



HISTORY

OF THE

UNITED PRESBYTERIAN CHURCH,

-- or --

BIG SPRING,

NEWVILLE, PA.

1764-1878.

--- BY ----

JAMES B. SCOULLER.

CARLISEE, PA.: VALLEY SENTINEL OFFICE. 1878.





HISTORY

OF THE

UNITED PRESBYTERIAN CHURCH,

-- or --

BIG SPRING.

NEWVILLE, PA.

1764--1878.

— BY —

JAMES B. SCOULLER.

CARLISLE, PA.: VALLEY SENTINEL OFFICE. 1878.

The materials from which to compile a history of the Big Spring congregation are very meager. No effort was made to keep a Minute book of Session till 1825; and for only a few years then till 1859. The Church was not incorporated till 1821, so that up till that time there could be no records kept by Trustees. A few fragments, providentially preserved, of the minutes of several meetings of the congregation, held about the beginning of the present century; several notices in the minutes of Presbytery; sundry family records; some well-preserved family traditions; and the inscriptions on a few old tombstones, are all that can be found to tell what occurred before 1820, or the reach of the memory of some still living.

King Charles II, promised the Admiral, Sir William Penn, a large tract of land in America, in consideration of his professional services, and in satisfaction of sundry debts due him from the crown. The Admiral's death occurred before this royal promise was made good; but his son, William Penn, prosecuted the claim, and received a Patent, dated March 4. 1681, for a tract of land, almost co-extensive with the present state of Pennsylvania. Immigrants began immediately to pour in; composed principally of English Quakers and Nonconformists, of French Huguenots, and of German Mennonites and refugees from the Palatinate. These first settlers were generally moral, pious, and industrious people, who came hither, not so much to better their worldly circumstances, as to escape from the religious thralldom and persecutions of their native lands; and to be permitted to worship God according to the dictates of their own consciences. Penn freely and fully granted; choosing therein to follow the example of Catholic Maryland, rather than that of Cavalier Virginia, or of Puritan New England. And the impress of the sturdy morality and honest industry of these early colonists is plainly seen, upon the laws and institutions of the state, and upon the customs and habits of the people to this day.

In 1719 the Irish began to arrive, and as they had no scruples of conscience upon the subject of resistance and non-resistance, they went at once to the frontier, and had many a bloody fray with their Indian neighbors. This position of ploneers they always maintained, while the more peaceable

Germans followed quietly in their rear. Within ten years this immigration had attained to such proportions that Secretary Logan wrote in 1729, "It looks as if Ireland is to send all her inhabitants hither, for last week, not less than six ships arrived, and every day two or three arrive also. The common fear is, that if they continue to come, they will make themselves the proprietors of the province. It is strange that they thus crowd where they are not wanted. The Indians themselves are alarmed at the swarms of strangers, and we are afraid of a breach between them, for the Irish are very rough to them." They located mainly in the vicinity of the Susquehanna river; at first in Lancaster county, and thence spread into what is now York and Dauphin counties.

The population of a new country is never scattered uniformly over its surface, for local advantages always attract new comers, so that they settle down in clusters. One of the greatest localizing attractions has always been an abundance of water; and as a result, the most fertile lands are often left to be the last settled, because they have the least water. great is this attraction that farmers very frequently locate their buildings in the most inconvenient and unhealthy spot, simply that they may be near to water. In Lancaster and Dauphin counties, settlements were first made along the Octorara, the Pequea, the Conestoga, the Swatara, and the other smaller streams which empty into the Susquehanna, from the east. On the other side of the river, they were made, in York county, upon Muddy Creek, the Codorus, and the Conewaga; and in Adams county, upon the Upper Conewaga, and upon Marsh Creek, Rock Creek, and their feeders.

The greater part of Cumberland county lies in a valley of from eight to sixteen miles in breadth; and is bounded on the north by the Kittatinny or Blue Mountain, popularly called the North Mountain, which is the most south-eastern ridge of the Appalachian or Allegheny Mountains. Through the southern part of the county, runs the South Mountain, which is a chain of high hills and extends on across Maryland. The North Mountain is drained by the Conedogwinet

Creek, a stream of considerable volume, which runs the whole length of the county, and empties into the Susquehanna, above Harrisburg; while the Yellow Breeches skirts the South Mountain and empties into the same river a few miles below. The geological formation of the valley is mainly limestone, at devery eight or ten miles, east and west, a strong fountain breaks up, in the middle portion of the valley and flows off to the Conedogwinet, with a volume of water sufficient to run all the needed mills.

The watershed between the Susquehanna and the Potomac rivers is midway between Shippensburg and Chambersburg; and Franklin county is drained by a different system of water courses. The Concocheague, a pretty strong stream, runs south, through the heart of the county to the Potomac river, and receives many feeding streams from both the east and the west.

The first known settlements in Cumberland county were made in 1730, and at no great distance from the river. But new settlers came in very rapidly, and passed up the "North Valley," or the "Kittochinny Valley," as then called, following the Conedogwinet and Yellow Breeches Creeks, and locating also upon Silver Spring, Letort Spring, Big Spring, Mean's Spring, Middle Spring, Falling Spring, Rocky Spring, and the different branches of the Conecocheague until in 1736 a line of settlements extended from the Susquehanna clear through to the western part of the Province of Maryland. In 1748, there were eight hundred taxables in the Valley, and in 1751, the number had increased to eleven hundred, indicating a population of at least five thousand inhabitants. These, with the exception of about fifty German families in Franklin county, were immigrants from Ireland and Scotland, and the descendants of those who had taken root in Lancaster county.

In 1751 a sudden and large increase in the flow of immigration commenced, which ministered greatly to the rapid settlement of the county. This tidal wave owed its origin to a very unusual and novel cause. In 1730 Secretary Logan wrote thus: "I must own from my own experience in the

Land Office, that the settlement of five families from Ireland gives me more trouble than fifty of any other people. Before we were broke in upon, ancient friends and first settlers lived happily, but now the case is quite altered." The quick temper and belligerent character of this people, which kept them generally in a kind of chronic broil with their German neighbors, did not seem to improve with time; for in 1743, Secretary Peters wrote in very much the same strain, as had done his predecessor; and even the Quaker forbearance of the Proprietaries finally became exhausted; so that in or about 1750, the year in which Cumberland county was organized, positive orders were issued to all the agents, to sell no more land in either York or Lancaster county, to the Irish; and to make very advantageous offers to those of them who would remove from these counties, to the North Valley, These offers were so liberal that large numbers accepted, and built their huts among the wigwams of the native inhabitants, whom they found to be peaceful but by no means non-resistant.

The land in this valley, and all along the Susquehanna, was claimed at the date of Penn's Patent, by the Five Nations, although they had almost entirely migrated to Central New York, where they were known as the Six Nations. The actual possessors were the Susquehanna and the Delaware tribes, with a portion of the Shawanese who had escaped hither from the south, and some fragments of broken tribes which had become almost extinct, as the Potomac and the Conestoga. In order to extinguish every kind of claim, between 1606 and 1754. Penn and his heirs made sundry treaties, paying from one hundred to five hundred pounds each time, not only with the Five Nations, but also with the Susquehannas and Conestogas, who had been the owners of the country long before the powerful Five Nations had wrested it from them. The white settlers began to crowd the Indians so that before the beginning of the Old French War, the most of them had emigrated to the valley of the Ohio, leaving only scattered families behind. About 1754, these families, with their

kindred tribes, came under French influence, and became very hostile toward the colonists; so that up to and during the Revolutionary war they committed depredations and massacres wherever they had the opportunity.

The great body of the first settlers of the "North Valley." from 1730 to 1750, had been connected with the Synod of Ulster in Ireland, and naturally fraternized with the Presbyterian church of this country, which organized in 1758 as the Synod of New York and Philadelphia: and probably more than one-half of the present congregations of the Presbyterian church, in this valley, were organized within these twen-Judging from the names of these settlers, and from their religious sympathies, there is a strong probability that they were descendants from those English and Scotch colonists, whom James I planted in the north of Ireland, and who, during the Civil War, were sorely persecuted, until Cromwell, in 1649, came to their relief, and administered that terrible retribution which thoroughly and permanently broke Catholic supremacy in the island. Ethnologically they might be designated as English-Irish, for the English element predominated over the Scotch. About 1750 a kindred yet different class began to arrive in the valley. Some of these were from Scotland, but the most of them were from Ireland; and these latter were the genuine Scotch-Irish; for they were the children and grand-children and the great-grand-children of those Scottish refugees, who had fled to the Emerald Isle, to escape the deadly persecution which English Prelacy waged against the sons of the Covenant in Scotland. These had been trained in the dissenting churches of their native country, and they brought with them their prejudices and their sympathies, as well as their faith and their practices; and, as might be expected, they could, and they did not fraternize with the prevailing Presbyterian church in this country. And thus the Reformed Presbyterians, or Covenanters, and the Associate Presbyterians, or Seceders, were planted in the Cumberland Valley. While these English-Irish and Scotch-Irish were substantially one, in race, and in faith, and in

social habits; yet there was a well defined shade of difference. The quiet obstinacy and self-reliant tenacity of opinion largely shown by the latter, plainly indicated a larger infusion of Scottish blood. In their new homes, surrounded by new circumstances, and pressed together by their common interests and common dangers, they learned ere long, to fraternize and assimilate, as they had not done beyond the sea; and now all the distinctions of the feeding streams are lost in the flowing river.

Reformed Presbyterian immigrants were never numerous in the valley. A colony of Irish Covenanters settled at an early day in the lower part of Dauphin county, to whom the Rev. Matthew Lind came to minister in 1773. Part of this colony had crossed the river and located at Stony Ridge, near Kingston, and formed a branch of Mr. Lind's charge. But his removal nine years afterwards, to the Conecocheague churches, and the influx of Germans, entirely obliterated this organization. A number of families located in the vicinity of Newville, and kept up a kind of society organization, without either meeting house or ruling elder, till about fifty years ago, and they too are gone or lost in their surroundings. A larger cluster settled upon the upper Conecocheague and near Greencastle, the most of whom went into the union of 1782, while the remainder recuperated, and, although always feeble, they have maintained an organized existence to the present time. Excepting these just mentioned, the Associate Reformed church of the valley has derived but little strength from this class of immigrants; only a family here and there.

Associate Presbyterians of both branches, Burgher and Anti-Burgher, and from both Scotland and Ireland, settled here and there, throughout the whole valley, but clustered mainly around Carlisle, Big Spring, Shippensburg, Chambersburg, both branches of the Conecocheague, and the Great Cove. The most numerous of these clusters was that which centered on the Big Spring. The precise date of the beginning of this settlement cannot now be ascertained; but remaining family records would indicate, that the families which

formed the church located here, between 1750 and the time of its organization. No record of the names of these families has been preserved, and anything like accuracy and certainty upon this point cannot now be obtained. The late Mr. Samuel Piper (whose father was present at the organization) during the last years of his life, made out the following list of heads of families, which he thought, from his own knowledge, and from what he heard his father and others say, had been connected with the church from its organization down to 1782:

Alexander Scroggs,	Green Spring,
Allen Scroggs,	Big Spring,
James Patterson,	Three Springs.
David Blean, ,	Big Spring.
John Sproat,	Quarry Hill,
James Piper, Sr.,	Big Spring.
John Piper,	0 1 3
William Piner	
Samuel Piper, Sons of Ja	mes Piper, Sr.
James Piper, Jr., J	
John McCullough, .	West Pennsborough.
John Harper,	Yellow Breeches.
John McElroy,	The Pines.
Simon Ross,	The Pines.
Alexander Sharp,	Newton,
John Brown,	Frankford,
James Brown,	Big Spring.
John Huston,	Dickinson.
Matthew Kyle,	Walnut Bottom.
William Hannon,	Dickinson.
Robert Lusk,	Mifflin.
George Weir,	The Ridge.
William Boyd,	Conedogwinet.
Mrs. Jane Scouller,	Mifflin,
William Beatty,	West Pennsborough.
George Espy,	Frankford,
William Marshall,	Mifflin.
Robert Campbell,	Frankford.
William Hanna,	Mifflin.
Capt, Swansey,	Dickinson.
James Lemmon, .	Dickinson.
John Woodburn,	Dickinson,
James Neal,	Dickinson.
Joshua Martin,	Dickinson,
• • • •	

Thomas Kennedy, Mifflin. Kilgore, Newton. Patrick Wallace. Frankford. Samuel McDowell. Frankford. John McDowell, Frankford. James Dunlap, West Pennsborough. John Wallace, Frankford. Joseph McElwaine, Mifflin. Andrew Hervey, Mifflin. James Bell, Stony Ridge. Stony Ridge. Joseph Junkin, Marshal Means. Southampton.

This must be regarded only as an approximation, and, perhaps, not even a very close one; for it is within the knowledge of the writer, that two or three of these families connected themselves with this church, since 1782; and he also knows that Robert Patterson, and James Brown of Frankford who died in 1780, Robert Duncan, James Pettigrew, James Harper, James Woodburn, and others not here mentioned, were in the community and the church, before 1782, and some of them from the organization of the church.

The first settlers being religious men, and within two days ride of all the Associate ministers in the country, it may be surely taken for granted, that they early sought religious privileges for themselves and their families. Whether they received any before 1762 cannot now be ascertained, for the minutes of the Presbytery up to that date are lost. The probabilities are that they did, for at the meeting of Presbytery held at Oxford, June 22nd, 1762, a commissioner was present from Carlisle and Big Spring, "craving supply of sermon." The action of presbytery would seem to indicate that this application was made, not by strangers who sought recognition, but by a well known people, asking for their accustomed supply. Mr. Annan was appointed to preach at Big Spring on the third Sabbath of the following July. It was the custom of Presbytery in those days to make out at every meeting, a scale of supplies for vacant congregations and out-lying stations; and all such appointments were honestly fulfilled, in spite of the difficulties and dangers, which the circumstances

of the times and country constantly interposed. Pastors were then very familiar with the saddle, with rough roads and swollen streams; and settled congregations were generous enough to share some of their privileges with those less favored. At nearly every succeeding meeting of presbytery, and they were more frequent than now, supply of sermon was asked for and granted to Big Spring.

At the meeting of Presbytery held at Pequea, June 12th, 1764, Mr. Annan was appointed to preach at Big Spring on a week day, and ordain elders. At the next meeting, at Marsh Creek, August 15th, 1764, it is recorded that "Mr. Annan did not obtemperate his appointment, but gave to presbytery a satisfying reason;" and the Rev. Matthew Henderson was directed to preach and ordain elders at Big Spring in September. The records of the next meeting show that this appointment was fulfilled. This is the nearest and all that can be found in reference to the date and circumstances of the organization of the church. The minutes of the Presbytery only show, that for the next seven years, Big Spring regularly petitioned for supply of sermon, and occasionally for the administration of the Lord's Supper.

It is not positively certain who were ordained and installed at this time, as the first board of elders. After sifting traditions and comparing old family records, it is most probable that the choice fell upon David Blean, George Espy, Robert Patterson, William Piper, and John Sproat. It is pretty certain that these men were called to the eldership, at a very early period of the church's history, and most likely at its incep-It would be a pleasant and profitable work to give a sketch of the life and character of these worthy men, who boldly invaded the wilderness, and firmly planted the standard of the cross where only wild beasts and cruel savages had hitherto dwelt. But there are no annals left of these days and men, and the few lingering traditions which yet remain in the old families, are becoming tinged with myth. We know, however, that they were generally men of marked individuality; for without strong purpose and will, they would never

have swung loose from their native moorings, and have launched out into such a distant and unknown sea, from which there was literally no return. They lived in stirring times, and many of them contributed their full share to make the times both stirring and eventful. They fought not only with their local enemies, but many of them, together with children nursed amid the dangers and privations of the forest, heard freedom's call and hastened to the front to do battle for their young country's emancipation. The writer's childhood was often gladdened by hearing some of these men tell over the story of their battles, with all their dangers and escapes; and although octogenarians then, they would warm and glow under the inspirations of their youthful memories.

One thing is certain, that God gave to these men a righteous seed, and literally fulfilled to them the covenant. He made with Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; and I will be their God." David Blean came from Ireland, and died in 1804, aged 70 years. Quite a number of his descendants are now members of the congregation, a grand-son was and greatgrand-son is an elder. George Espy came either directly from Ireland, or after tarrying for a time in Dauphin county. None of his descendants are known to be in this community at this time, although some supposed to be, have prospered and are respected in Philadelphia and elsewhere. Patterson's family is still represented by Mrs. William Means and her children, and the descendants of William McCulloch and Samuel McKeehan. Mr. James Piper, Sr., located here in 1763, with four adult sons, John, William, Samuel, and James. They came from Ireland, although the name is Scandinavian, and still exists in Sweden. The family most probably came with the Northmen to Scotland. A number of their posterity are still with us, and many more have gone to worship elsewhere, for they can be traced clear to the Pacific coast. John Sproat was also an Irishman, was in the eldership nearly forty years, and was instantly killed while walling a well, by the precipitation of a bucketful of stones upon his

head. A grand-daughter married Elder William Dunlap, and quite a number of their children and grand-children are still in the church. The same can be said of those elders who immediately succeeded these. John McCulloch is still largely represented, and gave two sons, one grand-son, and one great-grand-son to the eldership of the church which he helped to plant. John Brown, after a service of nearly fifty years, was followed in the eldership by a grand-son and great-grand-son. James Harper by a brother and nephew. Thus it has been, and thus it will be, for the promises of our covenant God are sure.

Up till 1764, all the Associate ministers sent out from the mother country, were from the Anti-Burgher Synod of Scotland; but during that year, Thomas Clark arrived, with the major part of his congregation from Ballibay in Ireland. Upon their arrival, the congregation divided, and part went to Long Cane, South Carolina, while the other and larger part settled in Salem, New York. Mr. Clark continued to minister to the Salem branch for nearly twenty years, and then went to Long Cane, and finished his ministry in the midst of the other. Mr, Clark was from the Burgher Presbytery of Down in Ireland, but not desiring to continue a division which could have no grounds in this country, applied to the Associate Presbytery of Pennsylvania for admission. This was readily granted on easy conditions, and everything went on smoothly. In 1769 Messrs. Telfair and Kinlock, from the Burgher Synod of Scotland arrived and also asked admission. This too was granted, upon their signing the same conditions slightly altered. These conditions were that neither party should justify the swearing of the Burgess oath, nor the censures passed upon those who held the lawfulness of it; and neither party was required to break off their missionary connection with the Synod to which they belonged in Scotland. There was certainly something inconsistent in permitting the different members of the same presbytery, to be in subordination to two distinct supreme courts; so the Anti-Burgher Synod of Scotland disapproved of the compact, and in 1770

appointed John Rogers and John Smith as missionaries, and empowered them to require the Presbytery of Pennsylvania to annul their agreement with the Burgher brethren, and to obliterate their mnute of it; and if presbytery refused to do this, then they, in connection with those who might join with them, should constitute a new presbytery. Messrs. Smith and Rogers presented their instructions to presbytery, at its meeting at Pequea, June 5th, 1771, and the presbytery complied, so far as the subordination to different synods was concerned, but refused to expunge their minute. The new missionaries joined the presbytery, and nothing further was ever heard of any distinction between Burgher and Anti-Burgher in this country.

During the subsequent summer Mr. Rogers missionated among the young churches, and as a result, a call was presented to presbytery, at its meeting at Oxford, November 12, 1771, from the churches at Conecocheague and Big Spring, for him to become their minister. A separate petition was also presented, "craving" his speedy admission among them. Mr. Rogers accepted this call, "but he craved that it might be marked that, when he accepted the call of the people, it was with this view; that as soon as any one of the two places. that had now put the call in his hand, was able to support a minister, he should be disjoined from the other, as he rockoned it impracticable to have them both under his pastoral care for a long time, considering the distance of the one from the other." They were nearly thirty miles apart. Mr. Rogers' installment did not take place for sometime, and the precise reason for its delay is not given, but it was probably because of the lack of a church building, and some dispute as to the place where the new building should be located; for at a meeting of presbytery, held in Philadelphia, April 8th, 1772, a petition was read from Big Spring and Conecocheague urging Mr. Rogers' admission among them, and two other petitions, "the one from the lower, the other from the upper end of Big Spring congregation, craving the presbytery to fix the place of public worship," The presbytery directed that "the

place of worship be fixed at Big Spring, and that Mr. Rogers' installment among them be delayed until they are agreed about the place of public worship, and also that a recommendation be given to them, and to the people of Conecocheague, to erect decent places of worship with all convenient speed."

Tradition still preserves some traces of this contest about the location of the church building. In 1735, when Cumberland was still a part of Lancaster county, the court appointed commissioners to lay out a public road in the Kittatinny valley, "from Harris' Ferry towards the Potomac river." These commissioners reported, February 3d, 1736, but were met in court with a remonstrance from many of the inhabitants, who prayed for a review. New commissioners were appointed who reported, May 4th, 1736, that they found "the eastermost part of the road very crooked and hurtful to the inhabitants." Their corrected location was confirmed by the court, and this first great highway through the valley was opened up, crossed the Letort a mile or more north of Carlisle, came up what is now the Creek road, crossed the Big Spring and came up the main street of Newville, passed up the Spring to its head, and thence south-west to Shippensburg and onward. This road ran through the heart of the greater part of the congregation, and the first meeting place was east of it, upon a hill, on the farm long known as the Wike farm, on the east side of the Spring, a short distance above the present bridge. The meeting place was called "the tent," but as boards were plentier than canvas, it was what would now be called a "board shanty," for it was merely a board roof without any siding. Here our ancestors worshiped for eight or ten years, when they felt able to call a pastor and to provide a better sanctuary. The question of locality at once started up, and every one, very naturally, desired to have the church as near his residence as possible, inasmuch as the roads were few and always bad. The early settlers selected locations near to running water, and consequently a large part of the congregation lay along the Conedogwinet Creek, and up the Big Spring, while another part bordered upon the Yellow Breeches Creek;

and the middle section, or "barrens," as then called, was unsettled, because of its lack of water. One part wished the new house to be built north of the "tent," and the other part desired it to go south. But as good churchmen they referred the question of location to presbytery, and acquiesced in the decision, and thus terminated all strife. A lot was procured, about one mile north of the "tent," on the east side of the road already mentioned, containing one acre and ninety-one perches. On the northwest corner of this lot, they built their new house; the spot is now included in the north end of the graveyard. It is not now certainly known, from whom the lot was purchased, as it belonged to a tract of land which was subsequently, in April, 1791, patented by Jeremiah McKibben; but it had been occupied, and bought and sold long before this; as the state, by patents, confirmed titles to lands, which had been purchased from the Proprietaries or heirs of Penn, before the Revolutionary war. The late James Kennedy, who was born in Newville in 1797, and who was quite an antiquarian in his tastes, once informed the writer, upon the authority of family tradition, that the church was built upon the corner of the farm which belonged to the first minister. If this be true, then the land was gotten from Mr. Rogers; and there are other incidental proofs that this was the fact. An old ledger, long lost and lately found, which was used for miscellaneous purposes, but principally by the treasurer of the congregation, contains the following record, without any explanatory surroundings, viz.: "At a meeting of the Associate Reformed Congregation at Big Spring, on the 14th of June, 1817, By Public notice. J. McCulloch, Chairman, J. Piper, Secretary. Resolved, That Wm. McCandlish, Alexander Sharp, Sr., Robert Blean, Wm. McCulloch, and James Piper, be a committee to survey the ground conveyed by Mrs. Rogers." What ground? When we remember that Jeremiah McKibben died in either 1816 or 1817, and that all the surrounding land descended then by will, to Joseph McKibben, making a new survey of unfenced lands highly necessary, we easily infer from this record, that the ground to be surveyed

was the original church lot, and that it had been deeded originally by Mrs. Rogers in her own name and right, or that she, after Mr. Rogers' death, legally executed and confirmed what Mr. Rogers had promised long before. And this was the only ground they possessed. It may be added here, that in May, 1837, the congregation purchased from Thomas Paxton and Thompson M. Galbraith, for \$484.50, the lot through to the Spring, together with a strip upon the north side, and another upon the south, so as to make the entire lot contain five acres and ninety-seven perches. Upon the original lot, the congregation built their first meeting house, in either 1772 or 1773, of logs after the manner of the times; and here they worshiped for some twenty years.

The precise time of Mr. Rogers' installment is not known, but it was probably during the latter part of 1772. Judging from the relative strength of the two places, and their subsequent history, it is to be presumed that at least two-thirds or three-fourths of his time was given to Big Spring, and the remainder to Conecocheague. Of this latter place we know nothing more until it became a part of Matthew Lind's new charge in 1783.

Very little can now be ascertained of the character of Mr. Rogers' ministry, and that little is to be gathered from presbyterial records. At a meeting of Presbytery, held at Middle Octoraro, October, 1777, it was resolved "That the presbytery consider the case of Mr. Rogers, of whom it is known, that he has taught a number of tenets which the presbytery judge not agreeable to our received principles. The presbytery hereby order him to give his sentiments in a plain and inevasive manner to the next meeting, on the following heads, viz.: Concerning the obligation of the Covenant of Works in Adam's posterity as to the positive and penal part; concerning mankind having a legal right to common benefits; concerning Christ's yielding obedience to the preceptive part of the moral law, whether for Himself or His people; concerning Christ's purchasing blessings for His people."

Sickness in his family prevented Mr. Rogers from attending

Presbytery at Marsh's Creek, April 16, 1778, but the Presbytery judicially condemned the tenets which he was supposed to hold, without any personal reference to him. A committee, however, was appointed "to take Mr. Rogers' mind on these subjects," and he himself was summoned to appear before both the committee and Presbytery.

Mr. Rogers appeared at the next meeting of Presbytery, and his case was taken up. An extra judicial conference was held with him, upon all the points of supposed difference. His explanations must have satisfied his brethren for the time, for all previous minutes in reference to his case were ordered to be expunged, and nothing further was proposed. But when Presbytery met May 29, 1779, at Big Spring, in the meeting house during the day and at Mr. Rogers' house in the evening, a complaint was read against some points of doctrine advanced by Mr. Rogers, which was signed by several members of his charge. This complaint was, however, dismissed on account of some informality, and the case was dismissed finally as Presbytery then supposed. It may be worth noting in this connection, that at this meeting Presbytery unanimously adopted the first five articles of the Basis upon which the Associate Reformed church was formed three years afterwards.

At a meeting held next month at Pequea, this old chronic case must needs come up again, when "Presbytery proceeded to assert gospel truth in opposition to error said to be taught by Mr. Rogers," and resolved "That he be cited to attend next meeting to give satisfaction, and that James Woodburn Simon Ross, John Harper and Robert Duncan, who are dissatisfied with his doctrine, be informed that the presbytery are desirous of their attendance," A mistake was made in notifying the dissatisfied parties, so that they were not present at Oxford, and it was determined to hold an extra judicial conference with Mr. Rogers at Middle Octorara in May, 1780. This conference took place, and Mr. Rogers failed to satisfy the brethren. He then proposed to resign his seat in presbytery, deliver up his pastoral charge, and desist from the

exercise of his office till he finally made up his mind upon the subject in dispute. What an amazing proposition of forbearance, submission, and non-resistance, for a Scotchman and an Anti-Burgher! But the majority of Presbytery agreed Here for the third time, the matter was supposed to be ended. This shilly-shallying of Presbytery for four or five years can be easily explained. The Presbytery was very nearly divided upon the course to be pursued, and when Mr. Rogers' friends happened to be in the majority at a meeting. his case was dismissed; when his opponents chanced to be in the majority, then the case was brought up again. So when Presbytery met at Marsh Creek, October, 1780, his opponents being in the majority, they resolved to terminate the case judicially, and regularly libeled him, and ordered the trial to be issued at Philadelphia, April 4th, 1781. It always happened that the further east, the Presbytery met, the worse it was for him, for he had no friends in that end. In the absence of himself and of the witnesses cited, the case was issued, and on the 4th of April, 1781, he was "deposed from the ministry, and excommunicated from the fellowship of the church with the lesser sentence of excommunication." It was further directed that this "sentence be intimated in the congregation of Big Spring by the minister who first supplies there," and "by the members of Presbytery in their respective churches, for the honor of truth and the information of the people." This, of course, ended Mr. Rogers' pastorate in Big Spring, but it was far from being the last of his ministerial career. The ministerial vote in Presbytery was, Affirmative, Clarkson, Henderson, Proudfit, and Marshall. Negative, Logan, Murray, and Smith. A year after this, on the 12th of June, 1782, at Pequea, the Presbytery finally adopted the Basis of Union, which resulted in the Associate Reformed Church. Against this Clarkson and Marshall protested, and withdrew, and continued a little Presbytery of their own. This left Mr. Rogers' friends in a majority in the old Presbytery, and while there is no record upon the subject, yet the presumption is that at that time Mr. Rogers was restored to the ministry, for in the following October he appeared and took part in the first meeting of the Synod of the Associate Reformed Church. He was recognized as a minister of good standing in the Presbytery, and soon took charge of another of its congregations.

The doctrinal errors with which he was charged, and for which he was deposed were, "That mankind in their fallen state are not under the law as a covenant:—that the law written on Adam's heart and the law given at Sinai are two distinct laws:—that the latter is no part of the Covenant of Works:—that Christ did not purchase by his obedience and death any blessings of the Covenant of Grace." It is rather difficult to believe that Mr. Rogers was very much of an errorist in substance and reality, when men of such undoubted orthodoxy as Murray, Smith, and Logan refused to condemn him. His greatest fault was most probably the invention of new modes of expression and explanation, some of which may not have been for edification. It is thus that men often gain the reputation of being heretics, when in reality they only assume a singular, and perhaps obscure, style of exposition.

Mr. Rogers soon after this became pastor of the Associate Reformed Church of Timberridge, Augusta County, Virginia. The year is not certainly known, but most probably in 1783. After a few years rest, trouble came again. In 1789 a Synodical commission, consisting of Dobbin, Boyse, and Smith, was sent down to investigate matters, and the result was that in 1790 he was suspended from the ministry by the Synod, for errors in doctrine and immorality in conduct. What these were, is no where stated; and of his history nothing further is known.

The church of Big Spring was always a union church; so impatient were they, in reference to the union of 1782, that they adopted the name of the new organization, before it became an accomplished fact. The minutes of Presbytery tell us that at the meeting in Pequea, June 12th, 1782, "A petition was read from a people styling themselves The Associate Reformed Congregation of Big Spring, craving supply on condition of the Associate Presbytery uniting with the Presbytery

called Reformed," The minute proceeds "a considerable deal of reasoning took place, but the majority carried. Received and granted said petition." This illustrates another characteristic of this church, that they were never satisfied to be without the public ordinances of God's house. When vacant they "craved supply" at about every meeting of Presbytery, and they always sought a pastor as soon as they had the opportunity.

In November, 1783, Rev. John Jamieson of the Burgher Synod of Scotland arrived in this country, and at once connected himself with the Associate Reformed Church. After missionating nearly a year, and principally in the South, he was installed on the 22d of September, 1784, as pastor of the congregation of Big Spring. His pastoral charge included the Meanes, Bards, Kyles, and other families which lived in or near to Shippensburg; and for their accommodation, he preached regularly, during his whole pastorate, a certain part of his time, in Shippensburg; although the probabilities are that the church there was not regularly organized till about 1788. There are no records and very few traditions in reference to Mr. Jamieson's ministry in Big Spring; it is simply known that a strong dissatisfaction with him grew up, partly because of some erroneous teaching, and partly because of his jealous fault-finding spirit, which made his manner imperious and repulsive. He was constantly in trouble with his brethren, and if he could not have his way, he would storm, then pout, and then withdraw. He kept himself in a state of chronic opposition to Dr. Annan and the elder Mason. In 1790, the Presbytery of Pennsylvania was directed to deal with him for not attending Synod. In 1791 he was present, but was disgusted, as he tells us in his published account of his subsequent trial, so that he resolved to terminate his connection with the body. This threat he did not carry out, although he soon afterwards resigned his charge of Big Spring. The precise date is not known, but it was either the autumn of 1791, or the spring of 1792. For the Synod appointed him and Mr. Henderson "to missionate" in Kentucky in 1792.

Having finished his mission to Kentucky, he arrived during the winter of 1702-3, in Western Pennsylvania, and was very soon settled in Hanna's Town, near the present New Alexandria, Westmorland county. The next spring, May, 1794, he attended the meeting of Synod at Marsh Creek, Adams county, Pa. It was the custom of Synod then, to make the next minister in seniority the moderator; and it happened to be Mr. Jamieson's turn. He took the chair, protesting, however, that he would not stay there long. At an early stage of the meeting he presented "An Overture" for the consideration and adoption of Synod. This Overture maintained that a strict and rigid uniformity in all things, was essential to the government and discipline of the church; and that the Synod should adopt a confession and covenant to secure such uniformity in praise, public and private, in the administration of the Supper, in the solemnization of marriage, &c. The language of the Overture was by no means soft and persuasive, and its personal thrusts were well understood. After a debate, more plain than courteous, the Overture found no friend but its author, and was very emphatically rejected. Mr. Jamieson immediately left the chair, protesting that he could not preside over any body, that would thus ignore "the attainments" of the Church in Reformation days, Another moderator was elected although Mr. Jamieson retained his seat in Synod; and thus avoided the obligation of signing as moderator, the minutes of a back-sliding Synod. He returned, filled with great indignation, and in his published defence, takes great credit to himself, that it was not until the second Sabbath after his arrival home, that he commenced his public condemnation and pretest. By his own confession, he spared neither Synod as a whole, nor the leading members individually; and he spoke equally severely of the Red Stone Presbytery of the Presbyterian Church, in the midst of which he lived. Complaint was made to Synod in 1795, of his course, by William Findley, one of his elders; and Messrs. Dobbins and Young were appointed a committee, to go west and help the Second Presbytery of Pennsylvania to investigate these charges, together

with other charges of heretical teaching. This was done in the autumn of the same year, and resulted in the tabling of a libel containing eleven specifications. This libel and all the testimony relating thereto were referred to the next Synod. The gravamen of the whole may be reduced to two points, viz.: a false and injurious abuse of the Synod, and particularly of Dr. Annan and of John M. Mason, who inherited his father's odiousness: and error in doctrine in reference to faith and the offer of the gospel to the reprobate. There was no difficulty in the matter of proof, for he admitted, that he had denounced the unfaithfulness of the Synod, because it "made an act, allowing or approving the singing of Watts' Psalms, Sternold and Hopkins', or anything that families pleased, in family worship," and that it did so at Dr. Annan's dictation, because Mr. Nourse, his wealthiest member and elder claimed this privilege: also another act, setting aside the fast-days and thanksgiving days usually observed in connection with the Lord's Supper; and that this was to favor the rich merchants in Dr. Masons charge: and finally that they were about setting aside the publication of the Banns of marriage, so that the clergy might not lose their marriage fees: "that thus the worship, government, and discipline of the Church, are nearly given up for a price or a loaf of bread." It may be proper here to say, for the sake of true history, that these charges were gratuitous and slanderous. The original act of the Synod upon the subject of Praise does not mention families, and upon this omission did he build his charge. In reference to days of special service in connection with the Lord's Supper, and the publication of the Banns of marriage, the Associate Reformed Church never required either, and, consequently could not give up what it never had. In the matter of doctrine, he was accused of advancing "that we are to exercise faith for our sanctification, much in the same manner as for our justification; that we are to go on in the use of means by believing and trusting in God, without looking for or expecting the fruits in our own experience; that going on in this way, we have no right to doubt or question our state; that in

the ordinary way, a person may be forty or fifty years, or even all his life, converted, and not know it, or know anything about it; that it would be inconsistent in such a person even to call his state in question, or for the minister to question it; that in the direct act of saving faith, we are to believe our election in the first instance, our being included in the covenant in the second, and our being in Christ in the third; that we have no right to offer the gospel to the reprobate, having nothing to do with them; that all who hear the gospel are called to believe that they are elected; that the gospel offer and our conviction of its embracing our case is a sufficient warrant for all who hear it to believe their own election, and that the gospel minister has no right to preach damnation to any; and that the elect are justified from eternity." He was found guilty by Synod at its meeting in 1706, and "suspended from the office of the ministry, and prohibited from teaching students of divinity until next meeting of Synod," At the next meeting in 1797, he refused to give any satisfaction, but read a protest, declined the authority of the Synod and withdrew. Synod forthwith deposed and excommunicated him, and this action was never reversed or modified. A large portion of his church at Hanna's Town joined with him in his declinature, and he continued to minister to them for a season. After 1800, when he published his defence, nothing further is known of him by the writer.

Mr. Jamieson was a man of decided abilities, and of some theological attainments; so that his Presbytery placed their theological students under his care, and Alexander Porter, Alexander McCoy, and David Proudfit were at this time pursuing their studies with him. He was undoubtedly a hyper-Calvinist, and leaned somewhat towards fatalism and antinomianism; but his greatest fault was his temper. He was jealous, and suspicious, and imperious which made him coarse and disagreeable. He was also an ultra conservative, and looked upon everything in this country, civil and ecclesiastical, as going to ruin; and could see nothing good or lovely outside of Scotch attainments in Church and State; so that in

politics as well as religion, he was very successful in making himself unhappy.

The church of Big Spring did not allow itself to remain long without a bishop, so in 1793, a call was given to the Rev. John Craig, who had just arrived from Ireland. This call was at once accepted, and he entered upon his work. the spring of 1704, Mr. Smith came to install him, and found him dead; so he buried him on the very day, on which he was to have been installed. His ashes now sleep near the middle of the graveyard, awaiting the resurrection summons. He was about fifty years of age, and left a widow and three His son, Abraham, became a minister and long preached in the Associate Reformed Church in Kentucky and Ohio. One daughter married Robert Blean, son of one of the original elders, and a number of her descendants are still in this church: one was an elder and another now is, other daughter died unmarried, only a few years ago, at a great age, in Preble county, Ohio.

Vacant for a third time, the church was not discouraged, but in 1795 gave a call to a Mr. Kennedy, which was not accepted. Of this Mr. Kennedy, the writer knows nothing that is certain and definite,

It was about this time that the congregation removed their log meeting house, and erected upon the same site a new one. The second building was of stone, and in architecture and comfort was fully up to the taste and requirements of the times. There are many yet living who have a very distinct recollection of this square, stone building, with its little high windows, high, straight-backed, square pews, and its little attached study or "session house," for the convenience and retirement of the minister. This remained the spiritual home of the congregation for about thirty years, and was then removed, not so much because it was worn out or dilapidated, as because the progressed taste of the age called for something better.

The church in Shippensburg, from the time of its organization, was united with the Big Spring in one pastoral charge,

but the time had now come to separate; and their separation was not peaceful, but the result of a quarrel. In the summer of 1798, measures were taken to call another pastor; and they were far from being of one mind, for just what Big Spring would do, that Shippensburg would not do. A public meeting was held, September 1st, 1798, "To take under their most serious consideration the distressed situation of the congregation, occasioned by the disorderly behavior of the community of Shippensburg, towards this congregation, on Monday, the 20th of August last." James Pettegrew was made chairman, and James Harper, Clerk of Session, acted as secretary. The question was propounded, "Can we remain in connection with the community of Shippensburg, as they had not only acted in a manner altogether foreign from Presbyterian Church Government, in preventing the call being moderated on the said 20th of August, but that they since asserted in the most arbitrary manner, that they would adhere to what they had already done in every respect." After considerable discussion, or rather venting of feeling, it was unanimously resolved, "That it was inconsistent with Presbyterian principles for this congregation to remain in connection with them, so as to be ruled by them, and be in a state of subjection to them." So they resolved "to supplicate the Presbytery for a formal separation from Shippensburg." And their prayer was granted. The Shippensburgers may have been at fault, in courteousness of manner and tenderness of method, but history abundantly vindicated their wisdom and good judgment. Separated thus each church looked out for a pastor, and as two young Irish ministers had just come into the community, each took one, and during the autumn of 1798, Rev. James Walker was installed in Shippensburg, where he remained, a respected and useful pastor for twenty-two years; and Rev. James McConnell, whom Shippensburg had refused to call, became pastor of Big Spring for eleven years.

The Irish rebellion of 1798 gave several valuable families to the church, most of whom left the Old Country without the knowledge or consent of the Brittish government. Among

these were John Vance, who died in 1849, aged 76 years, and whose family has all gone west; and William Gracey, who died in 1845, aged 63 years, leaving a son in the eldership, and another in the ministry; and Joseph McKee who died, November 19th, 1840, aged 75 years. Mr. McKee deserves more than a mere passing notice, for he was a man whose influence would have been felt in any community; and was perhaps the most intelligent man in the church. He was so deeply implicated in the rebellion, that a price was set upon his head: so he concealed himself for some considerable time. in the heart of a large pile of lumber, until he found an opportunity to flee the country. During his concealment he had a copy of the Psalms in metre, and he occupied his time in committing them to memory; and he did this so thoroughly that he dispensed with the use of a psalm book, during the remainder of his life. He was quite a singer, and was for many years "clerk," or leader of the singing in the church, and left to the church a posterity of singers, so that the leadership of song has been handed down to his children and childrens' children, until it has become almost hereditary in his family. In the church, he would rise in his seat, line out the psalm, and lead the singing without the aid of a book. He could do this, not merely with the psalms most frequently sung, but with all of them, for in family worship he sung the psalms in course, and gave them out without any other help than the prose translation lying open before him. He was well read in biblical and theological literature, in natural sciences, and in the events of the day; and having a memory which never forgot, and a temperament of considerable ardor, and a fondness for discussion, he became noted as a theologian, a philosopher, and a politician. His feelings of bitterness towards the British Government never softened, and to the end of his life, the harshest epithet of reproach which he applied to any one, was to call him a "Tory," He was not only honest, benevolent, and industrious, but peculiarly methodic and conservative in his habits. He literally changed not. He went to church every Sabbath, without any regard to the season or

weather. Cold and heat, rain and sunshine, storm and calm were all the same to him on the Lord's day. Although he lived three miles from the church, yet he continued to the end, as he had commenced in his youth, to go on foot. Even in the winter of his old age, he insisted upon dispensing with all help of carriage or sleigh. It was often predicted that he would die in church, and this came almost true; for it was on a Friday, preparatory to communion, that he started on foot for church, and when he had gone about half way, and while he was discoursing to a companion, upon the Divine Sovereignty, he stopped, and staggered, and fell; and died instantly of heart disease. He died doubtless just as he would wish to die, free from all physical suffering, and with his heart swelling with warm and loving thoughts of the greatness and goodness of his covenant God. His wife was a true helpmate in all things and survived him twenty-six years, baptized in this church as Associate, in 1778 or 1779, by Mr. Rogers, worshiped and communed in it, through its whole career as an Associate Reformed church, and finished her service on earth in it, as United Presbyterian. She and her sister-in-law, Mrs. Jane Scouller, were the only persons connected with the church, whose life spanned from Associate to United Presbyterian.

Mr. McConnell's pastorate supplies very little material for the historian, as it was marked by few events out of the ordinary flow. As a preacher he was neither profound nor suggestive. His style was erratic, and he was disposed to confuse his hearers by the introduction of irrelevant matter. As a pastor he was active and diligent, and reasonably successful. He too, like his two predecessors, got into trouble; but it was neither his theology nor his temper that caused the trouble, but his temperament. He was a warm-hearted, convivial, impulsive, quick-tempered Irishman; and from time to time came in collision with some of his parishioners. Twice did these difficulties come up to Presbytery; first with Squire John Gray, and again with Hugh Ratchford; in both of which cases there was most probably fault on both sides. He was

free to confess and make amends, when found in the wrong, but corfession and apology are after all, a very uncertain cement for broken friendships; and alienations increased, and one after another withdrew their support, until the congregation got into financial trouble, for which it was rebuked by Presbytery. Something must be done, and Mr. McConnell agreed to resign. A meeting of the congregation held October 27th, 1809, appointed James Pettegrew, Joseph McKee, and James Piper as commissioners to attend the next meeting of Presbytery, and instructed them "To do everything necessary to obtain a demission between Mr. McConnell, in his pastoral relation, and this congregation." At the next meeting of the Presbytery held in Shippensburg, November 6th, 1800, he offered the resignation of his charge, for the following reasons, viz.: "1. The present state of things in said congregation, 2, The weak state of the congregation occasioned by death, and removals westward, rendering it inadequate to the support of a gospel ministry, and to me in particular. A persuasion that in such circumstances, any longer continuance would be burdensome and consequently far from being desirable. 4. A firm hope that my ministerial labors may be more acceptable and accompanied with better success in some other part of the Lord's vineyard." The resignation was accepted, and the pastoral relation dissolved, although Mr. Mc-Connell did not leave the bounds of the Presbytery till the autumn of 1810, when he was transferred to the Presbytery of Monongahela. He was subsequently settled in Deer Creek and Puckety, Alleghany County, September 4th, 1811: was released from the latter branch April 2d, 1833; and from Deer Creek, January 15th, 1845; and died at Bakerstown, March 3d, 1848, at quite an advanced age.

The great peculiarity of Mr. McConnell's preaching, was the constant introduction of foreign and irrelevant points, and then immediately dropping them, which tended to interfere with a clear discussion of his subject. When he was delivering his trial discourses for ordination, he frequently introduced subjects, and then dismissed them with the remark,

"but this point I wave." An old Irish minister in his criticisms remarked, "Our young brother produced but little cloth, considering how much waving he did," Dr. Sharp, who spent his youth under his ministry, and his manhood as a co-Presbyter, used to say, that Mr. McConnell rarely ever preached at a communion without frequently saying:-"Here we might make a dash at the Socinians," (or Arminians, or Papists, or some other heretics,) "and we are prepared for it, but time will not permit," At a meeting of Synod, he and several other ministers were in a room, waiting to be called to dinner; when old Mungo Dick, the queerest man in Synod, was standing by a window, with a newspaper in his hand; he commenced reading aloud, the first line of the first column, then the first line of the second column, and so on across the page; then the second line, and so on, in the same way. The other ministers ceased talking, and listened to this strange medley, for a while; when one asked, "Father Dick, what are you doing?" He answered: "Och, I am just giving you a specimen of one of Brother McConnell's sermons." With all his oddity, he served his God long, and with a fair measure of success, and grew better as he grew older, and the writer has a very pleasant recollection of a visit to his family, and an occupancy of his pulpit, some five or six years beford his decease.

Shortly after the departure of their pastor, strife and dissensions broke out, which threatened serious trouble. The true inward cause and history of these troubles cannot now be ascertained. They were most probably the continuation and culmination of difficulties which showed themselves, during the latter part of Mr. McConnell's pastorate. One thing, however, is certain, and that is, that some of the members of the session had largely lost the confidence of the congregation. To remedy the matter, the session proposed to resign, and let the congregation elect a new one; so they applied to Presbytery for permission and direction in the work; which were duly given. At a meeting of the congregation, held November 28th, 1811, the elders resigned, and their resignation

was accepted. John Brown and James McCulloch were then unanimously re-elected, and William Dunlap, John Harper, Samuel McDowell, and William McCulloch, were unanimously elected as new elders; and peace and harmony were restored. These elders were not ordained and installed till June, 1812.

The congregation was never satisfied to remain without a pastor, and improved every suitable opportunity for the procuring of one. They were often disappointed, but bravely persevered until successful. On the 20th of December, 1811, they resolved to give a call to the Rev. John M. Duncan; but when he was notified of this, he discouraged it, and it never came into Presbytery. Mr. Duncan located in Baltimore, where he remained for more than thirty years, and had the reputation of being one of the most eloquent ministers of his day. November, 1813, they gave a call to the Rev. John Mc-Farland of the Presbytery of Kentucky; but this call was declined, and he settled in Chillicothe, till the union of 1822, when he and his neighbor, the Rev. Samuel Crothers went into the General Assembly. During the spring of 1822, a call was given to the Rev. Joseph McCarrell, which he declined, and settled in Newburgh, N. Y., where he died, after a ministry of more than forty years. Success finally crowned their efforts, and on the 29th of June, 1824, Alexander Sharp, who had been brought up in the congregation, was installed as pastor of Big Spring and Chambersburg; two-thirds of his time to the former, and one-third to the latter; with a salary of \$400 from the former, and \$200 from the latter.

On the 9th of October, 1821, the congregation received from the proper State authorities, a deed of incorporation as the Associate Reformed Church of Big Spring. Alexander Sharp, Sr., James Piper, James McCulloch, James Pettegrew, John Harper, Sr., William Dunlap, John McDowell, James Huston, and James Wallace, constituted the first Board of Trustees. There is not now any known evidence, to show how, or in whose name, the congregation had hitherto held its property.

It may be stated here, as a kind of social waymark, that the first regularly salaried sexton was appointed October the 18th, 1824. Of course there had always been some one whose business it was, to look after the meeting house, and he may have received more or less compensation; but hitherto no one had been regularly contracted with, at a fixed salary for specific duties. Now one was employed under contract, who was to take charge of the meeting house, scrub it out twice per year, sweep it at least once in six weeks, keep the communion linen, cut the wood, and make all needed fires; for which he was to receive \$12 per year.

The old custom of lining out the psalms, was continued up to April 2d, 1825, when at a congregational meeting it was unanimously resolved, "That in singing the psalms, the members of the congregation furnish themselves with Psalm books, and that after the reading of the psalm, and the giving out of the first two lines by the pastor, the congregation continue to sing uninterrupted by the giving out of the lines." James Piper and John Fenton were, at this meeting, chosen as "clerks."

The old stone church began to need considerable repairs, and as it was not in style quite up to the advanced taste of the age, the question was earnestly discussed, whether they had better repair the old and perpetuate its discomforts, or build a new one, with "the modern improvements." the appointment of sundry committees, and the making of diverse estimates, it was finally resolved in the spring of 1826, to build. A plan, in the form of an amphitheatre, to seat 420 persons, was submitted by Majors John McCandlish and John Harper, which was adopted. The building was to be of brick and kiln dried lumber. It was to be 63 by 51 feet on the ground, located just east of the old building; the walls were to be 15 feet to the square, 18 inches thick for the side ones, and 13 inches for the ends; the pulpit to be placed in the east end, and the west end was to be circular, and the ceiling to be arched, rising 24 feet from the floor; to contain 80 pews, arranged four deep around the sides and end like a horseshoe,

facing inward, and rising towards the wall; the whole inclosing two tiers of pews facing the pulpit; with three doors in the west end, and a door in each side, opening from the ends of the aisle in front of the pulpit. A building committee was appointed, who purchased all the materials, and gave out by contract the doing of the work to different mechanics. The house was finished during the summer, at an entire cost of \$2700. A debt of some \$400 remained, all of which was paid within two years. The work was well done, and for convenience, beauty, and finish, it was pronounced superior to any church in the valley.

On the 11th of September, 1828, Mr. Sharp resigned the Chambersburg branch of his charge, when that church joined with the church in Concord and called the Rev. Alex. Mc-Mr. Sharp henceforth preached all the time at Big Spring, but it was not till April, 1848, that the congregation formally agreed to take all his time, and pay him the additional two hundred dollars salary. After several years of declining health, he died on the 28th of January, 1857, in the 61st year of his age, and the 33d of his pastorate. He died where he had lived all his days, and among a people which had known his life from his earliest childhood; and although as a general rule a prophet is without honor "in his own country, and among his own kin, and in his own house," yet in this instance, the great crowd of mourners around his bier bore ample testimony to the universal belief, that "a prince and a great man had fallen in Israel."

Dr. Sharp was a man of influence and of power, not only in his own pastoral field, but also in his Synod, which, in the seventh year of his ministry, elected him as its professor of Theology; and yet he was neither learned nor eloquent. His strength sprang from other sources. Far removed from great libraries, and with but a modest one of his own, he could not be largely read in Science, General History, and General Literature; and indeed his acquaintance with Biblical Literature would, in this day, be regarded as rather limited. What he had, he literally dug out for himself, and he, consequently,

had to travel, without help or guidance, over ground which hundreds of others had explored before him; and whose thoughts and discoveries would have aided him greatly. One lifetime is not long enough to accomplish much through independent investigation. If we would know much, we cannot neglect the accumulated wisdom, research, and suggestions of the great and the good men of the church for eighteen hundred years, unless we possess greater abilities than did they all. If we heave the column of science and knowledge higher than did our fathers, we must be taller than they, unless we stand upon their shoulders, and begin where they left off.

In person Dr. Sharp was large and robust, of good presence and manly appearance, although his face was reddened and roughened by a severe attack of small-pox in his youth. His voice was harsh and monotonous, and generally pitched too high. His style was very fluent, but without either elegance or imagination, and his command of scripture language was simply amazing. Whole sermons were often composed of little else than quotations from the Bible, and he was just, as familiar with one part as another. Strangers who heard him rarely, were generally not pleased with him, for his hearers had to be familiar with his peculiarities, before they could properly appreciate his wealth of matter. He possessed a clear, strong, logical mind, which enabled him to develope his subject clearly, symmetrically, and exhaustively, so that he always gratified his intelligent hearers. The great elements of his power, both in and out of the pulpit, were his great probity of character and of life, and a large amount of good common sense, combined with good taste, so that what he said and did was judicious, appropriate, and to the point. During his last years he became very much interested in prophecy, and gave, perhaps, too much time and space to it, but throughout his whole ministry his style of preaching was mainly expository and didactic. It was impossible to sit under his ministry, and to remain ignorant of the Bible and its plan of salvation, for he taught a whole Bible, not mere parts and spots; and he expounded a full system of doctrinal truths;

he had no favorite subjects to force his preaching into old well-worn ruts. With sentimental and ostentatious religion he had nothing to do; his great aim seemed to be to get the heart right with God, and the soul filled with Christ, and then he knew that the life of obedience would come, just as surely as effect follows adequate cause. His practical theology was therefore in broad contrast with that system which is so popular in the present day; a system which is so much afraid of dogma, as to virtually insist upon changing the heart through a reformation of life; a system which depends for its results, upon pious exhortation, instead of pressing upon the mind and heart, the grand, glorious truths which cluster around the cross, and which have a constraining power in themselves, and which the Holy Spirit revealed specially for our instruction and upbuilding in Christ Jesus.

In disposition Dr. Sharp was modest and unassuming, indeed diffident to a certain degree of awkwardness. adways generous, hospitable, and benevolent; and with his more intimate acquaintances, was companionable and somewhat jocose, although generally rather reserved. To young ministers he was very considerate and kind, and did all he could to help and encourage them. In labors he was very abundant. During the first four years of his pastorate, he had no fellow presbyter but the venerable Thomas Smith, who was then nearly superannuated; and from 1830, when Mr. McCahan moved west, till the settlement of Mr. Shields, in 1835, he was entirely alone east of the mountains, with some eight vacant congregations to be cared for, stretching from the Susquehanna to the James River in Virginia. And he personally supplied them all, more or less, every year; which involved an amount of horseback riding through heat and cold, sun and rain, which told severely even upon his grand physique, for his subsequent broken health could be traced to these exposures,

In November, 1857, a call was tendered to the Rev. John Ekin, D. D., of the First Church of Pittsburg, which was declined. It was at this time, and in view of the settlement of

a new pastor, that a change was made in the mode of raising the salary. Hitherto it was assessed entirely upon the pews, regardless of the circumstances of the holder. Now it was resolved to retain an assessment upon the pews, sufficient to raise at least half of the salary, and to secure the remainder by special subscriptions. Thus compelling all to give something, and yet leaving to the more wealthy an opportunity to pay according to their means.

In February, 1858, a call was given to the Rev. Isaiah Faries of the Presbytery of Caledonia in New York. This call was accepted, and during the summer he entered upon the discharge of his pastoral duties. His installation, however, did not immediately take place; and during the next spring he made a visit to Western New York, and from there returned the call, without assigning any very good reason, and never returned. After remaining a short time in New York, he removed to Minnesota, where he still lives, and preaches from time to time in the Presbyterian Church, as his feeble health may allow. In many respects, Mr. Faries was just the opposite of his predecessor. And thus it is with congregations. In seeking a new pastor, they generally try to get what they did not have, for there is a novelty and freshness in the change. A young man succeeds an old man; a man of rhetoric' succeeds a man of logic; and vice versa. The pendulum of popular desire swings from one extreme to the other. Mr. Faries' style was chaste and elegant, and his imagination very exuberant, and yet he did not wholly sacrifice matter for the sake of manner and fancy. Although of fragile body and feeble health, still he gave the carnest of a good work, of such a one as he certainly had done in his previous charge,

Having gotten, as they supposed, a new minister who was not as well housed as Dr. Sharp, the congregation saw and felt the necessity of a convenient parsonage; and resolved in January, 1859, that they would immediately provide a comfortable home for their minister. Foreseeing such a contingency, Dr. Sharp more than forty years ago urged the con-

gregation to buy the whole field of forty acres or so, which lay immediately north of the church property, from the Springfield road to the Spring, and from the church to the present High Street; all of which could have been procured for \$50 or \$60 per acre or less; but the congregation was very well satisfied with things as they were, did not feel in a speculative mood, and concluded that posterity had better provide for itself. So in April, 1859, the congregation purchased of Peter A. Ahl, a strip of this same field, contiguous to their church lot, with a front of one hundred and twenty feet on Railroad street, running back to the Spring road, containing something less than one acre and a quarter, for the sum of eleven hundred dollars. At the rate of about nine hundred dollars per acre. In part payment, however, Mr. Ahl took the portion of the church lot which lay between Railroad street and the Spring, for which he allowed them eight hundred dollars. During the summer a brick dwelling was erected, forty feet square, two stories high, and containing ten rooms. The house, stable, and the fencing of the lot, cost something over four thousand dollars. Taken as a whole, house, grounds, and situation, it constitutes the most desirable residence in the village.

In June, 1860, a call was moderated for Mr. W. L. McConnel, but inasmuch as less than a majority of the members attended the meeting, and as there was considerable dissatisfaction in the congregation with the result this call was not prosecuted before the Presbytery.

In November, 1860, a call was given to Mr. William L. Wallace, which being accepted, he was ordained and installed on the 13th of June, 1861, and remains in pastoral charge.

The old Scotch custom of giving out tokens of admission to the Lord's Table, had always been observed up to 1867, when they were laid aside, upon the ground that they were never authorized or enjoined by the Directory of the Church, and that times and circumstances had so changed that they had lost their original use and significancy.

In process of time, the very substantial building erected in

1826, began to need considerable repairs; and inasmuch as it contained no convenient place for Sabbath School and week day meetings, it was resolved on the 19th of June, 1868, to build a new church, on the same site, but larger and on a different plan. So during the following autumn and winter, a two-story building was erected; being 82 by 55 feet upon the ground; the lower story containing a large lecture-room, a prayer meeting-room, and a study for the pastor; The audience-room, high and airy, occupying the entire upper story, with no gallery except over the lobby. It was carpeted and cushioned throughout, and warmed by heaters. The cost of the building and furnishing was something over fifteen thousand dollars. A small debt still remained for a short time, and only for a short time, for it has always been the habit of this congregation, in the building of their four successive churches, and of their parsonage, to pay as they went; believing that a church debt is a moral as well as a pecuniary encumbrance.

On the 1st of January, 1874, subscriptions and pew rents were abolished, and all monies for salary, current church expenses, and the benevolent Boards of the Church were to be raised upon the "envelope system," and by weekly contributions. Every Sabbath, contributors are supposed to put in numbered envelopes, the sums previously promised. Thus far the system has worked well; and has been the means of raising more money than could otherwise have been done, with greater regularity and punctuality, and with more ease to the majority of the contributors.

The spiritual life of this congregation for the last fifty years, or as far back as now known, has been very uniform and reasonably fair. There have been but few marked outpourings of the Holy Spirit, yet at all times have there been evidences of His abiding presence, and of His convicting and sanctifying power. If not permitted often to rejoice over a high tide of grace, they have been saved from mourning over the rocks and shoals too often exposed, by the almost invariably succeeding ebb. The current of life has generally been an easy

and quiet yet steady flow; and God has given the seal of His approval in the fact, that under adverse surroundings, the congregation has not only maintained its strength, but has gradually increased its numbers, so that its present roll of 240 communicants presents a larger membership than it ever had before. Such stability and increase can be affirmed of very few other Presbyterian churches in the valley, for it is here as in all the original homes of the Scotch and Irish in Lancaster, York, Dauphin, and Adams county; their descendants have largely gone west, and their places have been taken by those of other nations, and of other creeds; so that Presbyterianism has ceased to grow, and even become extinct in some localities where, a hundred years ago, it was the only sect.

In 1809, Mr. McConnell gave as one of the reasons for resigning his charge, that the emigration to the West was so great as to seriously threaten the ability of the congregation to sustain a pastor. That emigration has steadily continued to the present day, and at some periods, particularly in the latter part of Dr. Sharp's pastorate, the stream ran strong and full, until the church has perhaps more descendants beyond her fold than are now in the homes of their fathers, Germans and those of other creeds have just as steadily poured in, and built up large and flourishing congregations, until the Scotch and Irish, who were once the only people of the valley, are now in a very decided minority. Still in spite of all this inside depletion and outside crowding, this church has grown; but its growth has been almost exclusively from within, by the children taking the places of their parents. Another proof for the strengthening of the faith of saints, that "God will ever be mindful of His covenant," and that "the children of His servants shall continue, and their seed shall be established before him," While degenerate children have sprung from pious parents, showing that grace cannot be inherited according to the flesh, yet the writer can recall no instance, where a family of this church has turned its back upon the God of its fathers. God has tenderly and graciously considered the strong yearnings of the parental heart, in

allowing our children, simply because they are the seed of the righteous, to enjoy many of the blessings and privileges of the Covenant of Grace. Let these children carefully study their inherited privileges and responsibilities, and see to it, that they do not, by neglect or rejection, forfeit and lose the full fruition of their birthright, for the memory of such suicidal folly will surely come up with crushing power, when there will be "found no place of repentance, though sought carefully with tears."

The following is believed to be a correct list of the Ruling Elders of this church, although the precise time of the ordination of some of the older ones cannot now be ascertained:

```
David Blean, ordained September, 1764. Died in 1804, aged 79 years,
```

```
George Espy, " " Died before 1800, quite aged,
William Piper, " " Died about 1817, aged 80 years,
John Sproat, " Died about 1800, aged about 70 years.
```

The following persons were in the eldership before the year 1800, and whether they were all ordained at the same time or not, is not known, viz.:

```
John Brown. Died June 10, 1842, aged 90 years.

James Harper. Died February 13, 1816, aged 59 years.

John McCulloch. Died March 10, 1808, aged 67 years.

John McDowell. Died in 1799, aged about 70 years.
```

The following persons were ordained most likely about the year, 1800, viz.:

```
John Huston, resigned Nov. 28, 1811. Died Nov. 21, 1828, aged 82 years. Matthew Kyle, " Died Nov. 27, 1855, aged 97 years. John Mitchell, " "
```

The two following were ordained soon after the year 1800, viz.:

```
James McCulloch. Died August 13, 1825, aged 64 years.
James Pettegrew, resigned Nov. 28, 1811. Died about 1824.
```

Of the remaining elders we have more accurate records, viz.:

```
William Dunlap, ordained June, 1812. Died Oct. 20, 1826, aged 45 years.

John Harper, ""Died, 1837, aged over 70 years.

William McCulloch, ""Died Nov. 8, 1824, aged 46 years.

Samuel McDowell, ""Died April 24, 1830, aged 63 years.

William Gracey elected April 2, 1825. Died Nov. 20, 1845, aged 63 years.

Maj, John Harper, elected Oct. 4, 1825. Dismissed about 1840, died 1846, aged 53 years.
```

```
John McCulloch, elected Oct. 4 1825. Died Feb. 29, 1866, aged 74 years.
                               66
William Richie,
                          "
                                      Died Feb. 28, 1830, aged 70 years.
John Blean, ordained in 1832. Dismissed to Illinois about 1850.
Alexander Kerr, "
                               Dismissed to the west about 1845.
Skiles Woodburn,"
                               Died July 8, 1878, aged 84 years,
William Gracey, ordained Aug. 25, 1846. Resigned in 1864.
                                    ..
                                          Dismissed to Ohio about 1850.
Joseph Hannon,
Samuel Huston,
                    "
                    "
Wm. M. Scouller,
                             • •
                                    "
                                         Resigned in 1864.
                   46
                                   "
                                         Died Oct. 27, 1852, aged 65 years.
James Wallace,
Wm. H. McCulloch, ordained June 9, 1866.
John Riddle Sharp,
                                "
                                            Died Aug. 1, 1875, aged 45 years.
                      "
Alex. S. Woodburn,
David S. Blean, ordained Nov. 25, 1874.
Wm. J. Wallace,
```

This church has given at least nineteen of its sons to "the ministry of the word." The Rev. John Young was neither born nor reared within its pale, and yet his home during his student days was here, and it is believed that it was here that he first made a profession of religion. His parents, William Young and wife, were members of the Covenanter church in Lower Chanceford, York county, as far back as 1760. About 1780, he suffered the loss of both parents; and as their farm was sold soon afterwards for "Continental Money," just previous to the time when that kind of paper money became worthless, the children virtually lost their patrimony. An uncle, brought the five orphans into this community and cared for them. John was soon afterwards sent to Dickinson College, and received his first degree in 1788, in the second class graduated by that institution. He remained in Carlisle, after graduation and studied theology with Dr. Nisbet, the President of the college. This grand old Scotch theologian, in those days when there were no Theological Seminaries, had always a class of theological students. Mr. Young was licensed by the Associate Reformed Presbytery of Pennsylvania about 1700, and soon afterwards became pastor of the churches of Timberridge and Old Providence in Virginia, and in 1800 succeeded Matthew Lind at Greencastle, where he died July 24, 1803, in his early forties.

Mr. Young was a man of good abilities, of fine mental culture, and of affable manners, and was always heard with gladness. While he was not capable of making those occasional brilliant efforts, which Dr. Mason sometimes did, yet it was the opinion of Dr. McJimpsey and others, who knew both parties well, that as a steady every-day preacher he was fully the Doctor's peer. His son, Dr. John C. Young, of Centre College was one of Kentucky's most eloquent and useful men. His grand-son, William Young, is now pastor of an important church in Chicago.

Abraham Craig was born in Ireland and came to the Big Spring when his father assumed the charge of this congregation. He here united with the church, and this was for years the home of his mother and sisters. He was graduated at Dickinson College in 1795, studied theology, was ordained by the Second Presbytery of Pennsylvania, and ministered for years to congregations in Kentucky and Ohio and Western Pennsylvania.

Rev. Joseph McElroy, D. D., was the son of John McElroy of the Pines, was graduated at Cannonsburg in 1812, studied theology in the seminary under Mr. Mason, and was ordained November 6, 1816, as pastor of the First Associate Reformed church in Pittsburg. In 1824, because of a local trouble, he left and became pastor of the old Scotch church in New York; the church of the Masons, father and son, but since the partial union of 1822, in connection with the Presbyterian church. Here he remained for more than fifty years, and died a short time ago, at a very advanced age. The parents of Dr. McElroy were poor but honest and pious Irish people, and he was assisted in his education from the funds of the Associate Reformed church; a fact which the Doctor seemed to have forgotten in his after years, judging by his habitual sucering at the ecclesiastical mother which gave him birth. A sermon preached by him, on the occasion of the death of Dr. J. M. Mason, lies before the writer, and in it he performed the remarkable feat of reviewing Dr. Mason's life, from his birth to his death, through his two pastorates and his

career in the Theological Seminary, and yet did not even mention the name of the Associate Reformed church, and leaves the reader in utter ignorance of the ecclesiastical relations of the man of whom he speaks. Considering that Dr. Mason was almost the embodiment of the Associate Reformed church for nearly thirty years, this fact required great skill in engineering, yet the preacher proved himself to be fully master of the situation. Well, if the Doctor did leave Pittsburg and the Associate Reformed church in the whirl of a trouble of his own creation, and could never afterwards feel kindly towards anything that was Associate Reformed; still it is a pleasure to be able to record in his favor, that he was a man of more than ordinary preaching abilities, had great wisdom and courage, and always preached with fullness and power the doctrines which he had been taught in his youth. He was wise and judicious as a pastor, and retained to the end, a wonderful grip upon the affection and confidence of his people.

Elder Piper, son of Samuel, was graduated at Dickinson College in 1815, studied theology under Dr. Mason in New York, but died just upon the threshhold of the ministry in 1820.

Alexander Sharp, D. D., was graduated at Cannonsburg in 1820, studied theology, first under Dr. Mason, and finished with Dr. Riddle, was ordained in Pittsburg by the Presbytery of Monongahela, July 23, 1824, and was installed by Rev. Thomas Smith, on the 29th of the same month as pastor of this church and Chambersburg, demitted the latter in 1828, and died January 28, 1857, in his 61st year.

John W. McCulloch, son of John and grand-son of elder John, was graduated at Dickinson College in 1825, was ordained in the Presbyterian Church, and after a few years took orders in the Episcopal church, officiated in Wilmington, Del., and died October 14, 1867, aged 67 years.

Samuel J. McCulloch, brother of John W., was graduated at Dickinson College in 1829, was ordained in the Presbyterian church, was pastor of the Presbyterian church in Tioga,

Pa., for many years, where he died December 19, 1867, aged 57 years.

William McCulloch, son of elder William, entered Dickinson College in 1830, studied law, and practiced in that profession for many years, was then ordained in the Baptist church, and is now located in Texas.

James McCulloch, son of elder James, studied medicine, and afterwards went into the Presbyterian ministry for some years, then returned to the practice of medicine, and is now located in Muncie, Indiana.

Henry Connelly was born and partly reared within the bounds of this congregation; but while yet a boy, the family moved to Westmoreland county, where he grew to manhood. He was educated at Washington College and Allegheny Theological Seminary; was ordained in 1832 at Bloomingburg, N. Y.; and after a very active life as pastor, teacher, and agent, died in Newburgh, N. Y., August 8th, 1868, aged 69 years.

John E. Hannon was graduated at Cannonsburg in 1829, studied theology at Allegheny City, was ordained about 1834, preached for a time at Hinkston, Ky., went to northern Indiana, intermitted the ministry for a season and attended to some land and mill enterprises, where, after the manner of speculating ministers, he lost all he had, and then returned to the ministry, went to Albany in Oregon, where he died June 17, 1863, aged 61 years.

Robert Gracey, D. D., was graduated at Cannonsburg in 1835, studied theology at Allegheny City, was ordained in Chambersburg, August 3, 1837, ministered to the churches in Chambersburg, Concord and Gettysburg for a number of years, then became pastor of the 4th Associate Reformed church in Pittsburg, and died without a charge July 10, 1871, aged 60 years.

Thomas V. Moore, D. D., was graduated at Dickinson College, in 1838, studied theology at Princeton, became pastor of Presbyterian churches in Carlisle, Greencastle, Richmond, Va.,

and Nashville, Tenn., and died at Nashville in 1871, aged 53 years.

James B. Scouller was graduated at Dickinson College in 1839, studied theology at Allegheny, was ordained pastor of the 2d Associate Reformed church in Philadelphia, November 13, 1844, was also pastor of the church in Cuylerville, N. Y., and in Argyle, N. Y., resigned the latter in 1862, and is now on the invalid list.

Robert Steel was graduated at Cannonsburg in 1840, was ordained pastor of the Presbyterian church at Lewistown, Fulton county, Illinois, where he died in 1848, aged 35 years.

John Y. Scouller, D. D., was graduated at Cannonsburg in 1841, studied theology at Allegheny, and was ordained pastor of the Associate Reformed church in Fairhaven, Preble county, Ohio, July 21, 1847, where he still remains in the pastorate.

John Augustine Moore was graduated at Princeton College and Theological Seminary, became pastor of Cub Creek church, Virginia, and died in 1863, aged 33 years.

John S. McCulloch was graduated at Cannonsburg in 1854, studied theology at Allegheny, was ordained August 23,1859, was pastor of the U. P. church at Peoria, Ill., and one in New York city, served as chaplain in the army, during the rebellion, and is now President of Knoxville College in Tennessee.

James S. Woodburn was graduated at Cannonsburg in 1859, was ordained pastor of the United Presbyterian church in Gettysburg, and subsequently became pastor of the Presbyterian church at Dickinson, Penna., and is now without a charge.