



ONE HUNDRED YEARS AGO:

An Historical Discourse,

DELIVERED BY

REV. GEORGE DUFFIELD, D. D.,

URING THE

CENTENARY CELEBRATION

OF THE

First Presbyterian Church

OF CARLISLE, PA.,

JULY 1st, 1857.

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ONE HUNDRED YEARS AGO.

WHEN he seeth his children, the work of mine hands, in the midst of Zion, they shall sanctify my name, and sanctify the Holy One of Jacob, and fear the God of Israel.—ISAIAH XXIX—23.

The recollection of great events passes down through many generations. After a lapse of one or two, they are wont to be celebrated in some public manner. A century possesses nothing, in itself, that merits distinction from other numbers. Nor have one hundred, or a thousand years, any natural connection with the events that loom up from the past, in solemn and affecting reminiscence. They are but marked points, adopted for computation, and affording appropriate occasion for the general consent, of those interested in them, to recall and profit by their remembrance.

The Lord himself has respected this tendency of our nature; first in the feast of the passover; and subsequently in the Jubilean festivals He instituted for Israel. Few things contributed so vastly,—to their patriotism, as citizens of the Jewish Commonwealth,—to their religion, as worshippers of the Most High,—and to the glory of the nation, and prosperity of their church, as the people of God. They distinguished them above all other people of antiquity; and they promoted, greatly, their knowledge of “the one only living and true God,” and their enjoyment of His fellowship.”

The Saviour of sinners, also, has made this same tendency of our nature subservient to His own gracious designs. In the memorial-feast of the Lord’s supper, we commemorate an event, the most astounding that has ever transpired in this fallen world, viz: His own death, by which He has accomplished “redemption through His blood, the forgiveness of sins according to the riches of His grace.”

There is scarcely a nation or people to be found, who have not some memorial usages, by which to renew the recollection of great events; and more especially, of those connected with their origin.

It is natural to rejoice, in the remembrance of what is praiseworthy and glorious. Sympathizing companions in such remembrances, give a zest to enjoyment. The social feeling thus awakened, is allied to some of the noblest of our nature. Under proper circumstances and restraints, it may be made to elevate the soul, to enlarge the thoughts, and to inspire with heroic and virtuous recollection. Statesmen and politicians, the kings and governors of earth, have availed themselves of its power, for accomplishing their own purposes, and policy of administrative role,—often selfish and corrupting, and never extending beyond this mortal sphere.

We are indebted to the genial and transforming power of religion for extending the sphere of our vision beyond the narrow limits of time and space immediately surrounding, and bearing us away from the mazy dreams of this fleeting world, to the noble and eternal realities existing beyond it. The Sabbath, by its regular weekly recurrence, when its grand uses and designs are understood, tends, sweetly and powerfully, to lift our souls out from the low precincts of earth, to the grandeur above; from the fellowship of mortals like ourselves, into communion with the Infinite Eternal God, the angelic hosts around His throne, and the lofty minds of “the spirits of just men made perfect in Heaven.”

Commemorative festivals of a religious character, especially when divinely sanctioned, possess great moral and social power. They are among the bright gala days of social enjoyment on earth, and may be made blessed seasons of communion with Heaven. Such be the use and bliss of that we this day celebrate! The reminiscence of what God hath wrought in connection with and by means of this church, of our Lord Jesus Christ, endeared to us all by very tender ties, should swell our hearts with grateful joy.

In different countries of Europe, and of the Oriental World, they are wont to look back through a thousand and a still greater number of years, to the period when the nation became Christian,

or passed, from a pagan, savage, or barbarous state, under the civilizing power of the religion of our Lord and Saviour Jesus Christ. We celebrate not the coronation of a King or Emperor, some five hundred, one thousand, or fifteen hundred years ago, as an event which changed the aspect of society, and started the nation in a new career of civilization and improvement. Nor do we commemorate the birth of a Christian hero, like Luther or Zwingli or Calvin or Knox, who broke the shackles of superstitious despotism, and invoked the world to liberty. Nor do we recall the memory of our beloved Washington, as is the nation wont to do, upon his natal day. Nor do we anticipate, so near at hand,

“The day
When Independence celebrates her birth,
The Jubilee of Freedom, yearly kept!
A nation rising from its rest secure;
A nation, which hath never worn a crown,
A land which hath not held a throne, or felt
The foot of king, or seen his purple robe,
Sends up its voice with one loud shout of joy!”

Ours is a simpler and rarer season of re-union. As brethren and friends in Christ, we come to celebrate, in this our old home-stead, the deeds of our sires, who laid its first and strong foundations. In expressing my own, I do but tender the cordial greetings, singularly and reciprocally, of all assembled within these hallowed walls, of many of whom it can be said, in relation to their regenerated and nobler life, “this, and that man was born in her.” The beloved pastor of this church has prepared the statistical details. The part allotted to me for the occasion, is the **GENERAL HISTORY**. To this, with appropriate remarks suggested by it and the occasion, your attention is now invited.

July 1st, one hundred years ago, the first stone was laid for the rearing of this grand old “meeting house,” which yet holds proud rank, as an architectural work of the olden time, among the more gaudy and gorgeous structures of our own day.^(a) Its window-arches of white hewn stone and neatly bevelled, its heavy foundation stones, and tiers of superincumbent lighter size, taken from the blue transition lime-stone underlying the soil extensively in this

(a) See Appendix marked A.

region, and roughly picked and squared, together with the admirable proportions of the entire edifice, constitute it—as the accomplished architect who constructed the Capitol building of this State at Harrisburg, once in admiration declared to me—one of the purest and most attractive specimens of the Greco-Roman style he had ever witnessed, far excelling, in chasteness and symmetry, the imperfect imitations—or rather caricatures—of the Gothic so extensively attempted, of late years, in the United States. The projector and his coadjutors deserve our praise, as well as excite our wonder, for the bold daring of their purpose to erect a building on the very borders of a savage wilderness, so far in advance of the place and of the age. Its interior was finished after the fashion of places of worship in Scotland and the North of Ireland, extensively adopted by the early emigrants who migrated thence into Pennsylvania. The building is a parallelogram, well proportioned. Originally, the pulpit was on the northern and one of the larger sides, centrally situated between two large arched-windows, equidistant from either end, ascending from the lower to the higher part of the wall, and furnishing light and free circulation of air, both to the first and second stories, fronting the area between the galleries, which formed the nave of the building. A small window immediately in the rear of the pulpit, and in the center of richly paneled wainscot work, afforded light and air to the preacher, over whose head drooped an ornamented sounding-board pendant from the ceiling, yet gracefully ornamented with the cornice and frieze of the panel work upon the wall. It was of size sufficient to hold three ministers. In front of it, immediately starting from its base, was a “clerk’s desk” elevated some eighteen inches or two feet above the tops of the pews, which the precentor occupied, and in which he rose to “line out” or read each line of the Psalm, and by his loud, sonorous voice led the vocal praise of the congregation, most of whom took the words from his previous utterance of them, in the absence of books then not abundant or easily to be obtained. The stairway to the pulpit started from the end and door of the clerk’s desk and enclosure, and ascending to a square landing, level with the tops of the pews, turned thence at a right angle, from which two or three steps led into the minister’s enclosure, as many feet above the precentor’s. The

pulpit, desk, and stairway, were all enclosed in a square area, into which, entrance was had through a door, in keeping with and presenting in front the form and appearance of the general panel-work of the pews. On either side of this enclosure was a bench, like that in the pews, which afforded accommodation for the deaf, the infirm, weak and aged, or such members as received aid from the Deacons' fund, or had no other place to sit. Subsequent transformations of the interior were made, of which we may have occasion in another place to speak.

The church, or spiritual society, which first occupied this house, had been organized seventeen years before it was commenced, and eleven before Carlisle was laid out. Their original place of worship was a log building, erected near the Conodoguinet creek, a few yards East of the burying ground, two miles West of this borough, on what was called "the Glebe," a farm of some hundred acres and more, granted by the proprietaries, for the pastor's use and in aid of the congregation. The redmen of the forest yet roamed along the skirts of the Tayamantasackta or Kekachtaninim hills, thus differently called by the five nations and the Delaware Indians, and by the early settlers, "the Blue Mountains." The extensive valley now known by the name of "Cumberland"—given to it from that of the County first organized in what was known, among the Indians and original emigrants, as the Kittochinny—was the home and hunting-ground of the aboriginal savages that dwelt and ranged from the Susquehanna to the Potomac, until, in 1736, they ceded their claim to the Proprietary Government, and consented to settlements being made under its licenses. Fourteen years previously, a Frenchman and Indian interpreter, by the name of LeFort, had settled at the head of the beautiful spring^(a) or stream that forms the eastern margin of this town, and from whom it has derived its name. On November 14th, of the same year that the Indians ceded their claim to the Valley, the Rev. Samuel Thompson, recently from the North of Ireland, was ordained and installed pastor by the Presbytery. He was the first minister that was settled in connection with this church, the Conodoguinet congregation uniting with that of "Pemboro'"—where the Presbytery met—and the town, forming a collegiate

(a) See Appendix marked B.

charge. Twelve years after, he ceased his connection with this charge, and assumed the care of the "Great Conowago" congregation, where he continued until age disqualified him for effective labor. His son, the Rev. William Thompson, labored afterwards for many years as an itinerant missionary, under the direction of the "Society for the propagation of the Gospel in Foreign parts," in the Counties of York and Cumberland, and as late as 1766.

The Colonial Government had erected a stockade Fort, occupying "two acres of ground square, with a block-house in each corner,"* which, two years after the town of Carlisle was laid out, fell into ruins, and gave place to another of curious construction, within the precincts of the town,(a) that bore the name of Fort Luther. It rendered important aid in defense of the early settlers against the Indians, whose savage cruelties and bloody massacres form such a striking feature in the early history of Kittochitny Valley. A force of fifty men was stationed in it four years after the commencement of this town. About the same time, breast-works were erected to the North-East of the town, by Col. Stanwix, the remains of which still exist. The present barrack buildings succeeded at a later date these early fortifications.

The early claim, which the French nation asserted by right of discovery, to the regions West of the Allegheny mountains extending from the Lakes to the Ohio, and the policy of the Jesuit missionaries, in concert with the Provisional Government in Canada, to take and maintain possession of it for France and the propagation of the Roman Catholic Idolatry, were opposed by England, and excited the jealousy and fears of the Indians. A treaty, it was said, had been made at Lancaster, in this State, in 1744, between commissioners from Pennsylvania, Maryland, and Virginia, and the Iroquois or Six Nations, by which, for four hundred pounds, the latter gave up all right and title to the land West of the Allegheny mountains, even to the Mississippi, which, they maintained—according to their traditions—had been conquered by their forefathers. These conflicting claims, on foundations whether imaginary or real, ripened into a series of wars, in the progress of which the early settlers of Middle and Western Pennsylvania greatly suffered.

* John O'Neal's Letter to Governor Hamilton, dated May 27th, 1763.

(a) See Appendix marked C.

The defeat of Gen. Braddock at Fort Duquesne, in 1755, his death, and the route of his shattered army, left the Western frontiers defenseless, and cast consternation and dismay among the settlers on the Eastern slope of the Allegheny mountains. The next year, the alarm became general throughout the Kittochinny Valley. The garrison at Fort Cumberland was scarcely strong enough for self-defense. The roads were infested by savages. Horrors accumulated at Winchester; an attack upon it was anticipated, and the terrors of the people rose to agony. While Virginia turned her eyes to Washington, and the people of the beautiful Valley of Shenandoah were flying to the older settlements, it was fast becoming desolate, and it fell to the lot of the infant town of Carlisle—but five years old—to furnish a noble hero, who afterwards became dear to the hearts of the American people, and whose zeal and courage, firing the spirits and directing the daring of the freemen of Cumberland County, accomplished, at Kittanning, one of the most able and splendid deeds of retaliation which embellishes the pages of our Revolutionary history. Col. John Armstrong—whose remains lie in your cemetery, un-honored by any attractive tomb, and marked only by a plain and unpretending limestone slab—with a party of two hundred and eighty resolute men, by a rapid march of some two hundred miles, over lofty and rugged mountains, surprised and destroyed that nest of savages.^(a) The Presbyterian Church, of which he was an elder, formed a bulwark of a different character from the stockade in the town. Their log meeting-house proved a sort of outpost for the picket-guard, but of great potency and influence among the early settlers who had planted themselves around it. Its pastor, in the time of danger, when threatened by savage foes, was not the man to fly from his post, or encourage his people to abandon their homes, but took command of one of the first companies organized for defense in 1755.

From, and to some extent before, the Indian wars consequent on Braddock's defeat, the mild and just policy of the Proprietary Government of Pennsylvania did not prevent deeds of bloodshed and horrible massacre by the savages. It was not always safe for the settlers to build their houses and dwell on the farms they

(a) See Appendix marked **D**.

began to cultivate, nor does it appear to have been ever the plan and policy of the Pennsylvania settlers, to cluster in villages, as in New England, or string themselves in close proximity along the banks of rivers and streams of water, as did the French. They scattered themselves over the face of the country, and built their houses on hill, or in dale, or by some fountain gushing from rocks, or bubbling from the earth, as they fancied best suited their convenience. At the distance of five, six, and more miles from the stockade, the isolated families became liable to the hostile visits of predatory Indian bands. Hence, as my beloved and very venerated friend, and elder of this church, Mr. William Douglass, then a man of great age and piety, and justly honored for his many social virtues, informed me some forty years ago, the settlers' families often had to seek defense and shelter near the stockade in the town, while the men found it necessary to unite, and go in groups or companies, to help each other in clearing their ground, and, in seed-time and harvest, to put in and take down their crops.

We have heard the honored men of olden-time discourse of

“The battle with the forest, and the stern
Privation to be borne, where oft the call
Of chill necessity affrights the soul;
Repeating tales their childhood frequent heard
From sires, who 'mid these hills and valleys came,
And with the guardian fire-arm at their side,
Laid the loud axe unto the woodland foot.”

It was partly from such necessity that Carlisle had its origin, as well as from the first movement of the proprietaries to organize a County, and provide for the efficient administration of civil government. The settlers clustered in the vicinity of the Fort, and built their log dwellings in a place of safety, where they might leave their wives and children, while they, in bands, cleared and cultivated their lands.

Those settlers were of the hardy race of Presbyterians, some from Scotland, but mostly from the North of Ireland, descendants of those, who, in the days of Cromwell, had rallied for the defense of their Protestant religion, against Popery and Prelacy, and had sought, by emigration from the North of England and the South of Scotland to evangelize Ireland. From the Counties

of York, Lancaster and Cumberland, in England, their ancestors had migrated to the North of Ireland, and thence many of their descendants had come, breathing the same spirit of freedom and desire for liberty of conscience, and cherishing the same resolute and ardent piety, which characterized their sires.

This town of Carlisle, and the County of Cumberland—of which it is the seat of Justice—took their names from the places so-called in the North of England. The Carlisle near the border of Scotland; is the prototype of this. Like it, it is built of stone, with streets running at right angles from a square in the center. It is situated between two parallel ranges of lofty hills, inclosing the valley, watered by the Eden, Caldew, and Peterel rivers, or creeks, as we would call them. It was originally a Roman frontier town, near their confluence, and bore the name of LUGOVALLUM, which the Saxons contracted into LUEL, and attaching their own word *Caer*, which means town or city, manufactured that of *Caer-Lu-el*, whence was formed Carlisle, the seat of Justice of Cumberland County, England.

This County of Cumberland, in Pennsylvania, was organized in 1750, but seven years before the foundations of this church edifice were laid. The town of Carlisle was laid out the following year, 1751, and becoming the seat of Justice for an extensive County, members of the Presbyterian congregation, previously organized and worshipping on the banks of the Conodoguinet, who made the town the place of their residence, together with others arriving and settling in the town, made early arrangements for having a place of worship erected in it. The schism that had previously existed in the Presbyterian Church, and which divided it into the two separate and differing Synods of Philadelphia and New York, had led to the formation of new congregations by each party, and often rival to each other, in the same places.

From the earliest settlement of Carlisle, these differences led to the formation of two separate congregations. What were called the New Side or New Lights, first occupied the town, and erected a temporary place of worship. It was a wooden building, South of the stockade, and near the center of Pomfret and Hanover streets. This circumstance, and the perils of the times, rendered the village a desirable place for the congregation on the banks of the Conodoguinet, to which, to transfer their place of worship.

The Court-house had afforded accommodations for worship prior to the erection of church-buildings, and its bell, which announced the hours of worship, continued ever thereafter to render the same important services. That loud, clear-sounding bell, which, for close upon a century, had convoked the early Presbyterians, who settled in this place, to their meetings on the Sabbath, as I learned from the old inhabitants, some forty years since, was cast in the town of Carlisle, Cumberland County, England and was said to have been a gift from the people of that town and County to its young name-sake in Kittochtinny Valley. As the legend ran, it owed its brilliant tone to the fact, that the subscription of the Penn family—the Proprietaries—toward it, was made on condition that the £30 they contributed, to be paid in pure silver, should be added to the other metals composing it, at the time of its being fluxed in the furnace for casting.

For three generations did that sweet silver-toned old bell faithfully perform its sacred duties on the Sabbath, proclaiming the hour of worship, until it yielded to the fiery element that brought it into being. It was the charm of the old settlers, and to none more than to the early Presbyterians. It was music to our ears, and we sighed as though a friend had departed when—though at a distance—we heard its tragic story—that it had melted in burning grief, and buried itself in the ashes of its own funeral pile.

The Presbyterian congregations in the Colonies of Pennsylvania, Maryland, Virginia, and North Carolina, although mainly composed of emigrants from the North of Ireland, included also, a few from England; still more, of the Huguenots from France and the borders of the Rhine, and a sprinkling of Congregationalists from New England. Of different nations originally, of different languages and education, and differing somewhat in their religious opinions and customs, they nevertheless were remarkably agreed in all the substantial doctrines of the Evangelical faith. The Scotch-Irish sympathies, however, were predominant.

The elements of English Independency, and of New England Congregationalism, which had been somewhat modified in Holland from its original Brownism, and assimilated to Presbyterianism there, before its shipment on board the *Mayflower*, and its transplantation on this Continent; the elements, also, of Scotch and

Irish Presbyterianism, and of French Huguenotism, but, more especially, of the Scotch-Irish of the North of Ireland, were blended in the Colonies, and produced a new phase of Ecclesiasticism, differing somewhat from the originals in the parent countries. By their fusion was developed an ecclesiastical organization, better adapted than either of the distinctive varieties, as they existed in the old countries, to the circumstances and condition of the new settlements in the Colonies.

The standard of doctrine was indeed the same; but the terms of subscription were not so rigid and exacting as to prevent cordial correspondence and easy coalescence. Where Congregationalists and Presbyterians found themselves in close vicinity, and mingled in the same settlement, they readily associated—as did also the French Huguenots—for the early and more effectual support of the preaching of the Gospel. Among the congregations on the borders of New England, South and West, as in New York and East Jersey, there was more of the Congregational element, or irresponsible democracy, than in Pennsylvania, Maryland, and further South, where Presbyterianism established its representative system or republican rule. The Presbyterian congregations of Cumberland County, and of other interior Counties of Pennsylvania, were much more homogeneous.

Those of Lancaster County had more of the Huguenots, especially of Franco-German character, a large settlement of whom came from Strasburg, on the Rhine, and its vicinity, and settled in the townships and villages of Strasburg and Lampeter, in that County. Others, from the Palatinate, in Germany—whither, upon the revocation of the edict of Nantes, in 1685, by Louis XIV, many had fled from France, and whence, twenty years later, they migrated—settled in the south-eastern part of Leacock, and in Pequa townships, of the same County. The northern and western parts of Lancaster County—excepting Donegal, settled by Scotch-Irish—and the County of York generally, received a large proportion of German emigrants, who did not so readily amalgamate with Presbyterians; but, preserving their own language, established their own peculiar and differing ecclesiastical organizations, answerable to those of their European States from which they came—Lutherans, Reformed, Mennonites, &c. They jealously and zealously endeavored to preserve both their native lan-

guage and customs, and maintain separate ecclesiastical organizations, which shut them out from the sympathies and fellowship of Presbyterians, who spoke the language of the country, participated in the administration of the Government, and whose churches rapidly increased, comprising emigrants from England, Wales, Scotland, Ireland, France, and the Palatinate, both upper and lower, who had diffused themselves through parts of Bucks, Chester, and Lancaster Counties.

In this last-named County there were early troubles, between the German and the English population. They were of different races. Hence it became the policy of the Penn family, and the Proprietary Government, which, ultimately however, was only partially successful, to promote the settlement of Cumberland County, with emigrants from the North of Ireland, and the Counties of Lancaster and York, with Germans, in order to avoid the collision that had taken place by the mingling of these different races.

The emigrants to Pennsylvania, in great numbers, landed at Newcastle, Delaware, and passed into Pennsylvania thence, by way of Wilmington, Newport, and Christiana, in Delaware, and found their way into the Counties of Chester, Lancaster, Dauphin, York, and Cumberland. The congregations formed in Newcastle, which gave its name to the Presbytery that comprised most of the Scotch-Irish emigrants; those in Wilmington, Christiana, and the northern parts of Newcastle County, in Delaware; also those of the south-western part of Chester County, upper and lower Brandywine, upper Octorara, New London, Fagg's Manor, Chestnut Level, &c.; those of lower Octorara, Pequa, Leacock, Lancaster, and Donegal, in Lancaster; of Paxton and Derry, in Dauphin; of the Barrens, York, and Monaghan, in York; and of Silver's Spring, Carlisle, Big Spring, Middle Spring, in Cumberland County, were composed mainly of Presbyterians from the North of Ireland.

They were organized upon regular Presbyterian principles, not so much of the established Presbyterian Church of Scotland as of the dissenting Presbyterian churches of the North of Ireland. The members of those churches were whole-hearted Protestants, who prized the privileges and blessings of religious liberty; and the Presbytery of Newcastle, to which most of them belonged,

rendered itself conspicuous for its attachment to republican principles, and opposition to everything like State domination in the Church, or Church domination in the State.

These early emigrants loved their Bibles, and venerated divine institutions. God's word was their Supreme law; His salvation, through Christ, their rejoicing; and the preaching of the Gospel more precious than any other social arrangement. From the earliest period, while their settlements yet were but rudely blocked out, and in the abounding often of their poverty, they made arrangements to have the truth expounded by the living teacher, and thus possess the full benefit of instruction by an educated and faithful ministry. They were not, and would not be, long satisfied with licentiate preachers and stated supplies, or "hired ministers," as they are with flippant piquancy commercially termed among Congregationalists in New England, and by western emigrants thence. They loved and honored the pastoral office as a divine appointment, as one of the ascension gifts of our Lord and Saviour Jesus Christ; and the relationship of pastor and people, solemnly constituted by installation, they regarded and cherished, as nearly, if not fully, equal in sacredness to that of husband and wife. In their estimation, without the preaching of the Gospel, and especially by a settled pastor over a regularly organized congregation, the state of society was, and could not but be, imperfect and destitute of the vital elements essential to its peace, prosperity, and progress. Both in temporal and religious matters, they felt the value of the pastor's opinion and advice, and they cordially sought, as children to a parent, or a wife to her husband, the benefit of his influence and sympathy, as their counsellor and guide, their watchman and the shepherd of the flock. They would have him to pray with them at their bedsides in sickness; to mingle his sorrows with them in their griefs and afflictions; to share in the joys of their happy moments; and to cooperate with them in the government and instruction of their youth. They would consult him in their domestic and temporal affairs, have him make their wills for them, and not unfrequently assist in the construction of them, and often preferred first to take his counsel in matters of litigation before application to attorneys. Many of their early pastors, eminent for their wisdom and piety, never removed from among them from their early days, but lived

and died lamented and honored, as a sort of beloved and venerated patriarchal parent.

Next to the pastor, they valued the bench of Elders, the "helps" ordained of God to aid in exercising the over-sight of the flock, to whom often matters of difference were submitted, as to friends and counsellors, as well as the responsibilities of discipline were entrusted. The school, too, was an object of their early care. Wherever they formed a settlement, they had no sooner reared their dwellings for their own families, than they organized congregations, and began to erect meeting-houses, as they called them, for the worship of God. Nor were they too proud, or ashamed, while they themselves dwelt in the log cabin, to build their log churches, not a few of which I remember, in my youthful days, to have seen yet standing, and in some have occasionally preached. It was also their early care, whenever practicable, to secure a farm for the use of the pastor, which they called "the Glebe," and to provide equal comforts for him with their own. I have known some of the olden pastors—in my younger days—who took their places sometimes in the harvest-fields, and aided at "the raising" of their buildings, and thus prevented evil, and did much good. They were men that would both work and preach, and their discourses were not loose disjointed exhortations, but always replete with the grand fundamental truths of the Gospel.

In their congregational arrangements, several of which would sometimes form a pastoral charge, they acted not without the counsel and cooperation of the pastors assembled in Presbytery. They sought not to interfere with separate interests, each congregation being regarded as an integral part of the ONE Presbyterian Church. The irresponsible Democracy of Brownism and Independency, they disrelished. The Presbytery were wont, therefore, upon applications for the organization of new congregations, to appoint committees, who visited the field, explored it fully, and with compass and chain run the course and marked the distance of ten miles, as near as might be, from center to center, for the several places of worship, so that there might be no interference and rival efforts made on the same ground, nor a new one organized to the serious injury of one already formed. Thus, until the unfortunate schism in the Presbyterian Church, in 1741,

each congregation had its own well-defined geographical "bounds," which, though not called parishes, were really such, within whose limits the jurisdiction of the pastor, who was called Bishop, and of his Session, composed of Elders or Presbyters, was appropriate and exclusively that of a parochial episcopate.

The homogeneous character of these early Presbyterian congregations was never disturbed by any friction with New England Congregationalism, yet did the patriotic spirit of our sires, and the liberal piety of the descendants of the Presbyterian dissenters in the North of Ireland—differing from the rigid formality of the established Church of Scotland—abundantly appreciate the moral worth and religious character of New England Congregationalists. For, at the commencement of our difficulties at Boston, two years before the declaration of Independence, when the valorous sons of Massachusetts began to resist the oppressive measures of the British Government, the freeholders and freemen of Cumberland County tendered their sympathies and material aid, pledging themselves to espouse their cause, and to cooperate with them in the struggle for freedom.

The Scotch-Irish Presbyterians had imbibed the spirit, and understood the power, of that famous instrument which contributed so much, in Scotland, for the Protestant Reformation and Religious Liberty, viz: "The Solemn League and Covenant." It was their attachment, as Protestants, to the cause of civil and religious liberty, that brought them to this Western world. At an early period in the history of British oppression, as practiced in these Colonies, the same patriotic and religious spirit was kindled in them. Nowhere was it more vigorous, active and efficient than in Carlisle and Cumberland County.

When, in 1773, Gen. Gage, the Governor of Massachusetts—whose conduct Gen. Washington characterized as "more becoming a Turkish bashaw than an English Governor"—had begun to spread the fear that "Boston was to be blockaded and reduced to obedience, by force or famine," the spirit of patriotic resistance startled the scribbling Governor preparing to enact the law, by the ominous sound of that famous old instrument of heroic faith and patriotism in Scotland, uttered by the Committee of Correspondence. At the suggestion of the Assembly in that city, there was circulated a paper entitled "A Solemn League and Covenant,"

in which the subscribers pledged themselves to break off all intercourse with Great Britain, from the 1st of August, 1773, till the Colony should be restored to its chartered rights, as well as to renounce all dealings with those who should refuse to enter into this compact. They could not have used words more appropriate or effectual to kindle the patriot fire in the breast of every Presbyterian. The movement was electric.

The Scotch-Irish emigrants, who had crossed the ocean for a wilderness, were not the fitting subjects for passive obedience; nor were they willing to renounce civil rights and religious liberties to the exactions of King or Parliament. The freemen of Cumberland County knew, too, by bitter experience, the necessity of taking care of themselves, when but feebly aided by the Provincial Government. The brilliant achievement at Kittanning gave proof of their fortitude and prowess.

Col. John Armstrong, who, with Dr. (afterward Capt.) Hugh Mercer, a Scotchman, and both men of Cumberland Valley, formed the soul of that enterprise, was of Scotch-Irish extraction. He was a man "resolute and brave." Living habitually in the fear of the Lord, he feared not the face of man. His influence among the men of that class was most efficient. His intelligence, his integrity, and deservedly high reputation for morality and religion, commanded general confidence and respect, and contributed much to rally and restrain the hopes and energies of the settlers, during the period that followed the first bloody outbreak of the Delaware Indians, which scattered dismay among them, left—as they were for nine years after Braddock's defeat—in a great measure to their own defenses and resources.

The Rev. John Steele, a member of the Presbytery of Donegal, and supplying, at the time, the Old Side people at Shrewsbury and York, was selected, by the first volunteer company organized on West Conococheague, for its Captain. Accepting the post, he executed his command with so much skill and bravery, that the Provincial Government appointed him a Captain of their troops. This appointment he retained for many years; after that, he was pastor of the Presbyterian church on the Conodoguinet, and rendered important service, to the benefit of the settlers, and the satisfaction of the Government. He was reputed as a sound divine, a man of piety and learning. Nor did he relinquish

the ministry, for a military post and profession. He often preached with his gun by his side, addressing a congregation, the men of which also had their weapons within their reach. He was not, in this respect, singular; nor was his congregation. The perils of the times rendered such a defensive attitude, even in the worship of God, necessary to meet the sudden surprisal of Indian warfare.^(a) The state of the country, and of the times, were such as to develop, at an early period, the daring spirit of freedom, and the manly reliance on God and their own defenses, that marked the Scotch-Irish settlers of the Kittocthinny Valley. The Divine Providence prepared them for freedom and independence.

After Braddock's defeat, the whole interior of Pennsylvania was left defenseless. The flight of "Col. Dunbar, the tardy," as he was called, who commanded the retreat, cast dismay among the scattered emigrants. The horrors of a savage war, the intrigues of the French, and the dread of Jesuitical and Papal influences, excited terrifying apprehensions of danger along the entire frontier. Supplications for his aid, and for that of the Proprietary Government, proved unavailing. The inhabitants of Carlisle, and the people of Cumberland County, were forced to depend upon themselves. The war that followed was of the most frightful character. Families were surprised in their dwellings, and every member scalped and murdered, without any to relate the dreadful scene. Houses and barns were burned, and cattle and crops destroyed. Suffering privations of the severest kind, and afflicted with the small-pox and dysentery, numbers fled in terror into the Counties of York and Lancaster. For seven years this Indian war prevailed, during most of which the inhabitants of Cumberland Valley were left with little or no other defense against their savage enemies, than what their own resources and bravery could supply.

Afterward, when the population that had fled began to return, the Rev. William Thompson in 1765, then at Carlisle, reported that 750 families, in different places, had abandoned their plantations, having lost their stock, their crops, their furniture, their all.^(b) Two hundred families from Fort Pitt were dispersed among the sufferers in Cumberland. Disease and want had made such ravages as to require the extension of aid which the people

(a) See Appendix marked E.

(b) See Appendix marked F.

of Philadelphia generously forwarded, in contributions taken up in Christ and St. Peter's churches.

Nor were these calamities the only demands made upon the fortitude and valor of the freemen of Cumberland. There were others, toward their close, that contributed to develop, still more fully and nobly, the character and spirit of these sturdy Scotch-Irish Presbyterians. The spirit of cupidity, on the part of certain Indian traders—who sought, in violation of law, and in utter and reckless contempt for the safety of the white inhabitants, to supply the savages with arms and ammunition—provoked, in 1765, proceedings of a riotous character, which involved them in conflict with the Provincial authorities. A large quantity of goods had been brought in wagons from Philadelphia, to be carried on pack-horses, by the traders, to places of Indian trade. Where Mercersburg, in Franklin County, is now situated, a party assembled to remonstrate with the traders, and prevent their giving aid and ammunition to their treacherous foes. Mr. J. Duffield, of the vicinity, “a man respected and prominent in the County, and a brother of the Rev. George Duffield, then pastor of one of the churches in Carlisle, undertook, on behalf of the assembled citizens, some fifty in number, to urge those having charge of the horses and goods, to proceed no further, but deposit the goods until orders should be received concerning them.

The demand was disregarded; the traders passed on their way. The assembled party pursued them, over the Tuscarora mountain in the Great Cove, where Mr. Duffield renewed the demand and his remonstrances. “He reasoned with them on the impropriety of their proceedings, and the great danger the frontier inhabitants would be exposed to, if the Indians should now get a supply, as it was known they had scarcely any ammunition.”¹ His object was to prevent the distribution of rum and tomahawks, of gunpowder and arms. He said, that the trade, which was illegal, would be at the expense of the blood and safety of the inhabitants; and that the traders would, in part, be the aiders and abettors of murder. It was all in vain. The traders ridiculed his remonstrance; and the citizens, under his advice and leading, returned to their homes, without any other attempt to restrain the trading party.

¹ Tribute to the Principles, &c.

Subsequently, Lieut. James Smith, in command of a company of Volunteer Rangers, employed for the defense of that position—a man of indomitable courage and inflexible will—with ten of his companions, pursued the traders, and, having killed three horses, seized their goods, and destroyed the lead, tomahawks, scalping-knives, and gunpowder, which they had stored. Lieut. Grant, a royal officer of the Highland soldiers, on complaint of the traders, assigned them a military guard, who assisted in arresting—without oath or warrant, or any civil process from a magistrate—a number of the citizens of the neighborhood, in no wise connected with the attack, and who were brought to Fort Loudon, and there confined. Smith, with 300 riflemen, demanded and procured the release of the prisoners. Grant was subsequently seized by some of the disaffected citizens, upon his going into the country, but released upon his promise of delivering their guns, which he had retained in the Fort; and it was done.

The inhabitants assembled to redress the arbitrary proceedings of the soldiers. The result was, the arrest of Smith and his friends; but the criminal proceedings against them were withdrawn, through the pressure of public sentiment.

Some three years after, a German and his servant, confined in jail on the charge of having murdered ten Indians in Shearman's Valley, was removed to Philadelphia, for trial before the Chief Justice of the Province. Although public sentiment condemned the murderer, yet it was objected that he should not be removed from the County of Cumberland. The prisoner was rescued by his friends. Col. Armstrong and the Rev. Capt. Steele pursued the rioters; but failing to secure the prisoner, the magistrates were reproved by the Colonial Government. It was not sympathy for the murderer that led to resistance, but opposition to what was judged to be their illegal removal.

The men that pursued the rioters, were of Irish extraction, and belonged to the Presbyterian church of Carlisle—Col. (also Justice) Armstrong, R. Miller, William Lyon, Rev. Mr. Steele, and others. Law and order were restored; and the inhabitants who had fled, returning—after the treaty with the Indians, and the success of the defense made by those that had remained—applied themselves, with new industry, to the cultivation of their farms, and to the repairing of the losses and ravages they had

sustained. They rebuilt their dwellings, replenished their stock and furniture, prepared their soil for fresh crops, restored their schools, gathered in their congregations again for the worship of God, and again called and installed pastors over the churches which had been vacated by the Indian wars, and disturbances of the country. The names of Drs. Cooper, King, and Duffield, are associated with this period—men eminent for learning, piety, eloquence, and usefulness in the Presbyterian church.¹

Providence had early disciplined our sires into a manly heroism, and prepared them for a still more trying contest with the Colonial authorities, and with the parent country, who had neglected them in their sufferings, and were aggravating the public grievances by their oppression. The constitutional and chartered rights of American freemen were well understood; and the spirit of religious liberty, sustained by an enlightened conscience, would never brook the attempt made to hold them in servile or abject subjection to despotic authority, either in Church or State. Their open Bible had taught them their personal responsibilities to God; and, in so doing, had enlightened them as to the rights of conscience, and the nature and value of civil and ecclesiastical liberty.

From the very first collision that took place in the Colony, between the Royal Government and the citizens, their supreme respect for God and conscience, under the illumination of the Sacred Scriptures, enabled them justly to determine how far the King and his Parliament had a right to exercise an absolute despotic sway. Their sympathies kindled into a flame upon hearing of the Turkish barbarity and oppressive policy of the British Governor of Massachusetts. None evinced more efficient feeling for the oppressed in New England, or greater indignation against the tyranny of the Royal Government, than the Scotch-Irish citizens of Carlisle and Cumberland County, and their descendants.

Their Presbyterian brethren and kindred, who had settled in North Carolina, were of Scotch-Irish nativity, and had like sympathies with them. On the 20th of May, 1775, as the *Raleigh Register* of the time, in its account of their bold and patriotic resolves, says of the delegates of the Mecklenburg Convention:

¹ Tribute to the Principles, &c.

“After sitting in the Court-house all night, neither sleepy, hungry, nor fatigued, and after discussing every paragraph, they were all passed, sanctioned and decreed, unanimously, about two o’clock, A. M.” This memorable declaration of Independence^(a)—which contains many of the ideas, and some of the very phrases and forms of expression afterwards adopted by Mr. Jefferson, and incorporated in his draft of that great national document whose adoption, on the 4th of July, 1776, by the Provincial Congress, broke the shackles of despotism, and, casting them forever off, started these free and independent States on their high career of freedom and renown—was the movement of Scotch-Irish Presbyterians.

The spirit of Carlisle and Cumberland County was in unison with that of the Mecklenburg Presbyterians. It had been roused from the very first collisions with the tyrannical authority of Great Britain; and—although the inhabitants had suffered from want and savage war, from pestilence in double form, and from the devastation, to a great extent, of their farms, and the flight and dispersion of their women and children—yet were they among the first to tender their sympathy and proffer substantial aid to their New England brethren, entangled in the conflict with Royal authority, when its wrath was poured out upon the Colony of Massachusetts, and the port of Boston was closed.

At a meeting of the freeholders and freemen of Carlisle and Cumberland County, held at Carlisle on the 12th of July, 1774, (John Montgomery, Esq., of Irish nativity, in the chair) resolutions were adopted in condemnation of the Act of Parliament closing the port of Boston, and recommending vigorous measures to redress the grievances. They urged a general Congress of deputies from all the Colonies, and the non-importation of British merchandize: and they pledged substantial contributions for the relief of their suffering brethren in Boston. They appointed, also, deputies to meet, immediately, others from other Counties of Pennsylvania, in the city of Philadelphia. James Wilson, of Scotch nativity, a signer of the declaration of American Independence, and afterward a Judge of the Supreme Court of the United States, William Irvine, and Robert Magaw, both of Irish

(a) See Appendix marked G.

origin, the former afterward a General, and the latter a Colonel in the Revolutionary army from Pennsylvania, were these deputies.

The free blood shed by British soldiery, at Lexington, April 19, 1775, roused the spirit of the country.^(a) The cry of war was no sooner sounded than the freemen of Cumberland, though distant from the theater of battle, rallied by thousands and offered their services in military associations and organizations. A letter from Carlisle, dated May, 6th, 1775, and preserved in the American Archives, says: "Yesterday the County committee met from nineteen Townships, on the short notice they had. Above three thousand men have already associated. The arms returned amounted to about fifteen hundred. The Committee have voted five hundred effective men, besides commissioned officers, to be immediately drafted, taken into pay, armed, and disciplined, to march on the first emergency, *to be paid and supported as long as necessary, by a tax on all estates real and personal in the County.*"¹

This was not vapor, for in June following, a company under the command of Capt. James Chambers, marched and joined the army in Boston, under Gen. Washington, of which, in a short time, he became a Colonel, and continued till the close of the revolution. These freemen of Cumberland, were the men for the times—hardy and efficient, heads of families, and substantial and respectable freeholders, who had an interest in the soil and the country. They had been familiar with arms, inured to exposure and fatigue; and, being of stout athletic frame, formed soldiers who could march without tents or baggage wagons, carry their equipments in their knapsacks, and with a blanket for their covering, make the bare earth their bed, and the open air their apartment.²

The spirit that actuated them may be understood from the assurance they gave, to increase the force, if necessary, to fifteen hundred or two thousand, and at a debt, voluntarily drawn upon the County, of about twenty-seven thousand pounds per annum. In a memorial from the freemen of Cumberland County, pre-

(a) See Appendix marked H.

(1) Am. Ar., vol. 2, p. 516.

2 Tribute to the Principles, &c.

sented to the Provincial Assembly of Pennsylvania, they remonstrated against the instructions given by that body to "the Pennsylvania delegates in Continental Congress," in which they were among the first to give public expression to the sentiment that the separation of the Colonies from Great Britain was essential to their safety and welfare. In those instructions, the Assembly had "strictly enjoined the delegates that (they) in behalf of this Colony, dissent from and utterly reject any propositions, should such be made, that may cause or lead to a separation from our mother country, or a change of the form of this Government."¹ The memorialists prayed that this injunction might be withdrawn, and set forth their reasons for it in a calm, patriotic, and able exposition of their views. The memorial was presented on the 28th of May, 1776, and on the 5th of June was referred, by a large majority, to a committee, to bring in *new* instructions to the delegates. This was done nine days after, and the injunction and restrictions remonstrated against were removed. The memorial appears to have expressed the unanimous sentiment of the free-men of Cumberland county. It had its influence on the Assembly and its delegates in Congress, and occupied a very prominent and important place, in the measures inducing and determining Congress in their declaration of American Independence.

That noble document bears the signatures of not a few patriotic Presbyterians of Scotch-Irish nativity or extraction. It breathed the spirit of freedom, that animated and characterized the ministry of the Presbyterian Church, most of whom were of the same origin. The Rev. Dr. John Witherspoon, President of Nassau Hall—a Scotchman by birth, and distinguished as a leader in the Presbyterian Church, alike eminent for his talents and learning, his patriotism and eloquence, his piety and devotion to the cause of liberty—was a member of the Continental Congress when the Declaration of Independence was reported and laid before that body for their adoption and signature. "Some," says the history of the transaction, "seemed to waver. Deep and solemn silence pervaded the Hall. It was a moment of intense and thrilling interest. The destiny of a great nation, of a new world, was suspended on the decision of that hour, fraught with infinite importance."

¹ Am. Ar., vol. 3, p. 1408.

This venerable man, rising in his place and casting a look of inexpressible and invincible interest around the Assembly, remarked: "That noble instrument on your table, which insures immortality to its author, should be subscribed, this very morning, by every pen in the house. He who will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of freeman. Although these grey hairs must descend into the sepulchre, I would infinitely rather they should descend thither by the hand of the public executioner, than desert, at this crisis, the sacred cause of my country." The patriarch sat down, and forthwith the Declaration was signed by every member present.

That Declaration made, the freemen of Cumberland thronged to the struggle. By the 16th of August following, it was announced in Congress, by a letter from Carlisle: "The twelfth company of our militia are marched to-day, which companies contain, in the whole, eight hundred and thirty-three privates, with officers—nearly nine hundred men. Six companies more are collecting arms, and are preparing to march." The company in the lead was under the command of the Rev. Capt. John Steele, the pastor of the Presbyterian church in this place comprising the "old side" people.

The Rev. George Duffield, who had been, till some years previously, the pastor of the other branch of this church, comprising the "new side" people, was at this time settled in the Third Presbyterian Church of Philadelphia, and one of the Chaplains of Congress. His voice had been heard clear and strong, with his characteristic eloquence and ingenuity, advocating from his pulpit the sacred cause of religious and civil liberty. As early as the 19th of March, 1776, nearly four months before the declaration of the American Congress, he publicly espoused the cause of freedom, and in the clearest and most courageous tones, uttered his loud call to liberty and independence. While yet the hearts of not a few in Congress faltered, and some of the Pennsylvania delegation especially, under the influence of the Assembly's first instructions, hesitated to declare for independence, in his own church—where John Adams and many of the influential members of Congress often worshipped—he expressed himself in the following language :

“This Western world appears to have been formed for that purpose, designed by the decree of Heaven to be an *asylum for liberty, civil and religious*. Our forefathers who first inhabited yonder eastern shores, fled from the iron rod and heavy hand of oppression—’Twas *this*, and no love of earthly gains, or prospect of temporal grandeur, urged them, like Abraham of old, to leave their native soil and tender connections behind, to struggle through winds and waves, to seek a peaceful retreat in a then howling wilderness, where they might raise the banner of liberty, and dwell contented under its propitious shade, esteeming this more than all the treasures of a *British Egypt*, from whence they were driven forth.

“Nor was it the *fostering care* of Britain produced the rapid population of these Colonies, but the *tyranny and oppression*, both civil and ecclesiastical, of that and other nations, constrained multitudes to resign every other earthly comfort, and leave their country and friends, to enjoy in peace the fair possessions of *freedom*, in this Western world. ’Tis this has reared our cities, and turned the wilderness, so far and wide, into a fruitful field. *America’s* sons, comparatively few excepted, were all *refugees*, the chosen spirits of various nations, that would not, like Issachar, bow down between the two burdens of the *accursed cruelty of tyranny in Church and State*. And can it be supposed, that the Lord has so far forgotten to be gracious, and shut up His tender mercies in His wrath, and so favored the *arms of oppression* as to deliver up their asylum to *slavery and bondage*? Can it be supposed, that *that God who made man free, and engraved in undefeasible characters the love of liberty in his mind*, should forbid *freedom*, already *eviled* from Asia and Africa, and under sentence of banishment from Europe—that He should forbid her to erect her banners *here*, and constrain her to abandon the earth? As soon shall He subvert creation, and forbid that sun to shine! He preserved to the Jews their cities of refuge; and whilst *sun and moon endure, America shall remain, a City of Refuge for the whole earth*, until she herself shall play the tyrant, forget her destiny, disgrace her freedom, and provoke her God. When that day shall come—if ever—*then*, and not till then, shall *she* also *fall slain with them who go down to the pit!*”

The discourse from which the above extract is taken was de-

livered before various companies of the Pennsylvania militia, and many members of Congress, and its object was to rouse the spirit of freedom in the breasts of all. With lofty and impassioned eloquence, reasons many and mighty are urged, why the spirit of patriotism and piety should throw off the shackles of oppression, and America become free and independent. The preacher was appointed Chaplain to the Pennsylvania militia by Gov. Morton, and his commission was dated on the fourth day after the declaration of Independence. So great was his influence, so zealous was his patriotism, and so obnoxious did he become to the British Government, that during the early period of the Revolutionary struggle, a price of fifty pounds sterling was offered for his head. But God preserved him, and both in the army and among the members of Congress his influence was felt.

It was a circumstance worthy of notice, that however the pastors of the two churches in Carlisle afterward united, and however their people may have differed in matters connected with their ecclesiastical polity, they had but one heart and purpose in the contest for political liberty, and the emancipation of the Church from the thralldom of the State. It merits attention, also, that the history of this Presbyterian church, and of its early pastors, mingles itself closely with that of our Revolutionary struggle. We have therefore felt, that we could not well avoid a reference to the political troubles of the times, in our attempt to give its general outline.

The genius of the Presbyterian Church in these United States is eminently republican. Its tendencies and influence in the State, were of the same character. There were no Tories in it. Wherever the Scotch-Irish population was found—which formed its original frame-work—the spirit of Republicanism developed itself. In Pennsylvania, Maryland, Virginia, and the Carolinas, the zealous cooperation of Presbyterians, for the emancipation of the Colonies from British tyranny in Church and State, was seen in their prompt and voluntary enrolment of themselves in the Revolutionary armies, and in their self-sacrificing and untiring efforts for independence.

There had been contests in the Presbyterian Church: but they were healed prior to the Revolution. However they differed among themselves on questions of ecclesiastical polity, those dille-

rences arose not from any disagreement as to the great and fundamental principles of civil and religious liberty. A glance at the character of those differences becomes necessary in order to a faithful sketch of the history of the Presbyterian church of this place, where, perhaps, they were more operative and apparent than in most others.

While the great substantial doctrines of the Gospel, and the radical principles of Presbyterian government, were embraced with equal cordiality, and adhered to with equal attachment by all, there were, nevertheless, differences of opinion and feeling, in different parts of the country, which had mainly grown out of the great and powerful revivals of religion, that had prevailed in the former part of the last century, in New England, New Jersey, Pennsylvania, and Virginia, and also in relation to the measures and discipline deemed appropriate for the promotion of piety.

These differences had resulted, finally in 1741, in the dismemberment of the Presbyterian Church. The Synod of New York and Philadelphia had been rent in twain. Toward the close of seventeen years thereafter, they had abated. The reunion was consummated just one year after laying the foundation of this edifice, in which we are now assembled. The revivals of religion that had occurred under the preaching of Whitfield, Tenant, and others, in the first instance, reappeared under the preaching of Davies, Edwards, Smith, Blair, the younger Tenants, and students of the Log College, which had been established by their father at Neshaminy in this State.

An ardent and animating Christianity was taught there, and also in the preparatory schools of Dr. Smith, of Pequea; of Samuel Blair, of Fagg's Manor; of Mr. Finley, of Nottingham; and in the College of Nassau Hall, just instituted at Newark, N. J. The Rev. Aaron Burr wrote to Edwards in February, 1757, of a revival of religion at Fagg's Manor, under Mr. Duffield; and Davies, in June, 1757, tells his Scottish friends, that he "had heard from Mr. Duffield, a young minister, that there was a general awakening, throughout the Jerseys, among the youth." Mr. Duffield, who had been a tutor in Nassau Hall from 1754 to 1756, after laboring in Fagg's Manor, went to the South as an Evangelist to visit vacant churches, and after his return supplied at York, Shrewsbury, and Round Hill, whence he was called to Carlisle

and Big Spring, where he was installed by the Presbytery of Newcastle.

Directly after Mr. Duffield was called to Carlisle and Big Spring, the "old side" people of Carlisle and Silvers' Spring called the Rev. John Steele, and the Presbytery of Donegal forthwith installed him. He had previously supplied the congregation worshipping in the log church on the Conodoguinet, known in later days by the name of the "Meeting House Springs." Both Mr. Duffield and Mr. Steele were installed in Carlisle within three months of each other, and each preached two-thirds of the time in the town. The Synod recommended the congregations to fall upon healing measures, and lay a plan for the erection of one house only. But the difficulties were not thus adjusted.

The contests between the churches and their pastors became serious. Objections were made by Mr. Duffield against Mr. Steele's elder sitting in the Presbytery of Newcastle; and Mr. Steele complained of a letter written by Mr. Duffield to his uncle, (the Rev. John Blair) speaking of Mr. Steele having in an underhand way settled in Carlisle. The matters were carried to Synod, and the production of the letter set the matter in a different light from the representations made about it, and there the matter ended.

In April, 1762, Mr. Duffield was called to the Second Presbyterian Church of Philadelphia, which the Presbytery of Donegal refused to put into his hands, because of the remonstrances of his people. It was renewed some time after, and received the same treatment. In 1765, he was sent by the Synod to the Carolinas, and in 1766, with the Rev. Mr. Beatty, to the Indians, on the Muskingum, his congregation consenting to his temporary absence.

He continued for ten years pastor of the two churches of Carlisle and Big Spring, when, by the advice of Presbytery, he gave up the latter, and was installed at Monaghan for one-third of his time. He continued pastor of this charge till 1771, when he was called to the Third (or Pine street) Presbyterian Church in the city of Philadelphia, to which he was subsequently translated. Mr. Steele having died, and both his and Mr. Duffield's congregations in Carlisle being vacant, the way was prepared, after the confusion and embarrassment incident to the war of the Revolution, for their reunion.

The rent and controversies in the Presbyterian Church, during the latter part of the first half of the last century, were the grief of many, who preferred the catholic spirit of the Gospel to the sectarianism of national churches, and ecclesiastical propagandism, unhappily, of late, revived in our country. The Synod of New York, at an early period after the division in 1741, made overtures to that of Philadelphia for a reunion. Among the very few papers that have come into my hands, belonging to my grandfather—who died about five years before I was born—is one in his handwriting, being a copy of an extract from the minutes of the Synod of New York, dated May 17 and 18, A. D. 1749. He was then a youth of seventeen years of age, and seems to have copied it for preservation. It contains certain preliminary articles, looking toward reunion, which was not consummated, however, till nine years afterward.^(a)

The Christian principle and spirit expressed in this overture, in due season prevailed, and the two Synods again coalesced. The congregation of Carlisle, merging its two constituent parts into one, a quarter of a century later, formed one of the noble monuments recording the success of that wisdom and piety, which—having projected, upon Christian principles, the plan of reunion—was willing to await the movements of Providence, for its consummation in detail.

The removal, as has been said, of the pastor of one part of this congregation to Philadelphia; the death of that of the other; the bitter experience of the calamities of the war, first with the Indians and afterward of the American Revolution; the unfinished condition of this building; the destruction of the other place of worship by fire; and the general acceptableness of the Rev. Robert Davidson to both parties, prepared a way for the fusion, of what had once been rival and antagonistic churches, into one congregation.

For nearly thirty years, from 1785 to 1812, under Dr. Robert Davidson's pastoral care, aided toward the close of that period by the Rev. Charles Nesbit, D. D., LL. D., President of Dickinson College, the church enjoyed her communion seasons uninterrupted; and an entire generation grew up, to strengthen and cement the reunion that had been so happily formed.

^(a) See Appendix marked I.

This period of peace was followed by an interregnum of tribulation and contention; parties revived, whose conflicts became known to the highest judicatory of the Church. It was toward the close of this period of alienation and strife, in 1815, that my youthful feet were directed by the Providence of God, in a transient visit among you, while pursuing a journey further west on business for my father. That Providence, to my surprise, made the stripling just entering legal manhood, the means of uniting in harmonious feeling and action, parties that had been long severely discordant.

I came among you with much fear and trembling, and in great weakness, but God disposed the hearts of all to "follow after the things that make for peace, wherewith one may edify another." Tales of bitterness against the Presbytery and prominent individuals of it, and of the different parties, and reproaches on both sides, were privately lodged in my ears. God gave wisdom to bury them there. Without repeating or divulging them to any—and only making them the occasion for Christian counsel, and exhortation to cherish the spirit of friendship, forbearance, and love—it was not long till other and better themes became the topics of conversation when we met.

None ever learned what hard things another had said of him, and it proved, in a very few years, the joy of my heart, to see those once alienated again on terms of friendly and endeared Christian fellowship. Prejudices, and usages long cherished and consecrated by the example of those of higher name and greater years, were sometimes disturbed, and imitated, by the plan and policy, we felt bound, in faithfulness to Jesus Christ and to our charge, to adopt, for the administration of the ordinances of worship, and discipline, and with respect to the qualifications for admission to the sacraments. Occasional manifestations of dissatisfaction were made, on the part of individuals, but unity of sentiment and cordial cooperation in the Session, greatly strengthened us. There was but one conviction and purpose, on their part, in common with our own, as to what the word of God, and the honor of Jesus Christ sanctioned and required. The sober better judgment of the disaffected—when the excitement had subsided, and a more careful investigation of the subject had been made in the light of the Scriptures—failed not to yield to the evidences of

right and truth, submitted in the public preaching and personal conversation.

The truth commended itself to the consciences of many. God blessed the public preaching of it, and the private instruction in the Bible and catechetical classes. The first Sunday School was organized in the summer of 1816. It was intended for those whose religious education was neglected at home, and not as a substitute for parental and family care and responsibility in this matter. The Bible class was chiefly for the females, and the weekly catechetical classes and exercises were for all the youth of the congregation, whose parents would cooperate with the pastor. That cooperation was general and cordial. The results soon began to irritate the wicked and unbelieving, and they were not backward in expressing their sentiments.

The open-mouthed and billingsgate ribaldry, and the reproachful hostility of those who rejected the Gospel of the grace of God, and which, for years, were unintermittent and abundant only served to strengthen the cord of attachment that united pastor and people. With very few exceptions, had we occasion to say, that the members of the Church strengthened the hands of the wicked. The developments of Providence were often of a character distinctly marked, and lessons of wisdom and piety were taught by them, which have been of value to us all the way through life.

The spirit of God was frequently poured out in plenteous effusions. Old and young were inquiring, "What shall we do to be saved?" (a) The father of 70 years of age, and the child of 17 and 18, together came out from the world, and embraced the covenant of our God. It was my happiness to be the means of leading to Christ and His table, many of the children I had baptized. Not a few of the beloved youth consecrated themselves to God and His service, in the ministry of reconciliation; and now, after the lapse of twenty-two years, in the joy of my heart, and with devout thankfulness to God, I bless Him not only for what He has wrought among you, but in being permitted, on this hallowed occasion, to meet, and in this time-honored place, greet so many of the soldiers of the Cross and ambassadors for Christ,

(a) See Appendix for number of admissions.

from different and distant fields of labor, whose armour has not rusted, but bright, polished, and lustrous, by successful use, shines brilliant in the glory of the great Captain of salvation.

The revivals of religion that prevailed so extensively throughout the United States, from 1830 to 1835—like those of the former century, in the days of Whitfield, the Tenants, &c.—were connected with some things, which, as in that day, excited the fears and prejudices of those who questioned whether the evils incident to them might not be greater than the good secured by them. The spirit of jealousy and distrust in reference to doctrinal belief and religious profession—which these revivals had been the occasion for developing—as in the preceding century—diffused itself extensively in parts of the Presbyterian Church.

The old contentions that had agitated and divided the Church a century before, revived in full vigor; and Satan—taking advantage of the strifes and jealousies, among those who had lived in amity, and had cordially cooperated for the salvation of men—engendered suspicions, promoted alienations, invigorated prejudices, and, eventually, as before and very much for the same ends, and by the same methods, rent in twain the ecclesiastical body which had exerted as one united, liberal-minded, enlightened and patriotic Christian denomination, such an important and salutary influence upon the public mind, and contributed, so effectually, for nearly a century, to the welfare of the country, and the progress of its civilization.

The fissures that foretokened the coming convulsion, early marked the lines of discussion. Their rise and progress in the Presbyterian Church, had frustrated the plans and hopes of usefulness, that had stimulated us to zealous and persevering labor for many years. The record of these scenes is on high; and the *eclaircissements* of the great day will unfold what foreign influences were brought to bear to injure our usefulness and peace, but can never be committed to the pages of history. Suffice it to say, that for your sake as a congregation, and for the general good, as we thought, we preferred to change our field of labor, which the providence of God seemed to direct. We were not ignorant of the agencies employed, but endeavored calmly and patiently to put the best construction upon the suspicions and distrust excited, and, we must add, mistakes and misrepresent-

ations made in reference to our orthodoxy and soundness in the faith, with which God, in His providence, allowed the minds and mouths of those we loved to be filled. The trial was severe, but He has given strength to bear it.

It had pleased Him greatly to bless and prosper our labors, admitting us to close and earnest wrestling with Himself, teaching us invaluable lessons of practical piety and wisdom "in the revelation and knowledge" of Christ. If, therefore, as in Jacob's case, "He touched the hollow of his thigh," and, the sinew shrinking, he that was a prince had power with God and with men, and prevailed, was ever thereafter made to go halting, what were we, or what right had we to complain, if it pleased Him to cripple our influence, and humble us before Him? It is enough for us to know, that when He lays one instrument aside He can employ others. Blessed be His name, the cause of Truth and Right can never be crushed out of the earth! It may, like the master Himself, be crucified and lie buried for a season, but it will rise again.

In the happy reunion of this occasion we have a faint foreshadowing of that glorious epoch when the righteousness of His people shall be brought forth to light, and His judgment as the noonday; when we shall all assemble from the East and West, the North and South, around our blessed Master at His coming, the company of His redeemed, to find in our love of Him a bond of fellowship and a channel of sympathy, which the divisions and distractions of earth, the art and malice of Satan, the very powers of death and the grave, could not destroy, but which are designed of God to perfect that fellowship through all eternity which He condescends to let us have "with the Father, by the Son, through the Holy Spirit." This is the glorious epoch now, toward which my eyes, not yet "dim with age," are directed; around which my fondest hopes have clustered; and to which I feel, that, by the flight of time, I am rapidly borne.

When in youth and middle life, there were always intermediate stages in advance—changing relations and scenes of earth, to which desires tended; but now, within three days of having passed "the grand climacteric" of mortal existence, I lift my thoughts and aspirations above the ever-fluctuating events of this perishing world, and look more ardently than ever for "that

blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works;" and "who shall come to be glorified in His saints, and to be admired in all them that believe."

Allow me, then, beloved hearers, in conclusion, to improve the cursory review we have taken of the past, by a few reflections appropriate to the present.

1. *What has a century wrought!* This church, one hundred years ago, stood upon the border of the wilderness. The tide of immigration and civilization was but just beginning to start its plowings in advance of the great Ocean waves. The flood has since rolled, in its mighty volume, and carried its myriads and millions thousands of miles toward, and even beyond, the Rocky Mountains! You have your Barracks still the memorial of your frontier condition, but you are left near the Eastern verge of the spreading population, which God in His providence has sown broadcast through the length and breadth of these United States.

The State of Pennsylvania had scarcely enlarged her peopled territory beyond a hundred miles. Now, three and thirty States stretch their broad wings over thousands of miles, and the flag of our Union waves from Maine to California, from the Atlantic to the Pacific Ocean! A few feeble Colonics have grown into a confederacy of free and independent States, of greater moral power and prosperity than ever were attained by the Empires of Assyria, Babylon, Persia, Greece or Rome!

The piety and prowess, the principles and spirit of our ancestors—the men of faith and valor—led the way. They were "An handful of corn in the earth on the top of the mountains; the fruit thereof shakes like Lebanon; and they of the city flourish like the grass of the earth." "The Lord hath indeed done great things for us, whereof we are glad." To Him be the praise. His providence alone is the source and security of our greatness. Let us hail its developments for the encouragement of our hope for the future.

2. *Another century—and what shall we be?* The men of this day, old and young, shall have passed away. These walls,

within which we worship, may yet stand, and this land remain, but whether this great confederacy shall be under His gracious eye, and still be prospered by the good providence of God, will depend upon the honor or dishonor, which, as a people, we put upon the Lord Jesus Christ. Ere that day, His blessed feet may have stood again, as it is predicted they shall, upon the Mount of Olives^(a), and His work of retribution in the earth been consummated in the ruin of nations that have opposed His sway, corrupted His Gospel, and apostatized from its profession. God grant, that, as a people, we may ever appreciate that Gospel, cherish and evince its spirit, practice its precepts, and be claimed by Him as “the uttermost part of the earth for His possession.” God grant, that this church may still remain firm in her loyalty to Christ our glorious Head, and pure in her faith and practice of that Gospel, a living monument of His love and care!

But whatever may befall our country and the churches in it, we need be in no solicitude about the triumph of our Redeemer. He has Infinite wisdom, and the resources of Omnipotence. “The day of vengeance is in (His) heart, and the year of His redeemed (draws nigh.)” “He will tread down the nations in His anger, and make them drunk in His fury, and bring down their strength to the earth.” “According to their deeds, accordingly He will repay!” But oh! it is, and should be, our deepest solicitude, to raise as many of our lost and wretched race as possible; and thus increase the conservative power in our country, and multiply the arguments for the Divine favor and protection to be continued to us.

To be successful in this, to any degree, we must act well our part here, as followers of Christ, in all our relations; and be faithful to the end. We must cherish the glorious and everlasting truths of the Gospel of the grace of God; assert the rights and honors of Jesus Christ; and be witnesses for “Him crucified,” that He is “risen from the dead,” and that “all power and authority in Heaven and in Earth are given unto Him.” Thus may we leave a blessing to our children, and the generations after us; and not a curse, to ripen unto utter desolation and perdition, at the great day of His appearing.

(a) Zach. 14, 4.

"Oh, Thou! my Country, may the future, on
 Thy shape majestic stand supreme, as now,
 And every stain, which mars thy starry robe,
 In the white sun of truth, be bleached away!
 Hold thy grand posture, with unswerving mien,
 Firm as a statue proud of its bright form,
 Whose purity would damn the Vandal-hand,
 In fury raised to shatter. From thine eye
 Let the clear light of Freedom still dispread,
 The broad, unclouded stationary noon!
 Still, with thy right hand, on the fasces, lean,
 And with the other, point the living source
 Whence all thy glory comes: and where, unseen,
 But still all-seeing, the great patriot souls,
 Whose words and wisdom left us thus enriched,
 Look down, and note, how we fulfil our trust!
 Still hold, beneath thy fixed and sandal foot,
 The broken sceptre, and the tyrant's gyves;
 And let thy statue shine above the world—
 A form of terror and of loveliness!"

3. *What lessons of humility, wisdom and warning should we learn from the past!* We stand on the margin of the past, the narrow line that divides us from the future. Clouds and darkness lie before us. Behind us are the ravages of Time. The present seems to wear no change. The sun ever rises and sets the same. The seasons roll, in regular succession, their ceaseless revolutions. Nature never varies in her grand laws and movements. But, borne along in the sweep of her great cycles, as we look from some eminent point of observation, such as this centennial day affords, what changes do we descry, in all the shifting scenes of life that fill and vary the panorama of our view!

Where, where are all the birds that sang
 A hundred years ago?
 The flowers that all in beauty sprang
 A hundred years ago?
 The lips that smiled,
 The eyes, that wild,
 In flashes shone
 Soft eyes upon—
 Where, Oh where are lips and eyes,
 The maiden's smiles, the lover's sighs
 That lived so long ago?

Who peopled all these busy streets
 A hundred years ago?
 Who filled the church with faces meek
 A hundred years ago?
 The sneering tale
 Of sister frail,
 The plot that worked
 A brother's hurt,—
 Where, Oh, where are plots and sneers,
 The poor man's hopes, the rich man's fears,
 That lived so long ago?

Where are the graves where dead men slept
 A hundred years ago?
 Who, when they were living, wept,
 A hundred years ago?
 By other men
 That knew not them
 Their lands are tilled,
 Their graves are filled!
 Yet nature then was just as gay,
 And bright the sun shone, as to-day,
 A hundred years ago?

In the dim visions of the past but little is distinctly seen. The names are here and float along familiar on the stream—Armstrongs, Blairs, Clarks, Craigheads, Creighs, Chambers, Duncans, Davidsons, Flemings, Holmes, Irvines, Lyons, Murrays, McClures, Parkers, Randolphs, Weakleys, Woods, and others. But the fathers, where are they? Vanished like the shadows of the setting sun. "One generation passeth away and another cometh." "Man cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; though the root thereof wax old in the earth and bring forth boughs like a plant: But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised up out of their sleep!" We, too, shall soon lie hidden in the grave, and the places that now know us will know us no more. This house, in which our fathers praised the Lord, stands yet erect, in all its strength and

symmetry,—externally unchanged by the hand of time, internally renovated and garnished by the hand of man,—a monument of the faith and piety of our sires! But the men and women of the olden time have ceased to enter it. They have gone to the land whence no traveller returns!

The old and sturdy oaks have fallen! and the scions of later growth have decayed. Fathers, children, and children's children have disappeared! yet still they live, in the bright world above; and hosts of them shall adorn the Savior's triumph at His coming. How many, blessed be God! have here been reared and nurtured in the faith of Jesus, and have hence been transplanted to the garden of Heaven, who now flourish in immortal verdure, trees of righteousness which the Lord's own right hand hath planted.—We, too, shall soon pass away and others occupy our place. The flood bears us rapidly on to the great Ocean of Eternity. God grant, that it may land us all fast by the throne of our great and glorious Redeemer!

Let us, then, receive the admonitions of the past and profit by the lessons it teaches. “Here we have no continuing city.” Let us seek that “which hath foundations whose builder and maker is God.” We are but earth and dust; and presently our mortal part must mingle with the clods of the valley. But, if we be “followers of them, who through faith and patience inherit the promises,” we, too, shall be gathered to the Lord; and, in the coming glory, shall shine as the jewels that adorn the crown of our Savior's rejoicing.

4. Finally: *Under what obligations of gratitude to God, are we placed in view of what we are permitted to witness and enjoy: and how are we exhorted to honor and bless and magnify the name of our glorious Redeemer for all His providence has wrought!* Here the children of our God, sons and daughters of this church, have gathered for a short season in its bosom, in bonds of sweet re-union. Well may it be said to us, as it will be by the Lord to the dispersed of Israel, at no distant day, when they shall re-assemble in their own land, “Jacob shall not now be ashamed; neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of them, they shall sanctify my name and sanctify the Holy One of Israel.” Great cause have we, beloved friends, to celebrate His praise!

“Thou art holy, Oh Thou that inhabitest the praises of Israel. Our fathers trusted in Thee, and Thou didst deliver them. They cried unto Thee and were delivered. They trusted in Thee and were not confounded.”

We have not met in shame and confusion of face, like Israel, to confess, “Our fathers have sinned and are not, and we have borne their iniquity,” but to recount the goodness and loving kindness of the Lord. Although “they gat their bread with the peril of their lives because of the (savage) of the wilderness,” and although “the arches sorely grieved, and shot at them, and were made strong by the mighty God of Jacob.” “We have heard with our ears, O God: our fathers have told us what work Thou didst in their days, in the time of old. How Thou didst drive out the heathen with thy hand, and plantedst them, how Thou didst afflict the people and cast them out. For they got not the land in possession by their own sword; neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst favor unto them.”

We rejoice still in that favor. Although, as I cast my eyes around, I discern not the hoary hairs of the aged fathers and mothers, that, in my youthful ministry, cheered and encouraged me by their counsel and their prayers; and although, I miss many of the bright blooming youth, that have been taken, in the noon and freshness of their day, to the upper Sanctuary; yet, thanks to the good providence of God, that here this day I am permitted to meet so many of my early cotemporaries, and still more of their children on whom I poured the baptismal water in token of God’s gracious covenant, whom I was the means of leading, while yet young, to the table of our Lord, to acknowledge their covenant obligations, and to enter into the holy bonds of marriage union with the Lamb. Blessed be God, that they have continued in the faith of Jesus, and have not been “led away with the error of the wicked;” nor “fallen from their own steadfastness.” May they be “kept by the power of God, through faith unto salvation, ready to be revealed in the last time!”

I rejoice, also, that the great Head of the Church has ceased not, by the ministry of my beloved brother, your pastor, to add to your number continually of such as shall be saved. May I

cherish the hope, while I pray, that you, beloved hearers, who have not yet avouched the Lord to be your God, may be won by the love of Christ, and become His true and faithful followers. See that you fail not of the grace of God, which is unto everlasting life. And may the God of all grace and consolation abundantly bless you all with the blessings of Heaven above. “May the blessings of your fathers prevail above the blessings of their progenitors unto the utmost bound of the everlasting hills.” May God establish here His dwelling place unto all generations, and make it a chosen habitation for His Spirit for evermore!

And last, but by no means least in interest and affection, would I invoke the presence of our blessed Savior, and the grace of His Holy Spirit, on their behalf, as I turn my thoughts and heart, to the soldiers of the Cross, the honored ministers of Christ, whom here He chose, and hence hath called out and sent abroad through our land, to preach the unsearchable riches of His grace. No higher distinction and honor could have been put upon them. No more important office or holier trust could have been committed to them. No crowns, in the bright diadem of Heaven, shall shine more resplendent.

I bless God that “He hath counted you faithful, putting you into the ministry.” Blessings on His name, for all that His grace and Spirit have wrought by your instrumentality. Cease not to proclaim the Gospel of the grace of God; and make full proof of your ministry. Tell dying, sinful men of their lost and ruined condition in Adam, of their wretched, helpless and depraved state in themselves by nature, but of the infinite sufficiency of that atonement which has been provided “through the blood of Christ, for the forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us in all wisdom and prudence.” Tell them that “by the deeds of the law there shall no flesh living be justified.” Expose the folly, guilt, danger, and damnation of men’s self-righteous efforts to justify themselves before God; and lead them to “the Lamb of God which taketh away the sins of the world.” Unfold to them “the Righteousness of God in Him, which is by the faith of Jesus Christ, unto all, and upon all them that believe;” and teach them that if ever they are to be justified it must be “freely by His grace through the redemption that is in Christ Jesus.” Urge

them by the motives of the Gospel to repent of all their transgressions, and confess their sins, as they own and bow in adoration at the feet of Jesus Christ, acknowledging His Deity as the Eternal Son of God, His gracious sovereignty as the Mediator, having "all power and authority in heaven and on earth" put into His hands, and the justice of that sentence of the law of God which has condemned them to the death eternal, if not redeemed by the blood and Spirit of Christ. Tell them of the love of Christ, the necessity and efficacy of His atonement, and the power of His cross. Open up to them the fulness, and the freeness, and universality of the invitations of the Gospel. Tell them of the "treasures of wisdom and strength," that are laid up in store in Him. Remind them of the desperate deceitfulness and depravity of their own hearts, which need to be renewed and sanctified by that Holy Spirit of God, which He hath received without measure, and whose gracious office, under Christ, it is, to quicken those that are "dead in trespasses and sins," unto spiritual life. Show them the provision and means for their sanctification, that God has furnished in the Cross of Christ; and how, by faith in the exceeding great and precious promises, we must "cleanse ourselves from all filthiness of the flesh and of the spirit, and perfect holiness in the fear of the Lord."

See to it that you preach not Philosophy; nor Politics; nor Science; nor Natural Theology, as it is called; nor the abstract, useless Theology of the schools; nor mere social reform or morality, or natural virtue; nor external reformation, through human resolutions merely, as though these might be means of saving men from their guilt and corruption. None nor all of these things are availing to salvation; nor are they embraced in your commission. But preach "Christ and Him crucified." He is "the wisdom of God and the power of God unto salvation." You forget your commission, and throw away your strength, when you substitute philosophy, reason, moral science, fancy, intellectual cultivation and refinement, for it, or exalt any teachings of natural science or the schools, or any thing above "the everlasting Gospel of the grace of God."

As Paul the aged did his son Timothy, so let me "charge you," my beloved sons, "before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and

kingdom. Preach the word, and be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come," yea, is already come, "when they will not endure sound doctrine; but after their own hearts, shall they heap up to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (Myths.)

"But ye, Oh men of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, wherunto ye are also called, and have professed a good profession before many witnesses."

"I give you charge in the sight of God who quickeneth all things, and before Christ Jesus, who, before Pontius Pilate, witnessed a good confession, that you keep this commandment, without spot, unrebukeable unto the appearing of our Lord Jesus Christ, which, in His time, He shall shew, who is the blessed and only potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see,—to whom be honor and power everlasting. Amen!"

Appendix.

A

(p. 5.) Col. John Armstrong, under date of June 30th, 1757, wrote as follows to Richard Peters, Esq., of Philadelphia :

“Carlisle, June 30, 1757.

“To-morrow we begin to haul stones 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 upon for a church. The stones are raised out of Col. Stanwix’s entrenchments; we will want help in this, political as well as religious work.”

B

(p. 7.) John O’Neal, despatched by Governor Hamilton in May, 1753, to Carlisle, for the purpose of repairing the fortifications, among other things reported, under date of the 27th of May, 1753 :

“A pure Spring runs to the East, called Le Tort, after the Indian interpreter who settled on its head about the year 1720.” It has its source two miles South, is in fact the re-appearance of a subterranean branch of the Yellow Breeches creek.

C

(p. 8.) In the same year, 1753, another “stockade” of very curious construction was erected, whose western gate was in High street, between Hanover and Pitt streets, opposite lot number one hundred. This fortification was thus constructed : Oak logs about seventeen feet in length, were set upright in a ditch dug to the depth of four feet. Each log was about twelve inches in diameter. In the interior, were platforms made of clapboards, and raised four

or five feet from the ground. Upon these the men stood and fired through loop-holes. At each corner was a swivel gun, which was occasionally fired "to let the Indians know that such kind of guns were within."

Three wells were sunk within the line of the fortress, one of which was on lot number one hundred and twenty-five; another on the line between lots numbered one hundred and nine and one hundred and seventeen; and the third on the line between lots numbered one hundred and twenty-four and one hundred and sixteen. This last was for many years known as the "King's Well." Within this fort, called "Fort Louthier," women and children from Green Spring and the country around, often sought protection from the tomahawk of the savage. Its force, in 1755, consisted of fifty men, and that of Fort Franklin, at Shippensburg, of the same number. At a somewhat later day, or perhaps about the same time, breastworks were erected a little north-east of the town—as it was then limited—by Colonel Stanwix, some remains of which still exist.—*Exct. from Charter and Ordinances of Carlisle.*

D

(p. 9.) Gen. Washington, under date of August 23, 1778, in a letter to Congress, says of Col. Armstrong: "He served during the last war, in most of the campaigns to the northward, was honored with the command of the Pennsylvania forces, and his general military conduct and spirit much approved by all who served with him; besides which, his character was distinguished by an enterprize against the Indians, which he planned with great judgment, and executed with equal courage and success."—*Am. Archives, Vol. III, new series, p. 244.*

He was recommended in the same letter for an appointment in the revolutionary army, by Gen. Washington, as he says, unknown to him, and was appointed by Congress a Brigadier General. Irving, in his Life of Washington, gives the following account of the expedition of Col. Armstrong against the Indians at Kittanning:

"We have to record one signal act of retaliation on the perfidious tribes of the Ohio, in which a person, whose name subsequently became dear to Americans, was concerned. Prisoners, who had escaped from the savages, reported that Shingis, Washington's faithless ally, and another Sachem, called Capt. Jacobs, were the two heads of the hostile bands that had desolated the frontier; that they lived at Kittanning, an Indian town, about twenty miles above Fort Duquesne, at which their warriors were fitted out for incursions, and whither they returned with their prisoners and plunder. Captain Jacobs was a daring fellow, and scoffed at palisaded forts. 'He would take any fort,' he said, 'that would catch fire.'

“A party of two hundred and eighty provincials, resolute men, undertook to surprise and destroy this savage nest. It was commanded by Col. John Armstrong; and with him went Doctor (now Captain) Hugh Mercer, eager to revenge the savage atrocities of which he had been a witness at the defeat of Braddock.

“Armstrong led his men rapidly, but secretly, over mountain and through forest, until, after a long and perilous march, they reached the Ohio. It was a moonlight night when they arrived in the neighborhood of Kittanning. They were guided to the village by whoops and yells, and the sound of the Indian drum. The warriors were celebrating their exploits by the triumphant scalp-dance. After a while the revel ceased, and a number of fires appeared here and there in a corn-field. They were made by such of the Indians as slept in the open air, and were intended to drive off the gnats. Armstrong and his men laid down ‘quiet and high,’ observing every thing narrowly, and waiting until the moon should set, and the warriors be asleep. At length the moon went down; the fires burned low; all was quiet. Armstrong now roused his men, some of whom, wearied by their long march, had fallen asleep. He divided his forces; part were to attack the warriors in the corn-field, part were despatched to the houses, which were dimly seen by the first streak of day. There was sharp firing in both quarters, for the Indians, though taken by surprise, fought bravely, inspired by the war-whoop of their chief, Captain Jacobs. The women and children fled to the woods. Several of the provincials were killed and wounded. Capt. Hugh Mercer received a wound in the arm, and was taken to the top of a hill. The fierce chieftain, Capt. Jacobs, was besieged in his house, which had port-holes; whence he and his warriors made havoc among the assailants. The adjoining houses were set on fire. The chief was summoned to surrender himself. He replied, he was a man, and would not be a prisoner. He was told he would be burnt. His reply was, ‘he would kill four or five before he died.’ The flames and smoke approached. ‘One of the besieged warriors, to show his manhood, began to sing. A squaw at the same time was heard to cry, but was severely rebuked by the men.’—*Letter from Col. Armstrong.*

“In the end, the warriors were driven out by the flames; some escaped and some were shot. Among the latter was Capt. Jacobs, and his gigantic son, said to be seven feet high. Fire was now set to all the houses, thirty in number. ‘During the burning of the houses,’ says Col. Armstrong, ‘we were agreeably entertained with a quick succession of charged guns, gradually firing off as reached by the fire, but much more so, with the vast explosion of sundry bags and large kegs of powder, wherewith almost every house abounded.’ The Colonel was in a strange condition to enjoy such an entertainment, having received a wound from a large musket-ball in the shoulder.

“The object of the expedition was accomplished. Thirty or forty of the warriors were slain; their strong-hold was a smoking ruin. There was danger of the victors being cut off by a detachment from Fort Duquesne. They made the best of their way, therefore, to their horses, which had been left at a distance, and set off, rapidly, on their march homewards.”—*Ircing's Life of Washington*, Vol. I., pp. 241-3.



(p 19.) The Rev. Geo. Duffield, D.D., previously to his translation to the Third Presbyterian church of Philadelphia, in 1773, was Pastor of the United Congregations of Carlisle and Big Spring. The latter, by the advice of Presbytery, he gave up in 1769; and the congregation of Monaghan, now Hillstown, became part of his charge for two years before the close of his labors in Carlisle. The place of worship in which the congregation of Monaghan assembled on the Sabbath, was situated near that of the present edifice, and was a fortified post. Within the ramparts thrown around, the men and women of that perilous day assembled to worship God; the former kept their arms by their sides, during the religious services; guards were stationed to watch and give the alarm, should any straggling bands of hostile Indians appear in sight. The late John McDowell, L. L. D., Provost of the University of Pennsylvania, in the city of Philadelphia, remembered, when a youth, to have heard Dr. Duffield preach there, and on one occasion, in a very apposite introduction to his discourse, from Zach. 9: 12.—“Turn ye to your stronghold,” &c.—allude to the fortifications, fallen into decay, still surrounding the building, as a “stronghold” far inferior to that which the “prisoners of hope” had in Jesus Christ their Savior. That discourse, he said, was the means of his awakening and conversion.



(p 19.) The posts provided by the government, in the Cumberland Valley, at Carlisle, Shippensburg, and Louisa, each garrisoned with about seventy men, afforded little or no protection. Separated by great distances, the Indians, in their incursions, could readily avoid them, as they did, and find still a wide field for an inhuman war, regardless of age, sex, or infancy. So repeated were the massacres of the inhabitants of Cumberland Valley, for years, that three-fourths of them, with their families, sought shelter and safety in the eastern parts of Lancaster and York counties. The men often returned to occupy some dwellings

that escaped the torch of the savage, and co-operate, with others, to watch and resist the Indians, whose mode of warfare was secrecy and surprise, murder of the defenceless, and a hasty retreat. The number of white inhabitants, in this valley, slain, scalped, or carried into captivity, was great. The whole extended valley was made one of desolation and blood—every neighborhood had its own victims. The Indian warriors estimated, that in the first years of this war they killed fifty whites to one Indian that was killed, and in after years, when the white inhabitants better understood their warfare, they still killed ten whites for one of their nation killed by the white inhabitants. This great disproportion arose from the slaughter by the Indians of women and children, for whose *scalps* their French allies rewarded them liberally.”—*A Tribute to Principles, &c., of the Irish and Scotch Settlers of Pennsylvania*, pp. 67–68, *by a descendant*, (George Chambers.)

“The ground was ploughed, the seed sown, and the harvest gathered, under the fear of the tomahawk and rifle. Scarcely any out-door labor was safely executed, unless protected by arms in the hands of the laborers, or by regular troops. Women, visiting their sick neighbors, were shot or captured; children, driving home cattle from the field, were killed and scalped; whilst the enemy, dastardly as well as cruelly, shrunk from every equality of force. Many of the richest neighborhoods were deserted, and property of every kind was given up to the foe. Many instances of heroism were displayed by men, women, and children, in defense of themselves and their homes, and in pursuing and combating the enemy. There was certainly a great want of ability and energy in the constituted authorities, and the government of the Province. United councils, and well-directed efforts, might have driven the barbarians to their savage haunts, and repeated the chastisement they received at Kittanning, until they sued for peace. But imbecility distinguished the British Ministers and officers, and paralyzed the efforts of the Provinces, especially that of Pennsylvania.”—*Gordon's History of Pennsylvania*, p. 383.

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(p. 23.) Copy of the Meeklenburg Declaration of Independence, adopted May 20, 1775:

1. *Resolved*, That whosoever directly or indirectly abetted, or in any way, form or manner, countenanced the unchartered and dangerous invasion of our rights, as claimed by Great Britain, is an enemy to this country, to America, and to the inherent and inalienable rights of Man.

2. *Resolved*, That we, the citizens of Mecklenburg County, do hereby dissolve the political bands which have connected us to the mother country, and hereby absolve ourselves from all allegiance to the *British Crown*, and abjure all political connection contract, or association with that Nation, who have wantonly trampled on our rights and liberties, and inhumanly shed the blood of American patriots at Lexington.

3. *Resolved*, That we do hereby *declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self governing association*, under the control of no power other than that of OUR GOD, and the general Government of the Congress; to the maintainance of which independence we solemnly pledge to each other our mutual cooperation, *our lives, our fortunes, and our most sacred honor.*

4. *Resolved*, That as we now acknowledge the existence and controul of no law or legal officer, civil or military, within this country, we do hereby ordain and adopt as a rule of life, all, each and every of our former laws; wherein, nevertheless, the Crown of Great Britain never can be considered as holding rights, privileges, immunities, or authorities therein.

5. *Resolved*, That it is further decreed, that all, each and every military officer in this County, is hereby reinstated in his former command and authority, he acting conformably to these regulations; and that every member present of this delegation shall henceforth be a civil officer, viz: a Justice of the Peace, in the character of a "*Committee man*," to issue process, hear and determine all matters of controversy, according to said adopted laws, and to preserve peace, union and harmony in said County; and to use every exertion to spread the love of country and fire of freedom throughout America, until a more general and organized government be established in the Province.

After discussing the foregoing resolves, and arranging by-laws and regulations for the government of a Standing Committee of Public Safety, who were selected from their delegates, the whole proceedings were unanimously adopted and signed. A Select Committee was then appointed to draw a more full and definite statement of grievances, and a more formal Declaration of Independence. The delegation then adjourned about 2 o'clock, A. M. — *Am. Archives, Vol. II., p. 856 Note.*

The Rev. Hezekiah J. Balch, a Presbyterian minister, was a conspicuous member of the delegation, and took an active part in its proceedings. He was held in high repute as a fine scholar and a man of piety.



(p. 24.) The blood shed at the battle of Lexington is commonly believed and said to have been the *first* drawn in the con-

test of the Colonists with the oppressive authorities of the British Government. The following curious document, which was copied by Mr. R. E. Mix, of Cleveland, Ohio, from the Regulators' Docket at Hillsboro' C. H., Orange County, North Carolina, April 18th, 1848, (and which has politely been forwarded to me by him), would lead us further back than the battle of Lexington, for the first blood shed in the cause of Freedom, and show that the spirit of liberty and independence was rife enough in the Colonies before that day to make forcible resistance to oppression. The Assembly of N. Carolina, on November 4th, 1769, declared against the right of Great Britain to tax the Colonies, and in 1770 a public insult was offered to the authorities.

TRIAL CAUSES. P. O. HILLSBORO' SUP'R COURT.

SEPTEMBER TERM, A. D. 1770.

John Williams <i>vs.</i> Rob't. Mitchell.	Case 6	General Issue	Pay costs and be put in the stocks. Pl'f.
Wm. Brown <i>vs.</i> John Brown.	Detainer 7	General Issue	A shame for name- sakes.
Isaiah Hogan <i>vs.</i> Harmon Husbands.	Case 21	General Issue	Hogan pay and be d—d.
Michael Wilson <i>vs.</i> David Harris.	J. A. B. 25	Plea in abatement filed.	All Harris' are rogues.
John Edwards <i>vs.</i> Philip Edwards.	Case 24	Non-assessment	D—d shame.
Solomon Tirrell <i>vs.</i> James Tirrell.	Attach- ment	Executed on two Negroes.	Negroes not worth a d—d. Cost ex- ceeds the whole.
John Child <i>vs.</i> Richard Simpson.	Case 5	Ref'ce. Vide Mem. Book.	D—d roguery.
Peter Noaj <i>vs.</i> Edward Fanning.	Appeal 16	App'd by consent.	Fanning must pay.
Edward Fanning <i>vs.</i> Abraham Smith.	Trova 18	Judgment by de- fault.	Fanning pays cost, but loses nothing.
Thomas Richards. <i>vs.</i> Robinson York.	Case 49	(General issue by mistake). General issue—not but plea of abatement.	Plaintiff pays all, and gets his body scourged for blas- phemy.

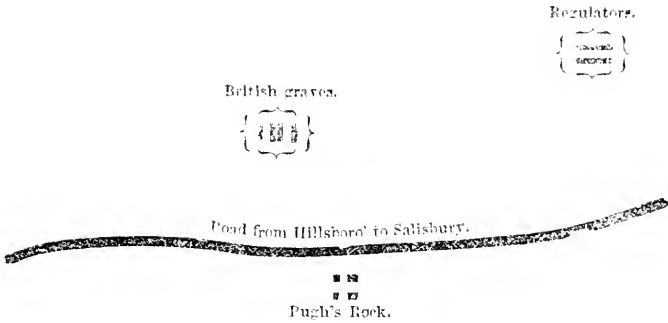
Robert Reed, Jr. <i>vs.</i> Nancy Husbands.	Debt. 71	Non est factum.	Plaintiff pays cost.
Valentine Boswell <i>vs.</i> Dunean M'Neal.	Case 86	Declaration plea to be filed.	File and be d— d.
John Kniebrough <i>vs.</i> William Alston.	Case 97	Executed. Joseph Bryant bail	Executed by a d— d rogue Bail not suf- ficient.
William Roberts <i>vs.</i> William Todd.	App'l.	No entry.	Plaintiff pays costs.
Thomas Pason <i>vs.</i> William Todd.	Appeal.	Pason county named after Pason — being wealthy and used his pro- perty in the cause of freedom.	Pason is clear.

Edward Fanning was Clerk of the Court. The Regulation Clerk, who wrote most of the above decisions, was a school-master named York, from Randolph County.

Hillsborough, N. C., on the Eno, named in honor of the Earl of Hillsborough. Sec'y of State for American Affairs. — Settled 1759. It was the seat of the Provincial Congress of North Carolina of 1775; head-quarters of Gen. Gates after his defeat at Camden, and his adversary, Lord Cornwallis, (Old Tavern his quarters, Morris'.) Col. Edward Fanning was a most oppressive officer of the Crown. The object of the Regulators, or "the Regulation," was to resist extortion by Fanning and other officers, who demanded illegal fees, issued false deeds, levied unauthorized taxes, &c. Harmon Husbands was the chief mover, drew the resolutions, &c., &c., but cleared out when it came to blows. The multitude went to the Court House, appointed a man by the name of York as Clerk, set up a mock Judge, and pronounced judgment in mock-gravity and ridicule of the Court, law, and officers, by whom they felt themselves aggrieved. Soon after, the house, barn and out-buildings of the Judge were burned to the ground.

Gov. Tryon went with a small force to suppress the Regulators, and an engagement took place near Alamance creek, on the 16th of May, 1771. Nine Regulators and twenty-seven militia were killed, and many wounded. This was the *first blood* shed in the difficulties between England and America. Fourteen men were killed by one man—James Pugh—from behind a rock.

Battle Ground of the Alamance.



[The above draft and notes were made on the ground, near Alamance creek, North Carolina, and the copy taken from the Regulators' docket, by B. E. Mox.]

I

(p. 31.) The following is a copy of the paper referred to:

“ May 17, 1749 — A motion was made by some members for making proposals for re union with the Synod of Philadelphia; the further consideration of that affair adjourned till to-morrow morning.

“ 18th, 7 o'clock, A. M.—The motion for an union between this Synod and that of Philadelphia came to be considered, and it was carried by a great majority, that proposals for an union be made to the Synod of Philadelphia in the following words, viz :

“ ‘ The Synod of New York are deeply sensible of the many unhappy consequences that flow from our present divided state; and have with pleasure observed a spirit of moderation increasing in many of the members of both Synods. This opens a door of hope, that if we were united in one body we might be able to carry on the designs of religion in future peace and agreement to our mutual peace and satisfaction, and although we retain the same sentiments of the work of God, which we formerly did, yet we judge mutual forbearance our duty, since we all profess the same Confession of Faith and Directory of worship. We would, therefore, humbly propose to our brethren of the Synod of Philadelphia, that all our differences be buried in perpetual oblivion,

and for the time to come, both Synods be united into one; and thenceforth there be no contention between us, but carry toward each other, in the most peaceable manner, which we are persuaded will be for the honor of our master, the credit of our profession, and the edification of the churches committed to our care. Accordingly we appoint the Rev. Messrs. John Pierson, Gilbert Tennent, Ebenezer Pemberton, and Aaron Burr, to be our delegates to wait on the Synod of Philadelphia with these proposals; and if the Synod of Philadelphia will see meet to join with us in this design, and will please to appoint a Commission for said purpose, we appoint the Rev. Messrs. John Pierson, Ebenezer Pemberton, Aaron Burr, Gilbert and William Tennent, Richard Treat, Samuel or John Blair, John Row, Samuel Finley, Ebenezer Prime, David Bostwick, James Brown, (whom we have appointed a Commission for the ensuing year) to meet with the Commission of Philadelphia Synod, at such time and place as they shall choose, to determine the affair of the union, agreeable to the preliminary articles concluded by this Synod; and it is provided, that any others of our members who shall please to meet with the Commission, shall have liberty of voting in this matter equally with the Commission.

“ THE PRELIMINARY ARTICLES

“ That all names of distinction which have been made use of in the late times be forever abolished; that every member consent to the Westminster Confession of Faith and Directory, according to the plan formerly agreed to by the Synod of Philadelphia in the year —; that every member promise, that after the question has been determined by a major vote, he will actively concur with, or passively submit to, the judgment of the body; and if his conscience permit him to comply with neither of these, that then he shall be obliged to withdraw from our Synodical communion, without any attempt to make a schism or division among us. Yet this is not intended to extend to any cases but those which the Synod judge essential to doctrine or discipline; that all our respective congregations and vacancies be acknowledged as congregations belonging to the Synod, but continue under the care of the same Presbytery as now they are, until a favorable opportunity presents for an advantageous alteration; that we all agree to esteem and treat it as a censurable evil, to accuse any of our members of error in doctrine or immorality of conversation, any otherwise than by private reproof, till the accusation has been brought before a regular judicature and issued according to the known rules of our discipline:”

Centennial Celebration of the First Presbyterian Church.

[From the Carlisle Herald of July 8th. 1867.]

THE first day of the present month was observed by the First Presbyterian congregation of Carlisle, as the one hundredth anniversary of its existence in this borough, and in compliance with invitations sent forth by its committee of arrangements a large assembly, composed of strangers from abroad, and those in this region who were interested in such a celebration, were present.

After the usual devotional exercises, in which the Rev. Dr. DEWITT, of Harrisburg, in a very fervent prayer, gave utterance to the emotions of the assembly, in view of the divine mercies during the past century, the pastor of the congregation explained the reasons which had led to the celebration of the day, and the arrangements which had been made for it.

In the absence of Dr. DUFFIELD of Detroit, who was confidently expected until the last moment Rev. GEORGE DUFFIELD, jr., the pastor of the Central Church of the Northern Liberties, in Philadelphia, was called upon to take his place.

The text, in the spirit of which he said he would endeavor to address the assembly on such an unusual solemn and interesting occasion, was Proverbs xiii, 23: "A good man leaveth an inheritance to children and to children's children." He then alluded to some circumstances connected with his youth and childhood, which he had spent in connection with this congregation while his father was its pastor, and that he might give full play to his imagination, supposed himself standing a hundred and seventeen years since upon the highest point of the North mountain and overlooking the valley below. He then passed in review the most striking incidents which have since taken place in this region. The first scene was one in which the original Indians, who had come from the Carolinas and Georgia, and had settled on these lands, in friendly union with the Six Nations. He next beheld a solitary French trader, James Le Tort, whose name has since been given to the Letort Spring, which so beautifully watered the vicinity of the town, and he noticed the happy providence which had saved us from the predominance of French principles and the Roman Catholic religion. Next were seen large companies of men and women principally from Scotland and Ireland, penetrating the wilderness, in search of *home* and freedom, and he drew a vivid picture of the sufferings and calamities of the settlers, when the defeat of Bradlock, and the dispersion of his army, had left the frontiers open to the incursions of the savages.

"But, thanks to God," said the speaker, "a man was raised up for the Times who was equal to them, and who had men of the right stamp to back him: Col. ARMSRONG, the first elder of this Church—the Hero of Kittanning—whose remains sleep in yonder grave yard. But now that they have been unnoticed to the close of the century, let his monument be a worthy one! Worthy of this section of the country for which he did so much, and where he was the master Spirit for so long a time. The church, the town and the county, owe a duty in this respect, which they should discharge without delay! Let his monument be reared!

At this point the speaker gave a birds-eye view of the ecclesiastical history of the county. Silver Spring, Big Spring, and the springs afterward known as the "Meeting house Springs," he thought were fit types and emblems of the churches erected in their vicinity, fountains of religion! sources of glorious revivals greater than which had scarcely been seen in the history of our country.

Glowing with his theme as he proceeded, the conclusion of his discourse was a genuine and unmistakable outpouring of his heart, as awakened by the circumstances of the occasion. Where was the old man? the man of middle age? the young? even the babe in its mother's arms? that a hundred years ago had witnessed the laying of the corner stone of that edifice! Gone! all gone!

Gone from the church militant to that triumphant!

The church above and that below
But one communion make!

Heaven was touching earth this day, in this Sanctuary we felt it in our inmost souls! As we looked up we could almost see our fathers who had passed into the skies, looking down from the crystal battlements of the heavenly Zion, and smiling upon us in our solemn and delightful services. A good inheritance they have left to us as their children; be it our care to transmit it unimpaired to ours.

The Rev. Talbot W. Chambers, D. D., one of the ministers of the Collegiate Reformed Dutch Church of New York in a very neat and impressive address, alluded to his early connection with the Church, and acknowledged his great obligations to its former Pastor, session, Sabbath school, and membership, but dwelt, with particular emphasis, upon the fidelity and tenerness of the Rev. Dr. Duffield, his vast influence, his large success, his labors with the young and the numbers whom he was instrumental in leading to enter the sacred office.

He justified the propriety of the present celebration, concluding that it was not an offering to secular vanity, or ancestral pride, but a just tribute to the memory of our fathers, and an appropriate acknowledgment of the debt which every individual, and every community, owes to the past. He believed that the services would be blessed of God, to the promotion of harmony among all Christians here, and to the spiritual edification of the brethren of this Church.

Letters were then read from Rev. Dr. Bethune, of Brooklyn, N. Y.; Rev. Dr. Krebs, of New York city, N. Y.; Rev. J. Holmes Agnew, of Pittsfield, Mass.; Rev. T. V. Moore, of Richmond, Va.; and Mr. A. Armstrong, of Hollidaysburg, Pa.—in which the writers expressed their extreme regret of the necessity of their absence, and warm sympathy with the objects of the celebration.

On Thursday, the Rev. Dr. Duffield, who had been accidentally detained on his way to Carlisle, arrived in town, and in the evening a large audience attended to hear his address, which was replete with eloquence and beauty. He gave an historical view of the rise and progress of the Presbyterian Church in this County, and alluded, in feeling terms, to his long services as Pastor of the congregation, where, a century before, his grandfather had ministered in the same sanctuary. He claimed for the Presbyterians of Cumberland County the honor of having lit the first spark of freedom, in opposition to the aggressions of Geort Beloin, and paid a handsome tribute to the old *Court House B. H.*, which, for three generations, had called that congregation to worship, and at last yielded to the element that gave it birth and buried itself in its own funeral pile." On Friday evening, a lecture was given in the Church, preparatory to the communion services on the following Sabbath.

On Saturday, the 4th of July, the Choir, accompanied by a portion of the congregation, sought the *Meeting House Springs*, where they spent the day in rambling over the old grave yard, or enjoying the beauty of the scenery.

Taken altogether, the incidents of the celebration were of the most pleasant character, and will never be forgotten by those who participated in the exercises.

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