

The Old Pequea Presbyterian Graveyard.

By WILLIAM FREDERIC WORNER.

“We come into this world with the mark of our descent and with our characters about us.”—Le Sage.

When Charles II was restored to the throne in 1660, the Presbyterians of Scotland and Ireland were persecuted with great severity. Attempts were made during the reign of this monarch and that of his successor, James II, to establish the Church of England in Scotland and destroy the religious system universally established and dearly cherished by a people devoted to king and country.¹ These attempts were pursued by persecutions as mean, cruel and savage as any which have disgraced the annals of religious bigotry. These persistent and enduring Presbyterians having suffered the extreme of cruelty and oppression escaped to Ireland, where many of their countrymen had preceded them, and located in the counties of Down, Londonderry and Antrim.² From this part of Ireland multitudes fled to America, and took refuge in New England, New York, New Jersey, Pennsylvania and the Carolinas. They were Protestants and generally Presbyterians; few Irish Catholics emigrated to America until after the Revolution. Most of these immigrants settled in Pennsylvania. By the year 1729, six thousand Scotch-Irish had arrived in the Province.³

The Proprietaries of Pennsylvania soon realized that these Scotch-Irish were a sturdy, industrious and frugal people, and that where they settled the region would undoubtedly develop into a rich and flourishing country. They had made ample provision for securing the rights of conscience and the result was that some of the earliest churches in this country of the Presbyterian order were established in the Province.

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

As a result of this liberal provision, settlements of Scotch-Irish began early and rapidly to be formed in different parts of the Province. Presbyterian congregations were organized and meeting houses erected, usually in

¹ History of Leacock Church by Rev. P. J. Timlow, p. 7.

² History of Upper Octorara Church by J. Smith Futhey, p. 30.

³ Proud's History of Pennsylvania.

close proximity to a stream of water or a large spring.⁴ The reason for this is obvious. The settlers in that day were battling with stern realities. Conveyances were not common; most of the traveling was done on horseback, and over roads that were often little more than trails through the forests. Meeting houses were few in number and far apart. Many of the settlers came a long distance to worship and remained all day; this is why a site was chosen where water was available.

A settlement of Scotch-Irish Presbyterians was made in what is now known as the fertile valley of Pequea in Salisbury township about the year 1720. Tradition—ever an unsafe guide—tells us that the lowlands were then covered with a heavy forest in which the Indian roamed in “fancy free.”⁵

These Scotch-Irish Presbyterians had located here but a short time when they organized a congregation—probably as early as 1724—though in the absence of the early records this cannot be authenticated. The first pastor was undoubtedly the Rev. Adam Boyd. A call for his services as pastor was presented in 1724 by “Cornelius Rowan and Arthur Park, representatives of the people of Acterara and Pickqua.”⁶

The first meeting house was built of logs, tradition tells us, and stood near a large white oak tree which may yet be seen in the center of the old graveyard. This building must have been erected shortly after the congregation was organized. William Clark, donor of the land on which the church stands, stated in his will signed September 7, 1732:

“I leave and bequeath to my dearly Beloved Son William and his Heirs the House that Robert Cluer now lives in and Two Hundred Acres thereto to be divided at the Discretion of my Executors to Comedate the place that I now dwell on and the above Plantation always Reserved and Accepted Two Acres of land whereon the Meeting House now stands.”⁷

The will was proved October 2, 1732.

From the foregoing abstract of William Clark's will it is evident that the meeting house was erected before 1732 on a part of his land for which the Church had no title at the time the building was erected.

On October 15, 1715, the Commissioner of Property granted to William Clark 350 acres of land and six acres allowances. On October 16, 1715, this land was surveyed on “Poequoia Creek in Sadsbury township.” On May 7, 1743, the tract was re-surveyed to divide the land as stipulated in William Clarke's will, except the two acres “given and devised by the Testator to and for the use of the Presbyterian Congregation of Poequeoa for a Meeting House and Burying Ground for the said Congregation and their Successors for ever.”⁸ This land was conveyed to the trustees of the congregation by the (Rev.) Adam Boyd (first pastor of Pequea) and Thomas Clark, executors of the will of William Clark by deed dated: “March tenth one thousand seven Hundred fourty and Eight-Nine.” The deed was recorded December 23, 1749.

⁴ Beam's Sketch of Dr. Smith's Academy.

⁵ Ellis and Evans, p. 1041.

⁶ Alexander's History of Pequea Church, p. 8.

⁷ Book A, page 5.

⁸ Book A, page 120.

William Clark was, in all probability, the first person to be interred in the graveyard. His grave was not marked; therefore it cannot be identified.

The third pastor of Pequea was the Rev. David Alexander, who served until his death, which occurred about 1750. As was the custom of that day he was buried in the aisle in front of the pulpit. "When the old log structure was demolished his grave was not marked; so the exact spot of his last resting place is unknown."⁹

In the history of the Pequea congregation it is stated that it was during the ministry of the Rev. David Alexander that the celebrated preacher, the Rev. George Whitefield, laboured here, preaching either from the fork of an oak tree or standing underneath its branches. This tree stood in front of the old log building. Anthony Prettor Ellmaker, who was born April 3, 1729, often spoke of his riding on horseback from the Ellmaker homestead in Earl township to the old Pequea meeting house to hear Whitefield preach. When he got within half a mile of the place he heard the great preacher announce his text: "Watchman, what of the night?" He said the hills echoed the words. The people who were on foot going to the place of worship fell on their knees. Professor Beam in his sketch of Dr. Smith's Academy gives 1740 as the year in which Whitefield visited Pequea, and further states that the multitude which assembled to hear him was too great to be contained in the meeting house.

There is a great divergence of opinion concerning Whitefield's visit to Pequea and the neighboring places of worship. Futhey in his history of Upper Octorara Church states: "About the year 1743, the Rev. George Whitefield in the course of his visitations to the churches in this county, preached at Doe Run, and also at the New Side Church of Upper Octorara." The inaccuracy of this statement is obvious to any who delves into Whitefield's journals. Whitefield sailed for England in 1741, and did not return to America¹⁰ until 1744.

In the history of Leacock it is stated that it was probably the same year that Mr. Woodhull was ordained that the Rev. George Whitefield preached at Pequea and Leacock. The Rev. Mr. Woodhull was ordained August 1, 1770. In substantiating this statement Dr. Timlow relates how Mr. Amos Slaymaker, who died in 1837, at the age of eighty-three, often spoke of his riding, when a lad of fifteen or sixteen, behind his father on horseback to hear Whitefield preach.

My investigation of Whitefield's visit to Pequea has led me to examine his journals covering 1740 and that part of 1741 the great preacher spent in America, but I have not seen any evidence of his being in Pequea or in any part of Lancaster county at that time. The *Philadelphia Gazette* dated June 7, 1770, contained the following item which indicates that the visit to Pequea was made in that year: "On Tuesday last the Rev. George Whitefield left this city (Philadelphia) for Reading and Lancaster." From the following excerpt from Whitefield's journal, while not specifically mentioning Pequea nor Leacock, it would seem that these places were included in his itinerary: "Philadelphia, June 14, 1770. This leaves me, just returned from one hundred and

⁹ Alexander, p. 12.

¹⁰ Simpson's Encyclopaedia of Methodism, p. 941.

fifty miles circuit, in which, blessed be God, I have been enabled to preach every day."

The white oak tree under which Whitefield preached to the settlers of Pequea is still standing in the center of the old "God's Acre." There is a forked walnut tree standing near the carriage shed in the graveyard, which the present generation erroneously points out as the tree from which Whitefield delivered his sermon.

Near the western entrance to the church is the grave of William Hamilton, who was an influential member of the Pequea congregation. William Hamilton was born in 1712. I have not been able to learn from whence he came nor anything concerning his antecedents. About the year 1745, he moved on a farm containing 416 acres of land belonging to the estate of Stephen Cole, located along the Pequea creek in Salisbury township. On May 8, 1746, he purchased the whole or greater part of this tract of land from Martha Cole for 300 pounds. The stone house, in which he lived for nearly fifty years, is still standing near Buyerstown, and at present is owned by William Caldwell. William Hamilton also owned one half of a mill and land belonging thereto, located on the Pequea creek near the western boundary of Salisbury township.¹¹ He sold this to John Houston in 1769.

William Hamilton is said to have married Jane Noble.¹² She died on August 20, 1784, aged 70, and is buried beside her husband.

In volume 4 of the Colonial Records it is stated that William Hamilton, Gent., was appointed Coroner of the county of Lancaster on October 5, 1745. He was commissioned a Justice of the Peace April 18, 1761, and held this office for a number of years. In 1763, he was chosen overseer of the poor for Salisbury township.

On April 24, 1764, William Hamilton and fifteen other citizens of Lancaster county together with eleven members composing the "Proprietary and Governors Council" were assigned Justices of the Court of Common Pleas for the county of Lancaster by John Penn, Esquire, "by Virtue of a Commission from Thomas Penn and Richard Penn, Esquires, true and absolute Proprietaries of the said Province with our Royal Approbation Lieutenant Governor and Commander in Chief of the Province." They were required and commanded to hold Pleas of Assize, Scire Facias, Replevins and to hear and determine all manner of Pleas, Actions, Suits and Causes, Civil, Personal, Real and Mixed. They were "constituted and appointed with full power; and authority was granted unto them to administer as well in the Courts while setting as out of the same all and every such oath and oaths as shall be found necessary for the doing of Justice."¹³

In 1772, he was made supervisor of roads for Salisbury township.

William Hamilton died upon his farm on June 11, 1794, at the age of eighty-two.¹⁴ Among other bequests in his will he names the following:

¹¹ Egle's Notes and Queries, Third Series, Vol. 11.

¹² Cannot authenticate this statement.

¹³ Recorder's Office, Book F, p. 239; Book L, p. 259; Book H, p. 5, 116, 562; Book M, p. 271; Colonial Records, Vol. 9, p. 172.

¹⁴ Egle's Notes and queries, Third Series, Vol. 2.

"It is my will that my grandson William Boyd pay to the trustees of the Presbyterian Church Corporation of Pequea the sum of thirty pounds in two yearly payments, when he arrives to the age of twenty-one years, for the support of the Gospel Ministry in said congregation. I give and allow ten pounds to be paid by my executors of my estate to help repair and build a new wall around the burial ground of the Pequea Meeting House whenever the same begun or undertaken."

The will was dated May 31, 1794, and proved June 21, 1794.

From the above abstract of will one would infer that a wall enclosed the graveyard in 1794; and, the legacy William Hamilton bequeathed to the congregation of Pequea was intended to repair the dilapidated portion of the old wall and help build an extension. The graveyard wall was of considerable length and extended along the White Horse road. At that time the road ran parallel with the south side of the graveyard.

The legacy William Hamilton bequeathed to the Pequea congregation was paid according to the directions in his will, as the following release dated June 6, 1803, attests:

"Discharge said estate from all claims from the Beginning of the World to the day of the date of these Presents."

This unique release was signed by William Boyd, George McIlvaine, John Whitehill, Jr., James Greer and James McCamant, as trustees of the Pequea congregation.¹⁵ It was recorded December 11, 1803.

William Hamilton's daughter Mary married Lieutenant David Watson.

James Hamilton, son of William and Jane Hamilton, lies buried by the side of his father, though no tablet marks his last resting place. He was born March 24, 1743. On July 5, 1775, he enlisted as a private in Captain John Rowland's Company of Colonel John Feree's Battalion of Pennsylvania Associators from Lancaster County.¹⁶ On December 8, 1777, he was appointed a first lieutenant of the Third Company, Seventh Battalion, Pennsylvania Militia commanded by Colonel John Boyd of Lancaster county, as the following commission now in possession of Miss Martha Bladen Clark, a lineal descendant, well attests:

"In the name and by the Authority of the Freemen of the Commonwealth of Pennsylvania, THE SUPREME EXECUTIVE COUNCIL of the said commonwealth, To James Hamilton Gentleman—We reposing especial Trust and Confidence in your patriotism, Valour, Conduct and Fidelity, Do by these Presents, constitute and appoint you to be first Lieutenant of a company of foot in the Seventh Battalion of Militia, in the county of Lancaster—. You are therefore carefully and diligently to discharge the Duty of first Lieutenant by doing and performing all manner of Things thereunto belonging. And We do strictly charge and require all Officers and Soldiers under your Command, to be obedient to your Orders as first Lieutenant. And you are to observe and follow such Orders and Directions as you shall from Time to Time receive from the Supreme Executive Council of this Commonwealth, or from your superior Officers, according to the Rules and Discipline of War, and in Pursuance of

¹⁵ Book 2, Vol. 3, p. 733.

¹⁶ Decennial Register Penna. Society Sons of Revolution, p. 313.

the Acts of Assembly in this State. This Commission to continue in Force until your Term, by the Laws of this State, shall of Course expire.

"Given under the lesser Seal of the Commonwealth, at Lancaster, this Eighth Day of December in the Year of our Lord One Thousand Seven Hundred and Seventy seven.

"THO. WHARTON JUN PRES"

"No 3 Attest

"T. MATLACK JUY"

As a member of the Flying Camp he was in the battle of Long Island on August 27, 1776. He, evidently, served with distinction, for he was subsequently appointed captain, as the following letter dated August 16, 1779, and addressed to Captain James Hamilton would seem to indicate:

"Sir:—

"Agreeable to Orders received yesterday, You are to notify the Seventh Class of your Company and Likewise the Sixth to Randevouse at the usual place of parade, on Thursday next where there will be a Cort of Apale held agreeable to Law Six—. You are to use the Greatest of your influence Endeavoring to have them Collected agreeable to the former Instructions.

"I am with Esteem

"Your Hubl. Ser't.

"(Signed) GEO. STEWART

"L. C."

To CAPTAIN JAMES HAMILTON

August 16, '79.

Like his father, James Hamilton was an influential citizen of the county. On November 9, 1762, he was listed as master of the "Ship Jenny"—a brig of 90 tons.¹⁷ On January 16, 1765, James Hamilton purchased from Isaac Richardson 181 acres of land along the "Old Road" or King's Highway in Salisbury township. On this he built a tavern known for more than fifty years as the "Bulls Head." After the death of James Hamilton, this property was purchased by "King" Tommy Henderson, who changed the name to Waterloo. W. C. Henderson of Pequea, Pa., writing to G. C. Kennedy, Esq., under date of August 11, 1893, says:

"When my father bought the Waterloo property from the Hamiltons it was known as the Bulls Head. He took this sign from the garret, had it painted over and named his new purchase Waterloo. When he sold to Burt the old sign was brought home and remained here until sold out when I gave it to John Mason."

In 1772, James Hamilton bought another farm adjoining the one previously purchased, containing 180 acres. In 1780, he was made overseer of the poor for Salisbury township. He was elected a Trustee of the Pequea congregation in 1792, and the following year was appointed supervisor of roads. In 1795, he was elected constable of Salisbury township. James Hamilton was married the first time to Catherine Carigan on February 26, 1769. Her father, Patrick Carigan, was one of the leading citizens of Leacock township. He was an Irish Episcopalian. At a meeting held on Easter Monday, April 15, 1745.

he was elected a member of the Vestry of Saint James' Episcopal Church, Lancaster. While walking on the street in this city he dropped over dead on October 15, 1756, and was buried in St. James' churchyard. He owned 700 acres of land in Leacock township, which at his death were divided between his daughters Catherine Hamilton and Jane Coates Clemson. The children of James and Catherine Hamilton were:

1. William Hamilton.

2. Jane Hamilton married James Cochran. She was married the second time to Colonel Tate of Bedford, Penna.

3. Catherine Hamilton married George Jenkins of Chester county.

4. James Hamilton.

James Hamilton married the second time about the year 1786, Margaret Boyd, born in 1755, daughter of George Boyd of Salisbury township. Her mother was Mary Douglass, daughter of Archibald Douglass, who was one of the three sons of Lord Douglass, the lineal heir of that noted family which fills so large a space for hundreds of years in the stirring history of Scotland.

By this second marriage James Hamilton had issue:

1. Mary Hamilton, who was married to Colonel John Clark, son of Brice Clark, Esq., of Donegal township. The ceremony was performed by the Rev. Dr. Arthur, pastor of Pequea, on May 16, 1816.

2. George Hamilton married Lucinda Humes, daughter of James Humes, who owned the cotton factory near Lancaster on the Conestoga. He received a large estate from his father and mother and ten thousand dollars from his two maiden aunts, Mary and Isabella Boyd. He built a furnace in Clarion county which he named Lucinda in honor of his wife. He engaged in other speculations which proved disastrous, and in a few years he lost his entire fortune.

George Hamilton was one of the commissioners appointed to organize Clarion county⁸⁴ when it was formed out of parts of Armstrong and Venango counties by act of March 11, 1839.

James Hamilton died on April 4, 1815. The Lancaster Journal dated April 22 of that year contained the following item: "Died. James Hamilton, last week in Pequea, aged about 70 years—A worthy and respectable man."

After the death of her husband, Margaret Hamilton moved to Donegal, where she resided with her daughter Mary, wife of Colonel John Clark. She died on August 5, 1828, and was buried in the graveyard adjoining Donegal church.

In the old part of the graveyard is the tomb of Robert McCally, who died August 23, 1774, in the forty-eighth year of his age. In his will dated January 15, 1774, appears the following bequest:

"I will and bequeath to the Presbyterian Congregation of Picquea now under the care of the Reverend Robert Smith of Picquea the sum of One Hundred Pounds the which order and allow to be put to Interest for the Support of the Gospel to be paid Eight Years after my decease."¹⁸

The will was proved September 7, 1774.

⁸⁴ Sherman Day's History of Penna., p. 227.

¹⁸ Book C, page 231.

At a meeting held on April 6, 1784, ten years after the death of Robert McCally, the pastor, the Rev. Dr. Robert Smith and John Whitehill informed the congregation of Pequea that they had received from Jasper Yeates, attorney at law in Lancaster, one hundred pounds as a legacy bequeathed to Pequea church by the late Robert McCally.¹⁹

From the minutes of the meeting of the Trustees we learn that :

"It was unanimously agreed by the members present to appropriate the annual interest of the aforesaid sum (Robert McCally's legacy) for the support of our pastor, the Rev. Robert Smith, and to let him have the use of the principal upon a mortgage of the place he lives on. Accordingly Mr. Smith gave a mortgage upon said place."²⁰

At this same meeting of the Trustees the pastor informed the members that in January, 1785, he received from James Galt twelve pounds ten shillings, being a legacy from his father, Thomas Galt, of Earl township. The bequest in his will is thus worded :

"I give and bequeath the sum of twelve pounds ten shillings lawful money to be paid by my Executors for the maintaining the Gospel of Jesus Christ in Pequea."²¹

The will was signed May 5, 1778, and proved January 15, 1781.

Thomas Galt is not buried in the graveyard adjoining Pequea meeting house. His ancestor Robert Galt was one of the earliest, if not the very first white man to settle in the Pequea valley. It was greatly owing to Robert Galt's efforts that the Pequea congregation was organized.²² The ancestral home of the Galts is located about two miles north of the meeting house. On the Galt farm is a private burying ground, in which it is supposed that Thomas Galt was interred.

In the new part of the graveyard is an imposing monument erected to the memory of John McCally of Coleraine, and a nephew of the Robert McCally just referred to. In his will dated August 2, 1870, he bequeaths :

"To the Presbyterian Church of Pequea, Lancaster county, Penna., I give and bequeath the sum of ten thousand dollars (\$10,000). This sum shall be by the proper officers of the Church securely invested in Real Estate or other safe securities, and the annual interest arising therefrom shall be used for the purposes of the Church, the principal sum however shall not be used, but shall be allowed to remain at interest perpetually. To the Library of the Presbyterian Church at Pequea, Lancaster county, Penna., I give and bequeath the sum of five thousand dollars (\$5,000), this sum to be securely invested in the manner herein before provided for the investment of the Church legacy, the annual interest only to be applied for replenishing the library, the books to be selected by the Pastor of the Church for the time being, and no other person."²³

This library is housed at present in the home of the pastor in South Hermitage, Pa.

¹⁹ Ellis and Evans, p. 1049.

²⁰ Ibid.

²¹ Book D, page 81.

²² Alexander, p. 7.

²³ Book C, Vol. 2, page 71.

On a tomb near the church is the following inscription:

To the Memory
of the
REV. ROBERT SMITH, D.D.,
Who departed this life
April 15, 1793,
In the 71 st. year of his age.
Forty-two years pastor
of the Presbyterian Church of
Pequea.

He was a faithful, eminent and successful divine.

Long at the head of a public seminary,

A great part of the Clergy of this State received the elements
of their education,

or

Perfected their Theological Studies
under his direction.

Beneath this monument sleeps a Father in Israel.

Robert Smith was born in Londonderry, Ireland, in 1723, and emigrated to America with his parents about the year 1730. They settled near the headwaters of the Brandywine. He was educated at the Log College in Neshaminy, Bucks county, Penna. In 1738, at the age of fifteen, he was converted under the preaching of Whitefield during the latter's first visit to America. He completed his theological studies under the Rev. Samuel Blair at Fagg's Manor, and was licensed to preach the Gospel on December 27, 1749.

On October 9, 1750, a call was extended to him from the congregations of Pequea and Leacock. He did not accept immediately, as he toured Virginia on a preaching mission. Upon his return he was ordained and installed pastor of Pequea on March 25, 1751, at the age of 28. Dr. Smith was not only an able and eloquent preacher, but also possessed a very superior mind, and was much esteemed and respected by all who knew him for his solid sense and unaffected piety.

The year following his installation as pastor of Pequea he established a theological school—the first institution of its kind in Lancaster county—to prepare students for the sacred ministry. This was undoubtedly the forerunner of Princeton Theological Seminary which was founded in 1812. A preparatory school was established soon after. The classical school as conducted by Dr. Smith for forty years was an institution of the highest character and the position it occupied in the county was unique. The school not only prepared students for college but also received them back again after they were graduated from a collegiate institution and prepared them for ordination. In the year 1758, the school had grown to such proportions that a tutor was employed to assist Dr. Smith. Tradition tells us that more than fifty ministers were either wholly prepared here, or at least, received a part of their training for the ministry, while as many more pupils were fitted for other avocations.²⁴ In 1792, owing to the ill health of the founder and prin-

²⁴ Beam's Sketch of Dr. Smith's Academy.

cial, the school was removed to Brandywine Manor and placed under the charge of the Rev. Nathan Grier.

Dr. Smith resided in a stone house which is still standing a few hundred yards north of the present church. This house and the farm adjoining were owned by Dr. Smith. To accommodate his students he erected a frame addition to the western end of the stone dwelling. After the school was removed, the frame structure was demolished and no trace of it remains today.

On May 22, 1750, Robert Smith was married to Elizabeth Blair, sister of his preceptor, the Rev. Samuel Blair. To this union were born five sons and one daughter. The eldest of these, Samuel Stanhope Smith, was principal of Hampden-Sidney College, Virginia, for a short period. In 1779, he was appointed Professor of Moral Philosophy in Princeton. In 1794, he succeeded Dr. Witherspoon as President of Princeton. He held this office until 1812, when, owing to feeble health, he resigned.

His fourth son, John Blair Smith, assisted his brother as teacher in Hampden Seminary, and when the latter resigned, John Blair Smith succeeded him in the presidency. He remained the active head of this institution until 1789, when he resigned. In 1791, he was called to the pastorate of the Pine Street Church, Philadelphia. In 1795, Union College, Schenectady, was founded, and he was chosen president.

Dr. Smith's first wife died February 19, 1777, and was buried near the western end of the church. On December 13, 1779, he was married the second time to Mrs. Sarah Ramsey, widow of the Rev. William Ramsey, and brother of Ramsey, the noted historian. Her maiden name was Sealy and she was a native of Cohansey, N. J. She bore him one daughter, Elizabeth Sarah, born October 15, 1780.

Dr. Smith was the friend of American independence and sided with the Presbyterian Church in the Revolution in which many of his congregation took an active part. He assisted the Rev. John Carmichael, pastor of the church at the Forks of the Brandywine, to take provisions to the American army, and was present at the Battle of Long Island, August 26, 1776. He and the Rev. Mr. Carmichael also carried provisions to Washington's army at Valley Forge. He was instrumental in the founding of Hampden-Sidney College, Virginia, and was actively interested in the establishment of Princeton College. On April 9, 1793, he attended a meeting of the Trustees held at Princeton, N. J. Returning on horseback he was stricken and fell from the saddle at Rockwell, Chester county. His body was found lying by the road side, his faithful horse standing beside him. He was removed to the home of William Hunter, Esq.—an elder of the church at the Forks of the Brandywine—where he died on April 15, 1793. His remains were taken to Pequea and buried under the shadow of the church he served for more than forty years.²⁵

During the pastorate of the Rev. David Alexander differences arose in the Presbyterian Church which culminated in a division known as the "great schism." This division was brought about by the influence of the great revival which swept the colonies at that period. George Whitefield, Gilbert Tennant and other evangelists were the chief actors in the great drama which resulted

in the schism that rent the church in twain. This division lasted for a period of seventeen years, or from 1741 to 1758. The Synod of Philadelphia passed two acts, the one relating to itinerant preaching, and the other requiring candidates to be examined by a committee appointed by the synod. The followers of Whitefield set at naught these two acts. The revival faction formed a new synod known as the Presbytery of New Castle 2d. It was familiarly called the "New Side" Synod. The Presbytery of Donegal, with which the church at Pequea was connected, opposed the revival element and their methods and remained steadfast to the traditions of the church; hence it was known as the "Old Side" Synod. The Rev. David Alexander was a staunch advocate of the methods adopted by the revivalists, and as pastor of Leacock and Pequea, insisted that those churches separate from the Presbytery of Donegal and affiliate with the "New Side" Synod of New Castle.²⁶

There were, however, certain members in the Pequea congregation who did not approve of the methods adopted by the evangelists and those of their followers, and condemned the action of their pastor. They accordingly seceded from the church at Pequea and erected for their own use a stone church on a portion of ground near the western end of the graveyard.²⁷ This was known for many years as the Seceders Church. I have not been able to learn in which year it was built. This structure was still standing in 1855, although no services were held in it at that time, as it was in a state of ruin. The window sashes and panes were broken and the roof was about to fall in. The building was subsequently torn down, and the materials that were salvaged were used to erect the house which at present is occupied by the sexton of Pequea. Back of the Seceders Church stood a session house which was torn down at an earlier date than that of the church and the materials used in the construction of a schoolhouse.²⁸

The Seceders graveyard occupied the land which is now cultivated by the sexton as a vegetable garden. About the time that the Seceders Church building was razed, the tombstones were taken out of the Seceders graveyard and buried in the ground near the sexton's house to enable the sexton to till the land.²⁹ Some years since, Nicholas Hopper, while excavating near this house to build a cistern, dug up two human skulls.

The road leading to the White Horse originally followed a course between the west branch of the Pequea creek and the meeting house; then ran parallel with the graveyard wall, and near the Seceders Church turned abruptly south toward the village of White Horse. On June 11, 1872, the Trustees of Pequea Church purchased 3 acres and 57 perches of land, which were added to the graveyard. In the same year the road was changed from the south to the north side of the graveyard. It was extended past the church on the north for about 300 feet, where it turns abruptly to the left, and at present follows

²⁶ Alexander, p. 13.

²⁷ Information received from John S. Miller, Trustee of Pequea Church; corroborated by J. Watson Ellmaker.

²⁸ Adam Rutter claimed he attended school here.

²⁹ Information received from J. Watson Ellmaker.

a course between the sexton's house and graveyard and leads on to the White Horse.³⁰

The Rev. Dr. Smith entered upon the pastorate of Pequea Church during the time of the great schism. He became involved in the controversy then raging and this caused him much unhappiness. He, in conjunction with the Rev. Samuel Finley, was appointed by the Presbytery of New Castle 2nd to answer the charges of the Rev. Alexander Gellatly and the Rev. Andrew Arnot, the two Seceder ministers who were sent out by the Associate Synod of Scotland into Pennsylvania. These Seceder ministers were looked upon as intruders by the clergy of the New Side Presbytery. Dr. Smith's answer to these charges is:

"Robert Smith, Detective Detected, or a Vindication of the Rev'd. Mr. Delap and New Castle Presbytery from the Charges of Injurious Reasoning and False Representations Exhibited Against Them by the Rev. Messieurs Gellatly and Arnot; to Which is Affixed a Letter by the Rev. Samuel Finley."

This pamphlet was printed in Lancaster in 1757 on the press owned by Benjamin Franklin and rented to William Dunlap.

In 1759, when the reunion of the old and new side churches was accomplished, the Rev. Dr. Smith preached a sermon entitled: "A Wheel in the Middle of a Wheel, or the Harmony and Connection of the Various Acts of Divine Providence." This reunion, as far as it related to or affected Pequea Church, was only nominal. The two churches continued to maintain services as they did before. The few members composing the Seceders Church³¹ did not unite with old Pequea Church until about the year 1830.

A number of years before this the Church at Pequea adopted Watt's Hymnal. The Seceders sang Psalms only according to the version in Rouse's Psalm book. The members of the Seceders congregation who lived east of the old Pequea meeting house would close their ears while passing the latter place of worship if that congregation were singing a hymn. Even after the two congregations were united the older members would sing the words of a Psalm to the tune of the hymn the other members were singing.

One of the prominent members of the Seceders Church was John Houston. In his will he left a legacy to the Seceders Church as follows:

"August 10, 1769. John Houston. I allow that after the Debt and Legaces above mentioned be paid of that my Extrs lodges one hundred pounds of my Estate in Son James Hands that the Interest of it may come yearly to Support the Gosple in the Congregation whereof I have been a member or if the Congregation should be vacant then the Interest of the above sum should be to pay for Supplys in this Congregation and then to the minister under the Inspection of the Asociat Sonod but if son James or his Heirs should be for leaving the Congregation then let the above money be given to some safe hand in this Congregation that the Interest may be paid yearly for the benefit above mentioned that this money to be taken care of by the Session of the S'd congregation."³²

³⁰ Information received from D. S. Kurtz of Honeybrook, Pa., Treasurer of Pequea Church.

³¹ Alexander, p. 37.

³² Book B, page 572.

The will was proved December 6, 1769.

John Houston was born in Ireland, and emigrated to America before 1729. He settled in the Pequea valley. The limestone house which he built is still standing in Leacock township, and adjoins the old Hat tavern. The homestead is now owned by the Rev. Abram Martin. John Houston is said to have married Martha Duffield.³³ In his will he mentions six sons and two daughters, all of whom were born on the old homestead. Five of his sons were soldiers in the Revolution. His son James was killed in the battle of Paoli. When John Houston died in 1769, he owned one thousand acres of land which extended from Hess's mill on the Pequea creek to the Hat tavern on the old road. The remains of John Houston, his wife and son James, were interred in the burying ground adjoining the Seceders Church. Some years since the tombstone bearing the name John Houston and the date 1769 was unearthed by the sexton of Pequea. In the old graveyard adjoining the Pequea Church are interred the remains of generations of Buyers, Brisbins, Caldwells, Grahams, Kitteras, McCamants, Pattons, Slemons, Skiles, Thompsons, Whitehills and other noted families. Much that is of interest could be written about these, but time and space will not permit.

³³ Cannot authenticate this statement.

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