry, who was strongly opposed to the Constitution, offered himself as a candidate for representative. Dr. Smith was a strong friend of the Constitution. There was to be a public meeting, at which Henry was to speak, and Dr. Smith was to discuss the question of the Constitution with him. Just then he was called to visit some sick person, and so could not be present. He, however, engaged a young man of excellent memory—a member of his family—to attend and take down in short-hand everything which Henry said. Soon after this there was a public exhibition at the College, which was numerously attended by the people about, among others by

Patrick Henry, who did not know of the rough handling that awaited him. Part of the programme was the declamation by one of the students of Henry's celebrated speech against the Constitution. He was followed by another student, in a speech which Dr. Smith had written, and which contained a strong argument for the Constitution and a severe handling of Henry's speech. Patrick Henry was very indignant at this, and remonstrated with the Doctor for having taken unfair advantage of him; and though previously he had been a regular attendant on the Doctor's preaching, he never afterwards would consent to listen to him.

Dr. Smith seldom wrote his sermons; at most only a brief on a slip of paper placed under the thumb of his left hand, in which he held a small pocket Bible. To this he would from time to time refer; but whether to refresh his memory or merely as a matter of habit, it is difficult to say. On one occasion, while preaching, a gale of wind blew the slip of paper from his hand. He was not disturbed, however, by this; but quietly tearing a piece of blank paper from a newspaper in his pocket, placed it under his thumb and went on with his preaching as if nothing had occurred.

The third son, William Smith, educated here, did not become so distinguished as his brothers, but he was a pious and judicious minister of the gospel. In the words of Dr. Alexander, "his good old father was wont to say that, though William was inferior to his brothers in learning and eloquence, yet to comfort and edify the plain Christian, he was equal to either of them."

Another pupil of Dr. Smith was Dr. Martin, of

Chanceford, Pa. Dr. Martin's charge was in "the barrens of York county, Pa.," not a great distance from here. He was an able and learned man, and would always say that Dr. Robert Smith was superior in abilities, and especially in theological discrimination, to either of his distinguished sons, Samuel Stanhope and John Blair.

But the greatest of Dr. Smith's pupils was John McMillan, D.D., the Apostle of Presbyterianism in the West, the founder of Jefferson College, the renowned preacher, and a teacher of theology in his log cabin of Washington county, Pa. He sent more men into the ministry than any other individual man upon this continent, before the time of theological seminaries. He began his ministry about the time our Revolution began, and therefore about a century ago. My learned preceptor, Dr. Alexander T. McGill, from whom I obtained this account, says: "I remember him well, and he took a great interest in me when a lad. My senior examination in college, 1826, just half a century ago, was the last he ever attended." In addition to these facts I have learned nothing very definite regarding Dr. Smith's pupils. Among them was Rev. Mr. Semple, of Leacock; a Mr. Springer; Dr. Lynn, of Sherman's Valley, Juniata county, Pa.; Mr. Robert Smith, half-brother to Mr. Isaac McAlmont; also Dr. John Watson and Mr. Ellmaker. I have learned that an early governor of our State was among the number. After his nomination, the story goes, a certain farmer in this neighborhood said: "I can't vote for that man; when he was here at school he stole my bee," If the

story be true, students' nightly pillaging trips are not a modern institution.

Dr. Smith joined the *New Side*, and upon the occasion of the union of the Old and New Side Presbyteries of New Castle, he preached the sermon, which was published under the title, "A Wheel in the Middle of a Wheel; or, the Harmony and Connection of of the Various Acts of Divine Providence." In 1758 a reunion was effected between the Synods of New York and Philadelphia, and they were united in one, called "The Synod of New York and Philadelphia." In May, 1759, the Rev. Messrs. Samson Smith, Robert Smith, John Roan and John Hogge were added to the Presbytery of Donegal, and the First and Second Presbyteries of New Castle were united in one. So Pequea and Leacock were again attached to Donegal Presbytery; which connection remained unbroken as long as the Presbytery existed. Since the reunion of 1870 its name has been changed to Westminster, without very much reason for doing so, as it appears to me.

Dr. Smith was second Moderator of the General Assembly, which met in Philadelphia in 1790. The next year he preached the opening sermon from Isaiah 62: 8—"I have set watchmen." His two sons, John Blair Smith and Samuel S. Smith, consecutively held this high position in 1798 and 1799. The first Moderator of the General Assembly, Dr. John Rodgers, received a unanimous call from this church at or about the same time he was called to St. Georges, Delaware. It was during Dr. Smith's ministry here that the church at Cedar Grove was organized, about 1785. About ten years previous to

this time, (1775) he began to preach at the Run. He preached there ten years, eight at Cedar Grove, and forty-two at this place. The first few years of his ministry he preached occasionally at Leacock, a colony from this church. How often he preached there we do not know. At a meeting of Presbytery, held June 5, 1759, the following minute was recorded: "A supplication from Leacock congregation, requesting the help of Mr. Robert Smith's (their present pastor) labors, was brought in and read; but as there is no commissioner from Pequea present, and that congregation is nearly concerned in this affair, the consideration of it is deferred to our next." At a meeting of Presbytery, held at Pequea, October 30, 1759, it was decided that the interest of religion and the condition of Dr. Smith's health required "his stated labor to be confined to Pequea." How much of his time was given to Leacock is not stated, but from this we conclude less than one-half. At this meeting of Presbytery his pastoral relation with that church was dissolved. Truly, in labors he was abundant.

February 8, 1785, this church obtained a charter. The trustees appointed were Isaac McAlmont, Amos Slaymaker, James Amor, Thomas Slemmons, Andrew Caldwell, Robert Byers, David Jenkins, Thomas Patton and the Rev. Robert Smith, D.D., under the title of "The Trustees of the Presbyterian Congregation of Pequea, in Salisbury Township and County of Lancaster." At a meeting of the board, held June 30, 1785, Dr. Smith informed them that he had received last January, according to order, from James Galt, son of Thomas Galt, twelve pounds ten shil-

lings, being a legacy bequeathed by said Thomas Galt in his last will and testament for the support of the gospel ministry in this congregation.

April 6, 1784, a congregational meeting was held, when Dr. Robert Smith and the Hon. John Whitehill reported that, according to order, they had received of Jasper Yeates, attorney-at-law, one hundred pounds, being a legacy bequeathed to this congregation by Robert McCally in his last will and testament. All this is included in the meeting of the Board of Trustees, under date of June 30, 1785. "Ordered that the sums bequeathed to the congregation be received by the corporation and applied to the use of the congregation. It was unanimously agreed by the members present to appropriate the annual interest of the aforesaid sum for the support of our pastor, the Rev. Robert Smith, and to let him have the use of the principal upon a mortgage of the place he lives on. Accordingly Mr. Smith gave a mortgage upon said place."

October 22, 1785, it was ordered that a new bond of mortgage be taken from Mr. Smith for one hundred pounds bequeathed by Robert McCally to the congregation of Pequea, in his last will, etc., and also twelve pounds ten shillings bequeathed by Thomas Galt to the congregation of Pequea, in his last will, etc. I can find no further reference to this bond, nor have I been able to learn what became of it. About the close of the Revolutionary war trouble seems to have arisen. At a meeting of Presbytery, held at this place, August 14, 1782, Dr. Smith, on account of pecuniary embarrassment, asked for a dissolution of the pastoral relation between him and

his charge. Through the earnest remonstrance of Mr. Thomas Kittera, the representative of the session, the Presbytery concluded to defer complying with the request of Dr. Smith until the next meeting. The difficulty arose principally from the depreciation of the Continental currency, at this time, which pressed hard on all those who lived on fixed salaries. The unsettled condition of the country, on account of the recent war, and the general disposition to emigrate westward, also withdrew from the church, at this period, some of its principal supporters. At a meeting of Presbytery held at White Clay Creek, April 27, 1784, the congregation informed that body that an arrangement had been made to compensate Dr. Smith for some of his losses in the depreciation of the currency, and also to give him annually four hundred bushels of wheat. There is no doubt, in my mind, that these circumstances led to the transfer of the aforesaid legacies to Dr. Smith.

The matter seems still to have been unsettled, until at a meeting of the Trustees held September 2, 1790, "it was moved that, in order as well to ascertain the sum to be paid annually, as to secure the payment thereof, a note be executed by the Corporation to the Rev. Dr. Robert Smith, for the sum of one hundred pounds, gold or silver money of Pennsylvania, to be paid annually to him on the first day of October, which will be in the year 1791, and the sum of one hundred pounds, like money, on the first day of October yearly, and every year thereafter during the time of his being and continuing to be the regular pastor of this congregation"—which was unanimously agreed to. It was agreed to postpone the execution

of the note until October 18, 1790. On that day the Trustees met together with a large part of the congregation and the action of September 2 was "fully and cheerfully approven and unanimously adopted and agreed to." "A member presented a note dated the second day of October, to be given to Dr. Robert Smith, which was read and approved. Upon motion agreed that the instrument with which C. P. (in monogram,) is impressed on the tokens of the congregation be the seal of the corporation, and be affixed to the note now read, and that the President sign, and the Secretary attest the same. The note was executed agreeably to the preceding motion and delivered to Dr. Robert Smith, who received it for the use therein mentioned; thereby testifying his willingness to continue in his pastoral relation in and over the congregation to the great satisfaction of the people." This provision continued in force until the close of Dr. Smith's life.

At a Trustees' meeting held May 6, 1793, "it was moved, seconded and unanimously agreed to, that on the first day of October next, the Trustees do pay to Mrs. Sarah Smith, widow and relict of Dr. Smith, late pastor of this church, the sum of fifty pounds as a donation from the congregation, in testimony of that respect and esteem justly due to singular merit."

For two years after the death of Dr. Smith the church was without a pastor.

His successor was the Rev. William Arthur, born in April, 1769, in the south of Scotland, in the town of Peebles. Receiving his education at Edinburgh, he was ordained to the Gospel ministry at Paisley. In 1791 he was married to Miss Agnes Gemmill, of

Kilmarnock. In 1793, the year in which Dr. Smith died, he sailed for America and landed in New York. In that city he assisted, for a few months, his distinguished cousin, Rev. Dr. John M. Mason. After this he supplied a congregation in Albany. He came from Albany to Pennsylvania, and on October 7, 1795, was received from the Presbytery of Philadelphia, as a member of the Presbytery of New Castle. January 5, 1796, he was installed pastor of this church. The committee appointed to perform that duty consisted of the Rev. Nathan Grier, who preached the sermon from Ezekiel iii: 17, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth and give them warning from me." The Rev. Wm. Mitchel also presided, and gave the charges to the pastor and people. For over twenty-two years he was pastor of this church. May 1, 1818, his pastoral relation with this congregation was dissolved. After this he preached a few months in Lancaster, and occasionally supplied his former charge. In 1819 he removed to Cincinnati, and while there he was attacked with an affection of the eye, by which he partially lost his sight. In 1825 he left Cincinnati and went to Zanesville. At his residence near this place he was attacked with hemorrhage from the lungs, of which he died in February, 1827.

Dr. J. N. C. Grier was a warm personal friend of Mr. Arthur. He told me Mr. Arthur seldom ever preached more than fifteen or twenty minutes, but to use Dr. Grier's own words, "he said more in that time than another man would in five times as long." He was a sociable and affable man, but true to his

Scotch nature would take great offence when he was irritated. He was possessed of some glaring eccentricities; chief among these, he always preached with his gloves on; another was his use of snuff. He had a large snuff-box, which he was accustomed to place on the pulpit beside him during service. In the midst of the sermon he would reach for his snuff, and getting his gloved fingers full, instead of applying it to his nose, it mostly fell scattered over the heads and clothes of the clerks sitting at the foot of the pulpit. For some time he lived in Lancaster, would ride down on Sabbath morning, preach twice, and gallop back in the evening. Yet, with all this, he was a man of remarkable firmness of character. He was not afraid to rebuke sin wherever he met it, either in the higher or lower walks of life. Even a stranger in the highway whom he heard uttering a profane word would be rebuked, and sometimes in a most decided manner. On one occasion while passing a teamster, who was swearing at his horses, and commanding the leader to go to the place prepared for the Devil and his angels, Mr. Arthur rode up to him and in a solemn and decisive manner said: "John, hell was not made for horses, but for such wicked hearts as yours." The following incident is related respecting Mr. Arthur, showing the necessity of decided men to stand forth in defense of God's law in those days. One Sabbath morning Mr. Arthur wished to cross the Welsh mountain to preach in the Cedar Grove Church. He could not use his own horse on that occasion, and consequently obtained the loan of one from the father of Mr. William Galt. Mr. Arthur was fond of riding a good horse, and Mr. Galt gave

him a spirited, blooded animal, which in former days had been accustomed to the chase. As Mr. Arthur was returning from church in the evening, he heard the sound of dogs following the trail of a fox. As he began to ascend the mountain, he met the huntsmen (men in the higher walks of life), waiting for the hounds on the roadside. He rode up to them and began to rebuke them in his decided manner, for breaking the Lord's day. At this moment, the hounds on the trail passed them, and the huntsmen, not relishing the conversation of Mr. Arthur, darted off after their dogs. The horse on which Mr. Arthur rode seemed to have suddenly called to remembrance the scenes "of the days of other years," and in spite of all the efforts and remonstrances of his rider, leaped after the dogs. A Gilpin race now ensued, through the midst of the dense forest, at the imminent risk of fracturing the skull of the rider, until after traveling some miles in that condition the horse allowed himself to be reined in. Mr. Arthur now returned to his dwelling exhausted by his ride, and with any other than pleasant associations. A few days after this, one of the huntsmen met an elder of the church, and as soon as he came up to him he exclaimed: "Your preacher is one of the best riders in this part of the country. Last *Sunday* we were out after a fox and he joined in with us; but he could beat us all. Every leap of his horse was at the heels of the dogs."

During Mr. Arthur's pastorate over this church, the Cedar Grove Church received one-fourth of his time and paid one-fourth of his salary. From the two churches he received four hundred dollars. Mr. Arthur had an occasional pupil. Among them was a

Mr. William Boyd, son of an elder, who was called to the church at Spruce Creek, Huntingdon Presbytery.

We now come to the period of our first extant records. They give a list of elders and the minutes of two meetings of session, under the dates of June 10, 1806, and June 12, 1809. In the book in which these records are found there is an accurate list of the persons baptized from 1806 till 1833. About this time the few members composing the Seceder church, worshiping in the house now occupied by the sexton, united with those worshiping in this house. The Psalms of David were used in the service of song. In course of time "Watt's Version" as it was called, containing hymns, was introduced. For some time the older persons would not sing from this new version, but using their old books would sing a psalm to the same tune that others used in singing a hymn. It must have produced a singular impression on the ear of the hearer. In the interval between Mr. Arthur and his successor, in the above mentioned book, we have the following copy of the sessional report, which gives us a glance at the condition of the church at that early date.

"ANNUAL REPORT OF THE CHURCH OF PEQUEA FROM APRIL 1819 TO APRIL 1820. Total in communion per last report, 74. Members since added: On examination, 10; on certificate, 2. Died, 3. Dismissed, 2. Suspended, 1. Total now in communion, 80. Baptized since last report: Adults, 1; infants, 9. Total, 10."

The successor of Mr. Arthur, Mr. Amzi Babbit, was born near Mendham, New Jersey, September 30,

1795. He received a classical education at Princeton College, studied theology for one year at Princeton Seminary, completing his study of this subject under Mr. Armstrong, of New England, and was finally licensed by New Castle Presbytery to preach the gospel. On the first Sabbath of July, 1820, he preached for the first time in this church, from Luke x., 42, and in the afternoon at Cedar Grove, from Romans viii., 9. From this time he labored regularly in this field until September 22, when he received a call to become the pastor. April 5, 1821, he was ordained and installed. On this occasion the Rev. Francis Latta presided, the Rev. Samuel Martin preached, and the Rev. Robert White delivered the charges to the pastor and the people. Mr. Babbit was installed over this field three years after his predecessor, Mr. Arthur, had resigned. He maintained his relation with this church for ten years and six months. He preached half of his time at the Cedar Grove Church, as the members of that church paid half his salary. He received from the churches five hundred dollars. From a very reliable source I have learned several facts respecting Mr. Babbit which differ very much from the account given by Dr. Leaman, as to his subsequent history. He certainly was a man of very superior intellect, but his ability did not shine with brightest brilliancy from the pulpit. While he was pastor of this church he became attached to a Miss Buckley, whose family resided not a great distance from here. The family was one of considerable wealth, at least was so considered then. They had made their money in the iron business. Mr. Babbit seeing the prosperity of

his friends, was seized with an incontrollable desire to become rich. As my informant said, Mr. Babbit told him in after years, "he determined to get rich, but the Lord determined otherwise." Although he received a call, he never had a charge after he left here, but taking what money he had, together with his wife's small fortune, he went into the manufacturing of iron. If we look upon his ministry as unsuccessful, in the iron trade he was even more so. In a very short time he had lost every thing he had invested and was reduced to very low circumstances. It was a great grief to Mr. Babbit to think he had lost his wife's money, and he made it at once his ambition to restore it in some way. His strong intellect was now to be of use to him. He proceeded to Washington city, and during a long session of Congress, busied himself writing speeches for the members, receiving pay for the same. At the close of the session he returned home, possessed of a sum large enough to compensate his wife for all her losses. As an illustration of his power of mind, it is related of him that on one occasion the friends of his wife had a civil suit in the Chester county courts, the probable result appearing discouraging to them. When it came to trial Mr. Babbit was there, and taking a seat behind the lawyers for the side on which he was interested, he dictated to them every sentence, enabling them thereby to win the case in the face of the greatest odds, when a number of the lawyers said it was scarcely possible to do so. In the later years of his life he applied for readmission into the Presbyterian Church, but being refused he is said to have joined the Dutch Reformed Church. During the

last years of his life he became very feeble, but he still traveled considerably. He died in Philadelphia November 14, 1845, and was buried about six miles from the city.

The successor of Mr. Babbit, the Rev. John Wallace, was born about four miles from Parkesburg, Highland township, Chester county. His parents were Friends of the strictest order, and he was raised to attend Quaker meeting until he was about twenty-one years of age. He then became acquainted with a young widow lady, a Mrs. Gibson, who had been all her life-time a Presbyterian of the "bluest" kind. Under her influence Mr. Wallace was brought into the Presbyterian Church. This lady afterward became Mrs. Wallace. Without a classical education, Mr. Wallace, after his conversion, devoted himself to the study of theology under Mr. White of Fagg's Manor. It had always been his purpose to be a minister, and he had often spoken among the Friends before he became a Presbyterian. He was licensed by the Presbytery of New Castle in 1814, and preached as a missionary within its bounds for nearly twenty years. For two years after Mr. Babbit had left this field, Presbytery supplied the churches of Pequea and Cedar Grove. Among those sent here was Mr. Wallace, who preached very acceptably to the people as a supply for several months—I should judge from the records about nine months. September 9, 1833, a congregational meeting was held in the forenoon at this church, and in the afternoon at Cedar Grove Church, for the purpose of electing a pastor. The Rev. John Wallace was unanimously elected. The Rev. James Latta moderated the call, November 5,

of the same year, he was ordained and installed. He maintained his relation as pastor of this people until the summer of 1866, when he resigned, Sunday, July 8, 1866. He preached his farewell sermon from Acts xx., 17-35—that grand parting address of Paul made at Miletus to the elders from Ephesus—October 3, 1866. At a meeting of the Presbytery of Donegal, held at Slateville, the following action was taken.

“WHEREAS, application has been made by the Rev. John Wallace, requesting a dissolution of the pastoral relation existing between him and the church at Pequea, assigning reasons deemed sufficient by the Presbytery, and

“WHEREAS, the church by its commissioner interposes no obstacles—therefore—

“*Resolved*, 1. That the request of Father Wallace be granted, and that Rev. Solomon McNair be appointed to preach at Pequea on the first Sabbath of October, and declare the pulpit vacant.

“*Resolved*, 2. That this Presbytery learns with great satisfaction of the praiseworthy effort now making on the part of the Pequea congregation to raise a permanent fund, the proceeds of which are to be applied to the partial support of their aged pastor during his life, and this Presbytery hereby expresses the earnest wish that this commendable effort be vigorously prosecuted and speedily consummated as a measure justly due that venerable servant of God, who so long and faithfully has labored in the gospel ministry in that community.

“*Resolved*, 3. That the appointee to preach and declare the pulpit vacant, be directed to read the above preamble and resolution.

“J. Y. COWHICK, Stated Clerk, *pro tem.*”

The last sermon Mr. Wallace preached was at Compassville Hall, from Revelation vii., 9. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." In speaking of the society and happiness of the heavenly state, he became so enraptured and overcome that he could scarcely speak.

On Wednesday following, he attended a funeral and came home very tired. After taking some nourishment he complained of feeling very ill. On Thursday and Friday he talked a great deal with his family. His favorite theme was the happiness of the heavenly state; he frequently repeated those words of Paul, Romans viii., 18—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It was soon to be revealed in him; consciousness left him on Saturday, and on Monday morning, October 29, 1866, he was called to his reward. His remains were laid by the side of his venerable predecessor, Dr. Robert Smith, where, upon a neat monument, we read these words:

To the Memory of
REV. JOHN WALLACE,
For thirty-three and a-half years
the faithful pastor of
Pequea Church,
Who departed this life
Oct. 29, 1866,
Aged 75 years and
29 days.
He rests from his labors and his works
do follow him.

While Mr. Wallace was pastor of this congregation, he preached within its bounds 2,832 sermons; attended 1,482 funerals; administered the rite of baptism to 976 adults and children, and united in marriage 580 couples; among these were three daughters of Mr. David Jenkins, who married ministers. One was married to the Rev. Dr. John Nevin, of Lancaster; another to Rev. Dr. Alfred Nevin, of Philadelphia; another to Rev. Dr. Scott. It was during Mr. Wallace's ministry that Cedar Grove Church, for many years a part of this congregation, became a "separate distinct church." It was done June 17, 1839, by a committee appointed by Presbytery, consisting of Rev. J. N. C. Grier, Rev. Joseph Barr and Rev. Alfred Hamilton.

The successor of Mr. Wallace, Mr. Thomas S. Long, was born near Sadsburyville, Chester County. He pursued his preparatory studies at the Tuscarora Academy; graduated at Lafayette College, July 27, 1864; spent three years at the Princeton Theological Seminary, where he graduated April 23, 1867. He was licensed by New Castle Presbytery, April 10, 1866; was called to this church February 27, 1867, and was ordained and installed May 7, 1867. On that occasion, Rev. John Elliott preached the sermon. Rev. Dr. Leaman delivered the charge to the pastor, and Rev. J. M. Rittenhouse the charge to the people. Mr. Long preached his farewell sermon here, February 26, 1871; since then he has been minister to the people of the Greenwich Church, Presbytery of Newton, very successfully.

Rev. Robert Ennis, the successor of Mr. Long, was born near Schenectady, New York; graduated

at Union College in 1867; studied for three years at Princeton Theological Seminary; graduated there April, 1870, licensed by the Presbytery of Albany. In September, 1871, he was called to this church, where he labored until the first Sabbath of July, 1875, when he preached his farewell sermon. At his ordination and installation, the Rev. George Robinson, of Lancaster, preached the sermon; Dr. Niles, of York, presided and delivered the charge to the pastor, and Rev. C. U. Stewart, of Union, the charge to the people. During his ministry there were added to the membership of the church 184 persons; 127 of the number were baptized.

Sabbath, December 19, 1875, the present pastor preached for the first time in this house. January 24, 1876, a unanimous call was made out for him. He was born in Mifflin County, Pa.; prepared at Columbia Classical Institute; graduated at Lafayette College, 1873. Was three years at Princeton Theological Seminary, graduating April 25, 1876. May 9, 1876, he was ordained and installed pastor of this church; Mr. Stewart, of Union, presiding; Mr. Campbell, of Paradise, preaching the sermon; Mr. Fulton, of Bellevue, delivering the charge to the people, and Mr. McCoy, of Columbia, the charge to the pastor.

Although this church is very old, but few have gone out from her midst as heralds of the gospel, in addition to the distinguished sons of Dr. Smith and Mr. Boyd, already mentioned. I know of but four, Mr. Slemmons, Mr. McIlvaine, Mr. Robert Kennedy and Mr. Thomas M. Crawford. The last named gentleman graduated at Jefferson College in

1841; spent three years in Princeton Theological Seminary, and was ordained and installed at Slateville, Pa., May 23, 1851. He was pastor there for about twenty years, and still resides there. In 1827, Miss Maria Patton, a member of this church, sailed as a missionary to the Sandwich Islands under the care of the American Board. Providence had prepared a help-meet for her in that far-off land; for in the following year, 1828, she was married to the Rev. Levi Chamberlain, a Congregational minister. She became the mother of eight children, seven of whom are still living and exerting a wide influence for good. She still survives her husband, and is living in the land of her life labors, quietly awaiting her Master's call to a higher sphere.

Of the godly men who from time to time have been ruling elders in this church, no full list is given before the present century. The first elder mentioned is Mr. Thomas Kittera. He resided in the Conestoga Valley. On the records of the Presbytery, we find his name mentioned as "the representative of the session" at a meeting held at Pequea, August 14, 1782. He died October 22, 1782, and his remains were interred in the churchyard here. The next mention of elders is given in a record of session dated June 10, 1806. Elders present, Amos Slaymaker, James Grier, William Brisbin and John Whitehill. The next record is dated June 12, 1809, when in addition to those just mentioned, we find the names of George Thomson, Esq. and James Galt. These two men were elected to the eldership in 1796, soon after Mr. Arthur became pastor. Mr. George Thompson is said to have been a pious and worthy

elder, who faithfully endeavored to discharge the responsible duties devolving upon him. James Galt was the great-grandson of Robert Galt, already referred to as one of the founders of this church. Mr. Robert Galt came to this country prior to 1710. Landing at Wilmington, Delaware, he left his family there, and started westward to seek a place to locate. He stopped at a large spring, now on the property to Mr. A. J. Montgomery, about a mile from here, and concluded to settle there. Mr. Galt having fixed upon this spot, returned to Wilmington for his family. But when he came back to the land of his adoption, he could not, in the wild forest, discover the spot he had chosen. At length he came upon a well watered place and took it as a substitute for the one he was searching. That place was on the farm now occupied by Mr. John Graham's heirs. He took up there several hundred acres of land, part of which still remains in the family. When Mr. Robert Galt immigrated to this valley, he brought with him his son James, who, in 1720, married Miss Alison. To them were born five sons, Robert, John, William, James and Thomas. Scarcely anything is known of any of them but Thomas. He moved to the Cumberland Valley, but was compelled to fly from the Indians. Returning to Lancaster County, he settled in the Conestoga Valley. Twenty-two years he attended the preaching of Dr. Smith in this church, and four at the Run. He was eminently a man of prayer. He was regarded with the greatest respect by his neighbors, on account of his ardent piety; and if at any time his crop was superior to theirs, they attributed it to the influence of his prayers,

which they said were offered from every portion of his farm. He had two sons, James and Alexander; the former, James Galt, lived in the Conestoga Valley, and was ordained to the eldership in 1796. Like his father, he was a man of prayer, and like Nathanael under the fig tree he had a place of prayer. Into a deep quarry, near his house, he regularly retired to pour forth the feelings of his soul to God. He was emphatically a Bible student. Several entire books of the Bible he had committed to memory. It was difficult to mention a text of Scripture to which he could not immediately refer. His influence on the surrounding neighborhood was salutary. In those days, as we have already seen, the Sabbath was awfully desecrated. At a grist mill in the vicinity, the proprietor was accustomed to grind all day on Sabbath. This mill Mr. Galt was obliged to pass on his way to church. So much respect did they pay to this good man, that they invariably stopped the mill as he drew near, and ceased to grind till he was out of sight. Like his pastor, Mr. Arthur, he never failed to remonstrate with Sabbath breakers whenever he met them. As with conscious guilt, they fled from his presence. He often inquired why they feared him more than they feared the Omniscient God? On one occasion, a lad came with a bag of grain to the mill on Sabbath morning. The young man was not acquainted with Mr. Galt, or he should never have done it. Mr. Galt began immediately after his arrival to reprimand him, and the boy to get out of the difficulty, replied that his master had sent him. "How, then," says Mr. Galt, "can your master expect to go to heaven, when he encourages

you to break God's holy day?" "Oh, sir," says the lad, who wished to bring the conversation quickly to an end, "Oh, sir, my master is not going there"—a fearful thought if it should prove true. Mr. Galt was an elder in this church about twenty-five years. His brother, Mr. Alexander Galt, lived for a time where Mr. Jacob Wanner now resides. He afterward moved where Mr. A. W. Galt now lives, and died there. He had two sons, William and John. Mr. John Galt lived many years in Michigan, but spent the last years of his life in connection with the church of his birth. Mr. William Galt had two sons, W. P. Galt and A. W. Galt, who are with us to-day, honored representatives of their distinguished forefathers.

But to return to the history of our elders. About 1810, Edward Dehaven was elected an elder in this church. Dr. Alfred Nevin says respecting him: "Mr. Dehaven was a man of remarkable piety. His disposition, which was violent in his youth, was a striking exemplification, after his conversion, of what the gospel can do, with the Spirit's blessing, to subdue and chasten. He was eminently characterized by meekness, faith, tenderness, and a prayerful spirit. He was emphatically a living epistle—read and understood, and felt, by the whole community in which he lived." He departed this life February 2, 1846. His ashes repose in the graveyard adjoining this church. Thirty-six years he served as a ruling elder in the church. Mr. William Patton was ordained an elder under Mr. Babbit. One of his daughters married a methodist minister, and several of his grandsons became ministers in that denomina-

tion. William Dehaven's only associate at the organization of Cedar Grove Church was Mr. John Wallace. He joined the church under Dr. Smith. He was elected an elder in 1822, shortly after the installation of the Rev. Amzi Babbit over this field. He served acceptably as an elder in the Cedar Grove Church until less than a score of years ago. We have no further notice of elders until November 14, 1835, when at a meeting of the session there were present the following elders: James Buyers, John Robinson, Esq., John Lawrence, John A. Harner and Hugh R. Buchanan.

Sunday, April 11, 1841, James B. Luckie and William Galt were solemnly set apart to the office of ruling elder. Elder John Lawrence, died April 18, 1842. February 4, 1844, Hugh R. Buchanan was dismissed to join the Presbyterian Church of Waynesburg. December 15, 1851, Mr. James Buyers was dismissed to connect himself with Leacock Church. September 27, 1855, Mr. William Galt was dismissed to join the Presbyterian Church of Waynesburg. In the spring of 1845, Mr. J. A. Harner removed to Ohio, and died there a few years ago.

Saturday, October 13, 1855, Joshua Linvill, Robert Smith, William Buchanan and John Lawrence were ordained ruling elders by prayer and the laying on of the hands of the Session. June 27, 1859, Robert Smith, a pious and highly estimable ruling elder in this church, departed to his rest. "Saturday, May 4, 1861, John Robinson, Esq., a good and faithful elder and standard bearer in this church, was removed by death to his reward." All the others above named continue to be faithful members of our

session, and, together with Messrs. W. P. Galt, John Glendenning, Solomon Martin and James Martin, who were ordained September 27, 1873, constitute the present board of ruling elders.

I had hoped to be able to give a list of the gentlemen who have been trustees since a charter was granted this church, but time will not permit it now. One thing has impressed me in reading the minutes of Trustees' meeting, that is, the accuracy with which they have been kept. I do not think there is a missing link from the time of incorporation until the present.

Regarding the church building, we have already said the original one was a wooden structure. When the present building was erected, we do not know, but it must have been over a century ago, as it was repaired in 1777. It was enlarged, and the pulpit changed from the north side to the east end in 1834. The session house was built in 1836. Had we full reports of all the moneys contributed to the various objects by this church since its foundation, we might have one more, if not the fullest proof, of the text read in the beginning. Although less in numerical strength, in dollars and cents they seemed stronger than we are to-day. The annual report from April, 1837, to April, 1838, gives the membership at 207; contributions for missions, \$313.00. For the year following, ending April, 1839, membership the same, contributions for missions \$261.91. Of course there were smaller amounts, but these contributions were made immediately after one of our greatest financial crises. Let us learn the lesson set by good example and go forth, not at a snail's pace, but with giant

strides to future excellence and greatness, not merely in the eyes of the world, but of our Lord and Master Jesus Christ.

Let this truth be the mainspring of our action. *Quoniam diu vixisse denegatur, aliquid faciamus quo possimus ostendere nos vixisse.*—Since we cannot live long, let us work a work by which we may show that we *have* lived.

