

Early History
of the
First Presbyterian Church
of
Carlisle, Penna.



By Samuel Line Huston

Carlisle, Pa.

1921

J. R. HAUDENSHIELD

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This paper on the early history of "our church," or the First Presbyterian, was written for a two-fold purpose:

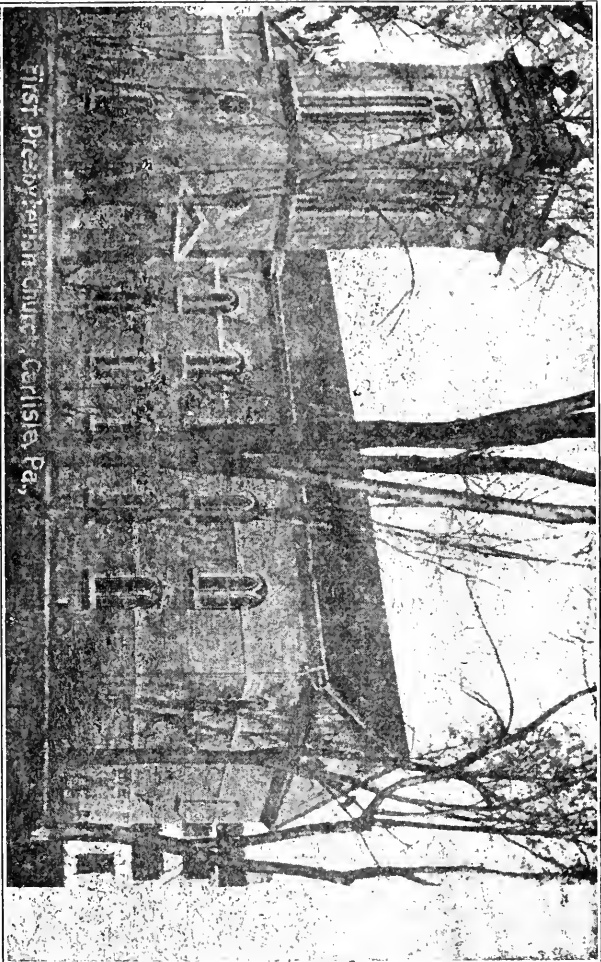
First—To establish our loyalty to the date as to the founding on June 30, 1757, as set by our progenitors at an early date.

Second—To give a brief history of the congregation, as well as the church, for the first one hundred years of their existence, from 1730 or 1734 to the end of Dr. Duffield's pastorate in 1835.

Delivered by special invitation before the Hamilton Historical Association, in Carlisle, on Friday evening, May 21, 1921.

Samuel Line Huston

Died June 27 - 1923.



The Meeting House as It Appears Today.



EARLY HISTORY OF THE FIRST PRESBY- TERIAN CHURCH OR MEETING HOUSE

Congregation from 1730 or '34 to 1757

Church from 1757 to 1835

The first church in this community was the Mother of our own historic church. It was a log building located at the Meeting House Springs, one mile west of Carlisle, on the steep banks of the Conodoguinet, where remains the cemetery still used by some old families as a burying ground.

Tradition placed the church on the east side of the cemetery, but in building the walls of the cemetery, dressed stones were thrown out of the ground on the northwest corner, showing at least some building must have stood there, although the road formerly ran diagonally in past years, instead of straight, as now. I would hold to the old tradition that the church was located on the east side of the graveyard.

Tradition—This old log church was a place of gathering not only for spiritual purposes, but also for the settlers with their guns and packs of hounds for hunting expeditions, and also to follow hostile Indians.

Here assembled the worshippers or settlers from 1730 or '34 to 1759, the date of the founding cannot be determined exactly. They are known to have carried their arms with them, stacking them at the doors for instant use against the Indians. Although a number of ministers were known to be in the valley at that time, Rev. Samuel Thompson is the only one accredited to that charge from 1739 to 1749; although a manual published by order of Session in 1834, says Rev. Steele also preached there, but does not give dates or time. I find by other authors about one year, 1758 to 1759. The only one of Rev. Thompson's elders handed down is Robert McClure, who in 1743 had a seat in Presbytery.

Rev. Thompson left one son, William, who became an Episcopal minister, and his remains are buried in a corner of the Public Square of Carlisle. Rev. Thomas Craighead, pastor at Newville, ordained by his son, it is possible, filled the pulpit many times.

It will be necessary to tell of the division in the church about the time of the founding of Carlisle—that will account for the long time from the founding of the First Presbyterian Church in 1757 till completion in 1772 or '73. I had heard about the trouble in building our church through tradition covering a number of years; now, as I have studied it up, can see the reason was mainly on account of the division, which established the two Presbyterian Churches.

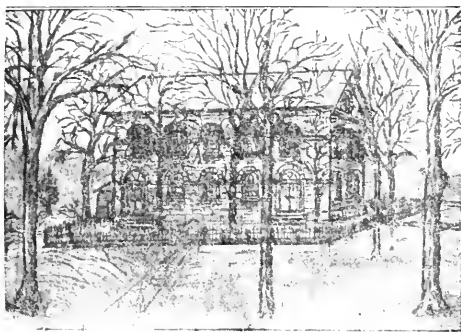
During this period they were called the Old Lights and New Side or Lights. This was caused by new schools being set up and ordaining ministers without the consent of Synod. That is the New Lights did not have the prescribed college and theological education demanded by Old Side, although they were well educated for that day. Old Side was educated in Europe, New Side in this country. From 1749 to 1758 we have no record of any regular pastor.

The New Lights were refused seats in Synod, so later they formed a Synod of their own. Old Side connected with Philadelphia, New Side with New York. The Donegal Presbytery was in existence at this time, since 1732, of which our church was a part. This is the second oldest Presbytery in our country.

About 1750 the Indians in their depredations almost broke up the settlements not only in Western Pennsylvania, but here in Cumberland County as well. All points west of the Susquehanna were considered frontier posts. Ft. Louthier, in Carlisle, consisted of only twelve men, so gave little protection.

Rev. Steele's churches at Mercersburg and Greencastle were burned in 1755, by the Indians. He filled charges at Nottingham, Md., York and Shrewsbury before coming to Carlisle.

Rev. Steele was not only a minister, but a captain of the Colonial Armies. After 1755 a part of his time was spent in Carlisle, as our Cumberland Valley from the Susquehanna to the Poto-



The Old Meeting House—Fronting Southward.

mac was a battlement against the Indians, so when Captain Steele came to Carlisle in 1758 as a pastor, he was no stranger to the community.

In 1756 General Armstrong with 280 provincials surprised the Indians at Kittanning and forever broke their power in this State. Kittanning lies 45 miles northeast of Pittsburgh. The victors are said to have sustained little loss, as the surprise was complete. Many monuments are erected to General Armstrong in the western part of our State, as he was one of the most prominent men in the Colonies during the colonial period, and as he was a member of our church, his record becomes part of our history.

Rev. Duffield's first wife died in Carlisle, in September, 1757. How much earlier he was here can not be determined, but likely several months.

As General Armstrong's letter dates June 30th, 1757, it is reasonable to say Duffield was in Carlisle at that time. During the period 1753 to 1758, Rev. Steele and Rev. Duffield were captains of companies and were called to go on expeditions up the rivers and over the mountains. In May, 1759, an application was made to Presbytery by Rev. Duffield and Rev. Steele for advice as to whether they should erect two meeting houses or only one in Car-

lisle. Synod was grieved that there should be a spirit of animosity and recommended one house only. The Minutes of Presbytery between 1750-1759 were loaned to a man in Virginia, who never returned them. At his death they could not be found.

Armstrong letter, June 30, 1757:

"Tomorrow we begin hauling stone for the building of a meeting house on the north side of the Square; there was no other convenient place. I have avoided the place you once pitched for a church. The stones are raised out of Col. Stanwix's entrenchment; we will want help in this political as well as religious work."

This letter was written to a Richard Peters, in Philadelphia.

I might say the other three sides of the Square were already occupied, and this is the only one part of the Square remaining, only suitable place.

Remember, General Armstrong by profession was a surveyor, and although Carlisle was laid out in 1750, yet it was resurveyed and laid out by him on its present plan in 1762. To say a man trained as a surveyor to locate land measurements, etc., would make the mistake of saying north side of Square if he meant south side would be an insult to our most prominent citizen of colonial days and an insult to our own intelligence. General Armstrong's letter shows the First Presbyterian Church on the Square was founded before either of the other ones.

General Armstrong was appointed by the Penn's as a Justice of the Peace, an office which would correspond at the present time to the office of Judge.

Of the two Presbyterian Churches of colonial days, at least the one of Rev. Steele was temporary. Rev. Steele's church, or the Old Lights, was located at the southeast corner of Hanover and Louthier streets. It was a two-story building and was supposed to be a temporary building till the Meeting House on the northwest corner of the Square was completed. Rev. Steele's church had 90 families—that would mean for that day about 450 members—mainly from the country. Rev. Steele preached in Carlisle from 1758 to 1779. Meeting House Springs, 1758 to 1758; Hanover and Louthier streets, 1759 to 1772 or '73; present location, 1772 or '73 to 1779.

Rev. Duffield's church was located on the southwest corner of Hanover and Pomfret streets; property now owned by Miss Steele. The church had pillars and a pulpit and it was called the New Lights. Dr. Murray says it was destroyed by fire in 1779, lot sold in 1792.

There seemed to have been considerable animosity between the two factions started at the old log church, "Meeting House Springs." General Armstrong plainly tried to bring these two factions together, as his letter indicates, he himself being a Presbyterian and using the word Meeting House, a word always used among the old Presbyterians, and I have no record of it ever being used by any other church or denomination.

I have a number of reasons to prove the church was founded before 1769, either one should convince the most skeptical as to the date, etc.

First—A note dated 1766, from our church records, saying Stuben Duncan and Thomas Craighead sold lumber for the church, signed Thomas Craighead.

Then there are a number of other notes, but the ones referred to are indisputable. (See Appendix—"List of Subscriptions," etc.)

Second—There is an old draft of Carlisle in Hamilton Library, drawn by Judge Creigh, a Ruling Elder in Rev. Steele's Church.

dated 1764, which gives a picture of a building on each of the three corners of the Square, but on the northwest corner, no building, but says, Presbyterian Church ground. Now how did the Presbyterians get possession of this corner of Square in 1764 when deed was not given till 1766?

This plot was left by the Penn's for religious purposes, and in 1766 the deed was given by Thomas and William Penn, yet two years earlier it is admitted as Presbyterian ground. There can be but one answer. The conditions exacted by the Penn's had been met some time before 1764 even though there was little more than the foundations at that time. I understand it was built up to the stone forming a water table (mainly tradition) or an offset of about four inches, then, because of trouble with the masons, it stood incomplete for some years and was not finally finished till 1772 or 1773.

Third—There was a manual or small book published by the Session in 1834, saying, "dating from 1761, the church in the country under the care of Rev. Steele, soon after erected a place of worship for their temporary accommodations, till the present building on the Square was completed." This would show that the present building on the Square was started before the building that was occupied by Rev. Steele's people on North Hanover street, even before 1761.

Fourth—The Rev. Alfred Nevin's book, written in 1852, supports the General Armstrong letter as to the founding of the Meeting House on the Square, and further states, about 1760 a license was obtained from General Hamilton, authorizing the congregation to raise money for a decent house of worship. This money was raised by lottery. In 1766 the ministers and others petitioned the assembly for the passage of an act to compel the managers to settle, and the adventurers to pay. The act prayed for was passed.

Fifth—Tradition. I have always heard it said, being handed down by tradition, the church in building ran over a course of many years. Tradition must be considered along with other points.

Sixth—Rev. Duffield, the pastor of our church from 1816 to 1835. Dr. Geo. Duffield came to Carlisle as a young man in 1816, being about 21 years old at the time, or 59 years after the actual founding of our church as established by the Armstrong letter, 1757. Dr. Duffield at this time had a chance to converse with many people of a venerable age who were living when the church was founded in 1757. Being historical, Dr. Duffield certainly would inquire about the building of his church.

In 1857 he was invited to preach the one hundredth anniversary sermon. He not only consented to come without any known protests as to the date of the founding, but composed a hymn special for the century celebration. (See Appendix.)

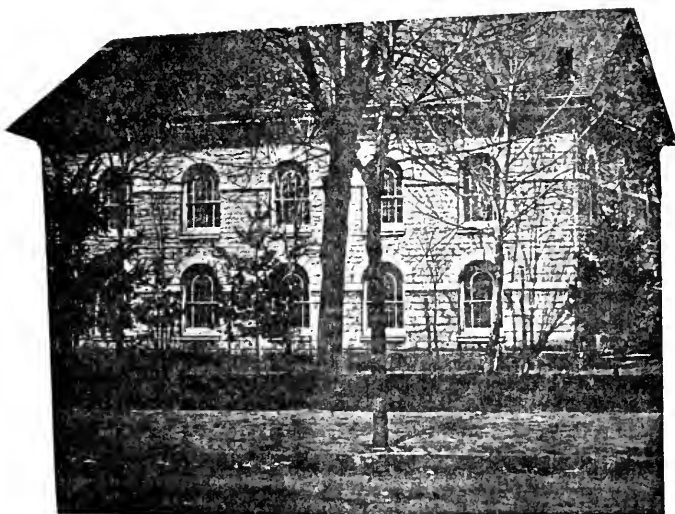
This hymn was sung afterward on some special occasions. Dr. Duffield further writes other poetry. His son writes poetry in honor of the century celebration, showing the date of the founding of the church was an established fact even when he was pastor. I have no record of the 1757 date ever having been questioned before the Civil War, either by word or tradition.

Seventh—In 1857 we had the one hundredth anniversary. At that time many people were living who could remember their parents tell of the actual circumstances about the building of the church. While Dr. Wing was pastor at that time, he did not set the time of the century celebration. He merely acted hand in hand with his members of a venerable age who arranged the date.

Suppose it was 1821 and we set the date for the century celebration, my mother, who is eighty-seven years old, would know through her parents the actual circumstances. The same thing was true in 1857. Dr. Wing's book strongly supports the date of 1757. True, Dr. Wing did afterward add a supplement supporting the 1769 date. I do not believe he was entirely convinced.

Rev. Duffield, grandson of the Rev. Duffield of colonial days, was the one chosen to deliver the century address. He would likely have known the early history, yet not a single word does he say against the date of 1757. As he arrived a day late, he delivered his address the next Sunday.

While Dr. Wing was writing his history of the First Presbyterian Church, considerable animosity arose between Dr. Wing and Dr. Murray over historical data, etc. It even got so public as to be taken up by the daily papers of that day.



After Front was Changed to East End—1827.

General Armstrong, the writer of the 1757 letter, which dates the founding of our church, was a Ruling Elder in Rev. Duffield's church on South Hanover street, and when the churches were united in 1785, was unanimously chosen a Ruling Elder and a Trustee in the united church. At this time, 1757, he was probably a worshipper at Meeting House Springs. When General Armstrong says Meeting House, a term only applied to the Presbyterian Church, and when he says north side of the Square, no other interpretation could be accepted, for truth must always prevail.

We see how necessary it was for the Presbyterians to take possession of the lot at this time, or other denominations would, as the First Lutheran dates its organization from 1765, the Reformed about the same time, and the Episcopal Church was founded before the date set in General Armstrong's letter, about 1752.

The Dr. Murray book is the chief opponent to the 1757 date as to our church's founding; yet on page 52, Section D, he admits it had been started before the contracts for the walls that he had in his possession, for he says, "And complete and finish the shell of a Stone Meeting House in said town on the foundation already made by John McGlathery." Dr. Murray does not even pretend to say when the church was founded in this transaction. Dr. Murray admits that Rev. Steele's people had possession of their lot on North Hanover street in 1760, yet the deed was not given until 1761. But he will not admit the present church before the deed was given in 1766. Dr. Murray says the Second Presbyterian Church got the money that was left from the sale of the Glebe farm after the debts were paid, which amounted to \$2,800.00, yet he claims it was only through their magnanimous spirit that they did not demand at least half of the valuation and possibly they could have gotten all the property, which at that time was valued at \$8,000.00.

Colonel Hays' address at the Dr. Norcross thirtieth anniversary, says: The old congregation had a fund of \$2,500.00, remaining from the sale of and conveyance of the Glebe farm, January 30, 1827. At a congregational meeting held in that church this money was ordered to be paid over to the new church.

Thus we see the magnanimous spirit that prevailed among our progenitors, at the breaking apart of some of the members in 1833, when they seceded and formed the Second Presbyterian Church.

Yet Dr. Murray claims they could have demanded half or all the property. This fact alone would show we could not accept any data or dates from the Dr. Murray book except as it is backed up by other substantial authority.

Seventy-seven persons seceded from the church, of which sixty five were members; three elders, three deacons, eight trustees, while they were six hundred and fifty-two members who remained.

Dr. Murray says the very proposal for a union of the two churches from Mr. Steele's people in 1785 renders it very manifest the church building was incomplete. I mention these facts and could point out more to show the spirit of animosity against the old Mother Church. This can be accounted for as Dr. Murray was reared, baptized and made a public confession of faith in the First Presbyterian Church under Rev. Duffield. This shows his peculiar interest in the church.

While Dr. Murray was in Pittsburgh when the church split, yet he at least favored those who broke away and formed a new church on the 12th of January, 1833.

While Dr. Murray was in Carlisle for years the latter part of his life, the writer cannot recall a single time he preached in the First Presbyterian Church, although he preached in many small county churches.

I know something about the spirit that prevailed between the two factions at that time, as the writer's grandfather was one of the number that left to form the new church. My father often said if he knew his family worshipped in the old Mother Church, he would get out of his grave to protest.

Rev. Steele was installed over the people at Meeting House Spring in 1758, preaching there till the congregation moved to Carlisle in 1759. Rev. Steele being blessed by worldly goods, is known to have financed the church at different times.

Our progenitors of the colonial period had high ideals of the type of church they were wanting, as the so called Meeting House

or "our church" was built after the style of architecture they were accustomed to in the old country, and it has always been a model for architects. At that time the people were poor and they were a divided people, divided in their views, so trouble was the natural result. This division first started at the old log church at Meeting House Springs, and I do not think it was entirely overcome until the union of the Old and New Schools in 1869.

We know the church was not occupied till 1772 or '73, the people for a time taking their own benches, and not until the latter part of 1774 or the early part of 1775 were pews and pulpit placed, thus completing the church. If the original plans called for galleries, etc., then not until the churches were united in 1785 was it completed. I might say our Sunday School building is still incomplete, as the architect's draft of the tower called for a bell and a cupola, etc.

Taken from paper No. 21 of our Presbyterian Church records: no date, but supposed to have been about 1774 or 1775.

We, the subscribers, being informed that a sum of money is wanted to complete the ornaments of the pulpit in the Pres. Church in Carlisle, which was erected by public subscriptions raised by the ladies principally residing in said town, and willing that our names may also appear as promoters of so laudable a design, do promise to pay into the hands of Mrs. Margaret Craighead the sum annexed to our names, respectively, to be forwarded to Mrs. John Montgomery, in Phil., who is getting the ornaments prepared for the above purpose.

	£	s.	d.
Margaret Craighead	1	2	3
Jane Homes	1	2	6
Jane Craighead		15	
Nancy Craighead		7	6
Mary White		7	6
Eubeth Caige		7	6
Elizabeth Smith		7	6

Rev. Duffield, the New Side pastor on South Hanover street, preached in Carlisle from 1759 to 1773, when he was called to Philadelphia. He threw himself into the struggle for independence and was chosen chaplain of the Continental Congress. For a time the British set a price on his head, and he is considered one of the 1776 heroes. His portrait hangs among the 1776 heroes in Continental Hall, and he died February 2, 1790.

After the news of the Boston Massacre, a meeting of freeholders and freemen was called from the several townships in the Stone Meeting House on the Square on the 12th of July, 1774, and John Montgomery, an elder, presided over it. This was for the common cause of the colonies. I must mention our illustrious member, James Wilson, Esq., one of the signers of the Declaration of Independence, as being prominent in our church. His name appears on the charter given by Thomas and John Penn, under the laws of Great Britain in 1773. James Wilson, Esq., name also appears on the list of contributors to the church at that time. He was originally from Scotland, but after studying law he settled in Carlisle, then sat in Provincial Convention, 1774, Continental Congress, 1775 to 1777. It was in this latter body that his vote was the deciding vote for the Declaration of Independence. He afterwards obtained a colonel's commission and was a member of the convention which formed the Federal Constitution and of the State convention which adopted it.



Interior of Meeting House at Time of Pastorate of Dr. Wing.

He was one of the first Judges of the Supreme Court appointed by General Washington; Professor of Law in the University of Pennsylvania. He died in Edenton, N. C., in 1798. We will ask the editor of "Carlisle, Old and New," to correct his error when he said James Wilson, Esq., was an Episcopalian while in Carlisle, as we have his name on our rolls.

During the Revolutionary War our congregation was almost broken up. Rev. John Steele had a leading company. Our church furnished such men as Colonel Montgomery, William Thompson, Ephraim Blaine, James Wilson, Esq., a member of the Trustees.

After Rev. Steele's death in 1779, there was no regular pastor till the union of the two churches in 1785. Then the galleries were

added for the accommodation of Rev. Duffield's flock, they being assigned to the galleries and to the pews as they became vacant.

In 1784 or the spring of 1785 proceedings were entered upon for the union of the two churches. A committee was formed of the Rev. Duffield's people who proposed the terms as stated in Dr. Wing's book, page 124. This was in the handwriting of General Armstrong and was probably accepted. The church received its alteration before the 22nd of March, 1786, when seats were assigned to the united congregation. Dr. Nesbit and Dr. Davidson preached alternately Sunday mornings and afternoons.

Dr. Nesbit was president of the college, as Dickinson was a Presbyterian college at this time. Our church is very closely related to it in history.

During the Whiskey Rebellion, Dr. Nesbit preached upholding the law, and the people became very bitter against him and threatened to mob him. Many disaffected people came to Carlisle with this purpose in view, but Dr. Nesbit's daughter being critically ill at this particular time possibly saved him.

General Washington came here in October, 1794, with several thousand soldiers on the way to Western Pennsylvania, and while here he worshipped in our church.

The question will arise, why General Washington, being an Episcopalian, worshipped in the Presbyterian Church in Carlisle.

The fires of the Revolution utterly paralyzed for the time being the work of the Anglican churches in the colonies. The English clergy were obligated by their ordination vows to pray stately, according to their liturgy, for the welfare of the King and Parliament, and it can be readily understood how their position was. Nor could the missionaries take the oath of allegiance to the colonies, required by law, without forfeiting their appointment and severing their relation to their home church, as well as the country of their birth. (Paper delivered by Rev. A. McMillan, December 20, 1907.)

After the ratification of peace, steps were taken to organize the Episcopal Church in the several States.

A general convention was called in Philadelphia in 1785, also 1787, also another in 1789, when the convention of American churches revised the prayer book. With these events the independent life of what is known as the Protestant Episcopal Church of the United States began.

Louis Richard, Esq., historical address at laying of cornerstone of St. Gabriel Church, Berks county, this is a part.

Rev. McMillan said: The Episcopal Church at that time did not have a regular pastor or regular services and it is possible did not have any at that time.

About 1792, the Carlisle Presbytery was formed, to get away from the long trips to Philadelphia. Dr. Davidson is the accredited pastor from 1785 to 1812, when he died. Then for four years they were without a pastor, the fault being among themselves, divided, not able to pick a pastor suitable to all parties or factions. Finally, Rev. George Duffield, a grandson of the former Rev. Duffield, was selected, and he proved himself one of the strongest ministers of his day and generation. He was pastor from 1816 to 1835; during his nineteen years here he took in as members of his church, by profession, seven hundred and twenty; by certificate, one hundred and eighty-two, making a total of nine hundred and two. Duffield

was not only able to get their professions, but was able to hold them, as in 1823, nineteen went out as ministers, and nearly every year from six to nine went out as ministers.

Previous to 1824 the church never departed from singing of the Psalms, now with consent of Presbytery, the new singing book gradually supplanted the old.

In 1815 the church was financially embarrassed; "that has not been an uncommon thing in the past history," and an order to sell the Glebe farm, at Meeting House Springs, at \$80.00 per acre, but it was not sold till 1827, when they got \$3,500.00 for it. All rights to the graveyard were reserved. August 15, 1827, \$20.00 was subscribed to the Trustees of the First Presbyterian Church by Cumberland Star Lodge, Jacob Linns, W. M.

About 1827 the pulpit was changed from the north side to the west side, the entrance doors from the south side to the east side, and a one-story building erected on the west side for a Sunday School and lecture room. June 22nd, 1829, we had the temperance movement started here. Fifty-eight members of the church signed it. It also included the keeping of the sanctity of the Sabbath.

As the National or Washington temperance movement did not start till 1845, we see this is one of the first movements for temperance in our nation.

Rev. Duffield was married to Isabella Graham McCune, September 11th, 1818. They resided for a time east of the old Methodist Church, then at the Happy Retreat farm and finally at the Johnston Moore residence. Dr. Duffield had his own ideas on regeneration. He published a book on it which created considerable comment. He was tried before Presbytery for heresy, but finally acquitted. It, however, destroyed his usefulness as a pastor here. He resigned here, then went to Philadelphia, and finally to Detroit, where he built up a large church.

Dr. Duffield was invited to preach the one hundredth anniversary address in 1857, but for some reason could not get here till the next day, so Dr. DeWitt, of Harrisburg, delivered the address. Next Sunday Dr. Duffield delivered his address and the address is still in existence. Dr. Duffield is known to have told many stories of his grandfather and other events of colonial days, but not one single word is he known to have said against the 1757 date. It can now be accepted as an established fact, and I hope in 1957 we will celebrate the two hundredth anniversary of our church.

It was an established fact that our First Presbyterian Church was founded in 1757 when our progenitors celebrated the one hundredth anniversary in 1857. I hope we may celebrate the two hundredth anniversary of the congregation some time between 1930 and 1934.

Let us pray the old church or meeting house will not only stand as a monument for our progenitors of the past, but will be a moral and spiritual power for the Kingdom of Christ for the coming generations. May we rejoice and be glad as we go to the House of Prayer and worship, making ourselves worthy of our progenitors, worthy of so precious a heritage, and worthy of God's blessing.

APPENDIX

Paper from our church records:
LIST OF SUBSCRIBERS FOR THE COMPLETION OF THE
CHURCH, 1768

The Presbyterian congregation at Carlisle, under the Pastoral care of Rev. Mr. John Steele, being under the necessity of erecting a house of public worship, notwithstanding the said congregation have contributed largely towards building the same, yet part of the work is unfinished, and are, therefore, obliged to apply to their friends for assistance.

Follows with 69 names, as follows:

	£	s.	d.
Hon. Wm. Alton, Esq.,	2	3	0
James Allen, d. 1777, P. S.	3	16	0
Samuel Hunter, P. S.	1	7	0
Jas. Little, d. 1773, P.	3	0	0
Jno. Lukins, P.	1	0	0
Wm. Miller, P.	3	0	0
Wm. Allison, d. 1800, P.	3	0	0
Jno. Fullerton, P.	3	0	0
Jno. Johnston, P.	0	15	0
Blair M. Clannicher, P.	3	0	0
Rob't Faggart, P.	1	0	0
Jno. Wallace, d. 1793, P.	3	0	0
Robt. Bell, d. 1772, P.	1	16	0
And. Allen, P.	3	0	0
Sam'l M. Clark, P.	1	0	0
Rob't Porter, d. 1770, P.	0	16	0
Alex. Bartnim, P.	1	0	0
Paul Isaac Vota, P.	0	10	0
Rob't Smith, d. 1777, P.	1	0	0
James Ewing, P.	1	10	0
James Hunter, d. 1820	1	0	0
Michael Troy, P.	0	10	0
John Garment, P.	0	10	0
Thom. Willing, Esq., P.	5	0	0
Sam'l Colwell, P.	12	0	0
Jno. White, P.	1	0	0
Henry Keppvale, P.	1	0	0
Jno. Morris, P.	1	0	0
Joe Mitchell, P.	1	10	0
Math. Erwin, P.	1	2	6
Thom. Mifflin, P.	1	0	0
James Mulligan, d. 1818, P.	1	10	0
Pandel Mitchell, P.	1	14	0
Wm. Bell, d. 1808, P.	3	0	0
Michael Grats, d. 1811, P.	1	10	0
Jno. Martin, P.	1	0	0
Jno. Brady, d. 1799, P.	0	15	0
Sam'l Harris, P.	0	15	0
James White, d. 1779, P.	0	10	0
Tho. Erwin, d. 1813, P.	1	0	0
Frederic Shingle, P.	0	7	6
Reuben Mines	1	0	0

	£	s.	d.
John Sub	3	0	0
Sam'l Carson, son, P.	1	0	0
James Fulton, P.	0	15	0
Wm. Hodge	1	10	0
Rob't Cummins, P.	1	0	0
P.—Jas. Fore, Esq.	3	0	0
P.—Mark Buirve	0	15	0
David S——	1	10	0
Mich. H——, d. 1804	1	0	0
Cash	0	0	0
Cash from J. Dickinson, Esq.	3	0	0
James Morris	6	0	0
Geo. North	0	10	0
Cash, Wm. Jones	0	7	6
Dortsy Deal	0	10	20
Christian Schman	0	7	0
Geo. Fullerton, d. 1776, P.	2	0	0
Chas. Risk, P.	0	10	0
Sam'l Mrlys, P.	1	10	0
Rob't Artkens, P.	0	15	0
Jno. P——	1	15	0
Caleb Parry	0	15	0
C. M——z	1	15	0
Cash	0	10	0
Samuel Davis, P.	2	3	3
Jas. ——, P.	1	0	0
<hr/>			
	131	2	3

COMMEMORATION HYMN

Written for the Centennial Celebration of the First Presbyterian
Church, at Carlisle, Penn'a.

*BY D. BETHUNE DUFFIELD

Tune—Coronation.

I

As pilgrims to our native vale,
This day we gladly come,
Mountains of beauty! hail! all hail!
Hail to our early home!

II

Hail to the smiling sky above,
The fruitful fields below;
The rugged rock, the lilac grove,
The stream's transparent flow!

III

Hail! to these sires, now old and grey,
They once were proud and strong!
But ere their last sands drop away,
We'll bless them in our song.

IV

Hail! to their children, bright and free,
The young man and the maid!
Hail to the babe upon the knee,
With Heaven around it laid.

V

But in these grey old walls of stone,
We bend with reverence low;
Ah! where are those who here were known
A hundred years ago?

VI

In whatsoever land they sleep,
Tho' it be far or near,
So long as God this house shall keep,
Their monument is here.

VII

Her pastors, as in days of old,
Have battled in the gate,
Champions of truth within her fold,
Of Freedom in the State.

VIII

Oh! may she stand, tho' all else falls,
This valley's temple home,
Stand, till the trump shall burst these walls,
Till Christ himself shall come!!

*D. Bethune Duffield joined our church in 1831, as did George Duffield, Jr.; dismissed in 1835, and was a lawyer in Detroit, Michigan. They were sons of our former pastor.

THE ANCIENT CHURCH

Arranged from Harmonia Sacra for the Centennial Celebration

I

Here to the High and Holy One,
Our fathers early reared
A house of prayer, a lowly one,
Yet long to them endeared.
By hours of sweet communion,
Held with their covenant God,
As oft, in sacred union,
His hallowed courts they trod.

II

Gone are the pious multitudes,
That here kept holy time,
In other courts assembled now
For worship more sublime.
Their children, we, are waiting
In meekness, Lord, thy call;
Thy love still celebrating,
Our hope, our trust, our all.

III

Within these hallowed walls,
In years long passed away,
Our fathers oft were wont to spend,
The holy Sabbath day.
With thanks for every blessing,
Vouchsafed thro' all the past,
With prayers thy throne addressing
For guidance to the last.

IV

'Twas here they stood, those men of old,
Who now are sleeping low;
And paid their vows, as we do now,
A hundred years ago.
Then may we ever cherish,
And hold the memory dear,
Of those brave Christian spirits
Who reared this structure here.

V

Awhile, and we, their children, will
No longer worship here,
But other forms will gather round
The altar we revere.
Then when our souls forsaking
These bodies fallen and pale,
In brighter forms awaking,
With joy the change we'll hail.

(Copy of Invitation for Centennial Festival, 1785.)

**CENTENNIAL FESTIVAL
OF THE
FIRST PRESBYTERIAN CHURCH
OF CARLISLE, PA.**

The congregation connected with this Church, propose, on the first day of July next, to celebrate the Hundredth Anniversary, of its original establishment in Carlisle; when the Rev. George Duifield, D. D., of Detroit, who was its pastor for nearly a quarter of a century, will deliver a historical discourse. Several addresses, with other appropriate exercises, may also be expected.

You are earnestly invited to attend on that occasion.

CHAS. OGILBY,
H. A. STURGEON,
W. M. POTTER,
E. BEATTY,
W. T. SKILES,
W. H. TROUT,
R. C. WOODWARD,
Committee of Arrangements.

FAMILY NAMES

We find in our church records that many names that were once prominent have disappeared and new names have taken their place. For instance, the names of Anderson, Armstrong, Agnew, Bel^l. Blaine, Bolander, Burkholder, Clark, Crain, Chambers, Creigh, Elliot, Holmes, Lamberton, Loudon, Nesbit, Petterson, Parker, Proctor, Ramsey, Randolph, Searight, Smith, Weakley, Woods, Wilson, Williamson, Trimble, Turner and many others are most prominent in the early years. Then we have Alexander, Carothers, Craighead, Flemming, Greason, Halbert, Steele, Stuart, Thompson, Line, Peffer appearing practically all through the church history, from the early history to the present time.

The name of Ralston is practically confined to our middle history.

We have 28 Carothers, 25 Greasons or Graysons, 20 Halberts, 39 Craigheads, 34 Lines or Lynes, 26 Flemings, 21 Holmes, Bell 14 Clark 15, Chambers 14, Weekley or Weakley 25, Woods 19, Williamson 15, that have joined our church during its history.

DR. COOPER'S HISTORY

In 1801 Dr. Cooper was appointed by Presbytery to draw up a history of the Presbytery of Carlisle.

If Dr. Cooper completed this history or his writing turns up, this would complete the history, especially from 1750 to 1759, thus throwing light on our own church.

CATALOGUE OF PASTORS OF FIRST PRESBYTERIAN CHURCH:

Called.	Installed.	Names.	Termination of Pastorate.
11-14-1739—	Rev. Samuel Thompson	.....Nov. 14, 1749
4-20-1759—1759	John Steele, Old Side	.....Aug. —, 1779
8-21-1759—1759	Geo. Duffield, New Side	.....Sept. 10, 1772
4-12-1785—Apr. 27	Robert Davidson, D. D.,	.....Dec. 13, 1812
9-25-1816—Sept. 25	...	Geo. Duffield, Jr., D. D.	.....Mar. 23, 1835
7-10-1837—July 30	..	Wm. T. Sprole, D. D.	.....Oct. 22, 1842
2-12-1844—May 23	E. P. Newlin, D. D.	.....June 30, 1847
1-24-1848—Oct. 15	C. P. Wing, D. D.	.....Oct. 20, 1875
2-20-1876—Apr. 20	Joseph Vance, D. D.	.....Dec. 2, 1886
12- 4-1887—Mar. 25	...	E. L. Mapes	.....June 22, 1892
2-12-1893—Apr. 27	A. N. Hagerty, D. D.	.....Present Pastor

ELDERS

The following persons named are from the records of Presbytery known to have been Elders, but no church records are in existence showing the same:

1773—Daniel Williams, James Young, John Byers, Samuel Laird
John Montgomery, Jonathan Holmes, General John Armstrong, Jonathan Kearsley, John McClure, James Carothers, George Brown, James McBride.

1812—Andrew McBath, Robert Miller, William Lyon, Samuel Woods,
Chas. McClure, John Creigh, John M. Davidson.

Recorded

1812—William Douglas, James Lamberton, George Davidson.

1816—Thos. Carothers, Thos. Uric, Robert Clark, John Irvine
Robert McCord.

1819—William Wood.

1825—John McClure, Andrew Blair, Thos. Trimble.

PRESENT CHURCH OFFICIALS (1921)

Pastor—Rev. A. N. Hagerty, D. D.

Elders

David R. Thompson,
David S. Wagner,
John C. Hawthorne,
Fred Fishburn,
Samuel L. Huston,
Davidson W. Lindsey,

Zitzer Line,
Marion Line,
Justus Perrine,
Allan D. Thompson (1922),
George D. Eppley (1923).

Trustees

Harry Shapley,
Theodore Fair,
L. L. Landis,
Justus Perrine,
Walter Stuart,
Carson Jacoby,

Milton Wagner,
John W. Bender,
Merkel Landis,
Samuel L. Huston,
A. Wing Line,
Jacob Handshew.

