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A DISCOURSE:

DELIVERED IN THE

Vol I *
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✓ Vol 40
LEACOCK PRESBYTERIAN CHURCH,

LANCASTER COUNTY, PA.,

ON THANKSGIVING DAY, NOVEMBER 23, 1854.

IN WHICH IS SKETCHED A HISTORY OF THAT CHURCH AND CONGREGATION
FROM 1741 TO THE PRESENT TIME.

BY THE

REV. P. J. TIMLOW,
PASTOR.

PHILADELPHIA:

JOSEPH M. WILSON,

SOUTHWEST CORNER OF NINTH AND ARCH STREETS.

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THIS SKETCH IS DEDICATED
TO THE
PRESBYTERIAN HISTORICAL SOCIETY.

CORRESPONDENCE.

December 4th, 1854.

REV. P. J. TIMLOW:—

DEAR SIR:—The undersigned, members of the "Leacock Presbyterian Congregation," having listened to the sermon preached by you at Leacock Church, on the 23d of November last (Thanksgiving Day), with deepfelt interest, and as it comprises the history of said congregation from its first organization to the present time, and being desirous to perpetuate said history in some substantial form, for our own benefit and for future reference, we would most respectfully request from you a copy for publication.

For the interesting manner in which the sermon was presented to us, and being aware of the difficulties and inconvenience to which you have been subjected in collecting, in a connected form, said history, we avail ourselves of this opportunity to express to you our warmest thanks for your services.

N. W. SAMPLE,
JOHN SLAYMAKER, SEN.,
THOS. S. WOODS,
GEO. D. M'ILVAINE,
HENRY ECKERT,
GEO. L. ECKERT,
JAMES P. M'ILVAINE,
JOHN C. LEFEVRE,
JOSEPH S. LEFEVRE,
NATH'L E. SLAYMAKER,
JOHN G. OFFNER,
PHILIP FOSTER,
HENRY LEAMAN,
WM. M. SLAYMAKER,
PETER J. ECKERT,
BENJAMIN PHENEGER,
ROBERT S. M'ILVAINE,
JON'N LEIDIGH,
H. FREELAND.

BELLEVUE, December 14th, 1854.

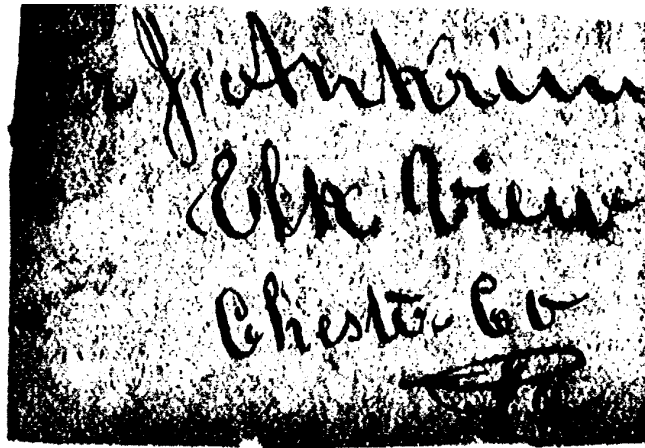
GENTLEMEN:—

The Sermon you have requested for publication is submitted to your disposal. I prepared it with no thought of publication, and only yield to your kind solicitation, for the reasons assigned,—that it may assist in perpetuating the history of the Church, and for future reference.

Sincerely yours,

P. J. TIMLOW.

To Messrs. N. W. SAMPLE,
JOHN SLAYNAKER, SEN.,
THOS. S. WOODS,
and others.



DISCOURSE.

If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.—PSALM 137 : 5, 6.

THIS is the language of strong, deep, abiding attachment for a loved and never-to-be-forgotten land, and city, and home, and church, and privileges.

Judea was at this time desolate. Jerusalem was in ruins. The temple, the holy and beautiful house where the "*fathers*" had praised the Lord, was "burned up with fire;" the inhabitants were exiles in a heathen land, and all their "*pleasant things*" were laid waste.

But long years of captivity and oppression and suffering could not quench the deep yearnings, the earnest longings of their hearts after their former home and worship.

They prayed with their faces toward Jerusalem. They wept when they "*remembered Zion.*" Her ruins and dust were precious in their eyes, and their countenances were sad whenever they thought of the city, "*the place of their fathers' sepulchres.*"

The pious Jew could never forget Jerusalem. "If I forget thee, O Jerusalem, let my right hand forget her cunning." Jerusalem, made over by solemn covenant to Israel, the place to which all the tribes repaired thrice a year for the worship of the God of Abraham, and Isaac, and Israel—Jerusalem, with its glorious temple, and altar of sacrifices, and Shokinah, and cherubims, and mercy-seat, from off which God communed with men—Jerusalem, with its sanctuary, out of which God sent help; its Zion, out of which he sent strength, and from which went forth his

law—so beautiful for situation, the joy of the whole earth;—Jerusalem, the place where prophets and holy men stood and prophesied and worshipped!—Forget thee! No, never! If I cease to remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

And if God did great things for his chosen Israel, he has done greater things for us; and if they, in the deep emotions of their hearts, when Jerusalem was a desolation, and God in judgment was frowning on the land, would not and could not forget her, with deeper emotions of love and gratitude should we exclaim, as we look over our American land and our American Jerusalem, especially, and view what God has done for her and is even now doing for her: "If I forget *thee*, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

We shall not, however, on the present occasion, advert to what God has done for us as a nation and people. We shall not stop to enumerate the reasons for Thanksgiving and Praise which we as a state are called upon this day publicly to acknowledge, by the recommendation of its Chief Magistrate.

We purpose to narrow down the field of remark to the little enclosure where God, in his providence, has cast our lot; to trace back, to the very commencement, the history of this church; to gather up the memorials of the past, so rapidly passing away, that we may see whether these do not furnish additional cause for grateful remembrance and grateful thanksgiving.

With this object in view, we shall, in the first place, present in a connected form all the materials that we have been able to collect, bearing upon the history of this church; and, in the second place, we shall glance at some of the reasons, suggested by this history, why we should not forget this *our Jerusalem*.

I. It is well known that this whole land was settled by emigration from different parts of Europe, composed mainly of those who were driven from their homes by persecuting governments, and forced to seek an asylum and home in what was then a wilderness, the abode of savage men and savage beasts.

They preferred exile, and a wilderness, and suffering, and the

loss of all things, to the subjection of their conscience to a faith not authorized, as they believed, by the word of God.

They were of different countries, and languages, and names, and creeds, but they all sought the same thing,—a place where they could worship God, in the way that they thought right and best, unmolested and without fear.

On the restoration of Charles II., 1660, the Presbyterians of Scotland and Ireland were persecuted with great violence, and multitudes fled to this land, and took refuge in New England, New York, Pennsylvania, New Jersey, and some of the Southern States. The proprietors of Pennsylvania, Delaware, Maryland, and New Jersey, made ample provision for securing the rights of conscience, and the consequence was, that the first churches established in this country, under Presbyterian organization, were situated in these provinces.

In relation to Pennsylvania, religious liberty was secured by the following enactment: "That all persons living in this province, who confess and acknowledge one Almighty God to be the creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no ways be molested or prejudiced for their religious persuasion or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatever."

In consequence of this liberal provision, settlements began early and rapidly to be formed in different parts of the state. The first Presbyterian church in this country was organized in Philadelphia, about 1698, 156 years ago. The first presbytery, called the Presbytery of Philadelphia, was organized in 1705, and consisted of seven members.

In 1717, this presbytery, numbering seventeen members, was divided into four, viz., Philadelphia, Newcastle, Long Island, and Snowhill, and these constituted the first synod, called the Synod of Philadelphia. The Presbytery of Snowhill never met, and most of its members became attached to Newcastle.

About this time the valley of the Pequa, including the territory now covered by the congregations of Leacock and Pequa, began to be settled by emigrants from the north of Ireland,

and still earlier, in what is now the southern part of Leacock, by a colony of French Huguenots, who, on the revocation of the Edict of Nantes, in the year 1685, fled to the Palatinate, in Germany, and twenty years after, in consequence of the French irruption into the Palatinate, fled to this country, and a part of the colony settled in Lancaster County, on a tract of land, most of which is still in possession of their descendants, some of whom now compose a part of Leacock church and congregation. The emigration from Germany commenced about the same time, and the descendants of these are to-day worshippers in this sanctuary.

The first Presbyterian preacher who visited this region of country, was Rev. David Evans, a native of Wales, ordained by the Presbytery of Philadelphia, 1714, and placed over a congregation on the Welsh Tract. By the division of the Presbytery of Philadelphia, he became a member of Newcastle Presbytery; and in the year 1720—184 years ago—he was sent by that presbytery to the region now called Octorara, Forks of Brandywine, and Conestoga, extending to Donegal and even beyond.

The whole territory thus included, was doubtless missionary ground; and Mr. Evans preached in various places, in the different settlements then formed. Mr. Evans accepted a call to Green Valley, giving one-fourth of his time to Octorara. He died, 1751.

July, 1724, the Presbytery of Newcastle sent Mr. Adam Boyd to Newcastle, Upper Octorara, and Conestoga. At the same time he was commissioned to collect a congregation at Pequa, and take the preliminary steps towards its organization. After this, he performed the same duty at Leacock. September 14th, 1724, he was called to Octorara and Pequa. The commissioners to prosecute the call were Arthur Park and Cornelius Rowan.

He accepted the call, October 6th, and was ordained at Octorara, October 18th. The members of presbytery present on the occasion, were Thomas Craighead, of Whiteclay Creek; George Gillespie, of Head of Christiana; Henry Hook, of Drawyers; Thomas Evans, of Poncadore, and Alexander Hutcheson, of Bohemia, with his elder, Dr. Peter Bouchello. His territory

covered Forks of Brandywine, Middle Octorara, Leacock, and Pequa; and he devoted one-sixth of his time to Donegal. Donegal he gave up in 1727; and Middle Octorara, in 1729. In 1781, Pequa obtained one-sixth of his time.

The territory now included in the congregation of Leacock, was at that time a part of Pequa, and called the West End. The regular place of preaching was at Pequa, with occasional preaching at the West End. There was at that time no public highway between the West End and Pequa, and that portion of the congregation residing at the West End performed the journey to Pequa each Sabbath on horseback, and by what were called bridle-paths, and through an almost unbroken forest.

The Rev. Adam Boyd came from Ballymona, County of Antrim, Ireland; first to New England, where he became acquainted with Rev. Cotton Mather, from whom he brought a commendatory letter, as well as credentials from Ireland, to the Newcastle Presbytery, into which he was received, as before stated, 1724. He was an indefatigable and faithful pastor of Octorara, Pequa, and Forks of Brandywine. Rev. Andrew Boyd Cross, of Baltimore, is one of his descendants. He died, 1768.

Up to this time, Pequa and Leacock were within the bounds of Newcastle Presbytery. At a meeting of the Synod of Philadelphia, 1782, a new presbytery was erected in the County of Lancaster, and called the Presbytery of Donegal. Lancaster County, at that time, embraced a much larger extent of territory than at present. The members composing the presbytery, as first erected by synod, were Rev. Robert Orr; Rev. James Anderson, of Donegal; Rev. John Thompson, of Chestnut Level; Rev. Adam Boyd, of Octorara and Pequa; and Rev. Wm. Bertram, of Derry and Paxton.

In the year 1729, near six thousand emigrants, from the north of Ireland, arrived in this state, and for many years after, the annual arrivals were near twelve thousand. A large number of these settled in Lancaster and Chester Counties, and in counties still farther west. Pequa, and the immediate vicinity of this church, were settled mainly by this class of persons.

Sept. 5th, 1788, Rev. Thomas Craighead was called to Pequa. Patrick Moor was the commissioner from the church. He ac-

cepted the call September 19th, and he was installed January 5th, 1734. Rev. James Anderson, of Donegal, preached on the occasion. The pastoral relation was dissolved, September 14th, 1736.

Rev. Mr. Craighead was originally from Scotland. He was educated for a physician, but subsequently studied divinity, and went to Ireland; where Rev. Adam Boyd married his daughter. He afterwards removed with his family to this country, and resided for a time in New England, where he stood high in the esteem of Cotton Mather, and all who knew him.

He is represented as a man of singular piety and a very faithful preacher. "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 him 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 Whiteclay Creek, and the other, the Rev. Alexander Craighead, settled at Middle Octorara, and afterwards in Virginia and North Carolina.

November 10th, 1736, 118 years ago, Mr. David Alexander, a probationer of Newcastle Presbytery, was sent to Pequa; that church, through its commissioner, Mr. Alexander Davidson, having petitioned for him. June 29th, 1737, he was again asked for by the congregation of Pequa. At that meeting of presbytery, the West End of Leacock presented a petition, asking leave to build a house of worship for themselves.

Nothing, however, was done at that meeting; but, August 31st, 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 11th, 1738, having been promised his "lodgings for a year."

As Leacock failed to get the permission of presbytery for a separate organization, they petitioned synod for relief in the matter. By referring to the records of synod, May 26th, 1738, we find the following minute:—

"A supplication from a part of the congregation of Pequa was read, desiring either to have some part of the labors of Mr. David Alexander, till they be judged by the Presbytery of Donegal to have sufficient ability to support the gospel themselves, or to be erected into a congregation and having supplies granted them. Their affair was deferred till another year; which we hope will have a happy tendency to bring things to a good issue, and till then they are to acquiesce in the determination of their presbytery, which was approved by a great majority."

The next year Leacock again brought the matter before synod. In the records of synod, May 24th, 1739, there is the following minute: "A supplication of the people of Leacock was brought in, and after much discourse upon the affair, the synod appointed a committee, to meet upon the place, and to view the circumstances of the two contending congregations, and finally determine the controversy: the committee of six to meet in Pequa, the second Wednesday of October next." The committee to visit the ground failed, only two of the number being present.

In the meantime, the congregation took the matter in their own hands, and without the consent of presbytery, or waiting for the final action of synod, erected a church building, on the site of the present one, which remained until the erection of this house of worship. The building was constructed of logs.

The next year the matter was again before synod. "May 28th, 1740, the affair of Leacock was resumed. Whereas a matter of controversy between the people of Leacock and Pequa was appointed last synod to be determined by a committee, which by order of synod were to meet upon the place, and all the members, except two that were appointed, for reasons now given and sustained, failed of attending on said affair, so that nothing was done in it, and the people of Leacock, yet thinking themselves aggrieved by the judgment of the Presbytery of Donegal, they now moved the synod to judge in that affair; and after reading some papers and hearing all that was offered in the matter, the synod unanimously judge as follows: That inasmuch as Leacock is a congregation, by allowance of their own presbytery, and the meeting-house *erected* and complained of is at as great a distance from those of Pequa as can conveniently accom-

modate them of Leacock ; that, therefore, the new erection of Leacock shall stand, and said congregation be entitled to supplies to said meeting-house, from Donegal Presbytery equal to other vacancies within their bounds." And thus was settled this vexed question, and the next year, 1741, the church was regularly organized.

The ground of opposition on the part of Pequá to the erection of Leacock into a separate congregation, is adverted to in the report of presbytery, after a full hearing of the commissioners from Leacock in favor of, and those from Pequá in opposition to the new erection ;, when "presbytery entered on consideration of the matter, and came to the unanimous conclusion, that all within the bounds of five miles, in a straight line from the present meeting-house, shall be obliged to adhere to it ; and, consequently, that we cannot allow another meeting-house within less than ten miles of said meeting-house, lest it should *prove detrimental to that congregation.*"

The "supplication from the *West End* of Pequá congregation," was "for liberty to erect a meeting-house at *seven* miles distance from the old one." By the recommendation of presbytery, the two congregations made choice of "two *indifferent men* to be chain-carriers in measuring said distance of *ten miles.*" "The congregations of Pequá and Leacock have surveyed the ten miles, according to the appointment of the presbytery before last, and have agreed that said ten miles is about a mile beyond the Smith's, where they have *consentably* marked trees as the end of said ten miles." Pequá complained to presbytery, that the people of Leacock permitted their supplies to preach within the prescribed limits. The presbytery, having heard some complaints against the people of Leacock having their supplies within the bounds of the aforesaid ten miles, after much discourse and reasoning about it, it was carried by a majority of votes, that considering the meeting of synod is now near, before whom the determination of that affair lies, they shall be allowed to meet as formerly till then. The synod took up the subject and disposed of it in the manner already considered, and Leacock, without waiting for its final action, built their meeting-house within seven miles of Pequá. The land on which this "meet-

ing-house" was built was purchased from Mr. John Verner. The deed of conveyance was "made the ninth day of February, 1741, between John Verner, of the township of Leacock, county of Lancaster, and Martha his wife, to George Brown, John Cooper, Wm. M'Causland, and John Rees, of the same place, trustees nominated and chose by and for the congregation of the Presbyterians of Leacock."

The lot of ground thus conveyed contained "one acre and fifty-seven perches, besides the allowance for the provincial road, if the same be laid open," to be held by said trustees, "provided they continued in community and membership, and joined with the society of the Presbyterians that hold to the Westminster Confession of Faith and Directory." The sum paid for the land, was "five shillings, current money of said province of Pennsylvania."

The lot was taken from a tract of land of 810 acres, purchased, about the same time, from Mr. Thomas Penn, Esq., son of Wm. Penn, by John Verner. Mr. Verner, who came from the north of Ireland, resided on this land until the year 1754, when he died, leaving seven children,—four sons and three daughters. The land was left to two of the sons, Benjamin and John. John, the grandfather of Rev. C. D. Cooper, rector of St. Philip's (Episcopal) Church, Philadelphia, died in Albany, 1828. Benjamin resided on the paternal estate until the time of his death. He died November 22, 1831, aged ninety-two years, and lies in the graveyard connected with this church.

The homestead and part of the land owned by Benjamin Verner, is now in possession of Mr. Eli Fisher, lying to the north of the church, and bounded on the south by the highway, which separates it from the church grounds. The eldest daughter of Mr. John Verner, Elizabeth, married Mr. Robert Henry, of Albany, in 1760; the father of John Verner Henry, Attorney-General of New York, and an eminent lawyer, who died in 1829; and of Robert R. Henry, a merchant, in Albany, and for many years collector of the port of St. Mary's, Georgia. Rev. James V. Henry, formerly of Bedford, New York, is a grandson of Mr. R. Henry.

The second daughter, Mary, married Mr. Douglass, and the youngest daughter, Harriot, married Mr. Robert Clinch, of

Schenectady. For many of the facts thus adverted to, I am indebted to the kindness of Rev. Richard Webster, of Mauch Chunk.

In the same year that this church was organized (1741), occurred the great schism or division in the Presbyterian Church, which lasted until 1758, seventeen years. This division was not the result of any difference in doctrine, but of opinion as to certain measures connected with the great revival of 1740, 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 enemies of God, 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 also 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 cause 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 the 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, that Presbytery withdrew from the synod, and, in 1745, united with the Presbytery of New Brunswick. The division was then complete. The Presbyteries of Donegal and Newcastle 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 Newcastle, that sympathized with the Presbytery of New Brunswick, and these were formed into a new presbytery, called the Presbytery of Newcastle; so that there were two Presbyteries of Newcastle, during the division. These three presbyteries, New York, New Brunswick, and Newcastle 2d, were constituted into a new synod, called the Synod of New York, and known as the *New Side* synod, which first met September 19th, 1745. Pequa and Leacock joined the New Side, and separated from the Presbytery of Donegal, and joined Newcastle 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 naught their rule about intrusion, and finally, December 29th, 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."

After the organization of this church, in 1741, the congregation obtained occasional supplies, until October 9th, 1750, when Pequa and Leacock united in a call for Rev. Robert Smith, who was ordained and installed over these churches, March 25th, 1751; 108 years ago.

Rev. Robert Smith was born in Londonderry, Ireland, 1728, and came with his parents in boyhood to America, and settled at the head of the Brandywine. At the age of fifteen, he was converted, under the preaching of Whitfield, on his first visit to this country. He studied with Rev. Samuel Blair, at Fagg's Manor. He made the following entries in his Bible: "December 27th, 1749, I was licensed to preach the gospel (by the New Side Presbytery of Newcastle). May 22d, 1750, I was married to Miss Betsey Blair (daughter of Rev. S. Blair, his teacher). October 9th, 1750, I accepted a call from Pequa and Leacock. March 25th, 1751, I was ordained and installed in Pequa and Leacock. October 9th, 1759, my labors were confined to Pequa. March 16th, 1751, on Saturday, at 10 o'clock P.M., my son Samuel was born: Asked of God; 1 Sam. 1: 20; baptized

by the Rev. Samuel Finley. May 10th, 1752, on Sabbath, at 10 o'clock, P.M., my son William was born: *Deus ei benedicat*; baptized by the Rev. Andrew Sterling (of Octorara). January 18th, 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 12th, 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 24th, 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 24th, 1788. Monday, August 10th, 1761, my son Robert was born, at 10 o'clock, P.M. Strong, or famous, in council; baptized by Mr. John Blair. April 18th, 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 24th, 1770, at 10 o'clock, A.M. On Friday, February 19th, 1777, at 4 o'clock, P.M., my wife Elizabeth departed this life in peace, as she had lived. On Monday, December 18th, 1779, I was married to Mrs. Sarah Ramsey (she was the widow of the 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 Gen. Ebenezer Elmer. October 15th, 1780, Wednesday, at 6 o'clock, A.M., my daughter Elizabeth Sarah was born. Baptized by Dr. George Duffield."

Dr. Smith was not only an eminent divine, but a successful instructor. For many years he had charge of a classical and theological school, of a very high character. One of his sons, Rev. Samuel Stanhope Smith, was first President of Hampden Sidney College, Va., and afterwards successor of Dr. Witherspoon, as President of Princeton College. Another son, Rev. John Blair Smith, succeeded his brother as President of Hampden Sidney College; and afterwards became the first President of Union College, Schenectady, New York, where he died. Dr. Smith joined the *New Side*, and on the union of the Old and New Side Presbyteries of Newcastle, he preached the sermon, which was published, with the title of "A Wheel in the Middle of a Wheel, or the Harmony and Connection 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 Newcastle were united in one, so that Pequa and Leacock were again attached to Donegal Presbytery.

Dr. Smith was the second moderator of the General Assembly, 1790, and preached the opening sermon the next year, 1791, from Isaiah 62 : 8, "I have set watchmen." His ministry closed only with his life. He died, April 15th, 1793, in the 71st year of his age, and lies in the graveyard connected with Pequa Church, over which he had been pastor for 42 years.

It was whilst Dr. Smith was pastor of this church that the building in which we now worship was erected. It was built on the site of the former log church, and from all that we can gather, it was completed and opened for public service in the year 1754, or 100 years ago. From the year 1759, when Dr. Smith resigned the charge of Leacock, until 1769, the congregation was vacant, with the exception of occasional supplies. In that year a call was made for Mr. John Woodhull, a licentiate of Newcastle Presbytery, which he accepted. August 10th, 1769, he was dismissed from Newcastle Presbytery to join that of Donegal, the commissioner from Leacock, Henry Slaymaker, promising to make good £90 for two-thirds of his time, and the commissioner from Lancaster, £40 for the remaining one-third. The Presbytery of Donegal met, July 31, 1770, at Lancaster, to receive Mr. Woodhull, and the next day, August 1st, it met at Leacock, to ordain and install him pastor over this church. Rev. Joseph Montgomery preached the sermon, Rev. Robert Smith presided, and Rev. Alexander M'Dowell, of Nottingham, gave the Charges to the pastor and congregation. The year that Mr. Woodhull took the charge of this congregation, he purchased, of Mr. David Orner, 188 acres of land, on which he built a large, substantial, convenient, and for that day an elegant house, in which he resided until his removal from the congregation. He then sold it to Mr. William Porter, who in turn disposed of it to his son,

James Porter, and he, to his brother-in-law, Capt. John Steele, who resided on it until his death, which took place Oct., 1858. Capt. Steele, in all the improvements and additions that he made to the house showed (as we think) a commendable taste and judgment in leaving unaltered the part built by Mr. Woodhull. It remains *now* as when built and occupied by him, and is still in possession of Mrs. Steele, widow of Capt. Steele.

In 1779, Mr. Woodhull asked to be dismissed from Leacock and Lancaster churches. The reasons assigned by him were, that the numbers were so small, and that there was no prospect of building up a congregation, and that he had a call to a congregation in New Jersey, where his means of usefulness would be increased. The congregation replied by their commissioner, Henry Slaymaker, that their numbers were increasing, and "offered £300 per annum for two-thirds of his time during the depreciation of the currency, and would rise and fall with the times." Lancaster joined with Leacock in the petition against his removal, and for one-third of his time.

He persisted, however, in his request, and was accordingly dismissed, and accepted of a call to Freehold (Monmouth Co., N. J.), as successor to the celebrated Rev. William Tennent. During his residence here, he lost an infant son, named John, who died July 10th, 1776, and was buried in the yard of this church. In the year 1770, the year after Mr. Woodhull was ordained over this church, Leacock and Lancaster presented a petition to synod, asking to be set off from the Presbytery of Donegal, and to be put under the care of the Newcastle Presbytery, which was granted, and the Presbytery of Newcastle was ordered to take the care of the congregation for the future, so that Mr. Woodhull was dismissed by Newcastle Presbytery.

As Mr. Woodhull, for many years, occupied a prominent position in the Presbyterian Church, a more full and satisfactory account of him may not be uninteresting to this congregation, over which he presided for ten years. For many interesting facts connected with the history of Mr. Woodhull, I am indebted to the kindness of Rev. Dr. John M'Dowell, of Philadelphia, and to a sermon preached at the funeral of Mr. Woodhull, by Rev. J. V. Brown, of New Jersey. Dr. M'Dowell was a student of Mr. Woodhull's, and resided in his family two years, from 1802

to '4, and was for many years intimately associated with him in ecclesiastical and other bodies.

John Woodhull was born in Suffolk Co., Long Island, N. Y., January 26th, 1744. "He was descended," writes Dr. M'Dowell, "from a long line of illustrious ancestors. I have seen in the family Bible a list of his ancestors from William the Conqueror, in the year 1066. His great ancestor at the head of the list was a nobleman, a baron, created, I think, by William."

He prepared for college in a grammar school, under the care of the Rev. Caleb Smith, at what was then called Newark Mountains, now Orange, New Jersey. He graduated at Princeton College, September, 1766, under the presidency of Dr. Samuel Finley. Whilst Mr. Woodhull was in college, there was a great revival of religion, of which he became a subject, and before he graduated, he made a public profession of religion in the church of Princeton. As soon as he graduated he went to Fagg's Manor, and studied divinity under Rev. John Blair. Whilst thus engaged, he was strongly solicited by some pious young men, who had been his classmates in college, and who were from New England, to come over and study with them, under the direction of an eminent divine of that region, alleging that they enjoyed there superior light. They pressed the invitation so urgently that he resolved to leave where he was, and went home to obtain his father's approbation. Having secured this, he made his arrangements and set the time for his departure from Long Island.

On the morning that he was to leave, he awoke, he thought, as well as usual, and sprang out of bed; but in attempting to dress, he found himself unable to stand. He made a second and third effort in vain, and was forced to lie down, when he was seized with an alarming fever, which confined him there many weeks; his recovery was very slow. This dispensation of Providence he considered of great importance, as materially influencing the whole course of his future life. He returned to Mr. Blair, and finished his probationary studies, and was licensed to preach the gospel by Newcastle Presbytery, August 10th, 1769.

He preached as a licentiate in various places, with much acceptance and success, so much so that he thought his preaching while a licentiate was more remarkably and visibly blessed than

it had ever been since. On one occasion a great awakening took place in an evening meeting, at the house of Mr. John Love, a pious Scotchman of Fagg's Manor, where Mr. Woodhull preached very unexpectedly. About sixty persons of those present became pious, and most of them were young. Mr. Woodhull had several calls for settlement, and of these he finally accepted the one from Leacock. In 1772, he married Miss Sarah Spafford, of Philadelphia, "An excellent woman," writes Dr. M'Dowell, "whom I knew well, and with whom he lived more than fifty years." In 1779, he removed to Freehold, where he continued until his death. In the year 1798, he received the degree of D.D. from Yale College, "a distinction that was rarely conferred at that day, and more rarely perhaps by Yale than any other college in our country."

Dr. Woodhull had six children. One named John died in infancy, July 10th, 1776, as we have already mentioned. Another son, Wm. Henry, trained to mercantile business in New York, pious and very promising, died, 1798, of yellow fever, in his 20th year. His remaining children were "Rev. Geo. S. Woodhull, a very respectable minister, first settled at Cranberry, New Jersey, and afterward at Princeton; he died, 1834." A daughter Sarah, who married a Major Forman, of Mississippi, and died soon after. Dr. Gilbert T. Woodhull, "a respectable physician," in Freehold, who has been dead some years, and Dr. John T. Woodhull, also a physician, who is still living at Freehold, "and a very worthy man."

Dr. Woodhull was 80 years old, near 81, when he died, which event took place December 22d, 1824, at Freehold, where he was buried. He died with a very short sickness, and retained his vigor of body and mind to the last.

The spring previous to his death he attended the anniversary of the American Bible Society, and was one of the speakers on that occasion. Dr. M'Dowell, who was present, and heard him, says "that he attracted the marked attention of the audience. He spoke with an elevation of voice and distinctness and earnestness that surprised the audience, and it was the most popular speech made on that occasion." He was a trustee of Princeton College from the year 1780 until his death, 44 years; and also a director of

the Theological Seminary of Princeton from its commencement, or soon after, until his death, and most of the time Vice-President of the Board. Previous to the establishment of the Theological Seminary at Princeton, many young men pursued their theological studies under his direction.

As a preacher, he is said to have been very popular, so popular, that some congregations around Freehold continued vacant for years, satisfied with a quarterly or half-yearly visit from him. He was an extempore preacher, and seldom, if ever, wrote his sermons. His matter was plain and instructive, his manner and voice very attractive, and he was remarkable for his punctuality; always in his place at the time appointed. "He was a man of very fine appearance, about six feet high, erect to the last, very dignified in his appearance, and at the same time of an attractive benignity in his countenance and manners."

As an evidence of his high standing in the estimation of the Church, he was the last Moderator of the Synod of New York and Philadelphia, 1788, and the third Moderator of the General Assembly; Dr. John Rogers, of New York, being the first, Dr. Robert Smith, of Pequa, the second, and Dr. John Woodhull, of Freehold, the third.

It was probably the same year that Mr. Woodhull was ordained and installed over this church, that the Rev. George Whitfield, in one of his tours through the state, preached at Pequa and Leacock. Mr. Amos Slaymaker, who died in 1887, at the age of eighty-three, often spoke of his riding behind his father, on horseback, to hear Mr. Whitfield preach. He was at the time a lad of probably 15 or 16 years of age; and there can be but little doubt that Mr. Whitfield has reference to this tour, in the following extract from his journal: "Philadelphia, June 14th, 1770. This leaves me, just returned from one hundred and fifty miles circuit, in which, blessed be God, I have been enabled to preach every day. So many new as well as old doors are open, and so many invitations sent from various quarters, that I know not which way to turn myself."

In 1780, Leacock formed a union with Middle Octorara. October 80th, of the same year, Leacock, Octorara, and Lancaster, united in a call for Mr. Nathaniel Welshard Somple, a licen-

tiate of the Presbytery of Newcastle. Rev. Robert Smith, of Pequa, moderated the call at Leacock, and Rev. James Latta, D.D., of Chestnut Level, at Middle Octorara. This call Mr. Semple accepted, August, 1781. Presbytery appointed the second Tuesday of December, of the same year, to meet at Leacock to ordain and install Mr. Semple, and also appointed Rev. Wm. Smith to preach the sermon, Rev. James Finley to preside, and Rev. Robert Smith to give the Charges to the pastor and congregation.

Rev. Mr. Semple was born at Peach Bottom, York County, Pennsylvania, 1752. His grandparents came from Ireland, and settled in the place where he was born. He pursued his academic studies under the direction of Rev. Robert Smith, of Pequa, and graduated at Princeton College, 1776. He studied theology with the Rev. Mr. Foster, of Upper Octorara, and was licensed by Newcastle Presbytery, 1779. Whilst a licentiate, he supplied the church at St. George's, Delaware, for six months, and at the expiration of that time he received a call to become the pastor, which he declined. About the same time, he received a call to this church, in connection with Lancaster and Middle Octorara, which he accepted. His pastoral relation to these churches was continued through the long period of forty years, and was dissolved by presbytery at a meeting held at Lancaster, September 26th, 1821. He died, at Strasburg, August 26th, 1834, aged 83 years, and his sepulchre is with us to this day. Mr. Semple kept no record of the doings of the session, and consequently much valuable material connected with the welfare and history of the church, and that would be of great interest to us now, has perished.

Mr. Semple is said to have been a very interesting and popular preacher, with a strong, full, and melodious voice. Rev. Dr. Samuel Martin, of Chanceford, in a letter to Rev. A. B. Cross, says: "He was a popular preacher; corpulent; very few men appeared to better advantage in the pulpit. His voice was voluminous, and very harmonious, his fancy was quite abundant, and truth flowed from his lips in very winning forms. He was not punctual in family visiting, but was much loved, and was heard by many with pleasure and profit."

A number of young men pursued their theological studies under his direction, who afterwards became eminent and useful ministers. Among the number were Rev. Stuart Williamson, settled at Snowhill; Rev. James M'Graw, D.D., settled at Nottingham; Rev. Dr. Paxton, settled at Marsh Creek, Adams Co.; Rev. John Patterson, settled in Washington, Northumberland Co.; Rev. John Coulter, of Tuscarora, Pennsylvania; Rev. John B. Slemmons, Eastern Shore, Maryland; Rev. Robert Kennedy, of Welsh Run, Franklin Co.; Rev. Dr. Francois Herron, of Pittsburg; and Rev. Charles Cummins, D.D., settled first at Chestnut Level, and afterwards at Florida, Orange Co., New York, where he preached upwards of forty years. Two years since he left that place, and is now residing at Muscatine, Iowa. He and Dr. Herron are the only survivors of that little band of students, and they too must soon follow their departed associates to their last resting-place. Two years ago, as you will all recollect, Dr. Cummins, then verging on to fourscore, revisited this church, on a sacramental Sabbath, and preached to us on that occasion with the energy and strength of former days. Fifty years before, then a young man, and student of theology, he attended this church, and listened to the word of life from the lips of his venerated instructor. What a change since that time did he witness! That instructor had long since been gathered to his fathers. That little band of young men, after having served their generation, had, by the will of God, with a single exception, fallen asleep. The generation that then worshipped God in this sanctuary had, with a few solitary exceptions, passed away, and another generation, which he knew not, had risen up to take its place.

In 1786, the Presbytery of Donegal was divided into two presbyteries, one called the Presbytery of Baltimore, and the other the Presbytery of Carlisle; and from this time, the old Presbytery of Donegal ceased to exist. In the year 1787, the congregation of Leacock was incorporated, by act of the General Assembly, at Philadelphia, March 10th, 1787, two years after the incorporation of Pequa. Rev. N. W. Sample, James Mercer, John Craig, John Slaymaker, George M'Ilvaine, Henry Slaymaker, Jr., William Porter, Wm. Crayton, and James Cooper, members of said congregation, were by said act constituted the first trustees.

The last meeting of the Synod of New York and Philadelphia was held at Philadelphia, May, 1788, Rev. J. Woodhull, moderator; synod then divided itself into four, viz., New York and New Jersey, Philadelphia, Virginia, and Carolinas. These resolved to constitute a General Assembly, to be held in the Second Presbyterian Church, Philadelphia, the third Thursday of May, 1789. Dr. J. Witherspoon, or, in his absence, Dr. John Rogers, was appointed to open the Assembly with a sermon, and preside until a new moderator be chosen.

After the resignation of Mr. Semple, the connection of this church with Lancaster was dissolved, and Leacock and Middle Octorara united in a call for the pastoral services of Rev. Joseph Barr, at the time residing in Norristown; Rev. Amzi Babbitt, of Pequa, moderated the call.

At a meeting of the Presbytery of Newcastle, held at Middle Octorara, April 2d, 1828, this call was put into the hands of Mr. Barr, and by him accepted, and on the 6th of May, following, he was installed pastor: sermon, by Rev. James Latta, of Upper Octorara; charge to the pastor and people, by Rev. Robert Graham, of New London Crossroads. Mr. Barr continued the pastor of this church until April, 1846, when he was dismissed, and removed to Newark, Del., to take charge of the churches of Head of Christiana and Newark.

Rev. Joseph Barr was born, December, 1791, near Newcastle, Del., and at the age of seventeen united with the Presbyterian church in Newcastle, under the pastoral care of Rev. John E. Latta. He graduated at the University of Pennsylvania; studied theology under the pastoral supervision of his pastor, Mr. Latta, and Rev. Dr. James P. Wilson, of the First Presbyterian Church, Philadelphia. He was licensed to preach the gospel by the Presbytery of Newcastle, October, 1812, and shortly after was sent as an itinerant, for six months, in the neighborhood of Dover, Delaware. In the fall of 1818, he received a unanimous call to the churches of Norriton and Providence, Montgomery County, Pennsylvania, which he accepted, preaching alternately on Sabbath morning at each place, and at the Academy at Norristown in the afternoon. Assisted by some families in and around the town, he succeeded in building a brick church in Norris-

town, which was dedicated in the winter of 1816. In this church he preached stately until his removal from the place in 1828. In 1817, he removed to Norristown, and took charge of the Academy in that village. But finding his health giving way under the double duty of preaching and teaching, he was induced to make a visit to Lancaster County in the spring of 1828, at which time he received and accepted a call to the vacant churches of Leacock and Middle Octorara.

In 1842, he was attacked by disease, that laid the foundation for much future suffering, and ultimately of his death. In 1844 or 5, he gave up Middle Octorara, and confined his time entirely to Leacock. At a meeting of Donegal Presbytery, held at Marietta, April, 1846, he resigned the charge of Leacock, and was dismissed to the Presbytery of Newcastle. Mr. Thomas S. Woods was the commissioner from Leacock to presbytery. The same spring Mr. Barr removed to Delaware, to take charge of the churches of Head of Christiana and Newark. For the first two years his labors were confined to these churches; afterwards they were confined mainly to Head of Christiana and Whiteclay Creek. He resigned the charge of these churches in the autumn of 1858. His health continued to decline, and May 24th, 1854, he died, at the house of his sisters, in Wilmington, and was buried at Whiteclay Creek.

Mr. Barr was gifted naturally with a strong, clear, vigorous mind, and was an impressive preacher. For more than forty years he was a faithful laborer in the vineyard of the Master, and has left behind him many seals of his ministry. In the troubles and difficulties that resulted in the division of the Presbyterian Church, his sympathies were with the minority, though none ever questioned the soundness of his theological views, or his attachment to the Presbyterian Church.

During his ministry of twenty-three years in this place, there were added, on examination, 225, and by certificate from other churches 47, making a total of 272, being an average of nearly twelve for each year. Of his success in Middle Octorara I have no knowledge.

One of the number added to this church during his ministry, was Mr. John Leaman, admitted a member September 29th, 1882. He pursued his classical studies at Princeton, but in

consequence of ill health left without graduating. He afterwards pursued a regular course of medicine, and graduated at the Jefferson Medical College, March 11th, 1837, and for several years practised medicine in the bounds of this congregation. September 21st, 1847, he was licensed, by the Presbytery of Donegal, to preach the gospel. From April to November, 1848, he preached in the Presbyterian Church of Annapolis, Maryland. April 1st, 1849, he commenced his labors in Cedar Grove congregation, and October 31st, 1849, he was ordained and installed pastor of that church, with which he is still connected, and an interesting history of which he has published.

In the year 1842, the Presbytery of Newcastle was divided, by the Synod of Philadelphia, into two presbyteries, the one retaining the name of Newcastle, and the other called Donegal. The territory of Donegal includes the counties of Lancaster and York, with the addition of one congregation from Chester County, and one from Maryland; of course this congregation became a part of Donegal Presbytery.

For the better accommodation of the whole congregation, a new church building was erected, in the year 1840, in the village of Paradise, two miles to the south of this church, on the Philadelphia and Lancaster turnpike. Both churches are under the same board of trustees, and public worship is held alternately in the old and new church. The new church building was commenced in the spring of 1840, and was dedicated the following November, at which time Rev. Alfred Novin, then pastor of Cedar Grove Church, now of the Second Presbyterian Church of Lancaster, preached the dedication sermon. The building committee were James P. M'Ilvaine, Robert M'Ilvaine, Philip Foster, Joseph S. Lefevre, and John C. Lefevre.

As no sessional records were kept prior to Mr. Barr's connection with the church, it is impossible to ascertain the time of the election and ordination of elders before that time. The first elder of whom we have any record was Henry Slaymaker, whose father emigrated from Germany, 1710. He was the commissioner to prosecute the call for Mr. Woodhull, 1769, and also the commissioner from Leacock to oppose the dismissal of Mr. Woodhull, in 1779. He was the father of Henry Slaymaker, Jr., also

elder of Leacock, and of Amos Slaymaker, afterwards elder of Pequa, and grandfather of Henry F. Slaymaker, now one of the elders of Bellevue. He lived on the place now owned and occupied by Mr. Peter J. Eckert, and died, September 25th, 1785, aged 51 years; and was buried at Leacock. Associated with him as an elder was Col. James Mercer; they were also associated together in the service of the Colonies, in the war of the Revolution, as well as in the affairs of the church. Col. Mercer lived and died on the place adjoining the farms of Henry and George L. Eckert, and was buried at Leacock. There is no record of the time of his death. The elders, as far as we have been able to ascertain, during the time of Mr. Semple's pastorate, were the following: John Craig, Esq., who lived and died on the place now owned by Moore Connell, Esq.; buried at Leacock. Henry Slaymaker, Jr., son of Henry Slaymaker, before referred to; he died at Lancaster, and was buried there, in the Presbyterian graveyard. Daniel Slaymaker, lived and died on the place now occupied by Wm. Eckert; buried at Leacock. George M'Ilvaine, for forty years an elder, and often a representative to the Presbytery of Newcastle, and frequently to the General Assembly; died September 16th, 1807, aged 65 years. He lived on the place now in possession of Thomas M'Ilvaine and the heirs of George D. M'Ilvaine (who died September 28th, 1849); buried at Leacock. John Slaymaker, lived and died on the place now in possession of John Slaymaker. Wm. Slaymaker, lived on the place now in the possession of his grandson, Nathaniel E. Slaymaker, Esq. He died February 20th, 1826, aged 65 years; buried at Leacock. Robert M'Ilvaine, lived and died on the property now in possession of his son Robert. He was born, June 6th, 1759, and died, March 17th, 1825, aged 65 years; buried at Leacock. James Whitehill, lived and died at Strasburg; buried at Leacock. Wm. M'Causland, lived and died on the property now in possession of Daniel M'Killeps. He died November, 1821, aged 65 years, and was buried at Leacock. George Duffield, son of Rev. George Duffield, D.D., of Pine Street, Philadelphia, and father of Rev. George Duffield, of Detroit. Died and was buried at New London Crossroads. Dr. Wm. B.

Duffield (father of the late Dr. Samuel Duffield, who lived and died at Salisbury, February 24th, 1858), removed to Philadelphia, and was for several years an elder in Pine Street Church, died in Philadelphia, and was buried in Pine Street graveyard. Samuel Slaymaker, died in Lancaster, and was most probably buried there. Captain John Slaymaker, who is still living, at the advanced age of 88, and in the possession of his faculties to a remarkable degree. Nathaniel Watson, lived on the place still in possession of his heirs. He died, September 7th, 1818, in the 48d year of his age; buried at Leacock. In addition to these we may mention Mr. Amos Slaymaker. He was an elder of Pequa; but for many years before his death he attended Leacock altogether, and officiated as an elder, and was very frequently sent as the commissioner to the Presbytery, Synod, and General Assembly. He died at the residence of his son, H. F. Slaymaker, Esq., at Salisbury, June, 1887, aged 88; buried at Leacock.

December, 8d, 1826, the following elders were elected, viz.: Moore Connell, Esq., James Johnson, David Sterling, and Dr. Nathaniel W. Sample, son of the former pastor of this church. Mr. Johnson, a man of great Christian liberality and devoted piety, died in 1888. Mr. Sterling, another very valuable member of session, removed from the bounds of the congregation, in the year 1889, into Cumberland County, where he died.

The session at the present time consists of Captain John Slaymaker, Dr. N. W. Sample, and Moore Connell, Esq. In connection with these should be mentioned the name of Mr. James Buyers. He was for many years a most valued and useful member and elder of Pequa Church. The last few years of his life, he resided at Soudersburg, within the bounds of this congregation, and connected himself with this church. He officiated as an elder from the time he removed to Soudersburg, until his death, which took place March 30th, 1852. He was buried in the graveyard connected with the new building in Paradise. His Christian life was a most beautiful and instructive one, and few men ever secured more entirely the confidence of the whole community.

The present session are a link connecting the present generation with the past. One of the number has already passed the

boundary of fourscore years; and the remaining two have reached their threescore years and ten. Soon must they be gathered to their fathers. God grant that they may come to their graves "in a full age, like as a shock of corn cometh in his season." "And now, also, when *old and grayheaded*, O God, forsake them not, until they have showed thy strength unto this generation, and thy power to every one that is to come."

The ancestors of these elders were from the north of Ireland, and Germany, and settled very early on the soil that is still, with few exceptions, in possession of their descendants.

Your present pastor first united himself with the Presbyterian Church of Florida, Orange County, New York, of which Rev. Charles Cummins, D.D., was pastor. He had just completed a medical course, and was at the time engaged in practice in connection with Dr. Samuel S. Seward, father of the Hon. Wm. H. Seward, formerly Governor of New York, and now of the United States Senate.

Immediately on his connection with the church, he relinquished the practice of medicine, and entered La Fayette College, Easton, then under the Presidency of Rev. George Junkin, D.D., where he spent his freshman year; at the close of this, he entered Union College, Schenectady, New York, and graduated in 1837. He was licensed by the Presbytery of Newcastle, and ordained and installed by the same presbytery over the Church of Bellevue, Lancaster County, May, 1839. The Rev. Alexander Morrison, of Coatsville, presided, Rev. Alfred Hamilton, of Fagg's Manor, preached the sermon, Rev. W. W. Latta, of Waynesburg, gave the Charge to the pastor, and Rev. John H. Symmes, of Columbia, gave the Charge to the congregation. Up to that time the Church of Bellevue, which was organized in 1832, had been supplied in part by presbytery. When Leacock became vacant by the resignation of Mr. Barr, the pastor of Bellevue was invited to supply this pulpit for six months, in connection with Bellevue, preaching every alternate Sabbath at Leacock and Bellevue. This he did, commencing with the first Sabbath of May, 1846. At a meeting of Leacock congregation, held in September following, a call in due form was made out for half his time (Bellevue to relinquish half in favor of Lea-

cook), and the call, moderated by Rev. John Wallace, of Pequa, and signed by the following persons, N. W. Sample, John Slaymaker, John Steele, John C. Lefevre, Thomas Woods, J. P. M'Ilvaine, Moore Connell, Phillip Foster, Nathaniel E. Slaymaker, was presented to presbytery, at Pequa, in September, through the commissioners from Leacock, Dr. N. W. Sample and Thomas S. Woods, and he having accepted the call, November 4th, 1846, was the time appointed for his installation. On that day the installation services were performed in the church in Paradise. Rev. T. M. Boggs, of Marietta, presided; Rev. Roger Owen, of Columbia, preached from Philippians 2:16; Rev. S. M'Nair, of Middle Octorara, gave the Charge to the pastor, and Rev. John Wallace, of Pequa, the Charge to the people.

October 6th, 1848, James Cooper, originally from Ireland, deceased, and by will left \$200 for the benefit of this church. During the winter following important improvements were made in the interior of the church, contributing materially to its appearance and comfort, whilst at the same time the seats where so many generations sat and listened to the words of life, and the pulpit from which the gospel has been proclaimed for a century, have been retained. The church, as improved, was opened for public worship the fourth Sabbath of May, 1849, on which occasion a sermon was preached by Rev. Wm. Timlow, of New York, father of the pastor, and followed by the administration of the Lord's Supper.

During the eight years that your pastor has had charge of the united churches, there have been added to the communion of Leacock, 87, and Bellevue, 58; the two, 140, averaging a little more than 17 for each year. Number of families in the two, 140; members, 250; Sabbath schools, 8; scholars, over 200. The deaths averaged 20 each year, the highest number any one year being 49. Both this congregation and Bellevue have suffered very much in the loss of valued and useful members. One young man, a member of this church, is now under the care of presbytery, and pursuing his studies preparatory to the ministry, and two or three others, it is confidently expected, will devote themselves to the same work.

The present Board of Trustees are, N. W. Sample, John C.

Lefevre, Philip Foster, James P. M'Ilvaine, Geo. D. M'Ilvaine, Geo. L. Eckert, Henry Eckert, Thos. S. Woods, and Nath'l E. Slaymaker.

II. This history, so imperfectly sketched, may, among other things, suggest the following, as matter of devout Thanksgiving, to-day, and as reasons why we should not forget "Jerusalem," our Jerusalem.

1. And surely we can never be too grateful to God, or cherish too profound a regard for the services of such men as those who first settled this land, and founded this and kindred churches.

They were men who held to the great and cardinal truth, that God alone is Lord of the conscience; that every man has an inherent right to worship God according to what he judges to be demanded by his word, and that no man, or set of men, have any right to interfere with the formation of his opinions, or the exercise of his worship. This opinion was held by the Puritans, by the Presbyterians from Ireland and Scotland, by the Huguenots, by the Quakers, by the exiles from Holland, Germany, and Switzerland. There was likewise a large infusion of the Presbyterian element, in all these first settlements. Many of the English Puritans were Presbyterians, and so were the Dutch from Holland, and a large proportion of those from Germany, and all the French Protestants, and the Scotch, and Irish. In the first organization of this government, then, this element entered largely, and to those men, under God, are we indebted for that rich inheritance. Not of land and gold and silver merely, but that richer inheritance, our Jerusalem, and our Zion, which God has so walled around, that to-day no enemy can, and no enemy dare molest the tribes of all the house of Israel, as they go up to the temple of the Lord, to offer their thanksgiving and praise.

How different might have been, yea, would have been, the condition of this land, and our Protestant Church, had colonies from Spain first landed at Plymouth, and a colony from Italy at New York, and one from Austria at Philadelphia, and settled this valley, and spread over this state.

These colonists brought with them the great charter of free-

dom, the Bible, and to that are we indebted to-day for what we are, and for what we enjoy. Driven as they were from their homes, forced to leave behind them their kindred, their earthly treasures, their homes, and all they held dear on earth, yet they held fast to the Bible; they brought it with them over the ocean, they carried it with them into the forest. It was their guide and comfort, in those dark hours, and days, and years of wandering, and trial, and suffering. They carried it with them into their schools, academies, churches, and when they laid the foundation of their government, they taught it to their children, and when called to die, they could bequeath to those children no richer legacy than the unmutated word of God; and they desired no richer blessing than that God would bless the laids, and their last dying prayer was, that it might comfort the children, and guide the children, as it had comforted and guided the fathers.

There is now in possession of a member of this church, Mr. John C. Lefevre, a Huguenot Bible, brought over from the Palatinate in Germany, by one of his Huguenot ancestry, the history of which may be the history of thousands of other Bibles; a history, too, which if written might reveal a depth of human depravity on the one hand, and of Christian faith and steadfastness on the other, that would astonish the world. That Bible was printed in 1608, nearly 250 years ago. It was originally in possession of Isaac Lefevre, who was born in 1669, in France, of Huguenot parents, and at the age of sixteen, was driven by persecution from France, and took refuge in the Palatinate. After twenty years' residence there, he was again forced to flee from the bloody Papal persecutors, and came to this land, and finally to this county, and settled, in 1708, within what is now the bounds of this congregation, with which his descendants this day unite in their public thanksgiving. *That Bible*, that had been often buried in the garden to conceal it from the persecutor's eye—*that Bible*, that had been so often fastened under the bottom of their box-like chairs, and read when no danger threatened, by turning the chair upside down, and then on the approach of danger, using the chair as a seat, and so concealing the Bible—*that Bible*, so often read

with trembling, whilst one watched at the door to announce the first approach of its and their foe—*that Bible*, read often, too, with a thankful heart, thankful that they had it to read, though with fear, and trembling, and danger—*that Bible* Isaac Lefevre took with him when he fled from France to the Palatinate, and when he fled from the Palatinate to America, where he could read it without fear, and without molestation. The same unrelenting enemies of the Bible could separate him from his home, his earthly possessions, his native land; but they could not separate him from his Bible, and especially from the truths of that Bible treasured up deep in the heart. *That Bible!* what a story it could tell! what a revelation it is yet to make! What a witness will it be against those who sought to destroy it, and for those who so clung to it, and cherished it, and proffered the loss of all things, and the yielding up of life even, to a separation from that Bible, and especially from that Christ, which that Bible so wonderfully and gloriously reveals.

If we would not forget Jerusalem, let us, like those noble exiles, hold fast to the Bible; hold fast to it as the pillar on which rests this glorious temple of religious freedom; hold fast to it as the nation's glory, and safety, and defence; hold fast to it as man's infallible guide, and hand it down to those who may come after us as our most valued legacy, even as we received it at the hand of those who hold fast to it till death. Let us help to give it to every man, and woman, and child. Let us help to place it in every family, school, seminary, and prison. If we would not forget Jerusalem, if we would help to strengthen her walls, and enlarge her boundary, and give permanently to her glory, and her privileges, let us not forget to give to all the Bible, the Bible as Moses wrote it, as John completed it, and as the Holy Ghost indited it—the unmutated Bible. To a people and nation that hold fast to its laws, and obey its precepts, it is a stronger defence than all standing armies, and navies, and fortifications. It is the guide, the infallible guide of every traveller to the skies; that cloudy pillar by day, and that pillar of fire by night, to go before the whole encampment of God's chosen, till they emerge

from the wilderness, cross the river, and receive their allotted inheritance in the promised land.

2d. It should be matter for grateful remembrance to-day, that for more than a hundred years, the same great and glorious truths have been preached in this place.

Everything around, during that long period, has greatly changed. Your fathers found this beautiful valley an unbroken forest. The red men—the Poqua and Conestoga Indians—wandered along the beautiful streams that still bear their names, and kindled their council-fires on the fields you now cultivate, and worshipped the great unknown Spirit, it may be, on the very spot where we this day worship that same, but *known, revealed Spirit*, in spirit and in truth. But they have all passed away, and their footpaths have become great public highways, and the scream of the engine and the rattling of trains are now heard, where then resounded the war-whoop and battle-cry.

Your fathers too, have passed away, and many and sad changes have you been called to witness and pass through; but the truth and word of God have remained unchanged. You listen to the same truth that was preached by Evans, Boyd, Alexander, Craighoad, Smith, Woodhull, Semplo, and Barr; the great truth of man's total alienation from God, his depravity of nature, total and irremedial by any human power, on the ground of the disobedience of one; his recovery and restoration to the favor of God, by his sovereign mercy and grace, on the ground of the one great offering and perfect obedience of another, even Christ, who was God manifest in the flesh, who justifies freely his own people, adopts them into his family, and progressively sanctifies them by the Holy Ghost, working in them that which is well-pleasing in the sight of God, employing and sanctifying means to that end, so that at the moment of death, they are made perfect in holiness, and do enter at once into glory, and are forever without fault before the throne of God. These will never change, "thou art the same." This we still hold to be God's truth for the salvation of men, "the glorious gospel of Jesus Christ, who is the image of God." The longer we live, the more deep and firm are our convictions, that on nothing short of this can the soul

rest for peace and security. This is the foundation which Jesus Christ has laid, and on which he has built his church, and on which every soul must build its hopes of heaven. Every other foundation will prove at last a refuge of lies, which the "hail shall sweep away," and a hiding-place which the "waters shall overflow." If we ever forget to hold up this great truth to this, or to any people, "then may our right hand forget her cunning, may our tongue cleave to the roof of our mouth."

8d. Let us call up to grateful remembrance this day, the delightful truth, that those men, though dead, are living in the present generation.

Think of the sermons of an hundred years preached in this place; the sermons of Smith, Woodhull, Semple, and Barr. They are gone, and yet they live among us. From the grave of Smith, at Pequa; of Woodhull, at Freehold; from Semple, at Leacock; from Barr, at Whiteclay Creek, is going forth an influence which is felt in this house to-day; they being dead, yet speak. How many are here to-day resting in good hope, because of the truth preached by Smith and Woodhull. You never heard them, you never saw them, and yet, under God, you may owe your salvation to them. Your fathers, or your fathers' fathers heard them and believed, and they taught you the same truths, and their example, and faith, and prayers, and efforts, accompanied by the Holy Ghost, impressed those truths savingly on your hearts. Never should you forget them or this place. There are those in heaven to-day, who will never forget them or this Jerusalem. If they did, their right hand would forget to strike the golden harps. If they did, their tongue would forget to sing the new song. The prayers offered in this house may yet remain to be answered on your behalf, or on behalf of your children. Venerated men! men of God! though ye are in heaven, yet are ye here also. Like Moses and Elias on Tabor, do ye not sometimes come down to commune with the children begotten by you in the gospel?—children whom you never saw on earth, but children, because you faithfully sowed the good seed, which sprang up after many days.

You are reaping blessings and enjoying favors to-day, the re-

sult of your fathers' sacrifices and faith. God blessed them, and God has blessed you for their sakes. It is said by one who is now a most active and useful minister in another denomination of Christians, that after the most careful and extensive inquiries, he has never been able to hear of a single descendant of the Huguenots coming to want. Just the testimony of David, uttered long since: "I have been young and now am old, yet have I never seen the righteous forsaken, or his seed begging bread." And hence it is that you are called upon not to forget them, and not to forget this Jerusalem. To you it possesses a deeper interest by far than may at first sight be supposed. It may look just like other places, just as the Rock of Plymouth resembles many other rocks; but to you it is a consecrated spot, consecrated by the events of an hundred years, by the sermons and prayers of holy men, by the oft sent baptism of the Holy Ghost, and by the promises made to the fathers, and yet to be fulfilled on behalf of their children. "If I forget *thee*, O Jerusalem," should be the language of each and all, "let my right hand forget her cunning," &c.

4th. Let us not forget that Jerusalem is a common bond of union and sympathy. It was so to all the tribes of Israel. To it as a common centre they all repaired for a common, united purpose; and even when exiles in a foreign land, Jerusalem was the common burden of their sympathy, their thoughts, and their prayers.

Here, to-day, in this place, is flowing the blood of the Puritan, the Scotch, the Irish, the Huguenot, the German, the Welsh. Starting as it were from different points, yet all converging to one common centre. Different families and tribes, yet of the *house* of Israel, with one common place of worship, one faith, one Lord, one baptism.

My fathers worshipped God in the land of the Puritans, yours in the land of the Huguenots, yours in Germany, or Scotland, or Ireland. Here, we all, to-day, their children, commingle our services and our praises, one and the same church, and with one accord we lift up our voice of thanksgiving, for such fathers, and for that Providence that so kindly and wonderfully watched over them, and that finally led them to this western

home, where they found rest at last, and where they sleep in peace. They were men of strong faith. They never despaired or doubted, even when the prospect seemed most dark ; and though like Joseph in the dungeon, or like Israel in Babylon, bondmen or exiles, their confidence in God failed not ; for he had said, and it was enough, " Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands ; thy walls are continually before me." The sepulchres of the fathers tend not a little to cement this bond of union. It was so in the case of the captive Jews. " Why should not my countenance be sad, when the city, *the place of my fathers' sepulchres*, lieth waste?"

Forget not the place of your fathers' sepulchres. Yonder they lie, near the sanctuary they loved so well. What impressive lessons those sepulchres teach ! Go there, and learn the end of all men, *thy end*. Go there, and learn how death stains the pride of all glory. Those sepulchres are the fruit of the curse. Go there, and learn that your way to the skies is by the way of the grave, and then go learn of God, how the darkness of the sepulchre may be lit up ; how the victory may be gained over the last enemy ; how the grave may be made a blessing, the way of admission to the home and rest of the children of God. Those sepulchres silently, yet most impressively, teach many of the great truths taught in this sanctuary. They teach them by day and by night, year after year, to every passer-by, to every generation of worshippers in this sanctuary, as they come and go.

Your fathers sacrificed much to secure for themselves and for you a sanctuary, a home and rest for the soul whilst detained here below, and a place of sepulchre, a rest for the body, when the soul had no farther need of it. You owe them a debt of gratitude, which you can repay only by guarding most vigilantly all those great interests which they have intrusted to your keeping. If you fail to do this ; if you fail to come forward with a self-sacrificing spirit, a spirit deeply imbued with a love for the sanctuary of God, and the truth of God ; if you fail to hand these down to those coming after you unimpaired ; if you, Esau-like, despise your birthright, so that the God of your fathers come, and in

wrath, and remove your candlestick out of its place, and leave you to spiritual desolation, so that the glory shall depart from this Zion,—then, “then may your right hand forget her cunning, then may your tongue cleave to the roof of your mouth, if you prefer not Jerusalem above your chief joy.”

5th. Nor should we forget that God makes the wrath of man to praise him. We are indebted to the wrath of man for all that to-day we are called upon to offer up our public thanksgiving. How little did the enemies of God and his church and people think that they were helping to found a mighty government, and a place of rest and security for his church, in this western world, when they drove the Puritans and Huguenots and others to seek an asylum here. The settlement of this land is a history of the crimes of Europe, the darkest, bloodiest page in that history. They thought to quench the light, which the Holy Ghost had kindled in the hearts of his saints, in the darkness of prisons and mountain fastnesses, in blood and in the wilds of a savage land.

Instead of this, they scattered abroad their choicest seed, that has sprung up in every part of this land, yielding most amazing results. They inflicted an injury upon themselves, more disastrous and wide-spread than can ever be known here. In extinguishing those lights they left themselves in deep darkness, growing deeper and more appalling every year; and more than all, they invoked the judgments of God, which have already been poured out upon them in some measure, but which ere long will be wrung out in awful fury, and without mixture.

How vain to fight against God! What folly to oppose his church! He encircles that nation, and that church, and that people that trust in him, with a wall of defence as impregnable as heaven itself. Let a nation be true to God, loyal to his government, obedient to his laws, let purity and piety and true religion shed its hallowed influence over the halls of Congress, and over all in authority, and so down over all the families of the land, and no power from without could ever even shake it, for it would be founded upon a rock.

But let a nation forget God; let its rulers become profligate, sensual, wicked, and unscrupulous; let intemperance abound, and the Sabbath be desecrated, and the sanctuary be neglected; let

every sacred compact be sundered, let the rights of the feeble be trampled upon, let the Bible be banished from our schools, let education and religion be hewn apart, and then that nation is doomed to fall, fall by its own hand, and no earthly wisdom or power could stay the avenging stroke. "For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." So has perished every nation that cast off God, and the doom of every nation that will not honor him is sealed.

There are men who would sunder apart this mighty confederacy, for which such sacrifices have been made, and on which so many hopes are resting. There are men at the North and at the South, at the East and at the West, who would rejoice to do this. As well hew apart the strong, living, vigorous man, and expect him to live. Our fathers were imperfect men, and they founded an imperfect government. But where shall we look for a better? Give to those men the power, and let them accomplish their desires, and what then? What will they give us in its place? Well may we ask what! Yes, what? Yonder bright luminary has dark spots on its disk. Give to those men the power, and they would tear it from the heavens because of those spots. Its light and glory they would overlook, and bring their glasses to spy out every shadow and every spot. But what would they give us in exchange for yonder sun? Would we consent to accept of their tapers or gas-fixtures even, instead of this sun, what a light it would be for the world! and then, alas! for the heat, and life warming and supporting influence. How soon would all nature sicken, and struggle, and die! We would as soon give to these men the task of refitting up the world with another light in exchange for that of the sun, as intrust to them the work of tearing down this government and building up one in its place. We should expect them to succeed as well with the one as with the other. We would as soon expect a better sun at their hands as a better government. From such men may God in mercy deliver us. Men who would reform everything but themselves, and who need reformation most of all. Men who despair of gaining a name by building up, and so, like

Herostratus, who fired the temple of Diana, that he might get a name, these men would cast about firebrands, in the hope of gaining a name by the destruction of this glorious edifice, the labor of many years and of many generations.

And now, as we have been reviewing the events of an hundred years, how pertinent the inquiry, where shall we be at the close of an hundred years? What changes will come over this church, over this congregation, over this land, over the world, during the century yet to come. Changes and events will be crowded into the next century, more sudden, more startling, more momentous, than the world has ever witnessed. Not one who worshipped in this house in 1754, one hundred years ago, now lives. There is not one to tell us how this church then appeared, who were the worshippers, and what was the aspect of things then. In 1954, one hundred years hence, not one now here will then be living to tell to that generation, who to-day occupied this pulpit, who were the worshippers in this house, and what is now transpiring over the land, and over the world. This pulpit and those seats will be occupied by another pastor and other worshippers, and we shall all be changed.

Where shall we be then? Numbered with the dead. But *where* shall we be? We shall all be living, busy, active, in another world. Where shall we have our homes then, and what shall be our employments? Shall our home be at last in the upper Jerusalem, to which all the exiles of God's spiritual Jerusalem have already or shall "return and come to Zion, with songs, and everlasting joy upon their heads."

God grant that this honor, and glory, and blessedness, may be in reserve for us all; and then, when the generations of the past, the exiles from other lands, now in heaven, who overcame by the blood of the Lamb, shall meet their children and children's children, to the third and fourth generation of those who have worshipped in this sanctuary, will there go up from before the throne a song of thanksgiving and adoring gratitude and praise, of which our thanksgiving on earth to-day is but the feeblest, faintest echo.

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