

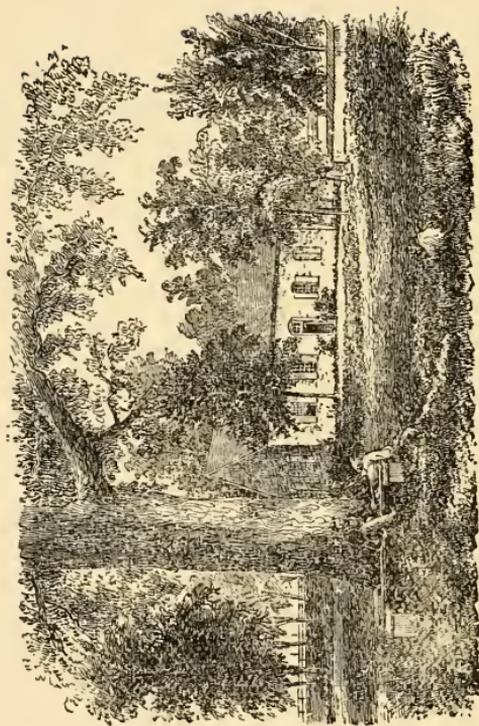
Journal of

Parsons

by  
W. H. P.







OLD PAXTANG CHURCH.

# GLIMPSES OF THE HISTORY

OF

# OLD PAXTANG CHURCH.

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AN ADDRESS DELIVERED AT THE 150TH ANNI-  
VERSARY OF THE LAYING THE CORNER-  
STONE OF THE PRESENT CHURCH,

BY

WILLIAM HENRY EGLE, M. D.

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HARRISBURG, PA.  
HARRISBURG PUBLISHING COMPANY.  
1890.



## PASTORS OF PAXTANG.

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- 1726-1732. Rev. James Anderson.  
1732-1736. Rev. William Bertram.  
1738-1792. Rev. John Elder.  
1793-1796. Rev. Nathaniel R. Snowden.  
1799-1801. Rev. Joshua Williams.  
1807-1843. Rev. James R. Sharon.  
1845-1847. Rev. John M. Boggs.  
1850-1874. Rev. Andrew D. Mitchell.  
1875-1878. Rev. William W. Downey.  
1878-1887. Rev. William A. West. (Supply.)  
1887- Rev. Albert B. Williamson, (the present  
pastor.)



## GLIMPSSES OF THE HISTORY OF OLD PAXTANG CHURCH.

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Before I proceed to deliver these glimpses of the history of this ancient congregation, permit me to enter my protest against the orthography of the name on the printed invitation and programme. The corruption of the name Paxtang should not be continued. It is a *clerical* mistake in more senses than one. If others have committed the error, why shall we perpetuate it. Give us the good old Indian name, Paxtang, and not the English surname, Paxton—however much we may admire some who bear that patronymic.

FRIENDS OF PAXTANG: It is well “to remember the days of old”—to call to mind the history of a people such as we have been summoned to do this bright autumnal noon, within the shadows of an edifice made memorable by age, and by the sacred associations which cluster around it. We do not come to celebrate misty traditions which have floated down to us on the stream of time, but the real achievements of pioneers in American religious and civil history. For one hundred and fifty years has prayer been made and praise been offered in this old stone meeting-house, and as thought goes out to the saintly men who ministered to the

generations here, it seems as if some portion of the subtle essence of all the soul-longings for heavenly help and guidance which here has been breathed forth by righteous men and pious women during these many decades, has entered into the very fabric of this ancient church and thus sanctified it. Happy are that people who, having a noble history, treasure it; and with this inspiration for mind and heart, we come to do reverence here.

The first settlers in all this neighborhood, with but one exception, came from the north of Ireland—the province of Ulster. They have been termed the Scotch-Irish—Scotch planters on Irish soil. “They call us Scotch-Irish and other ill-mannered names,” wrote good old Parson Elder, but that epithet of reproach has become the synonym of a people characteristic of all that is noble and grand in our American history. Recently published works, the authors of which are not worthy being named in this connection, have denounced the Scotch-Irish as a race, without reference to authority or facts. The reproach and opprobrium thus cast upon the ancestors of the people who did so much for the improvement and prosperity of the Province of Pennsylvania, and for the defense of civil and religious liberty, as well as for the free institutions and the independence of the Republic, are at variance with all that is generally received as matter of historical truth. The accusations and reproaches, if unfounded,

ought to be refuted, and the character of the men who deserved well of society and their country should be vindicated.

But so much has been said of the Scotch-Irish race, that at this time we will only incidently refer to that people. The "Planting of Ulster" with the Scotch settlers is an important epoch, in not only the history of Ireland, but in the establishment of Presbyterianism. Their life in that country was rendered as brief as it was memorable by the rapacity and greed of landlords, by the "test act," which deprived them from holding any public office, and by the petty annoyances of prelacy. Wonder we then, that, in the early part of the eighteenth century, many of the counties of the north of Ireland were emptied of their Scotch inhabitants. Wearied out with exactions, ecclesiastical courts, and the deprivation of their civil rights, they came to America for a wider breathing space—that America which was opening wide its doors, and especially the Province of Pennsylvania, where there was less of the spirit of intolerance than in any of the colonies. Here they found a home—here all men were equal under the law. Is it surprising, therefore, that the Scotch-Irish should have prospered on this soil? Our grand old Commonwealth owes much of what she is to-day by and through the settlement of that sturdy race—and I am not ashamed to say it—albeit I claim another ancestry and another faith; and like my friend, the

Governor of the Commonwealth, am only Scotch-Irish through my children. But the historic facts are apparent to all who read. In the struggle for popular rights, the Scotch-Irish are ever to be found on the side of the people; and as we go on, we find that here, as elsewhere, in the period of great events, they rise up as leaders—characterized by boldness, energy, integrity, morality, and religious fervor, although at times with a bigoted and belligerent spirit. Can I say more? Yes! But we must proceed.

The first Presbyterian ministers who preached here, were Gillespie, Evans, Boyd, and Anderson. The first named was born at Glasgow in 1683, and educated at the University there. He was licensed by the Presbytery in 1712, came to America, and was ordained May 28, 1713, having received a call from the people of White Clay Creek. Red Clay, Lower Brandywine, and White Clay seem to have formed his charge for several years. He organized the congregation at the head of Christiana, which he served until his death in 1760. The Rev. Francis Alison, who knew him, called him “that pious saint of God.” As early as 1715, Mr. Gillespie missionated as far as Paxtang. The country was sparsely settled—possibly not more than five or six families north of the Swatara—but these, with the exception of John Harris, an Indian trader, were Scotch-Irish Presbyterians.

The Rev. David Evans, of Welsh birth, was ordained

November 3, 1714, and became pastor of the Welsh tract, in New Castle county, Delaware. In 1719 he went into the Great Valley, Chester county, and in 1720 regularly supplied the people of Tredyffrin, and was sent by the Presbytery to the Octorara,\* forks of Brandywine, and Conestoga, extending his ministrations "to Donegal and beyond," to what subsequently became the bounds of Paxtang and Derry churches.

Upon the appointment of Rev. Adam Boyd† to the pastorate of Octorara—the far western bounds, "Donegal and beyond," were confided to him. This was in 1724, when a small log meeting-house had been previously built not many feet south of the present stone building. Then the devout Anderson, of Donegal, followed and labored, as the tide of Presbyterianism rolled westward—and from this time onward, until the thunders of the Revolution reverberated along these valleys, the tramp and tread of the Scotch-Irish army continued.

Prior to 1722, the following, with their families, were members of what was shortly after Paxtang con-

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\*Samuel Evans, of Lancaster, says: "This was commonly called Middle Octoraro, it is in Bart township, Lancaster county, it was organized in 1726, and in October, 1727, the Rev. Adam Boyd was ordained pastor, and he gave the congregation one sixth of his time."

†Rev. Adam Boyd was born in 1692 at Ballymoney, Ireland, and emigrated to New England in 1723 as a probationer. In July, 1724, he was received under the care of New Castle Presbytery and sent to Octorara. He died November 23, 1768.

gregation; Thomas Gardner, Samuel Means, David McClure, Thomas Kyle, James Roddy, Alexander Hutchinson, William Maybane, Robert Brown, Samuel Smith, Joseph Kelso, Sen., and Thomas Simpson. Fleeing from civil oppression, in their new homes it is not surprising that these people hastened to manifest their thankfulness to God, and their sincerity and regard for their privileges under a government of free institutions, by erecting a "meeting-house," dedicated to His holy service. Around this log structure were the graves of the early pioneers, but these remained unmarked. Seventy years ago, it is stated on the best of authority, there was a rudely chiseled head-stone, with the date of departure, 1716; which simply proves that this revered spot was chosen for the worship of God at that early period. In gathering up the fragments of the history of Paxtang Church, it is to be regretted that the minutes of the Presbytery of Philadelphia from 1717 to 1733 are declared lost; while the minutes of New Castle Presbytery from its organization in 1716 to the constituting of Donegal are not to be found, although we have the assurance that they were in existence in 1876. It is well to guard the early records of the Church, but why refuse examination of them to those making historic researches? The truthful historian knows full well what to use and what to omit, and if my Presbyterian friends will not allow those outside the pale of their ministry to go over the early records

of the Presbyteries of Philadelphia, New Castle, and Donegal, they should place them in the hands of some faithful co-laborer who knows what to edit and what to let alone. In the history of institutions, as well as of individuals, there may be blots which ought to remain so forever.

By direction of New Castle Presbytery, the Rev. James Anderson,\* in 1726, gave one fifth of his time to Paxtang, and in 1729, commenced to supply Derry regularly, one fifth being there allowed—leaving Donegal but three fifths.

On the 11th of October, 1732, the Presbytery of Donegal was constituted out of a portion of the Presbytery of New Castle. The meeting was held at Donegal church. The ministers present were, Messrs. Anderson, Thomson, Boyd, Orr, and Bertram. Mr. Thomson was elected moderator, and Mr. Bertram clerk. The first item of business brought before the new Presbytery of Donegal was in relation to Paxtang and Derry. These churches having united in a call to the Rev. William Bertram, which had been placed in his hands at the last meeting of the then "old" New Castle Presbytery. George Renick and others of Paxtang and Derry appeared and required an answer thereto. Mr. Bertram accepted, and was installed November 15, 1732, at

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\* For a full sketch of the Rev. James Anderson, and a record of his descendants, see "Pennsylvania Genealogies," under "Anderson of Donegal."

Swatara, the original name of Derry Church. Thomas Forster, George Renick, William Cunningham, and Thomas Mayes were appointed for the Paxtang side, and Rowland Chambers, Hugh Black, Robert Campbell, John Wilson, William Wilson, James Quigley, William McCord, and John Sloan for the Derry side, to assist Mr. Bertram in congregational affairs until the erection of a formal session.

At the meeting of Presbytery at Upper Octorara, September 6, 1733, "Mr. Bertram presented a list of men nominated by the congregations of Paxtang and Derry to be set apart for ruling elders. Presbytery ordered that they be again published, and intimation given that if any objection be made against any of them, said objection be given in due time."

The amount of subscription to Mr. Bertram's salary does not appear, but the congregation, in addition thereto, made over to him and his heirs their "right and title to the plantation commonly called 'The Indian Town,' purchased from the Indians."

Hitherto, and until 1736, Paxtang and Derry were considered simply as two branches of the same congregation; this arrangement was unwieldy, and gave rise to various disputes and misunderstandings about financial matters. They had fallen into arrears with Mr. Anderson, and were ordered no less than five times, at as many different meetings of Presbytery, "to pay up;" difficulty was experienced in getting all parts of the

congregation to contribute their just dues towards the repairs of Mr. Bertram's house, and to defray the expenses of a law-suit about certain sawed plank or boards. These and other troubles of a like nature were a source of annoyance to both congregations, as well as to Mr. Bertram ; so much so that at Nottingham, October 9, 1735, Mr. Bertram and his elders united in asking Presbytery to appoint a committee "to go into and reason with the people of said congregations and inquire into their circumstances, as to their ability to be separated into two distinct bodies and support themselves, in order that Mr. Bertram, being eased of part of his burden, may be able to go on with more comfort in the discharge of his duty to whichever part of said people he shall be determined to continue with."

A committee was appointed and reported to Presbytery November 20, 1735. Accompanying their report they presented a supplication from the session asking for a division, and that their bounds might be fixed. At the same time, Lazarus Stewart prosecuted a supplication from Manada Creek (Hanover) for a new erection. The subject of a separation between Paxtang and Derry was postponed from one Presbytery to another, until finally on the 2d of September, 1736, it was agreed to. So popular was Mr. Bertram with his people that both parties were anxious to secure his services, Paxtang engaging to pay for his yearly support sixty pounds, "one-half in money, the other half in hay, flax, linen

yarn, or linen cloth, at market price." Derry promised fifty-five pounds, to be paid in like manner. Mr. Bertram was perplexed, and asked for time to consider. Presbytery gave him to the next meeting of Synod, which took place on the 16th of September. Owing probably either to the location of his farm, or the extent of the church glebe, he chose Derry, and Paxtang was declared vacant. From this date, until December 22, 1738, the congregation was supplied by Messrs. Sankey, Alexander, Craven, and Elder.

In 1729, the Synod passed "the adopting act," by which assent to the Westminster Confession of Faith was required by all members of the Synod, and of all candidates for admission to the Presbyteries. This confirmation of a principle had its opponents, and it is in connection with this, that we find, in the year 1736, mention of this congregation in the confirmatory act or declaration which seems at least for the time to have produced general satisfaction. In the minutes for that year it is recorded, that, "An overture of the committee, upon the supplication of the people of Paxtang and Derry, was brought in, and is as followeth: That the Synod do declare that inasmuch as we understand that many persons of our persuasion, both more lately and formally, have been offended with some expressions or distinctions in the first or preliminary act of our Synod for adopting the Westminster Confession and Catechism, etc.; that in order to remove said of-

fense and all jealousies that have arisen or may arise in any other people's minds on occasion of said distinctions and expressions, the Synod doth declare, that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to said distinctions. And we do further declare this was our meaning and true intent in our first adopting the said Confession, as may particularly appear by our adopting act, which is as follows: 'All the ministers of the Synod now present [which were eighteen in number,] except one who declared himself not prepared, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and larger and shorter Catechisms of the assembly of divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms, to be the Confession of their Faith, except only some clauses in the twentieth and twenty-third chapters, concerning which clauses, the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.' And we do hope and desire, that this, our

synodical declaration and explanation may satisfy all our people as to our firm attachment to our good old received doctrines contained in the said Confession, without the least variation or alteration, and that they will lay aside their jealousies, that have been entertained through occasion of the above hinted expressions and declarations as groundless. This overture approved *nemine contradicente.*"

On the 22d of December, 1738, the Rev. John Elder was ordained and installed the pastor of Paxtang congregation, (having served over a year as a supply,) at a salary of sixty pounds, and so for a period of fifty-five years went in and out before the people ministering to their spiritual wants. For that duration of time, (over half a century,) the history of this church and of its pastor is a part of the history of the Province of Pennsylvania, and in order to be brief, permit me simply to summarize the leading events. Some of these are of great moment, but not at this time and place will more than a passing glance or review be made.

Within the church in common there transpired much also of interest. Although from the period referred to, (1738,) the growth was truly phenomenal—not only of Paxtang, but of Presbyterianism in general, yet the harmony of the governing bodies began to be interfered with, owing to the fact that "its ministers were from different countries, where to some extent different

modes of thinking on the same subjects prevailed. The points on which the difference of opinion chiefly developed itself, were the examination of candidates for the ministry on experimental religion, the strict adherence to Presbyterian order, and the amount of learning to be required by those who sought ministerial office. These subjects were discussed with great, and frequently with intemperate, zeal in the different Presbyteries." Two distinct parties were now formed. Those who were more zealous for orthodoxy—for the rigid observance of Presbyterian rule, and for a thoroughly educated ministry, were called the "Old Side," while those who were more tolerant of departures from ecclesiastical order and less particular in respect to other qualifications for the ministry, provided they gave evidence of vital piety, were called the "New Side" or "New Lights."

As might be expected, there was a growing necessity for the education of the ministry, and the result was the establishment of the College of New Jersey by the Synod of New York—first at Elizabethtown, in 1746; removed the following year to Newark; and thence to Princeton, in 1757. The "Old Side" patronized the academies of New London and of Newark, in Delaware, under the Rev. Francis Alison and Rev. Alexander McDowell, and also the academy and college of Philadelphia. The rivalry between these literary institutions

served to render more intense the mutual hostility of the two parties.

In 1739 the celebrated Whitefield paid his second visit to America. In connection with his labors, a great revival ensued, the friends of which in the Presbyterian church were chiefly with the "New Side," while the "Old Side," or strict Presbyterian, perceiving some really censurable irregularities in the active friends and promoters of the revival, pronounced the whole a delusion. This brought on the crisis. The controversy waxed more and more violent until 1741, when the church was rent into two parts, the "Old Side" constituting the Synod of New York.

Soon after Mr. Elder began his labors in Paxtang, it was found that the old log structure was insufficient, and steps were taken toward the erection of the present building. It stands about twenty feet back from the site of the original meeting-house, and was begun in the year 1740. It was several years before completion, and was occupied for a long time as a house of worship with neither floor nor pews; seats made of logs hewn on one side were used by all the people excepting the family of the pastor, who occupied a settee. The original meeting-house for many years was used as a retiring and session house by Mr. Elder, and late in life so deferential were the congregation to their revered minister, that on his passage from this building to the

stone church, and upon retiring, all heads were uncovered and bowed.

Although we stated on a former occasion that the Rev. Mr. Bertram remained pastor of Derry congregation until his death, in 1746, we find, that owing to ill-health, he relinquished the care of that people, and in the latter part of 1745 the Rev. John Roan came to be its minister. It was not, however, until the year 1754 that the dissensions between Old and New Sideism resulted in the division of the congregations at Paxtang and Derry; although both Roan and Elder had previously drawn the lines. The Rev. Mr. Elder and a large majority of his people adopting the "Old Side" views, remained in possession of the property. The "New Side" people of Derry, being in a majority at Derry, with their pastor, the Rev. John Roan, "held the fort" at that place. The "New Side" portion of Paxtang took sides with Roan, while the "Old Side" members of Derry clung to Elder. This fully explains the following call to the Rev. Mr. Elder, of the date of 26th September, 1754, and signed by one hundred and twenty-eight communicants of Derry and Paxtang:

*"To the Reverend Mr. JOHN ELDER:*

"SIR—We, the inhabitants in the Township & Congregation of Paxtang & Derry, Being now Destitute of a settled Gospel minister amongst us; Being also Deeply Sensible of the great loss & Disadvantage we & ours may sustain, In regard of our souls & spiritual Con-

cerns by our living in such a Condition in this Wilderness; & having had Sufficient Proof of, & being well pleased & satisfied with the ministerial abilities & qualifications of y'u, the Revd. Jno. Elder, Do unanimously Invite and Call y'u to take the Pastoral Care & oversight of us, Promising all due subjection, submission & obedience to the Doctrine, Discipline & Government & Ordinances Exercised & administered By y'u as our Pastor in the Lord. And that y'u may be the Better Enabled to attend upon y'r Pastoral & ministerial work amongst us, without Anxious and Distracting Cares about y'r worldly Concerns, We Do hereby Cheerfully Promise & Engage to take Care of y'r Support and maintenance for an Honourable & Creditable manner Suitable to & befitting y'r Honourable Function & office as a Minister of the Gospel of Jesus Christ amongst us; Knowing that the Lord hath ordained that they who Preach the Gospel should live by the Gospel."\*

In testimony of all w'h we have hereunto Subscribed our Names This 26th of September, 1754.

Thos. fforster.	David Walker.
Wm. Armstrong.	Robert Chambers.
John Harris.	Moses Dickey.
Thos. McArthur.	William Stoe.
James Wallace.	Thomas Simpson.

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\*This Call is in the possession of the Dauphin County Historical Society.

James Collier.	David Patton.
Thomas Dougan.	James Potts.
Henry McKinney.	Joseph Wilson.
Andrew Stephen.	John McCormick.
John Bell.	John Cavit.
John Morrow.	James Galbraith.
Henry Renick.	Robert Wallace.
John Johnson.	John Harris.
Oliver Wyllie.	James Foster.
Samuel Simpson.	James Freeland.
Thomas Renick.	Robert Armstrong.
Patrick Montgomery.	Hugh Wilson.
Richard Cavit.	James Wilson.
William Bell.	Robert Chambers, jr.
Thomas King.	Arthur Chambers.
Edward King.	William Reney.
Robert Montgomery.	Robert McCallen.
John Wiggins, jr.	John Hutchison.
James Gilchrist.	Charles McClure.
James Mitcheltree.	Hugh Black.
John Neal.	Robert Snodgrass.
William Hannah.	Thomas Black.
John Carson.	Jean Black.
James Drummond.	Wm. Laird.
Samuel Hunter.	Matthew Laird.
Alex. Johnson.	Elizabeth Park.
George Gillespy.	William Harris.
Patrick Gillespy.	Robert Gilchrist.

John Gilchrist.	Joseph Kerr.
William McAlevy.	John Gray.
John Foster.	William Wilson.
David McClanochan.	Michael Whitley.
David Reany.	Thomas Alexander.
John Craig.	Valentine Stern.
John Wylie.	Andrew Houston.
Thomas Mays.	Alex. Johnston.
Hugh Hays.	Samuel Stephenson.
Andrew Moore.	Thomas Rutherford.
David Foster.	Mathias Taylor.
John Hays.	Stephen Gamble.
Henry Walker.	Alex'r Mahon.
John Walker.	Chas. Clarke.
John Walker.	Mary McIlvain.
James Walker.	James Harris.
Hugh Carothers.	Samuel Shaw.
James Carothers.	Thomas Aikens.
James Williamson.	Th. Streat.
Samuel Galbraith.	Thomas McClalen.
Hugh McKillip.	William Brison.
Matthew Cowden.	John McClintock.
James Houston.	James Davis.
James Tom.	James Rodgers.
John Starling.	Hugh Rodgers.
Andrew Hannah.	Joe McNut.
Peter Corbit.	Widow Rodgers.
Wm. Kerr.	Seth Rodgers.

Joe Snoddy.

David Jamison.

Robert Harris.

Robert Walker.

Wm. Galbraith.

The "New Side" people of Paxtang secured two acres of land about two miles east of this, and immediately erected thereon a rival church, at which, and that at Derry, Mr. Roan continued his labors until his death, in 1775. At the same time a new impetus was given to immigration southward and westward. When this stone building was erected in 1740, and for ten or fifteen years following, the church was crowded with devout worshipers. This locality was full of young people, active, intelligent, and enterprising. The reports, however, of unsettled lands, lying far distant, painted the south and west as being more beautiful in their solitariness than Paxtang had been, and the children of the Scotch-Irish settlers, like their ancestors, sought a new home in the lovely valleys beyond the Susquehanna, and among the rich lands of Virginia and the Carolinas. As a matter of course, coupled with the dissensions previously mentioned, the congregations of Paxtang and Derry were seriously crippled. The minutes of Donegal Presbytery from September 28, 1745, to June, 1747, and from October 9, 1750, to June 5, 1759, having been lost, while Mr. Elder's private papers, being also lost or inaccessible, it is somewhat difficult to trace the history of Paxtang during this period, probably the most trying one in its existence.

Then followed the French and Indian war, when pastor and people were called upon to defend their homes against the blood-thirsty savage. Then it was that this house became not only a place of worship to Almighty God, but a retreat from the inroads of the marauding red man and a dwelling-place of mercy and a refuge from storm. "Many a family mourned for some of their number shot by the secret foe or carried away captive. Their rifles were carried with them to their work in the field and to the sanctuary. Mr. Elder placed his trusty piece beside him in the pulpit. Death often overtook his flock as they returned to their scattered plantations. In 1756 the meeting-house was surrounded whilst he was preaching, but their spies having counted the rifles, the Indians retired from their ambuscade without making an attack." On another occasion, in the same year, they came for the purpose of attacking the worshipers in church, but by mistake they arrived on Monday instead of Sunday, and after waiting several days, finding they were discovered, left the settlement by way of Indiantown Gap, murdering a number of persons on the Swatara and carrying off several prisoners.

In the winter of 1763-64, transpired the "Paxtang Boys" affair—the wiping out of a nest of murder-marauding Indians at Conestoga and Lancaster—and which created such a "hub-bub" in Quakerdom, that more pamphlets and broadsides were called forth, than

any one episode in Pennsylvania history. In this controversy, the pastor and people of Paxtang became involved. The story is a long but interesting one, and there is a "rod in pickle" for some recent historians who cannot distinguish between an arrant falsehood and the plain truth.

On June 22, 1764, at a meeting of Presbytery held at Derry, Mr. Elder and four other ministers declared their intention to cease from active membership in the judicatory. This decision was not acted upon by Synod until May 19, 1768, when they were joined to the Presbytery of Philadelphia, so that for about a period of four years Paxtang was not represented in any of the church courts. The trouble arose out of the old party feeling of the "Old" and "New Sides," which, notwithstanding the union, was still rampant in the Presbyteries.

Shortly after came on the war of the Revolution, and the men of Paxtang, who had taken an early Resolve for Independence, went into the conflict with heart and soul—and from Boston and Quebec, down to the close of the struggle at Yorktown—they fought, bled, and died for Liberty. In all the wars which have rent the land, Paxtang was a nursery for heroes, and God grant that the generations coming on may ever emulate the patriotic spirit of their gallant ancestors.

Upon the formation of Carlisle Presbytery, in 1786, Paxtang was joined thereto, and has remained in that

connection ever since. After the death of Mr. Roan, October 2, 1775, Paxtang and Derry were again united solely under the charge of Mr. Elder. The congregation at Harrisburg, formed April 12, 1787, was added to Mr. Elder's charge, as was also the New Side branch of Paxtang.\*

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\* The following papers are very important in this connection :

On Thursday, April 12th, 1787, during the sessions of the Presbytery at Carlisle, a representation and petition of a number of the inhabitants of Harrisburg and others in the township of Paxtang was laid before Presbytery and read. The said representation sets forth that these people desire to be considered as a Presbyterian Congregation, and to have supplies appointed them by the Presbytery ; and that in order to promote peace and harmony between them and the Paxtang congregation, some proposals had been made to, and considered, though not accepted by that congregation, a copy of which was also laid before the Presbytery. Mr. Elder also gave a representation of the state of the case as concerning these people and Paxtang congregation. The Presbytery, upon considering the case, agreed to propose the following articles to the consideration and acceptance of those people, which may have a tendency to preserve peace and union in that part of the Church :

1. That Harrisburg shall be considered as the seat of a Presbyterian Church, and part of the charge of the Rev. John Elder, in which he is to preach one third of his time.

2. That Mr. Elder's salary, promised by the congregation of Paxtang, shall be continued and paid by the congregation in common, who shall adhere to these two places of worship, viz : Paxtang and Harrisburg.

3. That the congregation thus united may apply for, and obtain supplies as assistant to the labors of Mr. Elder, to be paid by the congregation in common.

4. That when the congregation may judge it proper, they shall have

On the 17th of July, 1792, the Rev. John Elder laid by the armor of this earthly life, and entered upon his eternal rest. Born in the city of Edinburgh, January 26, 1706, he was educated at the University there,

a right to choose and call a minister as a colleague with Mr. Elder, to officiate in rotation with him.

“ Dr. Davidson and Mr. Waugh are appointed to attend at the church in Lower Paxtang, on the last Tuesday in May next, to moderate and assist in the above matter.”

On the 19th of June, 1787, Dr. Davidson and Mr. Waugh reported to Presbytery at Big Spring, that their appointment at Paxtang had been fulfilled, and that the following articles had been agreed to by Mr. Elder and his congregation, at Harrisburg :

1. That the congregation shall have two stated places of public worship, the one where the Rev. Mr. Elder now officiates, the other in Harrisburg.

2. That the Rev. John Elder shall continue to have and receive during his life or incumbency, all the salary or stipends that he now enjoys, to be paid by his present subscribers, as he and they may agree, and continue his labors in Derry as usual.

3. That for the present the congregation may apply to the Presbytery for supplies, which, when obtained, the expenses shall be defrayed by those who do not now belong to Mr. Elder's congregation, and such as may think proper to join with them ; and should such supplies be appointed when Mr. Elder is to be in Paxtang, then he and the supply shall preach in rotation, the one in the country, and the other in town. But should Mr. Elder be in Derry, then the supplies shall officiate in town.

4. That the congregation when able, or they think proper, may invite and settle any regular Presbyterian minister they or a majority of them may choose and can obtain, as a co-pastor with Mr. Elder, who shall officiate as to preaching in the manner specified in the third proposal.

studied divinity, and in the year 1732 was licensed to preach the Gospel, although he did not come into the Presbytery of Donegal until October 5, 1737, and then as a licentiate from the Presbytery of New Castle. However that may be, he came to America following his father's family, in the year mentioned, and yet his only pastorate was that of Paxtang. He was a man whose whole life reads like a romance. I regard him as the most prominent figure in our early provincial history. He towered far above all men in the era in which he lived, and his name and fame will long endure. The heroes of New England are but pigmies compared with this giant. Whether we view him as a minister of the Gospel, as a brave soldier, or in civil life—or yet as a thinker and a man of intellectual powers—his personality was extraordinary. There was something in his life which called forth an enthusiastic and passionate devotion—in a few words, he was a grand old man, an honor to the Church of Christ and to the race of men! If this era does not take care of him, futurity will—for if any man was born a leader, it was the Rev. John Elder, of Paxtang. His descendants of four generations are with us to-day, to do reverence to the church of their fathers.

Upon the death of Mr. Elder, Paxtang congregation, after hearing various candidates, finally united with the Derry and Harrisburg churches in a call to the Rev. Nathaniel R. Snowden, of Philadelphia, each agreeing

to pay him fifty pounds per annum.\* He was installed pastor, October 2, 1793, but finding, in 1796, the labor of attending to three congregations too great for his bodily strength, he relinquished Paxtang and Derry, retaining Harrisburg, which he served satisfactorily for

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\*The following is a copy of the original subscription list—but it comprises only the names of those present at the congregational meeting held on the 7th of March, 1793 :

We the under subscribers do each of us promise to pay annually the sums annexed to our names, to the trustees of Paxtang congregation, or the collectors appointed by them, as a salary due to the Rev. Mr. Snowden, for the one-third part of his labors amongst us, and while he continues a regular preaching pastor in said congregation and we members of it. Given under our hands this seventh day of March, A. D. 1793.

	£.	s.	d.		£.	s.	d.
James Caldwell, . . .	1	2	6	Jacob Awl, . . . . .	2	5	0
John Means, . . . . .	0	15	0	John Rutherford, . . .	1	15	0
John Willson, . . . . .	1	5	0	William Smith, . . . .	1	15	0
William Calhoun, . . .	0	15	0	James Cowden, . . . .	1	10	0
Richard Carson, . . .	0	15	0	Josiah Espy, . . . . .	1	10	0
Joshua Elder, . . . . .	2	0	0	Thomas McArthur, . . .	1	2	0
John Elder, Jr., . . .	1	2	6	Barbara Walker, . . .	0	7	6
John Gilchrist, . . . .	1	0	0	Mary Peacock, . . . . .	0	7	6
Alexander McCay, . . .	0	8	4	James Cochran, . . . .	1	0	0
Thomas Forster, . . . .	1	17	6	John Wilson, Jr., . . .	1	10	0
William McRoberts, . .	0	15	0	Andrew Stephen, . . .	0	17	6
Richard Fulton, . . . .	1	5	0	James Johnston, . . . .	0	16	8
Thomas Brown, . . . . .	0	18	9	William Boyd, . . . . .	0	8	4
William Wanless, . . . .	0	10	0	Adam Barbe, . . . . .	0	10	0
Daniel Brunson, . . . .	0	17	6	Alexander Mahargue, . .	0	15	0
Alexander Willson, . . .	1	5	0	William Kerr, . . . . .	1	15	0

many years.\* Mr. Snowden was a profound theologian, a faithful minister of the Gospel, and greatly beloved by his people. We are honored to-day by the presence of

\* LETTER SENT TO PRESBYTERY IN 1795.

PAXTANG, *Octr. 5, 1795.*

*“To the Revd. Presbytery of Carlisle about to convene at Marsh Creek in the County of York :*

“WHEREAS, Mr. Snowden has signified to his congregation in Derry Township that he is no longer able to officiate in his Ministerial capacity to them on acct. of Inability of body, & that he purposes to apply to Presbytery for a Discharge from said congregation which we conceive, if he might be indulged in his Request, wou’d leave the congregation of Paxtang in a very distressing & Perilous Situation ; that the two congregations have lived for many years past in perfect peace, friendship and unanimity, and that we do not wish for a schism between us now ; that if the union is once broke there will be no probability of us being united again ; that if Mr. Snowden is rendered incapable of undergoing the fatigue of the three congregations in less than three years in the prime of life, by all probability he will not be able in a short time to attend to two congregations, and of consequence we shall be left without a pastor and the means of giving a call to another. We, therefore, pray to be considered as united with Derry, and that if Mr. Snowden should insist on being disunited from them, that Presbytery will appoint a committee of their body to enquire into the matter before anything decisive may take place ; and that the majority of this congregation’ how much soever they may be attached to Mr. Snowden, wou’d rather he should leave us as he found us, than submit to a dissolution of the union subsisting between us.

“By order of a meeting of Paxtang congregation.

“JOHN RUTHERFORD,

“JOSHUA ELDER.”

his distinguished grand-son, Major-General George R. Snowden, of Philadelphia.

One of Paxtang's children, resident in the west, pres-

SUPPLICATION SENT TO PRESBYTERY, 1796.

“PAXTANG, *Jan'y, 1796.*

“*To the Moderator of Carlisle Presbytery about to meet at Big Spring:*

“By order of the Committee of Presbytery which sat at Paxtang the 3d of Nov'r last, the Congregation of Paxtang was notified the last Sunday but one which we had meeting that the sense of the Congregation wou'd be taken on the next Sabbath whether we wou'd adhere to Harrisburg & break the Union with Derry, or whether we wou'd continue the Union with Derry & break off with Harrisburg. Accordingly after sermon last Sunday the heads of families were desired to attend, and after the business was explained to them, we proceeded to take the votes of the People, & it appeared that a Majority of the Congregation was for continuing the Union with Derry and relinquishing Harrisburg; they likewise chose the bearer Capt'n John Rutherford as their Commissioner to wait on Presbytery with this Remonstrance, praying that Presbytery wou'd grant us Supplies & dissolve the Congregation of Paxtang from their Obligations to Mr. Snowden & that he might discontinue his labors to them unless ordered to supply them as any other Gentleman.

SUPPLICATION SENT TO THE PRESBYTERY OF CARLISLE, 1796.

“PAXTANG, *Sept. 3, 1796.*

“*The Reverend Presbytery of Carlisle:*

“GENTLEMEN,—Whereas we are now destitute of the Gospel Ordinances being regularly administered to us, and what few supplies were allotted for us at the last Presbytery we fell short even of these on account of the age and inability of one of the members appointed to supply us; We, the subscribers, in behalf of this Congregation who met for that purpose do most earnestly beg and entreat that Presbytery would

ent here to-day, says of Mr. Snowden: "Those of Paxtang congregation whose memories run back sixty years, will remember as an occasional visitor, this very

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be pleased to grant as many Supplies as they can with convenience; we likewise wish that if there be any young or unsettled members belonging to Presbytery these might be sent to us that we might have an opportunity of the Gospel once more regularly established and administered in all the forms thereto belonging; and your Supplicants as in duty bound shall ever pray."

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APPEAL OF THE PAXTANG CONGREGATION TO THE MODERATOR.

"PAXTANG, Oct. 1, 1797.

"To the Moderator of the Reverend Presbytery of Carlisle:

"SIR,—We again acknowledge our dependence and renew our request in praying Presbytery to give us such and as many supplies during the winter season as they can with convenience. The bearer, Mr. James Rutherford, is appointed our Commissioner to present this remonstrance to Presbytery and to answer such interrogatories as may be required of him.

"Signed in behalf of Paxtang congregation by

"JOSHUA ELDER."

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LETTER TO THE MODERATOR OF CARLISLE PRESBYTERY, 1798.

"PAXTANG, Sept. 25, 1798.

"To the Moderator of Carlisle Presbytery:

"SIR,—The bearer, Edward Crouch, is our commissioner, appointed by the congregation of Paxtang to wait on the Reverend Presbytery of Carlisle with a call for the Reverend Joshua Williams for the one-third of his labors in union with Derry, whom we expect will apply for the remaining two-thirds; likewise to solicit the Presbytery to grant us Supplies in the meantime. Signed in behalf and with the approbation of the congregation by

JOSHUA ELDER."

worthy gentleman. In his sixties he looked hale and vigorous, grey eyes, iron grey hair, a full face, and weight one hundred and sixty pounds. The writer remembers his voice as strong and sonorous, and that he delivered his words with measured deliberation. He never failed to state to his auditors two facts. First. That Philadelphia was the place of his birth; and secondly, that he had heard Independence bell ring on the morning of July 4, 1776."

A call was then given to the Rev. Joshua Williams, who accepted the same, and he was ordained and installed October 2, 1799, Derry to receive two thirds of his time and pay one hundred and twenty pounds, and Paxtang one third and pay sixty pounds. This pastorate only lasted one year and eight months, ending on the 30th of June, 1801. Mr. Williams seemed to have had trouble collecting his stipends, for we find him complaining to Presbytery, in 1803, about his salary arrears. The moderator was directed to write to these churches and say, "that if these arrearages are not discharged before the next meeting of Presbytery, that body would be under the disagreeable necessity of withholding from them that attention and regard which they pay to churches under their care." This did not have much effect, for we find them still unpaid in September, 1805. A grand-son of his, Col. Joshua Williams, of the city of Minneapolis, has come to do reverence here to-day.

On May 29, 1807, Mr. James R. Sharon was installed, both congregations agreeing to pay the same salary as that promised to Mr. Williams.

In 1808, the "meeting-house" and "retiring-house" were put in thorough repair.\* The latter, built about

\*As a matter of interest to their descendants, now widely scattered, we give the names of those contributing thereto :

	£	s.	d.		£	s.	d.
Robert Elder, . . . .	3	15	0	Sarah Wilson, . . . .	1	2	6
James Cowden, . . . .	3	15	0	John Forster, . . . .	1	10	0
Edward Crouch, . . . .	3	15	0	Charles Chamberlain, . . . .	0	15	0
Elizabeth Gray, . . . .	1	2	6	John Ross, . . . . .	0	9	4½
John Gray, . . . . .	1	5	0	Michael Simpson, . . . .	1	10	0
John Wiggins, . . . . .	1	17	6	Jean Carson, . . . . .	0	7	6
James Rutherford, . . . .	2	5	0	Joseph Burd, . . . . .	2	5	0
Samuel Sherer, . . . . .	1	17	6	Robert Gray, . . . . .	1	10	0
John Gilchrist, . . . . .	1	10	0	Thomas Walker, . . . . .	0	17	6
Samuel Rutherford, . . . .	1	10	0	William Calhoun, . . . .	1	0	0
William Rutherford, . . . .	1	10	0	John Rutherford, . . . .	0	15	0
Robert McClure, . . . . .	1	10	0	Michael Simpson, . . . .	6	0	0
John Richey, . . . . .	1	17	6	James Awl, . . . . .	0	7	6
Thomas Smith, . . . . .	2	5	0	Joseph Burd, . . . . .	2	5	0
Susanna Rutherford, . . . .	0	11	3	David Patton, . . . . .	1	2	6
Thomas Elder, . . . . .	1	10	0	Robert Gray, . . . . .	1	10	0
John Carson, . . . . .	0	10	0	Thomas Walker, . . . . .	0	17	6
Josiah Espy, . . . . .	1	10	0	John Walker, . . . . .	0	17	6
James Awl, . . . . .	1	2	6	Jacob Richards, . . . . .	1	10	0
John Allison, . . . . .	0	17	6	Jean Wilson, . . . . .	1	5	0
James Cochran, . . . . .	0	15	0	Frederick Hatton, . . . .	0	11	3
Ann Stephen, . . . . .	0	15	0	William Calhoun, . . . .	1	0	0
John McCammon, . . . . .	0	15	0	John Finney, . . . . .	0	10	0
Mary Fulton, . . . . .	1	17	6	Joseph Wilson, . . . . .	1	2	6

the period of Mr. Elder's decease, was a small log building near the church, used for meetings of session, and as a study by the pastor during the interval between the morning and afternoon service, and on week-days as a school-house. The "repairs" at this time consisted partly in the running up two board partitions, thereby creating a vestibule at each end, with the audience-room in the center. The partitions were of yellow pine, as was also the ceiling, which was placed in position at this time. The pews were left standing in the western vestibule, and were remaining within the memory of some of the present congregation. There was little uniformity in the Paxtang pews of that day, as each had been built by the family occupying it, and by their own architect. Two huge ten-plate stoves were placed in the long aisle, the smoke from which ascended through pipes to the loft, and made its escape as best it could through a small hole in the comb of the roof.

Mr. Sharon was a man of eminent piety, and was greatly beloved by this people. His pastorate covered a period of almost thirty-six years, and ended only with his life, April 18, 1843. During these years the gospel

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Mary Rutherford, . . . 0	7	6	William Whitely, . . . 0	12	6
William Larned, . . . 1	0	0	David Stewart, . . . 0	15	0
James Stewart, . . . 0	15	0	Thomas McCord, . . . 0	15	0
Joshua Elder, . . . 3	0	0	Elizabeth Wills, . . . 1	10	0
Thomas Buffington, . . 0	15	0	Hugh Stephen, . . . 0	15	0
John Elder, . . . . 1	10	0	John Rutherford, . . . 0	15	0

of peace reigned, and little is left for the historian but to record the fact.\*

My venerable friend, Dr. Hiram Rutherford, to whom I am much indebted for information relating to the "long ago," gives me these recollections of this devoted minister: "The tall, lank figure of Mr. Sharon was one of the fixtures and features of Paxtang, sixty years ago. His soft, white, delicate skin, blue eyes, dark hair, narrow chest—his soft, weak but clear voice, hacking cough, etc., marked him as one short for this world. Yet he was punctual in his duties, preached good, sensible sermons, attended all christenings, marriages, and funerals. With all odds against him, he lived his three score and ten, and at last was gathered to his fathers, ripe for the harvest, with eternal 'sunshine on his head.' His residence was in Derry, and he usually came up to Paxtang of a Saturday evening. In winter he wore a dark colored overcoat, with a moveable cape. His lower limbs were cased in velveteen (dark) overalls, or as then called, cherre-valles. Mounted on his chestnut sorrel horse, with riding whip in hand, and that hand and arm at an angle of forty-five, he moved over the road at a steady jog trot, mile after mile, a slender, gaunt figure, so unique, that he was recognizable as far

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\*Mr. Sharon preserved a full record of his ministerial acts—marriages, baptisms, admissions, and dismissions—which is printed in the Appendix to this volume.

away as he could be seen. At recess he staid in the log study house, generally alone, and in his passage thence to the church, he always carried his spectacles in his hand, greeting but few as he passed, with eyes bent on the ground before him. Then the loud call of Mr. Jordan would be heard, 'Mr. Sharon has gone in.' I have heard my father speak of Mr. Elder's passage under similar circumstances from the study house to the church. Mr. Elder was an austere man. As he emerged from the log building he carried in his hand a book, with his fingers among the leaves, and his eyes fixed ten feet ahead of him. With measured, deliberate steps, he looked neither to the right or left, and greeted no one on the way."

On October 1st, 1844, the Presbytery of Carlisle met at Paxtang. A call was placed in the hands of Rev. John M. Boggs, a licentiate of the Presbytery of Donegal. Mr. Boggs accepted, but asked that his ordination be postponed until the spring meeting, in order that he might attend the Theological Seminary at Princeton during the winter. His request was granted, and he was ordained April 9, 1845, and installed soon after as pastor of Paxtang and Derry. His pastorate was uneventful, and was dissolved on October 6, 1847.

The field was now vacant for a period of more than two years, during which time extensive alterations and repairs were made. The whole inside of the building was removed, the western door and the small window

back of the pulpit walled up, new shingles placed upon the roof, and a floor laid throughout the entire building, the halls and ceiling plastered, the pulpit taken down from its perch on the north wall, and a new one placed at a much lower elevation against the western wall. New pews of modern style and uniform character were built, and the old pulpit, pews, and furniture, which had been in use since Mr. Elder's time, were sold at public auction.

On September 28th, 1849, a call from Paxtang and Derry was placed in the hands of Rev. Andrew D. Mitchell, Paxtang promising three hundred dollars and Derry two hundred per annum. Mr. Mitchell accepted, and was ordained and installed April 10, 1850. Mr. Mitchell was a single man when he accepted these charges, but married a few years afterwards. Hitherto Paxtang had never needed a parsonage. Mr. Bertram lived near Derry on his farm; while Mr. Elder and Mr. Sharon, who had occupied the field for a century, were both practical agriculturalists and lived on their farms; and Mr. Boggs was unmarried. It now, however, became necessary to provide a house for Mr. Mitchell, and the present parsonage was erected, and was occupied by him during the remainder of his pastorate, which ended February 12, 1874. Near the close of Mr. Mitchell's pastorate the inside of the church was partly remodeled and arranged pretty much as it now stands.

In November of the same year (1874) a call was made

out for the Rev. William W. Downey by Paxtang, Derry having died out. Mr. Downey accepted, and was installed April 29, 1875. In 1878 this pastorate was dissolved, and the congregation for several years was acceptably supplied by the Rev. William A. West of Harrisburg.

On the 16th of June, 1887, having previously accepted a call, the Rev. Albert B. Williamson, a graduate of Princeton Theological Seminary, was ordained, and continues in the pastorate.

Intimately connected with Paxtang Church was the school which flourished from the earliest times down to the establishment of free schools in Dauphin county. It was never under the control of the church as an ecclesiastical body, but the same men who composed the congregation were the patrons of the school, and the building itself was the property of the congregation. It may therefore fairly be considered as an appendage of the church, and the old masters stood next in rank and dignity to the clergyman. Here flourished such men as Francis Kerr, Joséph Allen, Benjamin White, James Couples, Francis D. Cummings, and others celebrated in their day and generation as educators, and from whose instructions went forth many young men afterwards distinguished in every walk of life.

Originally the congregation owned a tract of twenty acres in the shape of a paralellogram, whose length was about three times its width. Nearly forty years ago a

portion of this tract was sold, leaving a square of six or eight acres, covered largely with forest-trees, among which are several giant oaks that were doubtless trees when Columbus landed on the shores of America. Near the center of the tract stands the church, the parsonage occupies the southeast corner, and between the two lies the graveyard. In early times no distinct limits were set to the burying-ground, and the people buried their dead anywhere, according to their fancy, in the clearing to the south and southeast of the church. Graves were seldom marked, and a few years obliterated all trace of them. As families became permanent and the number of these graves increased, more care was taken, tombstones began to be erected and lots fenced in. The want of uniformity, however, in these fences, and of regularity in the selection of lots, rendered the grounds very unsightly, as well as very difficult to keep clear of weeds and briars. This state of affairs existed until 1791-92, when the ground was inclosed by a stone wall, the greater portion of which is still standing. This wall does not by any means include all the graves of Paxtang. It did, however, surround all that were marked by tombstones or protected by fences. In 1819 a new roof was placed upon the wall; the contractor was Matthew Humes. The ground enclosed had very nearly all been buried over once, and some of it twice before the wall was erected. In course of time, therefore, it became impossible to dig a grave

without disturbing the remains of several of the unknown and forgotten dead. The old south wall was (then) taken down, and during the summer of 1852 the grounds were extended ninety feet, and the whole covered with wood, and so it stood until the summer of 1882, when the wall was again repaired, and a new roof of wood placed thereon.

This church building is the oldest house of Presbyterian worship in the entire State of Pennsylvania. It has seen the revolution of years carrying away the generations of men, their habitations and their churches. Although the benches and the desk speak of modern origin, yet the doors hang upon the solid posts in unison with the stone walls, and while as now the storms of a century and a half have left their marks, give no signs of speedy decay.

And now, my friends, after this summary of events transpiring in old Paxtang for one hundred and seventy years, let us go into yonder God's Acre, far older than the church itself. With our greatest American poet—Longfellow :

“I like that ancient Saxon phrase, which calls  
The burial ground God's Acre ! It is just ;  
It consecrates each grave within its walls,  
And breathes a benison o'er the sleeping dust.”

In my boyhood days there was over the entrance, on a semi-circular board these lines :

“Persons entering this consecrated ground are en-

treated not to walk or stand upon the graves or grave-stones—such to the living are sacred.”

Bearing this injunction in mind, we will simply look over the wall, for there is not a foot of ground where the dead lie not. To the left of the entrance and towards the north side are several generations of Elder; to the east rest the remains of Parson Elder of blessed memory,—in the northwest corner his sons Colonels Joshua and Robert Elder, both men of mark in the Revolutionary era. East from this, not far from the center, rest the remains of John Harris, the founder of Harrisburg; and near by those of his son-in-law, William Maclay, Senator from Pennsylvania in the First Congress of the United States. Close by and around the latter are those of his sons-in-law, Dr. John Hall and William Wallace. A little to the south of Elder's grave rest the Montgomerys, one of the oldest families in Paxtang; and on a line with them and to the south are the remains of Andrew Stewart and his wife Mary Dinwiddie, sister of Governor Dinwiddie, of Virginia. They were the ancestors of the Reverend John Stewart, who, notwithstanding his early teachings by his Covenanter father, accepted ordination at the hands of the Established Church, returned to America under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, missionated among the Mohawks in the Valley of the Hudson, became a loyalist during the Revolution, and from him have descended several

of the most prominent personages in Canadian history. East of this line of graves is that of Thomas Rutherford, the ancestor of all the clan, many of whose descendants remain steadfast to the principles and worship of old Paxtang Church—and one of whom, [Abner Rutherford, who died September 2, 1890, aged 76] the sturdiest oak of all, has recently fallen in the battle-storm of life; while farther east are the remains of William Brown, to whom the United Presbyterians are indebted for bringing to this country those staid old Covenanters Dobbins and Lind. Between these are the remains of Captain Crouch, Captain Cowden, and a little to the south those of Robert Gray, Captain Brisbane, General Michael Simpson, and other heroes of the Revolution who fought and bled in defense of liberty. Eight generations lie in that myrtle-covered graveyard, and yet they represent only a fraction of those who once worshiped in this place. The thousands who sought homes in the wide expanse of our glorious heritage, took deep inspiration here, and the influences for godliness which from this church have gone forth, will not be known until the Resurrection morn. This congregation may wander away, and this building pass into decay, but the teachings of the saintly men who have here gone in and out, will live on, *forever*, AND FOREVER!





