THE GATEWAY

Entrance to the Grounds
The
Donegal Presbyterian Church
(Founded Prior to 1721)
Church Services Held as Early as 1714

East Donegal Township
Lancaster County, Pennsylvania

The Donegal People
Their History, and Other Historical Documents

Compiled by Order of the Session
Rev. C. Benjamin Segelken, D. D. Moderator

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FOREWORD

This book has been prepared in answer to many and repeated requests, which have been made from time to time by friends of the Donegal Church, for more adequate information about the church, and for a better understanding of its present status and condition.

The Session of the church authorized the preparation and the printing of this book, and appointed the following committee to carry forward the work:

Amos R. Gish, representing the Session.
Jacob H. Zook, representing the Board of Trustees.
David C. Witmer, representing the Church School.
Jacob W. Heisey, representing the people of the church.
Mrs. Jacob H. Zook, representing The Ladies' Aid Society of the Donegal Church.
The Rev. C. Benjamin Segelken, D.D., representing the Donegal Presbytery.
Miss Mary Cameron, Mrs. Alexander Rodgers, Mr. Clarence Schock, Mrs. Clarence Schock, Dr. S. S. Simons, Dr. James P. Ziegler, representing the Friends of the Church.

The paper, "The Donegal People," is an attempt to give a brief and comprehensive account of one of the greatest and most far-reaching movements in the history of the human race, its influence and power in the old world, its moulding effects and impressive power in the new world, and the part it is destined to play in the future, together with a word picture of the Donegal People as they formed a part of this movement, their life and thought, the great principles for which they stood and for which they suffered most heroically, and also for which many of them gave their lives.

The history herein presented is that of Dr. J. L. Ziegler. Dr. Ziegler was connected with the church for over sixty-five years. He served as Elder, Trustee and also as superintendent of the Sunday School. He was a very careful and painstaking historian and his account of the
church and its activities is the very best and most complete up to the day it was published. This is used with the permission of Dr. James P. Ziegler who holds the copyright. Only that part which records the history of the church is used. The genealogies of the several Donegal families are omitted because of the lack of space.

This history of the church is brought up to the present and completed to date by the present pastor of the church. Every effort has been made to give a true and adequate picture of the activities of the church and the splendid contribution made by friends during the first thirty odd years of this century.

There has been a great deal of questioning about the Witness Tree and the very interesting event which it commemorates. Dr. Ziegler in his history is one among others, who questions this whole matter. Whether this interesting story is true in all its details is undoubtedly a legitimate question. That something of a very outstanding nature occurred at that time must be admitted. Whatever may be the exact nature of this incident no one will ever be able to declare with exact certainty, but this much is very evident to every careful student of the history of the American Revolution, viz., that the spirit and the loyalty revealed in this story of the Witness Tree is not only true of the Donegal People but of all the Presbyterians throughout the Colonies. It is this spirit and loyalty of these people which is the supreme thing after all. We would say that the story of the Witness Tree is well worth while in every respect to perpetuate that spirit and that loyalty.

The old original Deed and the Charter are both very interesting documents. They will prove of great value and interest to all the friends of Donegal as well as to the descendants of the Donegal families. They give an understanding of Donegal which cannot be secured in any other way.

The Deed of Trust of the cemetery fund is printed herewith so that all the friends of Donegal may have first-hand knowledge of this matter and be led the more readily to contribute funds, or to make bequests in their
wills. This is a very worthy and a very needy object. The cemetery has not received the attention which it should have because of the lack of funds to be used in its care and upkeep. The most of the work done in the cemetery for the last thirty years has been done by volunteer help. This is no longer available. Hence the great necessity of building up this fund. An appeal is made to all the friends of Donegal, and especially to all those whose blessed dead sleep in this cemetery.

All the trust funds held by the church are now held in trust, and come under the laws of Pennsylvania governing trust funds. They are the "Cameron Fund," "The Maintenance Fund," "The Library Fund," "The Clara B. Alricks Fund" and "The General Fund." These are all small amounts. The largest and most important is the General Fund. The income of this fund together with the contributions for the current expenses made by members of the church and by a few friends is used to support the preaching of the gospel, pay the janitor and to maintain the property as far as funds will allow. This General Fund needs to be enlarged both by bequests and by contributions from friends of Donegal, so that more funds will be available to care for the grounds and the buildings, as well as to maintain the services of the church.

All the pictures found herein were prepared expressly for this book. The old communion table, the chair and the pewter communion set were evidently used over two hundred years ago in the original log church. The antiquity of both the table and the chair is evident from the wooden pegs used in their construction which was customary in those early days. Both the table and the chair are in good preservation. The communion set is kept in a bank vault. This is safe, but it would be of greater interest if means might be devised to have the communion set placed permanently in the church building.

The poem, "The Glory of the Oak," was written by Mrs. D. L. Glatfelter, and dedicated to Lillian Slaymaker Evans, and is used by permission.
The reading of this book will impress every one with the fact that the Donegal Church is self-perpetuating. It has a perpetual charter granted by the Legislature of Pennsylvania. The church has been operating under this charter since it was granted, it is operating under this charter at present, and it will continue so to do. According to the Constitution of the Presbyterian Church, U. S. A., this property can never pass out of the hands of the Presbyterian Church. Yet to make this still more secure, and, so that there might not be any question whatsoever about this matter, the deed of the property has been so drawn that the property cannot be sold, nor can any portion of the property be sold, neither can it ever pass out of the hands of those holding the Presbyterian system of doctrine and polity. Hence, it becomes a source of great satisfaction to know that the Donegal Church is a perpetual institution. It is surrounded with every possible safeguard to place its perpetuity beyond question. With a live and growing church organization, and with an ever-enlarging circle of friends we rejoice in hope.

This little book is sent forth with the desire that it will fill a long felt need for more adequate information about the Donegal Church. It does not claim to be complete. A complete and comprehensive history of Donegal remains to be written. This is a fruitful field and well worthy the painstaking endeavor of some interested person who possesses the proper qualifications for such a task.

C. Benjamin Segelken.

Mount Joy, Pa.,
April 25, 1935.
THE DONEGAL PEOPLE

The Donegal Church is one of the great shrines of Pennsylvania. The State Highway Department marks it on the highway maps as one of the spots of great historic interest. Thousands every year visit this place to see its beauty and to become acquainted with its history. The annual reunion of the Donegal Society in June has become one of the most popular annual events in the State. We naturally ask for an explanation of this sustained interest.

The Donegal Church, like Jerusalem of old, is beautiful for situation, and while it may not be the joy of the whole earth, it certainly is to many of the people of Lancaster County, and also to many people throughout the whole country. The stately oak trees forming a beautiful grove in the midst of which stands the church building, are most inviting. The largest of these is the famous “Witness Tree,” standing almost directly in front of the church. The beautiful spring, with its perennial bubbling waters furnishing refreshing drink and slaking the thirst of man and beast as it winds its untiring way through the beautiful meadows, is a source of constant delight. The old stone building, erected nearly two centuries ago and in which the fathers and mothers with their children of former days as well as the present generation gather to worship the God of all grace and seek His protecting care, stands a silent witness to the things which are not seen but which are eternal. Near by is “God’s acre” where sleep the generations which have toiled and labored and fought the good fight of faith. All these things are of abiding interest, but they cannot account for the sustained interest manifested in Donegal by so many people and by each succeeding generation.

The Donegal people are Presbyterians. As such, they are part of a world movement. It is becoming very evident that this will prove to be one of the greatest movements in history. It is both civil and religious. It has its roots in the great Protestant Reformation of the sixteenth century.
Columbus discovered a new world. It was over a century after this before there was any permanent English settlement made on the North American continent. Here we see the hand of God. It becomes very evident to even the casual student of history, that however great the accomplishments of the Spanish people, God did not desire to have the North American continent settled by them. They did a noble work in sponsoring the voyage of Columbus, but other peoples were destined to settle the North American continent. The birds which Columbus saw were messengers of hope and joy. But they turned him from his course to the south, and Columbus in all his voyages and travels never placed his foot on the North American Continent. God had other plans for North America. These plans are unfolded in the development of the Sixteenth century. Since the beginning of the Christian era, there has not been a century so vast in its influence on human affairs. It throbs in worldwide movements and in great men who gave these movements shape and power. Simply to mention a few of these events will make this evident.

This was the age of Martin Luther, the Augustinian monk. While browsing around in the Library of the University of Erfurt where he was a student, he came upon a strange book. It was the Word of God. Diligent study of this book brought light into his soul. In 1517 he boldly nailed his thesis of ninety-five articles on the church door at Wettenburg. This thesis together with the burning of the Papal Bull in 1520, and his courageous stand at the Diet of Worms the next year shook the civil and religious worlds to their very foundations, and mark one of the corner stones in the great Protestant Reformation.

This was the age of Charles the Fifth of Spain. At the beginning of this century Spain stood forth most brilliantly as the mighty power in Europe. The victory of Charles over France was almost complete. He extended his sway over a large part of Europe only finally to fall before the seemingly small and obscure power of Protestantism. His efforts to compel the German Princes to think alike and as he thought in regard to religion proved
his overthrow. While the distracted affairs of the German states were being composed at the Diet of Augsburg, Charles the Fifth abdicated in favor of his son Philip.

This was also the age which marked the rise of civil and religious liberty under William the Silent, Prince of Orange. This struggle was carried forward under great odds and against some of the leading and most powerful generals in Europe. This struggle continued for thirty-seven years, but William persisted and finally won the title of "The Founder of Dutch Liberties." He was a champion for the people's rights in civil government and in religion. This movement in Holland had a great and determining influence in shaping our American institutions and history, and in determining the destinies of the Protestant world.

Moreover, this was the age of Henry the VIII. There was little in this English sovereign to be admired. Yet, in his reign the authority of the Roman See was abolished in England and as a result of this there came the rise of civil and religious liberty.

It must be observed that the Reformation in England proceeded from the King, and not from the people, as in other lands. When Henry the VIII threw off the allegiance of the Pope he made himself head of the Church. This relationship was afterward maintained by the English sovereigns. Queen Elizabeth assured her bishops that, if it had not been for this great ecclesiastical authority in her hand she would never have tolerated Protestantism. The "Act of Uniformity" passed by the English Parliament in 1559 placed the absolute control of the Church in the hands of the Crown. Hence, as Bancroft declared: "The various Calvinistic dissenters who came to this country had been driven from their homeland not by the persecutions of the Roman Church, but by the tyranny of the British Sovereign, and the intolerance of the Anglican Church."

Nevertheless Henry VIII was instrumental in the hands of God for making changes which were destined to affect the history of the world for many centuries.

This was also the age of Elizabeth—one of the greatest
eras in English history. When we study this age carefully we find much to be desired, yet looked upon in the true light of its achievements we find that the age meant everything to England, and it gave the whole British Empire a new standing in the world.

This was an age of marvelous achievements, great discoveries, decisive victories over many of the enemies of England and the cause of Protestantism. The greatest of these was possibly the destruction of the "Invincible Armada." This was a most humiliating blow to the pride of Spain, and a great loss to her supremacy among the European states. From this time on the prestige of Spain rapidly declined, and from this event dates a new life for the cause of Protestantism in England, in Europe, in America and finally in the world.

Such an age as this was naturally productive of great leaders in the various walks of life. In art we find Michael Angelo, Titian and Raphael, in literature, Edmund Spenser, William Shakespeare, John Milton, Torquato Tasso, among the scientists such names as Copernicus, Galileo, Tyche Brake, in the Church, Luther, Melanchthon, Tyndall, Calvin, Knox, Erasmus, men who left an indelible impression not only upon their own age, but upon all succeeding ages.

The Revival of Learning was a most determining factor in this whole movement. This was hastened by the discovery of printing by movable type. This discovery by John Gutenberg in the previous century, and the art of making paper from linen rags having been brought to perfection at this time proved great milestones in the humanist movement led by Erasmus. This movement developed a love for literature which was turned to the rediscovery of the Bible. The Greek New Testament of Erasmus was more influential than any other one thing. The efforts of Luther in Germany and Tyndall in England in opening the Bible to all the people was the mightiest stimulus in awakening the mind of both Europe and England. Green in his history of the English people declares that "England became the people of one book"—the Bible. This book became the dominating influence
in molding the English language and determining its idiom. The English version of the Bible, especially the version of 1611 remains the noblest example of the English tongue even to this day. Its perpetual use made it from the moment of its appearance the standard of our language.

Its effect upon the social life of the people was even greater. All the allusions and illustrations made were taken from the Bible and it moulded the very life of the people. Its effects in this light were simply amazing. “The whole nation,” says Green, “became a Church.” In religion it became the great and supreme fact, and the whole religious life of the people was moulded by it. It gave man a new conception of his dignity and real worth as he learned to know himself as an all but infinite power.

But this was not attained without opposition. During the reign of Mary death was made the penalty for reading the Bible, or offering Protestant prayers. Benjamin Franklin in his Autobiography gives us a very vivid picture of some of the difficulties which were encountered at this time. He tells how one of his ancestors adopted a unique expedient for giving his family religious instruction. He fastened an open Bible with strips of tape on the under side of a stool. When he desired to read the Bible aloud he turned the stool upside down on his knees, and turned the pages under the tape as he read them. One child was placed on guard at the door to give the alarm if any one approached in which case the stool was placed quickly on its feet again on the floor, so that nothing could be seen.

Tyndall labored most industriously to translate the Bible into the tongue of the people. Because of persecution he fled to the Continent where he continued his work and sent his books to England. Every effort was made to suppress these books. Huge quantities were gathered at Oxford University and burned as “a burnt offering most pleasing to Almighty God.” Tyndall was pursued on the Continent, apprehended, and on Friday, October 6, 1536, he was put to death. While his life was being extinguished by the flames he prayed, “Lord, open
the King of England's eyes." In the short period of three years a remarkable change passed over England. Henry VIII had openly broken with the Roman See, and the Bible became an open book. This was "The Great Bible."

God moves slowly, but He moves surely. America was to have a religion whose life and form were to be determined by these leading movements which took place during the Sixteenth Century. These various events created and placed in motion one of the greatest movements of the whole world. The Donegal People are a part of this great world movement. They belong to that phase of this movement known in history as Calvinism, and more generally known as Presbyterianism. These comprise the greater part and they became the moulding and determining factor in this movement as it applies to the North American Continent as well as in other parts of the world, especially among the English-speaking peoples.

These Donegal People live. They speak to us of over 300 years of prayer and praise, of over 300 years of Christian influence and sacrificial endeavor, and they speak to us of over 300 years of patriotic devotion to great national causes. This is indeed a priceless heritage. They live! They live today in the hearts and in the lives of their children and their children's children. They live in the lives of countless others whom they have influenced, and who are carrying on and displaying the banner of truth and freedom. They are still wielding a mighty influence for Christ and His Kingdom. They live and they shall never die.

It may be well for us to define our terms so that we may be the better able to understand these people, and to catch the true spirit of their lives.

They are Presbyterians. Now Presbyterianism is first a life, a form of government. Then it is a spirit, a life, an influence grounded in and growing out of the eternal truth of God revealed in His word and in the person of His Son, Jesus Christ. It is not racial, as so many would have us believe. It is comprehensive. The Scotch and
the Scotch-Irish have been the dominating elements, but not exclusively so. Its dominating element so far as a system goes is Calvinism, and the author of Calvinism is John Calvin, born a Frenchman, lived a Frenchman, and carried forward the greater part of his activities in French Switzerland. Presbyterianism is what it is, not because of any particular racial traits. It is due to a comprehensive knowledge and an ever-abiding loyalty to the truth of God’s Word in its entirety. Special emphasis must be placed on this little phrase “in its entirety.” This is what has made Presbyterianism what it is and what we know it to be in this present age.

There are two great elements which are ever at work moulding the individual and the individual groups. They are heredity and environment.

Both the Scotch and the Scotch-Irish and all others have been absolutely and irrevocably changed by their environment in this fair land of ours. And even the very few who claim to have remained absolutely pure from any racial mixture are as much different from the Scotch and the Scotch-Irish who came to these shores one hundred or two hundred years ago, or even those who come to our country now, as day and night. There is no comparison whatsoever.

Moreover there has been a great mixture of racial elements which has wrought mightily in the moulding of the Presbyterians of our land. The Scotch who went to Ireland mixed somewhat with the Irish according to the testimony of Lodge and common experience. They mixed very freely with the English who went to the North of Ireland from England. This racial mixture together with their new environment is what makes the Scotch-Irish so different from the pure Scot from Scotland. Hence the feud between the Mc’s and the Mac’s. This racial mingling was continued on the part of all on a much broader scale when the Scotch, the Scotch-Irish and the French Huguenots came to those country, the most cosmopolitan of all nations. As early as the end of the seventeenth century there were in Pennsylvania alone, English, Scotch, Scotch-Irish, Welsh, Germans, Swiss, Danes,
Dutch from Holland, French, Jews and Indians, and there were many children in this country at that time in whose veins mingled the blood of all these racial elements to a greater or a less degree.

The statement of Dr. Charles Hodge in his Constitutional History of the Presbyterian Church is very much to the point in this connection. In this history written nearly 100 years ago he remarks about the claim made by the New England Congregationalist that Congregationalism was the basis of Presbyterianism in this country, and he goes on to say: "A review of the settlement of the country shows that nothing but a sectional vanity little less than insane, could lead to the assertion that Congregationalism was the basis of Presbyterianism in this country, and that the Presbyterian Church never would have had an existence, except in name, had not the Congregationalist come among us from New England.

"It would be much nearer the truth to say, that Presbyterians have been the basis of several denominations. Half of the population of the country would now be Presbyterian, had the descendants of Presbyterians, in all cases, adhered to the faith of their fathers.

"Sectional jealousies are beginning to threaten the safety of our country. They surely ought not to be brought into the Church. They cannot be avoided, however, if arrogant and injurious assumptions on either side are allowed. The above remarks are made with the view of suppressing such prejudices. This can be effected in no other way than by preventing unjust and irritating claims. Justice is the only stable foundation of peace. It is the peculiar characteristic of America, that it is the asylum of nations. The blood of the Huguenots, of the Puritans, of the Dutch, of the Germans, of the Scotch, and of the Scotch-Irish, here flows in one common stream. A man, therefore, must fight against himself who would contend for any one of these classes against all others."

Remarking on the same subject, but from a different point of view, Dr. Frederick Loetcher in an address delivered before the Synod of New England on the occa-
The Donegal Presbyterian Church

Erected 1740
sion of the 200th anniversary of Presbyterianism in New England states, that the same mingling of races in Presbyterianism was true in New England as in other parts of the country.

A friend said to a brother clergyman on one occasion: "It really takes three generations to make a Presbyterian." "Does it?" was asked. "Yes, sir," was the immediate rejoinder, "you can rest assured that it takes three generations to make a Presbyterian." This friend was assisting in a series of special services at the time, and which continued for two weeks. One of the elders at the beginning of those services, announced to his family of three boys and a girl: "Every person in this home goes to every service during these special meetings." And they all went, wife and all. The first offering received by the pastor of this church at this time for the cause of Foreign Missions amounted to $19.81. There was found in the offering a ten dollar gold piece which revealed the fact that one family gave more than one-half of the offering. This family was the family of that self-same elder. These things with others were mentioned to the visiting clergyman during the week. Towards the close of the special services the visiting friend remarked: "You know, I admire that elder and his whole family, they are what I call real genuine Presbyterians. They certainly are the real thing." Now these are the facts which were not mentioned to the friend because of a desire to save him from embarrassment. The elder was the son of a German Brethren minister, and his wife came by letter from a little United Brethren church in the open country where they scarcely knew that there was such an organization as the Presbyterian Church. But they were real genuine Presbyterians. After relating this experience to one of the elders of Carlisle Presbytery, the elder remarked "me too." All three of these people are very distinctly related to the Daubenspecks and the Vogelsongers, the Gelbachs and the Leinbachs, the Schaeffers, the Hersheys, the Bumgartners, the Schweitzers, the Hostetters, the Driesbachs, the Lindemuths, the Pfoutzes, the Schultzes together with the Jaques, the
Hogues, the Mudges, and the VanDykes, all good Presbyterian names found on the rolls of our churches and occupying positions of honor and influence in our Presbyteries, Synods and General Assemblies.

These Presbyterians are possessed with a decided and a distinct genius. Now this genius is what Presbyterians are in their dominating influence, in their essential principles and in their life.

The Presbyterians have a marvelous genius for freedom. They have always been lovers of freedom. They believe in it, they declared their convictions for it, they suffered for it and many of them died for it.

You will find this genius of the Presbyterians for freedom manifesting itself in what may be called a lively mind and an active intellect. They believe in using those minds and they believe in training those minds. They believe in education, and they have always been foremost in developing it in special ways, for selected groups, and in a general way for all the people. Their minds were always very active. They debated, they talked and they discussed. Scattered over this wilderness, in the days when the church was first organized and before, seated in their log cabins before the open fireplaces, their faces glowing from the bright fires, they discussed the necessity of an educated ministry, the necessity of colleges to which they might send their boys and later their girls. They considered the feasibility of common schools for all the people, and they improved their own minds in discussion and debate. They were the pioneers in the whole public school system.

There were many subjects of intense interest and of great importance which they discussed with great fervor in those early days. King George of England was their rightful sovereign and they paid their compliments to him in no very gracious way, and that rightly so, because he was truly a tyrant. They discussed Lord North in similar terms because it was he who drove that detested Stamp Act through Parliament and whose policies finally lost forever to the Crown the American Colonies. They were most gracious in paying their compliments
to the Elder Pitt, Earl of Chatham, who was lifting his voice in behalf of freedom for the Colonies.

The battle of Culloden fought in 1746 was of great interest to them. Here the Duke of Cumberland ended forever the aspirations of the Stuarts for the throne of England. The Scotch were fighting on the side of the Stuarts and lost with them. The oath of allegiance was exacted from them by the Duke of Cumberland. Thirty years afterwards when the Colonies took up arms against the Mother Country many of the Scots of the Carolinas fought with the Loyalists. Not because they loved King George but because of the oath’s sake. At the close of the Revolution these Scotch Presbyterians moved to Canada. These Presbyterians scattered over the wilderness of this new country sharpened their wits on these most interesting movements.

They discussed the merits of Louis XVI of France who was to become the great benefactor of the American Colonies and by which act he brought on a war between France and England. Marie Antoinette, his brilliant but profligate wife, was not forgotten, but they improved their minds by discussing better things. Frederick the Great and the power he was wielding in moulding a greater Germany came in for due consideration as they sat in their log cabins scattered over the face of this wilderness. The Mission of Franklin and Deane to France and what they would be able to accomplish was of intense interest to these most interesting people.

As liberty-loving people they sat together and discussed the formation of the Cabinet System and how King George I because of his ignorance of the English language, and his lack of acquaintance with the prominent men of his day (George being a German), found it necessary to appoint a chief advisor, or Prime Minister, which in this case was Sir Robert Walpole and who chose his own Cabinet from his own political party. How these keen Presbyterian people rejoiced as they saw the executive affairs of the government pass out of the hands of the King into the house of the Commons. It soon became a fact that no Prime Minister or Cabinet could
stand without the confidence and the support of the Commons. Thus they saw the power pass more and more into the hands of the people.

Peter the Great of Russia was another person who claimed their intense interest. While they were fighting the tyranny of their own King they saw this ruler espousing the cause of his people. They followed him as he went in disguise to the dockyards of Holland to learn shipbuilding by personal experience. Then on to England they saw him go—a common laborer, throwing off his disguise and being received by their own Sovereign. His heart beat with the heart of his people. By his great strength and life of service he lifted the Russian people out of Asiatic barbarism into the society of the European peoples. Peter was a great reformer, and these Presbyterians loved reforms. That was their spirit and that was their life—reforms for the good of the common people.

These Presbyterians were interested in finance. Yes, they were. The “South Sea Bubble” was as much on their lips as has been the debacle of 1929 in our day. Its reverberations were felt in the new world. This was one of the subjects of conversation everywhere and upon which many of these people sharpened their wits as they thrust their hands into their empty pocketbooks searching for their hard-earned cash which was not because the speculators took it.

The cruel methods of punishment in those days came in for their just condemnation. The stocks and the pillory were never intended for freemen. They detested the whole system which the tyranny of the Kings was imposing upon them. We can hear them laugh now in the midst of their provocation as they recite Daniel Defoe’s “Ode to the Pillory,” in which he describes it as:

“A hieroglyphic state machine
Condemned to punish fancy in.”

The steam engine with all its possibilities and which had just been invented was discussed pro and con. The “flying machine,” the stagecoach, which made the trip
between Philadelphia and New York in two days did not escape their attention and their admiration. And especially the twenty-five-cent postage which they were obliged to pay on their letters. This they considered excessive and should be remedied.

They were deeply interested in religion. The Bible was of perennial interest to them. This book was the great source of the light which they enjoyed and the knowledge which was theirs. They proved all things and held fast that which was true. The rise of Methodism was of supreme interest to them. Whitefield, though a Calvinist, affiliated very closely with this movement. He was going up and down in the midst of the people of the Colonies. To some he was a fiery petal, and to others he was an angel of light. They debated and they divided. They discussed and they divided still more. There arose the new lights and the old lights, and the more they discussed and debated the farther apart they moved. Jonathan Edwards was at the height of his power and influence. With their keen desire for learning they discussed his "Freedom of the Will" with keen relish and enjoyment. Theirs were lively minds. They believed in education and they sought it from every angle.

In later days Braddock's defeat by the Indians was on their lips constantly. This emboldened the Indians and it sent a chill down their backs. They were surrounded by the Indians. The Wyoming massacre was fresh in their minds. The Indians were a constant menace. They were living in the wilderness on the frontier in those days. They suffered great privations and hardships and they were always in danger.

Why did they come? They left home and every interest near and dear to them. They loved freedom and they came for freedom's cause. Their minds were active and they sought freedom in the truth. They sought freedom in the church as well as in the state.

The genius of the Presbyterians for freedom manifests itself in their great love of a free church and the way in which they labored and suffered for it.

From Donegal and all the old churches in Central
Pennsylvania and in other parts of the eastern seaboard there extend a series of straight lines to Wittemburg, the city of Martin Luther, to Geneva, the city of John Calvin, to Edinburgh, the City of John Knox, and to the Westminster Abbey in England where was wrought out the Westminster Confession of Faith. From these there ran other straight lines to Tyndall and Wycliffe in England, to John Huss in Bohemia, to Savonarola in Italy, and from these there run still other straight lines through Augustine and converging in the Bible where shines the glorious light of Paul and Jesus Christ Himself, the source of all truth and light in the abiding things for man.

A mighty upheaval had taken place. The Church was being shaken to its foundations, and her complete reformation seemed to be imminent. The great Protestant Reformation was born. Freedom in the church seemed destined to succeed. The great outstanding principles of the movement soon impressed themselves indelibly upon the hearts and the lives of freedom-loving men and women. They are in brief:

1. A free and open Bible with supreme emphasis upon the doctrine of Justification by Faith.
2. A free church, no longer trammeled by priest or bishop.
3. A free state, every man free and equal in all his rights and privileges.
4. A true and representative government in which each individual was sovereign.

Martin Luther was the great pioneer in this movement, but it remained for John Calvin to become the saviour of the Protestant Reformation. With his characteristic boldness, he made it the comprehensive system which we know it to be by demanding a free state as well as a free church.

The bishops began to tremble, and the thrones of the kings began to loosen on their foundations. King James of England saw clearly that “no bishop” meant finally no king, hence the conflict centered first in the bishop. The kings joined hands with the bishops to assert their
power and demand obedience to the Pope on the Continent and to the Established Church in England. Conformity was the watchword of the hour. The conflict began to rage, and such a reign of terror and bloodshed ensued in the name of religion as the world had never before seen, and never has seen since. Refusal to conform meant suffering, torture and very often death. These reformers had learned the truth, they saw the light of freedom and they made their vows, many signed their names in blood. They resisted and fought, some escaped and fled, others died, but they steadfastly refused to conform. The story is one, whether among the Bohemians, the Germans, the Swiss, the French, the Hollanders, the English, the Scotch, the Welsh, or the Scotch-Irish, the story is one.

They had studied God’s Word, and they saw the light of God in the face of Jesus Christ, they had tasted the blessings and the privileges of a free worship in a free church, they had the courage of their convictions, and they were resolved never again to relinquish those privileges.

The new world in God’s providence had been opened. Here freedom to worship God and a free church without the trammels of bishop or priest were theirs to enjoy. Great masses of the people began to move. There came the Germans from Germany and Switzerland, the Huguenots from France, the Dutch from Holland, the Pilgrims, the Puritans and the Friends from England, the Scotch from Scotland and the Scotch-Irish from the North of Ireland. They moved in hundreds, they came in thousands.

We are especially concerned about the Presbyterians, the predominant element of which was the Scotch and the Scotch-Irish, together with the Huguenots from France. Some came to New England, landing in Boston and on the Merrimac River. But the Puritans did not want them. Hence the Presbyterians moved back into the interior and formed a buffer between the Indians and the Puritans. Some came to New York, sailing up the Hudson as far as Albany, and moving out from that point
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into western and southwestern New York. A few came to New Jersey, some came to Maryland and others came to the Carolinas. The great mass of the Presbyterians came up the Delaware, some as far as Philadelphia, the most landing at New Castle. From there they moved on into the interior. Many settled in Chester County, others in what is now Lancaster County, where they were not wanted by the peaceful Friends and the industrious Germans. Nevertheless many remained. But many moved on farther into the interior, some into the beautiful Cumberland Valley, others moved on down the Shenandoah Valley, going on into the Carolinas and becoming a part of that great movement which formed the basis of Tennessee and Kentucky. By this southern movement on the part of the Presbyterians they made that later civil strife the more pathetic when brother was found to fight against brother, father against son and son against father. Some others followed the valley of the Susquehanna, many going up the north branch, others following the valley formed by the west branch of which movement the Old Buffalo Church is a part, and still others moved on west across the Allegheny Mountains and became a part of that movement which peopled Western Pennsylvania and the Ohio Valley. Again at different stages in these movements they formed a buffer between the Indians and the more eastern people.

This whole movement up to this time so far as it was religious and religion was the dominant fact, was a movement for a free Bible, a free church and freedom in worship. The great majority of these early settlers held these things in common, but the great leading element in this movement was the Calvinistic Protestants and especially the Presbyterians.

The genius of the Presbyterians for freedom becomes manifest in their struggle for freedom in the state. It is here where the Presbyterians lead and become the great dominating and determining influence. It is here that the Presbyterians possibly make their greatest contribution not only to America but to the whole human race. From Runnymede where the Magna Charta was wrested
from King John there has been a struggle for freedom among the English-speaking people, but it was left for John Calvin to see in God’s Word that all men were freemen, and not only was it theirs to enjoy a free church but also a free state. Both the bishop and the king must go forever if men are to be free. All those holding the Calvinistic system received these facts in common, but it remained for the Presbyterians not only to believe and accept these principles, but also to have the courage of their convictions and when the great time of testing came to assume the leadership, to become most aggressive and to remain unmoving until they were hated and despised by the King above all the people of the Colonies, while they not only suffered but many gave their last full measure of devotion in freedom’s cause.

These Presbyterians were not stubborn. They believed, and they had strong convictions. They saw King George a tyrant and Lord North his vassal who was assisting him in his efforts to forge the chains of slavery and rivet them upon their necks. They saw no hope in conciliatory methods and measures. They resisted, and they lifted their voices in a loud undying protest. Hence, the first voice for independence, as Bancroft the historian declares, was not lifted by the Puritans of New England, nor by the Dutch of New York, it was not lifted by the peaceful Friends nor the industrious and thrifty Germans of Pennsylvania, much less was it lifted by the English of Maryland and Virginia, but by the Scotch-Irish Presbyterians.

There had been outspoken declarations made, such as that voiced by Patrick Henry before the Virginia Assembly. Various meetings were held in Lancaster County in which the Presbyterians were always most prominent, and in other places the voice of the people was heard. As early as May, 1775, the Presbyterians of Mecklenberg County, North Carolina, absolved themselves from all allegiance to the Crown and declared themselves an independent people. The next year when the news of Lexington and Concord reached the Presbyterians of Westmoreland County, Pennsylvania, they assembled and declared
themselves to be independent people. A month later the Declaration of Independence was being debated in Philadelphia and when there was a lull in the proceedings (which debate continued for over four weeks), and the adoption of that instrument hung in the balance, and failure seemed inevitable, it remained for a Presbyterian clergyman, John Witherspoon, to take the floor in that critical moment and turn the tide in favor of its adoption in those memorable words:

“For my part, of property I have some, of reputation more. That reputation is staked, that property is pledged on the issue of this contest and although these grey hairs must soon descend to the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country.”

Not only did the Presbyterians voice their sentiments and convictions and lead the way for independence, but they also gave themselves in whole-hearted devotion for the success of that cause. Almost every able-bodied man in the Presbyterian Church offered himself for service in the Continental army. From Old Donegal Church there went seventeen Colonels. When Lord Howe began to invade Pennsylvania in September, 1777, and Washington’s army was obliged to fall back to Chadd’s Ford, a messenger brought the news to the Donegal people while assembled for worship. They immediately gathered before the oak tree standing at the end of the church and with hands joined they vowed allegiance to the cause of the patriots, moving their Tory pastor to unite with them. However the accuracy of this episode may be questioned, it does not change the fact of the spirit of those people. This is typical of the spirit which pervaded all the Presbyterian churches of the Colonies.

The Presbyterians were considered the very essence of the Rebellion. To be a Presbyterian was prima facie evidence of guilt in this matter. The King hated the Presbyterians and the enemy felt special hostility towards them. They were considered the ringleaders in the whole movement. Her ministers were especially active.
They preached the duty of resisting tyrants. They cheered the people during their dreary conflict by inspiring in them a lofty trust in the God of Nations. Some of them such as John Craighead, of Rocky Springs Church, and Dr. Cooper of the Middle Spring Church, fought and preached alternately. Several of the determining battles of the Revolution were fought by Presbyterian officers, such as the Battle of the Cowpens under General Morgan, and the Battle of King’s Mountain under General Pickens. Lecky, the historian, declares that the Presbyterians were almost to a man on the side of the insurgents. Joseph Galoway, a Tory, said that the underlying cause of the American Revolution was the activity and the influence of the Presbyterians.

Time would fail to tell of McKenny, the first Governor of Delaware, Thomas McKean, the war Governor of Pennsylvania, William Livingston, the war Governor of New Jersey, Robert Montgomery who fell at Quebec, Colonel John Edgar Howard of Maryland, who saved the day at the Battle of the Cowpens, Colonel William Campbell, who turned defeat into victory at King’s Mountain; Anthony Wayne, the hero of Stony Point, and Knox, and Starck, and Sullivan, and Galbreath, and Lowery at the Brandywine, and a host of others too numerous to mention.

The Presbyterians were so intensely active and the spirit of the Presbyterians became so widely spread that the Revolution came to be thought of as a Presbyterian movement with an effort to make the Presbyterian the state church. They believed in a free state, they prayed for a free state, they suffered and many of them died to make a free state possible. The American Revolution stands forth supreme as the great determining fact in free political institutions in the history of the world. The Presbyterians stand forth supreme in the midst of this great movement.

The genius of the Presbyterians for freedom becomes just as manifest in their convictions and their labors for a free representative form of government. This again springs from God’s Word which is the sheet anchor of
our liberties. God never intended man to be ruled by a king. He simply suffered it. The Protestant reformers rediscovered this fact. It was left for John Calvin to push this great truth outside the realm of church government into the government of the state. He it is who brought this blessing to mankind.

This movement brought about revolutionary changes. There were those who hesitated to break away from the established church. They would hold to the ritual and the ceremonies of the old established order, yet claim some freedom of conscience. Then there were those who would cut loose from the established church with its ritual and adopt an independent and democratic form of government. This last group was again subdivided; the one holding to the representative form of government, and the other adhering to the independent or congregational form. Hence the three forms of government: Prelacy in which the bishop is supreme, and in its worst form—the Pope; Presbyterian, the representative form in which the people speak and rule through their representatives; and the independent form, the nearest approach to pure democracy, but which has been found impossible except in a very limited way.

The Presbyterian form was sponsored by John Calvin. He, with his characteristic boldness pushed it out and applied it to the state as well as to the church. All those churches holding the Presbyterian System became the exponents of the representative system. The Presbyterians because of their numbers and their fervent spirit became leaders also in this movement.

In Geneva, John Calvin practiced it. Hither the leaders went from the different countries and learned their lesson. The people practiced it in the church—through the church session, the Presbytery, the Synod and the General Assembly and thus gained experience. It became the inherent tendency of this system to organize. Just as natural as it is for the seed to germinate, just so natural it is for the Presbyterians to organize.

When the Presbyterians came to this country they continued the representative system in their churches. They
practiced it in the local church through the session. They
gained experience in the Presbytery and in the Synod.
They thus became peculiarly fitted to impress these ideas
upon the institutions of our land while they were in the
making. Moreover her people were not only well fitted
for this task, but her leaders were influential men. It
was only natural for them, with John Witherspoon as
their logical leader to throw their ardent natures into
the effort of its realization in the formation of the Con­
federacy and in the Constitutional Convention. While the
Constitutional Convention was in session in Philadel­
phia, the Constitutional Convention of the Presbyterian
Church was in session in the same city and at the same
time. Dr. John Witherspoon was a member of both
bodies and we can easily see how the one was influenced
by the other.

These then are the facts which make very evident the
part taken and the influence exerted by the Presbyterians
in building our nation and in launching the American
Ship of State upon the sea of life in the midst of the
nations of the world:

First. The fact that Presbyterianism is in its very
nature a system of pure representative republican form
of government in striking harmony with that of our state
and nation.

Second. The fact that the Presbyterians have always
been odious to tyrants, and gave them no room in their
declarations and in their endeavors.

Third. The numerous patriotic deliverances of the
Synods of New York and Philadelphia and in many of
the Presbyteries.

Fourth. The fact that the first voice publicly raised
in America to dissolve all connections with Great Britain
was that raised by the Presbyterians in the Mecklenburg
Declaration and in the Westmoreland County Resolu­
tions.

Fifth. The further fact that John Witherspoon, a
Presbyterian clergyman, a member of the Continental
Congress and the representative of the compact Presby­
terianism of the land threw the whole weight of his powerful influence, first, in favor of the Declaration of Independence which saved that document from defeat; second, in the organization of the thirteen colonies into a compact confederate union and paving the way for the formation and the final adoption of the Federal Constitution.

The genius of the Presbyterians for freedom is further seen in their spirit of liberality growing out of this intense desire for freedom.

The Presbyterians have always enjoyed, in a most marvelous manner the light of God's truth. They were always filled with fervent zeal and intense devotion for the purity of that truth. They had deep-rooted convictions. Yet running through the whole of this is the spirit of liberality which reaches the morally sublime when it is once fully grasped in its true significance. There is not another Communion in all Christendom which is quite as broad and which manifests such a spirit of liberality as do the Presbyterians. In things fundamental, they are immovable as the eternal hills. This is the true basis of all liberty, for it is the truth by which men become free. In things unessential, they are most charitable.

1. Her arms are wide open and her heart beats in unison with those open arms to receive and to labor together with any and with all who name the Name of Jesus Christ in sincerity and in truth.

2. The doors of admission into her membership are swung wide as the doors of heaven itself. The only condition is simple faith in Jesus Christ as Saviour and Lord.

3. In the Sacrament of the Lord's Supper, the most tender and the most loving of the things of Christ, the thing, which because of its very nature should bind all believers together more closely and unite them in Jesus Christ more firmly, but which has been the source of more controversy and more separations than any other thing, in this the Presbyterians show forth the great broad spirit of liberality by inviting all true evangelical
Christians to sit with them in true loving fellowship at the table of our one Lord and Master.

4. The same spirit of liberality becomes very evident in the Sacrament of Baptism. The Presbyterian Church never asks how, where, when, nor by whom were you baptized, but only asks “Have you been baptized in the Name of the Triune God, Father, Son and Holy Spirit? We give an illustration which is to the point: The Rev. John Groff was pastor of the Presbyterian Church at Middletown, Pa., for over twenty years. He kept alive the Old Derry Church for over four years by going there and conducting services on Sabbath afternoons. He had labored with one man until the man had decided to confess Christ and unite with the church. The man having been reared under the influence of the Brethren Church, expressed the desire to be immersed in baptism. Mr. Groff reasoned with him most kindly about the matter. He received from the man the assurance that he did not call any other mode of baptism in question, but for himself, he desired to be immersed. Mr. Groff finally said, “I will immerse you under one condition, you must not mention the matter to a single person.” This was done to avoid the publicity and the notoriety which might attend a Presbyterian minister immersing a convert in a public way. His desire was not to make a spectacle of so sacred a matter. Having received the promise preparations were made. Early one Sabbath morning, having changed their clothing in the Session house near by the church they went to Spring Creek near by and the rite was performed. While they were coming up out of the water, people were seen to come in the distance from all quarters. In some way, or in some how the people of the community began to feel that something unusual was about to take place. But Mr. Groff and his friend were enabled to enter the Session house before the people arrived. Rev. Dr. T. DeWitt Talmage had a baptismal font placed in the rear of the pulpit in the Tabernacle Church in Brooklyn, N. Y., and the Presbytery sustained him in it.

5. This spirit of freedom and liberality is manifested
in a most especial way in the generous gifts for which the Presbyterians have always been known in the support of the things of Christ and His Kingdom. This after all is the acid test.

Presbyterians are most generous and liberal in the support of their own work. Whenever there is a large financial problem to be met they meet it in a magnanimous way. They are most liberal in their support of all interdenominational work. Ninety per cent of all the money contributed for interdenominational work in the City of New York a few years ago was contributed by the Presbyterians. Whenever D. L. Moody, the noted evangelist, went after $100,000, he expected to secure 85% of that amount from the Presbyterians. A former pastor of the Monaghan Church at Dillsburg relates the following: One cold day in January a colored clergyman came to the Manse. He was a Baptist and he was the president of a Baptist school in West Virginia. He soon made known his mission. He was soliciting funds for the support of his school. Upon being asked, "Why do you come to the Presbyterians? You are a Baptist, and you are seeking funds for the support of a Baptist school." He answered in his own characteristic way: "Well, boss, I tell you, we gets our money from the Presbyterians."

This spirit of freedom which is the genius of the Presbyterians is all centered and made possible by two great facts. The facts of loyalty and obedience. They were loyal to God's Word in its entirety. They believed the whole Word, they studied the Word, they knew the Word and they obeyed the Word.

Their strict observance of the Christian Sabbath, and the loyal way in which they have constantly born witness to this institution has become proverbial. When they read, "Remember the Sabbath day to keep it holy," they believed that God meant just what He said, and they endeavored to govern their lives accordingly. The spirit of these people is clearly expressed in the answer to the 50th question of the Shorter Catechism:

"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employment and recreation as are
THE DOUGLAS SPRING WITH THE REFLECTION OF THE CHURCH IN THE SPRING

The Church and the Juniper's House in the Background
lawful on other days; and in spending the whole time in the
public and private exercise of God's worship, except so much
as is to be taken up in the works of necessity and mercy."

Their delight is in a quiet Sabbath Day with pulpit
ministrations untrammeled and worship unmolested—a
sweet day of rest and gladness which ministers inspira-
tion, strength and comfort to countless pilgrims on their
homeward journey.

They made thoughtful preparation for the Sabbath
Day "according to the commandment." Burns, in his
"The Cotter's Saturday Night," portrays this whole
matter in a most beautiful and a most impressive way.
This poem of Burns breathes the true spirit of these Pres-
byterian people. Meals and all other work, as far as
possible, were prepared the day before. Then the whole
day was given to the public and private exercise of God's
worship.

This loyal adherence to that which is right and true
has been severely criticized, and declared to be narrow
and harsh. Yet it was this strict adherence to the truth
which placed iron into their blood and courage into their
souls. It developed a rugged character which gave them
a power and an influence which has been most wholesome.
Macaulay declares the English Puritans to be the most
remarkable body of men which the world has ever pro-
duced. Their descendants on this side of the sea of which
the Presbyterians are a part, have been the most influ-
ential and beneficent single force both in the colonial and
the national period of our country, moulding the whole
life of our people by their intellectual vigor, their true
religious and moral principles, and their political insti-
tutions.

They were great in prayer. As loyal believers in God's
Word they could not be otherwise. They believed in one
great sovereign God who is over all things and with
whom all things are possible, upon whom all things de-
pend and without whom there is nothing in the world
and in the affairs of man. With such a faith it was only
natural for them to look to God in all things, to wait
before His mercy seat and to seek His direction and His
favor. The prayer life of Jesus made an indelible impression upon them, and since He so constantly sought the face of God the Father, and undertook no enterprise without first calling upon Him, how much more must they, His followers, do this very thing and this they did.

They believed that all depended upon God, and they prayed in that spirit and with that conviction. They arose from their knees and maintained that same attitude in all their activities and in carrying forward all their enterprises. In their public worship prayer always had a prominent place. There was always what was commonly called the long prayer at the morning service. This was broad and comprehensive. It was truly a ministry of prayer. To miss this morning prayer it was felt by all true Presbyterians that you may as well not attend the service.

In their homes this same spirit of prayer was maintained. The family altar was central, around this was gathered the whole family, at least once every day, together with the stranger within the gates. When the pastor visited these homes, not only the family, but all others, even the men were called from their labors so that the gathering might be complete while the pastor read the Word and commended the household to the tender mercies of a loving Father whom they loved and whom they served.

They were most loyal to the church of Jesus Christ and their worship of God in His Name.

Presbyterians love the church. They love the gates of Zion more than all the dwellings of Jacob. They had rather be doorkeepers in the house of God than to dwell in the tents of the wicked. Out of the depths of their own personal experience they sang, "Glorious things are spoken of thee, O city of God." They said one to the other, "I was glad when they said unto me, let us go unto the house of the Lord."

Those early settlers came into this wilderness and the very first thing they did was to erect an altar unto the Lord and to commit themselves and every interest near and dear to God. Then they built a shelter for them-
selves and their families, and then they built a shelter for God’s altar which they had reared at the beginning. They called it a meeting house, which is a most appropriate and a most significant name, true to God’s Word. There God met together with them, His people, and there they met together with kindred spirits in fellowship and strengthened each other as they were strengthened by God in His worship.

Whenever possible they built their churches by a spring, such as the springs of Donegal, Derry, Silver’s Spring, and a host of others too numerous to mention. This building the church by a spring was evidently for a purpose. It made possible the second service. The morning service being concluded, they gathered for the midday meal. They had no thermos bottles in those days, and many of them came long distances on horseback. They did find bubbling springs where they could slake their thirst and the thirst of their animals. Thus being refreshed, they engaged in the second service. Now they found their animals in fine spirits for the return journey.

They built ramparts around their meeting houses for protection from the Indians. They went to their meeting houses fully armed, and while the people worshipped there were sentinels appointed from their number who kept watch behind the ramparts. The Rev. George Duffield, author of the hymn, “Stand Up, Stand Up for Jesus,” at one time pastor of the First Church of Carlisle and the Monaghan Church at Dillsburg, portrayed this whole scene in a most vivid way to the congregation at Dillsburg, impressing upon them the security they felt in the church while their dear ones were keeping watch behind the ramparts, and in a most convincing way he applied the whole situation to the necessity of fleeing to Jesus Christ for security and protection in those memorable words of the Prophet Zachariah: “Turn ye to the stronghold, be prisoners of hope.”

They loved the church. They were loyal to Christ and the Church. They loved to worship in the courts of the Lord as well as at the family altar. In the public worship of the church services and at the family altar they
gave expression to those things by which they had been impressed from God's eternal Word of truth.

When we endeavor to study the life of these people closely, endeavor to catch their true spirit, and mark their influence and their achievements we are reminded of the fact that grapes do not grow on thorns nor figs on thistles.

The Donegal people are Calvinists. This is the chief tenet of all true Presbyterians. They have a profound sense of the exaltation of God—a sovereign God in creation, in providence and in grace. When once this sovereignty of God is fully acknowledged and accepted, all the difficulties of Calvinism fade away, and all opposition melts like the snow before the noonday sun.

This sovereign God is the moral governor of the universe. Hence the importance of the moral element in this system. In the measure that God is exalted in that same measure is the moral life of men and nations lifted, and in the measure that God is minimized in that same measure does the moral life of any people wane and become an empty show. The Calvinist making God supreme, high and lifted up, has in the history of mankind brought forth noble and heroic characters. They stand forth supreme "possessed of all those qualities which give nobility and grandeur to human nature." The keynote of the whole system as regards man is well epitomized in the answer to the first question of the Shorter Catechism: "Man's chief end is to glorify God and to enjoy Him forever."

This same moral law centered in God, revealed in the Bible and everywhere in this whole universe is made by the Calvinist the rule of life for states as well as for persons. The true Calvinist never claims moral immunity for the state any more than for the individual.

This has always been the great need of the world. It is the great need of the world in this present age. A casual view of what has been going on in the world, and in our own country as well, for the last few years is sufficient to convince any reasonable person. The simple mention of the word "debts" is enough.
If men, the leaders in the nation, were all true Calvinists, such as Calvin himself, Knox, Melville, the Regent Murray, Bunyan and Milton, we would need no gold standard. We would need no monetary security for our currency. The credit of any nation should be sufficient to carry its currency, but because of the absence of high moral ideals and practices, we must resort to a monetary standard. This may appeal to many people as idealistic, but it is true.

A great sovereign God, high moral ideals both for the individual and the state are the great need of the world in every age and at the present time. These truths must be proclaimed. Hence the great need is for great preachers, for great fearless preaching and for a people to live heroically the great truths of God in everyday life. This the Calvinists have done, and this they must continue to do. They still carry on at Donegal, and they are still carrying on as they are scattered throughout the world.

C. Benjamin Segelken.
The history of Donegal Church was undertaken with the desire to correct some of the many erroneous statements that have been promulgated at various times concerning the church, the pastors and families which constituted the congregation. Much time and labor have been devoted to the procuring and examining authentic documents, such as the records of the church, the records of Presbytery, Presbyterian history, wills, land-titles and family records. Nothing traditional has been introduced as authentic.

The author has been a member of the congregation since 1845, when his name appears upon the records as an auditor of accounts, and has attended the church services as early as 1836. He taught school one term in the old schoolhouse, a few yards from the church, and commenced the study of medicine with Dr. Nathaniel Watson in 1840, whose residence (now Hon. J. Donald Cameron's) was a few hundred yards north of the church, thus enjoying the privilege of forming the acquaintance of many of the congregation, so that he can lay a just claim to some personal knowledge during a period of sixty years. The author, after having freely used all appropriate and authentic material accessible, does not claim perfection and makes no pretension to a complete biography of the membership of the church and congregation, but rather the presentation of landmarks by which the future historian may elucidate facts and incidents that will assist in tracing a more complete history and biography. He hopes this work will meet the approbation of all who may feel an interest in the preservation of the history of an old landmark whose impress has been made
upon the Church and the nation by those who have gone out from its sacred precincts.

The author, in his various researches, has found the site of an old, extinct Presbyterian church incidentally connected with Donegal and Derry churches, the memory of which has been almost obliterated, and also of an old Moravian church of which nothing remains but the burial place of some of its long-departed members, known only by the peculiarity of the position of their tombstones.

The author, having enjoyed his early tuition in an academy established by a son of one of the pastors of the old Moravian church, adds what remains of the history of the old church as a small tribute of respect to his memory. Acknowledgment is made to the late Messrs. James A. Patterson, Henry H. Wiley and Dr. Egle, State Librarian; to the Rev. Wm. A. West; to Alfred Percival Smith, Esq., of Philadelphia; Mr. John K. Miller, Photographer, of Maytown, Pa.; Dr. Jas. P. Ziegler, of Mt. Joy; to Rev. Richard Downes, Pastor of Donegal Church, for assistance and valuable information, and to others to whom acknowledgment is made elsewhere in this work.

Mount Joy, Pa., Nov. 13, 1901.

**THE DONEGAL PRESBYTERIAN CHURCH**

The tyranny and cruelty which the profligate monarchies of Europe imposed upon the early Presbyterians—German Reformed, Lutherans, Moravians and others—caused thousands to leave their native land and seek an asylum in this land, which was the wilderness of the New World. Even here, persecution followed them so that the struggles and trials of the early settlers were almost unendurable.

Their ministers, ever in the van of the cause of liberty and freedom of conscience, stood as a bulwark against the oppressor; though but few in number, we are today enjoying the rich blessings of a free government, the seeds of which they planted and nurtured until it has grown into a nation of freemen such as the world has
never witnessed. The sturdy pioneers who established
and constituted the congregation of Donegal Church took
an early and prominent part in our struggles for inde­
pendence, and all along the subsequent upward path of
the nation’s progress in the arts and sciences of civiliza­
tion we find here and there the resting place of some
eminent descendant of old Donegal Church; while the
living at present occupy places in the front rank of emi­
nence in the learned professions, and the highest office
in the gift of the people was filled by a descendant in
the person of Major William McKinley, as President.

The records of Donegal Church prior to 1786 are lost,
and those immediately subsequent are fragmentary; all
the history that can be authenticated is gleaned from
family records, land-titles, wills, records of Donegal Pres­
bytery and the early histories of the Presbyterian Church
of America. When we consider that it was founded less
than a score of years after the organization of the first
Presbytery in America—the country at the time being
thinly settled, the facilities for communication between
neighboring settlements difficult and often dangerous,
organization and the means for the preservation of rec­
ords incomplete, the turbulent and unsettled state of the
country—the paucity of data becomes obvious. When
was Donegal Church organized? When was the present
building erected? And as it is supposed there was an­
other building before the present one, where was it lo­
cated? These are questions which can only be answered
approximately, if at all. There are no records extant,
at least none can be found that will answer them.

The fact that one hundred and eighty years ago there
was preaching at Donegal and that there was a place of
worship is evident, and that the country around Donegal
was settled by the Scotch-Irish who fled from persecu­
tion in the old country to seek an asylum where they
might worship God without molestation, and that they
constituted the Donegal congregation. Many of their
names are recorded in the adjacent silent abode of the
dead. Some of their posterity still worship within the
sacred precincts of the structure which their ancestors erected.*

The first intimation of a church organization at Donegal is as follows: "In 1714, the tide of emigration following up the eastern side of the Susquehanna had reached the valley of the Chicquesalunga, now in Lancaster County, when Donegal Church was organized in that year."—(West's Origin and History of Donegal and Carlisle Presbytery.) And again: "Application was made by Andrew Galbraith to Newcastle Presbytery, August 1, 1721, for supplies for Chickens Longus (Chicquesalunga†), and Gillespie and Cross were sent. Roland Chambers renewed the request next year. In May, 1723, Conestoga applied, but Hutchison failed to go, being unable to obtain a guide thither. In the fall, he and McGill were sent to Donegal. In 1725, Donegal obtained one-sixth of Boyd's time, and he served them until they called Anderson."—(Webster's History of the Presbyterian Church of America.) From these extracts we can readily infer that there was an organization at Donegal earlier than has been heretofore recognized. Andrew Galbraith's land adjoined the Glebe land and his application for supplies indicates a deep and early interest in matters pertaining to the Church.

On the 4th of June, 1740, two hundred acres of land were deeded to the "Rev. James Anderson, Pastor, John Allison, James Mitchel and David Hayes, Elders of the Church, by Thomas Penn, by the powers and authority to him granted by the said John and Richard and of his

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* There have been many erroneous and misleading statements published as authentic history concerning Donegal Church and the families connected with the congregation which, in justice to the descendants of the old Church, should be corrected. The following extract from a paper printed, framed and hung in the Church deserves a passing notice: "There are not half a dozen of the descendants of the Scotch-Irish who attend the church and there is seldom preaching in it.—April 28, 1877." On one occasion during the summer (1897), when services were held there, twenty members were counted who were regular attendants, most of them communicants and direct descendants of the Scotch-Irish; their ancestors were prominent members of Donegal Church, none less than one hundred, some one hundred and fifty-seven, and in one instance one hundred and sixty-four years ago. With regard to the "seldom preaching in it," my personal recollection extends over a period of sixty years and during that time the Church has not been without an organization, both spiritual and secular, nor without a pastor, and regular services at least once a month, and ad interim Presbytery appointed a moderator and stated supplies.

† The stream from Donegal Spring was called Little Chicquesalunga Creek in a deed of the Rev. Peter Nissley, situated about three-fourths of a mile east from the Church.
own right."—(Patent Deed.) This was bounded on the north by the land of James Stephenson, and on the south by Mary Moderil or Mortheril; on the east by Andrew Galbraith, and on the west by Ephraim Moore's land. One month after the receipt of the patent deed the Rev. James Anderson died!*

September 11, 1786, a charter was granted to the Rev. Colin McFarquhar, John Baille, James Baille, James Anderson, Robert Spear, Brice Clark, Samuel Woods, James Muirhead and Joseph Little, as trustees and their successors. Nine members constituted the Board of Trustees until March 29, 1805, when an act was passed reducing the number to three. The congregation, no doubt, progressed quietly and peacefully (as the long pastorate of twenty-six years under the Rev. Joseph Tate indicates) without any organization but the Session. They found it necessary to have a charter in order to sell part of their land, which they did immediately on the receipt of that instrument. This also accounts for the beginning of the trustees' records in 1786; prior to this date their records were kept by the Session and are lost.

As these nine members were constituted the first Board of Trustees by an act of Assembly, it may be interesting to the reader to know the proceedings of their first and some of their subsequent meetings. At this time we have the beginning of the only authentic records of the Church. The following is a verbatim copy of their proceedings at the first meeting, held at Donegal, November 15, 1786:

"When being convened the Rev. Colin McFarquhar, Messrs. Robert Spear, John Baille, James Baille, James Muirhead, Samuel Woods, Brice Clark and Joseph Little—Mr. James Anderson was absent—who were all chosen and appointed trustees by the

* From this we learn that the congregation had probably occupied the land about twenty years before a patent had been received. The reason for this delay is obvious when we recall the fact that William Penn died in 1718 and no patents were issued for a number of years after his death. It may not be out of place to presume that the present Church edifice was not erected until after the patent was granted. There were no trustees prior to the receipt of the patent, as the deed was in the name of the Session as being the only representatives of the Church. Not as stated in the paper before quoted and hung in the Church: "The Trustees, James, Andrew and John Allison, James Mitchell and David Hayes procured a patent," etc. I have frequently heard the statement that William Penn had presented the Glebe land to the Church. The patent deed clearly shows that it was paid for, as all other tracts were, and with the usual annual ground rents of one shilling for every hundred acres or proportion thereof, with the reservation of all ores and minerals.
members of the congregation of Donegal met together for that purpose, and said trustees having now taken their seats in that capacity, agreeable to an act of the Assembly of Pennsylvania, passed for incorporating the said congregation, did proceed to choose their President, Secretary and Treasurer, when they did as they hereby do make choice of the Rev. Colin McFarquhar for their President, Mr. Joseph Little for their Secretary and Mr. Samuel Woods for their Treasurer. The trustees have, as they hereby appoint their Secretary, to purchase a book for having their proceedings recorded therein. The trustees took into their consideration a legacy of one hundred pounds currency which was bequeathed in the latter will and testament of the late Samuel Scott, a member of this congregation of Donegal, which sum was appointed in the will to be settled as a perpetual fund for the benefit of the congregation. The trustees have appointed the following persons to collect the Minister’s salary or any part thereof due before January, 1787, viz.: Mr. Robert Spear in Big Chiques quarter, Mr. John Baillie in Mill Creek quarter, Thomas Baillie, Jun., in the Riverside quarter, Mr. Brice Clark in the meeting-house quarter, Mr. Samuel Woods in the Cania quarter, Mr. James Moorehead in the Mount Joy quarter, and Mr. Joseph Little in the Little Chiques quarter, who are hereby authorized to certify to those who have been hitherto remiss in paying their proportion of salary, and that in a short space of time after this they will be sued in law, by order of the trustees. The trustees adjourned to the eighth day of January next, then to meet at Donegal meeting-house.

"Signed by COLIN MCFARQUHAR, Pres’t."

"Attested by JOSEPH LITTLE,* Sec."

"Jan. 8, 1787.—The trustees of the congregation of Donegal met according to adjournment; the President being absent, John Baillie was unanimously chosen in his room; the congregation being met at the same time, their votes are taken respecting the Glebe land belonging to said congregation. Now, it is the unanimous vote of this congregation, now met, to put the Glebe land into the hands of the trustees for to be sold by them or their successors, only reserving thirty acres of said land for the use of said congregation.

"By order of said congregation.

"JOSEPH LITTLE, Clerk.

* Proper names are differently spelled in the Church Records and on the tombstones; for example: Little, Litle and Lyttle; Hayes and Hay; Mulrhead and Moorehead, etc.; being the same family names, the writer has given them as found, not deeming it proper to make any alteration.
"The trustees adjourned to the 15th of February, to meet then at Donegal meeting-house.

"Signed by COLIN McFARQUHAR, Pres't."

On the 28th of February, 1787, the trustees, according to the action of the preceding meeting, exposed at public sale the Glebe land, reserving thirty acres for the use of the congregation. The result of this sale is shown by the following minutes:

"At Donegal meeting-house, the twenty-third day of March, one thousand seven hundred and eighty-seven, when the trustees being met, convened the Rev. Colin McFarquhar, Messrs. Robert Spear, James Moorehead, Joseph Little, Brice Clark and Samuel Woods; absent James Anderson, John Baillie and James Baillie. This meeting being intended for consulting with James Moorehead, the purchaser of said Glebe land. The proper measures for conveying the said land to the said purchaser, and for receiving from him, the said purchaser, a satisfactory security for the same; and the trustees, judging that in order to issue this matter properly a member of their body should be nominated and chosen for this purpose, did accordingly nominate as they do hereby nominate and appoint Mr. Brice Clark to prepare the several writings necessary, which the said Mr. Brice Clark undertook to perform with all convenient speed.

"Signed COLIN McFARQUHAR, Pres't.

"Attested JOSEPH LITTLE, Sec."}

There is no account in the records of the sum paid for the land, only that the purchaser is to pay six per cent interest. There are other entries in the records of the trustees that may be of interest. The following item may be a historical reminiscence:

"April 16, 1787, the trustees took under consideration a certain donation that was lodged in the hands of James Work for the use of the congregation of Donegal by a certain William Moore, deceased, which we find was lost by Continental Money; therefore the trustees do acquit the aforesaid James Work of the aforesaid donation.

"JOSEPH LITTLE, Sec."

The David Jamison legacy bequeathed to Donegal Church was entailed (before the adoption of the United States Constitution) on land situated between Elizabeth-
town and Bainbridge. The entailment has not been removed and is being paid at the present time, although the land has been divided into several tracts, the present owners paying their pro rata. The first account of this legacy is as follows:

"Date last mentioned (June 4, 1787) Samuel Woods, executor of David Jamison’s estate, paid unto the trustees of Donegal congregation the sum of Twelve pounds, it being a donation out of said Jamison’s estate for two years to said congregation, for which sum Woods obtained a receipt.

"Signed by Mr. Colin McFarquhar and Joseph Little."

The following extract from the minutes is given as an illustration of the treasurer’s account of the expenditures and also the auditors’ report of their examination of the proceedings of the trustees:

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"We, the commissions of accounts to settle with the trustees of Donegal congregation, have examined their proceedings and do find that they have acted honestly and justly and according to the approbation of the congregation in our opinion. Given under our hand this 1st day of August, A. Dom., 1787.

"Joseph Work,
"Wm. Clingan,
"John Watson."

The Rev. McFarquhar kept the accounts of the stipends, as appears from an old book in the possession of
the present (1897) Board of Trustees and also from the following extract from a report of a committee of trustees to settle with Mr. McFarquhar:

"November 25, 1788.—Mr. McFarquhar produced an account against the congregation and from April, 1784, to April, 1788, amounting to twenty pounds for keeping the congregation books as their clerk.

"Wm. Kelly,
"James Cook,
"John Whitehill, Jun'r."

"May 11, 1789.—An election held for trustees for Donegal congregation, were unanimously chosen, viz.: the Rev. Colin McFarquhar, Hugh Pedan, Samuel Woods, John Whitehill, Zachariah Moore, James Cooke, Brice Clark, William Kelly and John Watson to serve for 1789."

The following is the first account of the graveyard wall in the minutes of July 29, 1790:

"The graveyard wall is unanimously agreed to be sufficiently done in a workmanlike manner, four feet above ground and set on a good foundation, and eighteen inches broad; and the persons nominated to attend to this business are Richard Keys, James Cook and James Wilson and to see that it is completely finished.

"John Whitehill, Sec."

At a meeting of the trustees, April 9, 1791, the following appointments were made:

"The trustees do appoint Col. Alexander Lowry, Brice Clark and Zachariah Moore as a committee to meet with the trustees appointed to build the graveyard wall to settle with them when they shall call on them. The final settlement was made June 6, 1791."

The following resolution and the action of the congregation needs no explanation:

"Feb. 13, 1799, convened to take the sense of the congregation what to do with the money.—Resolved, that as Congress has enabled the President of the United States to open a loan of five millions of dollars, to be redeemed on the faith of the United States, for which they will pay at the rate of eight per centum per annum, and that quarterly, and that it is the sense of the trustees that the members of this congregation shall meet
at Donegal meeting-house on Saturday next, 23d, at eleven o'clock, to consult whether it will not be for the benefit of this congregation to put their funds in said loan. By order of the President.

"ALEXANDER LOWRY, Pres."

"Feb. 23, 1799, voted and lost the motion.—Agreeable to notice given the preceding Sabbath according to law the congregation met and the above motion carried in the negative, six to one.

"JOHN WHITEHILL, Sec."

"At an election held at Donegal meeting-house, Tuesday, the 13th day of May, 1800, the following gentlemen were unanimously elected trustees for the ensuing year, viz.: Messrs. Alexander Lowry, Samuel Cook, Zachariah Moore, Brice Clark, John Whitehill, John Hayes, Thomas Baillie, Samuel S. Galbraith, Joseph Little, settlers Alexander Boggs, Samuel Evans, Dr. John Watson."

At a meeting of the trustees, November 19, 1800, the following bill was presented and approved, to which I will make special reference subsequently:

"The congregation of Donegal to Zachariah Moore. Dr.

£  s.  d.

"To wood for the stove in the meeting-house...... 10
"To cash paid Jacob Greable for wood, do ....... 7 6
"To hauling two loads of lath and one of boards for and towards covering the meeting-house... 1 15
"To cash paid John Smith for breaking a door in the end of the meeting-house ............. 15

"Approved by the President.

"JOHN HAYS, President pro tem.

"For which an order was given on the Treasurer.

"Signed JOHN HAYS.

"JOHN WHITEHILL, Sec."

The following extract from the proceedings of the trustees explains itself:

"At an election held at Donegal meeting-house, May 14, 1805, were chosen trustees for the ensuing year, viz.: Brice Clark, John Whitehill and Robert Spear." (N. B.—This is the first election for trustees after the number being reduced to three by a supplement to the law.) "The auditors elected at this time were John Watson, Joseph Little and John Pedan."
The first account of dollars and cents is dated Nov. 30, 1807. The accounts prior to that time were kept in £. s. d. until June, 1809, when the £. s. d. were entirely dropped. The study house was built in 1810-11. The trustees at this time were: for 1810, Alexander Boggs, Dr. John Watson and Robert Spear; and for 1811, Brice Clark, James Anderson and James Whitehill. The only record is the receipts for material and work, and dated September, October and December, 1811. This was subsequently altered into a dwelling-house and is at present occupied by the sexton. An extension to the graveyard was made in 1834, of which there is no record except credits paid for material for the wall.

It is said that the congregation (sometime during our Revolutionary struggle) surrounded the large white oak tree which stands near the east end of the church and pledged their allegiance to the cause of the Colonies against Great Britain; there are several versions of the story, which may be true in the main features, though we have no evidence but tradition; at all events, later enthusiasm has conferred upon this tree the title of "Witness Tree."

At a meeting of the congregation held June 6, 1851, the trustees were unanimously authorized and instructed to sell all the land belonging to the Church west of a line about sixty feet from and parallel with the western wall of the graveyard, and that part of the proceeds arising from the sale of the said land be applied to repairing and remodeling the Church edifice, and the plan of repairing and remodeling be left to the trustees. At the same meeting, land was granted for the purpose of erecting a schoolhouse thereon—this was built and occupied for a number of years. When the Directors of East Donegal Township purchased a plot of ground a short distance southeast from the Church, they removed the house on the Church ground and built the present structure. The action of the congregation was ratified by the Session, which consisted of the following members: Rev. J. L. Rodgers, Pastor, John Clark and Col. James Patterson, Elders. The trustees for 1851, who did the re-
The Witness Tree
modeling, were Dr. Nathaniel Watson, John M. Hoover and James A. Patterson.*

Before the remodeling in 1851, the exterior of the Church was not plastered, the windows and doors were arched; there were three entrance doors, one on the south, one on the east and one on the west end of the Church building; the aisles leading from these doors were paved with bricks; four large pillars supported the ceiling (these may still be seen at Mount Joy, on the east side of Mr. Harry Newcomer's hardware store); the pulpit, with the precentor's seat on its front and a high sounding-board overhead, was on the north side; the pews were of the high, square-box variety, in which "tired Nature's sweet restorer" found little comfort.

It is sad to see all these old memorials changed and passing away; the ruthless hand of modern improvement spares not the haunts and loved objects of our boyhood days. The future historian will find as many changes in old Donegal and its environs as we of today recognize in the transformations wrought in the past half-century. The mind is lost in wonder and amazement when contemplating the rapid advance in every department of thought and human industry.

In remodeling the old building the large pillars, pulpit, pews and brick-covered aisles were removed; the interior was laid with a substantial board floor; a vestibule divided off at the east end; the south and west entrances closed, and a new one made in the east end in addition to the one already there; square window and door frames were substituted for the old arched ones, and the exterior was plastered to hide the unsightly joints of the old with the new wall, so that nothing remains to remind us of the ancient structure except the hip roof. The material of the old pulpit and pews was used in their reconstruction but so much changed that one unacquainted with the alteration would not recognize it.

The marble tablet on the side of the pulpit was placed there (without the knowledge and consent of one of the

* James A. Patterson resigned before the remodeling was completed and S. Smith Patterson chosen in his place.
50  THE DONEGAL PRESBYTERIAN CHURCH

trustees, Mr. James A. Patterson), in 1851, when the Church was remodeled, and is not correct. The year 1722, in which the Church is alleged as having been founded, is not known, and Arthur Patterson, who is credited with

"Facsimile of a plan of Donegal meeting-house, December 25, 1766, from a drawing by Bertram Galbraith.—The above plan represents the building as it stood up to the year 1772, when it was remodeled by Col. Hugh Pedan, Peter Acker and Henry Cassel, trustees. Then a doorway was cut at each end of the main aisle; the windows were enlarged."—Columbia, April 28, 1877.

"The foregoing plan of the interior remained intact until the year 1851. In the year 1772 a slight change was made in the building by cutting a doorway in the end walls which gave an entrance to the large aisle; the old window frames, which had arched tops and sash with small panes of glass, were taken out and the frames and sash now in the walls were substituted."—Columbia, Pa., August 2, 1892.

The above two statements are copies from a printed and framed description hung up in the Church at Donegal. The following is from Notes and Queries by Dr. Egle, of Harrisburg (No. 4 series, Vol. I, page 229 reprint), written by the same person as the above two extracts: "The foregoing plan of Donegal Church shows the arrangement of the pulpit, pews, aisles and entrance doorway on the east side of the building facing the graveyard from the time of its erection in 1730 to 1774, when Captain Zachariah Moore and Hugh Pedan remodeled the building by cutting a doorway in the south and west end, putting in square-headed window frames in place of the old circular-headed ones, and new sashes with large panes." These extracts were written by the same person, and that neither of these three statements of the same remodeling of the Church, differing in dates, the persons who did the work and character of the work, can be correct is proven by the following item taken from a bill in the original minutes of the trustees, the account of which is given on page 16 of this work: Zachariah Moore's account, No. 19, 1800: "To cash paid John Smith for breaking a door in the meeting-house, 15 shillings." In the extracts above quoted it is said "a doorway was cut in the end walls in 1772"; again "a door was cut at each end of the aisle in 1772 by Hugh Pedan, Peter Acker and Henry Cassel," and two years afterwards (1774), "Hugh Pedan and Zachariah Moore cut a doorway in the south and west end." It is recorded in the minutes of the trustees above quoted that Zachariah Moore had a doorway broken in the meeting-house in 1800, just twenty-eight years after the events recorded in the foregoing extracts. In two of the above statements it is said that "The windows with circular-arched top frames were taken out and square ones put in their places, in 1772 and 1774." This was not done until 1851 when Dr. Nathaniel Watson, John M. Hoover and James A. Patterson remodeled the Church. Mr. James A. Patterson testifies to the fact of the arched window frames being taken out and square ones put in their places in 1851. My own recollection of the arched window frames is distinct, as well as other persons who are still living. We will leave the reader judge as to the correctness of these statements. The object in adding this somewhat lengthy note is to demonstrate the fact that the time of building and remodeling the Church is not known, and that many things which have been written and published concerning Donegal Church are incorrect and unreliable.
it, was not in this country at that time; he emigrated in 1724. The date (1772) of the remodeling is not definitely known. The tablet should be removed or corrected as it is unjust and misleading.

The cut stones were placed at the head of the spring in 1875 by the trustees, Messrs. James B. Clarke, John W. Redsecker and Henry H. Wiley. The south side of the graveyard wall was rebuilt in 1892 by the trustees, Messrs. Henry H. Wiley, Noah Ebersole and Dr. J. L. Ziegler.

It might be considered remiss not to notice an institution which these sturdy pioneers failed not to provide, second only in importance, and which generally occupied a place by the side of the Church, where the rising generation were taught the rudiments of an education to fit them for the battle of life. My early recollection of the schoolhouse at Donegal dates back about sixty-four years, though not as a pupil. The house was an old log building situated a few yards south of the graveyard wall. A Mr. Guy taught there at the time. Mr. John Beschler was his successor. The writer taught there in 1839-40 and was succeeded by Mr. Henry S. Hoover in the old schoolhouse and four years after its removal to the Church ground. Mr. Marple and others taught there until its removal to the present situation.

EXPLANATION OF THE DRAFT ON THE DONEGAL GLEBE

A, B, C, D, represent the Glebe drawn from the original patent, dated 1740. This contained 240 acres and has been divided into several tracts. The Long farm (now Cameron's) was originally a part. The Mumma farm, with the Miller and Ebersole homes, belonged to it. In 1851 a part was sold to Dr. N. Watson (now Cameron's). The numbers 1, 2, 3, 4, represent the ground at present belonging to the congregation. C, H, represent the location of the Church building. X, represents the location of the sexton's house. G, R, the graveyard. S, represents the spring, the stream from which constituted a part of the original boundary line. The dotted lines represent the roads as at present located. S, T, repre-
sent the location of the Mansion house of the Stephenson farm (now Cameron's). This property was patented by James Stephenson. It was deeded to his grandson, David Watson, in 1780. David Watson and wife deeded it to their son, Dr. John Watson, whose son, Dr. Nathaniel Watson, sold it to the Hon. Simon Cameron in 1872.

The Pastors of Donegal Church

For the purpose of a better apprehension of the first pastorate of Donegal Church and the relation which it sustained to the first Presbytery of the Church in America, it may be well to invite attention to a brief outline of that organization. "The first leaf of the records of the first Presbytery being lost, the book opens with the brethren in session at Freehold on a Thursday, engaged in examining Boyd for ordination. They held 'Sederunt 2d' on Friday; sustained his trial on the Lord's Day, Dec. 27, 1706; his ordination was performed at the meeting-house in this place before a numerous assembly."—(Webster's History of the Presbyterian Church in America.) "The original members, as far as can be ascertained from the minutes, were Francis Makamie, Jedediah Andrews, George McNish, John Hampton, John Wilson, Nathaniel Taylor and Samuel Davis. To these may be added John Boyd, who became a member by ordination in 1706."—(Charles Hodges's History of the Presbyterian Church, page 94.) The second meeting was held in Philadelphia. We will pass over the subsequent meetings, except to say that aid was solicited from Europe, and that with the cheerful concurrence of the brethren some of them at various times made application to different places. "In 1710 Wilson and Anderson wrote to the Synod of Glasgow."—(Webster's History, page 94.) It may be observed that the name of Anderson is mentioned the first time in the history. The intercourse of the brethren during nine years was harmonious and happy. Quiet, steady growth in numbers marked each successive meeting.

"The Presbytery of Philadelphia met in that city on Tuesday, September 18, 1716. On Friday, the 21st, they
resolved to divide themselves into subordinate meetings, or Presbyteries, which consisted of: first, the Presbytery of Philadelphia; second, the Presbytery of Newcastle; third, Snowhill, and fourth, Long Island. The following were the members of Newcastle, viz.: Messrs. Anderson, McGill, Gillespie, Witherspoon, Evans and Conn.” — (Webster’s History.)

The name of Anderson again appears. The ministers who served as pastors of Donegal will be noticed in the order of their ministration.

The first pastor of Donegal, "The Rev. James Anderson was born in Scotland, November 17, 1678; he was ordained by Irvine Presbytery, November 17, 1708; he arrived in this country April 22, 1709; he settled in Newcastle; he was called to supply a church in the city of New York, where he remained until 1726; he was called, September 24th, to Donegal on the Susquehanna and accepted it; he was installed the last Wednesday in August, 1727." — (Webster’s History.)

"The Donegal Presbytery was organized and held its first meeting at Donegal, Oct. 11, 1732, and consisted of Messrs. Anderson, Boyd, Orr, Thompson of Chestnut Level, and he proposed to Donegal Presbytery to employ an itinerant in Virginia. In April, 1738, Anderson was sent to Virginia, bearing a letter to the government of Virginia soliciting its favor in behalf of our interests. The Synod provided supplies for his pulpit and allowed for his expenses in a manner suitable to his design. Anderson performed his mission satisfactorily. He married Mistress Suit Garland, daughter of Sylvester Garland, of the head of Apoquinomy, February, 1712-13. She died December 24, 1736. He married Rebecca Crawford, Dec. 27, 1737." — (Webster’s History, page 332.)

Anderson died July 16, 1740. (He and his wife, Suit, are buried at Donegal, grave No. 127.) "His son, Garland Anderson, was one of the witnesses of Andrew’s will (Jedediah) in 1742. He married Jane, daughter of Peter Chevalier, of Philadelphia; he died early. His daughter, Elizabeth, married Samuel Breeze and resided
in New York; a woman of great excellence.'"—(Webster's History.)

The list of the Rev. James Anderson's children is from a mutilated leaf of his family Bible. In his will the names of James, Susannah and Thomas alone occur, but he refers to all his children. He left a large estate, including the present site of Marietta, the ferry called "Anderson's Ferry" and land on the opposite side of the river.

The will of the Rev. James Anderson (a true copy):

"The last will and testament of James Anderson of Donegal in Lancaster County. Imprimis. I give and bequeath to my dearly beloved wife, Rebecca Anderson, the half of this plantation whereon I now live, including the house, barn, run to or about the place where Bank's house and improvements was, with some land at the riverside bottom, during her natural life; also I give and bequeath to her assigns forever the third part of my moveable estate and ye use and services of the negro wench Dinah while she and Dinah lives. In the next place, I give and bequeath to my son James the other half of this plantation to him, his heirs and assigns forever, to the possession of which he is to enter when at age or marries, and that piece of land over the river opposite to the place I also give to him and his heirs forever. I have payd and have a warrant in lien under the hand of Receiver General and paid for the patent to Mr. Peter's to him and his heirs and assigns forever. I also give and bequeath to him the negro man Pline to him and his heirs and assigns forever; this in the meantime my will is that he pay one-half of the mortgage and quit rent yearly till all the mortgage be payed. Item: I give to my daughter Susannah the negro wench Bell to her and her heirs. Item: I give to my dearly beloved wife Rebecca my son Thomas as her own son and child to be brought up by her as her own in the way she shall see cause. Tho' my desire is that if possible that he may be brought up to learning and particularly to the ministry, and that half of the plantation that I have left to my wife during her natural life fall in after her decease to him and his heirs and assigns forever. The remains of my estate, if there be any, my will is that it be equally divided between all my children. Item: My will that if any of my children die without heirs ye that is hereby left to them shall be equally divided between all the rest. Item: I leave my said dearly beloved wife sole and
only executrix of this my last will. *Item:* I give to my niece Susannah Bradford those bills and bonds which belonged to my former father-in-law, now in the hands of Mr. Sherer of Newcastle.

"JA. ANDERSON."

"This 14th day of July, 1740, witness William Allison, Robert Allison."

"Be it remembered, that on the 22d of July, Anno Dom: 1740, the last will and testament of James Anderson, Dec'd, was proven in due form of law and administration with the Testament of the Said Dec'd annexed was granted unto Rebecca Anderson and Garland Anderson (the executrix having renounced) they having first given Bond well and truly to administer the Said Deceased's Estate and bring an inventory thereof unto the register's office in Lancaster County on or before the 24th day of August next and also to render an account of Said Administration on or before the 24th day of July, 1741.

"Given under the Seal of Said Office


All his children were his first wife's. His son Garland becomes one of his administrators, although not mentioned in his will as a legatee.

The following abstract from the will of his son, James Anderson (No. 2), and a quotation from a deed is inserted as corroborative evidence to the chart of the family on pages 58 and 59:

Abstract of the will of James Anderson (No. 2) dated 1790:
"Wife Margaret, son James Anderson (No. 3), son in law William Kelly, three grandchildren, Elizabeth, John and Ruth Kelly, children of my daughter, Susannah; grandson James Anderson (No. 4), granddaughter Margaret Anderson, grandson Joseph Tate Anderson, granddaughter Ruth Anderson, grandson Thomas Anderson and grandson William Anderson. Executors, my wife, son James and Richard Keys."

Quotation from deed between Thomas and James Anderson:
"This indenture Sept. 2, 1758, between Thomas Anderson (No. 5), of Donegal Township yeoman, and Mary, his wife, of the one part, and James Anderson (No. 2) yeoman of the other
part, whereas James Anderson (No. 1), deceased, father of the above named Thomas and James Anderson, by last will, duly executed and proved among other things, did devise and bequeath unto his wife Rebecca one-half part of his plantation, whereon at the time of executing the said will he lived, during her natural life, and after her decease to his son Thomas, party to these presents, and the other half part to his son James Anderson, party to these presents, etc."

Quotation from deed between James Anderson (No. 2) and wife to James Anderson (No. 3):

"This indenture, made the 22d day of July, 1772, between James Anderson and Ruth, his wife, of the Township of Donegal, yeoman of the one part, and James Anderson, the younger, son of the said James Anderson, of the same township, yeoman of the other part, witnesseth that the James Anderson and Ruth, his wife, for and in consideration of natural love and affection which they have and bear for and towards the said James Anderson, the younger, their son, and for his better preferment and advancement in the world and in consideration of the sum of five shilling lawful money of Pennsylvania to them in hand, paid by the said James Anderson, the younger. It being a part and parcel of a certain tract of land, containing 305* acres, which the Hon. Proprietors did grant a patent, bearing date 1736, to James Anderson, father of the said James Anderson, the grantor, who by his last will and testament, dated the 14th of July, 1740, etc."

The list of the Rev. James Anderson's children is from a mutilated leaf of his family Bible.

His son James Anderson (No. 2) lived on his patrimonial estate. He was a member of the Assembly in 1776 and 1778-80. His first wife was the daughter of Thomas and Mary Bayley. His second wife was Margaret Tate. He died June 1, 1790; buried at Donegal (grave No. 128).

James Anderson (No. 3) served in the Revolution. He was twice married. His first wife was the daughter of the Rev. Joseph Tate. His second wife was Margaret Chambers, of Cumberland County, Pa. He died Dec. 13, 1799.

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* This tract covered a part of the present site of Marietta, which the Rev. James Anderson bequeathed to his wife and his son, James Anderson (No. 2). The ferry from the Lancaster County to the York County side of the river was established by the Andersons and was known as Anderson's Ferry for a number of years, and was afterwards known as Keesey's Ferry. This is continued at the present time by steamboat between Marietta and Accomac.
A Partial Chart of the Rev. James Anderson's Descendants

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Gender</th>
<th>Birth Date</th>
<th>Marriage Dates</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rev. James Anderson</td>
<td>Male</td>
<td>May 14, 1721</td>
<td>Jan. 12, 1797</td>
<td>David B. Prince, Rebecca Crawford</td>
</tr>
<tr>
<td>2</td>
<td>Joseph Tate Anderson</td>
<td>Male</td>
<td>July 23, 1741</td>
<td>Jan. 12, 1797</td>
<td>Matthew Tate, Mary Bayley, Sarah Anne Anderson</td>
</tr>
<tr>
<td>3</td>
<td>James Anderson No. 3</td>
<td>Male</td>
<td>Sept. 26, 1780</td>
<td>Jan. 1, 1785</td>
<td>William Anderson, Mary Bayley, Sarah Hughes</td>
</tr>
<tr>
<td>4</td>
<td>James Anderson No. 4</td>
<td>Male</td>
<td>Oct. 18, 1771</td>
<td>Jan. 1, 1785</td>
<td>William Anderson, Mary Bayley, Sarah Hughes</td>
</tr>
<tr>
<td>5</td>
<td>James Anderson No. 5</td>
<td>Male</td>
<td>Dec. 14, 1795</td>
<td>Jan. 1, 1785</td>
<td>William Anderson, Mary Bayley, Sarah Hughes</td>
</tr>
</tbody>
</table>

Garland Anderson married Jane Chevalier
Ann Anderson b. July 23, 1716, married John Stewart
Daughter born Feb. 17, 1717
Daughter born Feb. 23, 1718
James Anderson No. 2, b. May 14, 1721, married 1st, Ruth Bayley; 2d, Margaret Tate
Son born Dec. 18, 1722
John Anderson b. Jan. 13, 1724
Susannah Anderson b. Oct. 14, 1725
Son born March
Son born July
Thomas Anderson b.

Mary Bayley Anderson, b. Jan. 12, 1797, married David B. Prince
James Anderson No. 2, b. Aug. 19, 1800, married 1st, Jane McMordie; 2d, Cornelia S. Rock
Daughter died in infancy
Margaret Anderson b. Sept. 9, 1804
Jane Anderson b. Aug. 5, 1806
Benjamin Anderson b. June 12, 1810
Eliza Ann Anderson b. Feb. 4, 1812
Sarah Jane Anderson b. Sept. 4, 1814

Jennie Elizabeth Anderson, married Samuel F. Boyd
Nellie Boyd Anderson, married 1st, Frank Hughes; 2d, James Plowman
Maggie Anderson

Son, b. 1888, died 1888
Daughter, b. 1890, died 1890
Edna Mildred Boyd
Donald Meredith Boyd
John Boyd
Edith Florence Boyd
Rebecca Hughes
James Anderson Hughes
Nellie Hughes
Herbert F. Hughes
A Partial Chart of the John Stewart Family

**Descendants of Ann Anderson, Daughter of the Rev. James Anderson**

<table>
<thead>
<tr>
<th>George Stewart</th>
<th>married to Ann Anderson, daughter of the Rev. James Anderson</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Stewart</td>
<td>married Margaret Harris, daughter of Geo. Stewart</td>
</tr>
<tr>
<td>James Stewart</td>
<td>married Margaret Mathers, daughter of Jacob Stewart</td>
</tr>
<tr>
<td>George McNair</td>
<td>married Mary Stewart, daughter of John McNair</td>
</tr>
<tr>
<td>Ann Stewart</td>
<td>married Rev. Jas. Thompson, daughter of John Thompson</td>
</tr>
<tr>
<td>John Gemmill</td>
<td>married Elizabeth Steenman, daughter of Jacob Steenman</td>
</tr>
<tr>
<td>Zach. G. Stewart</td>
<td>married Mary Laird, daughter of Jacob Laird</td>
</tr>
<tr>
<td>Thomas H. Stewart</td>
<td>married Emeline Chappelle, daughter of George Chappelle</td>
</tr>
<tr>
<td>Wm. B. Stewart</td>
<td>married Mary Laird, daughter of George Laird</td>
</tr>
<tr>
<td>Robert Stewart</td>
<td>married Lucie Lowne, daughter of Abraham Lowne</td>
</tr>
<tr>
<td>Wm. T. Stewart</td>
<td>married Mary Jane Stewart, daughter of John Stewart</td>
</tr>
</tbody>
</table>

To the Rev. Joseph Clark Kelly the writer is indebted for the information relating to the descendants of Ann Anderson, daughter of Rev. James Anderson.
James Anderson (No. 4) was twice married; first, to Mary Bayley, daughter of John Bayley; second, to Mary McQueen. His daughter by the first wife, Mary Bayley Anderson, married David B. Prince, who was principal of York Academy from 1819-66. Their children were David Oaks, James Anderson and Mary Elizabeth (surnamed Prince). James Anderson (No. 4) died June 7, 1815. He was buried at York, Pa. His son, Joseph Tate Anderson, was a druggist in Marietta, Pa., with whom the writer was well acquainted. He was a member of the Society of the Cincinnati. He was twice married: first, to Jane McMordie, daughter of the Rev. Robert McMordie, a chaplain in the Revolutionary army; second, to Cornelia S. Rock, of Lititz, Pa. He died March 28, 1857.

The writer deems it more appropriate to introduce the genealogical charts of the Rev. James Anderson and his descendants in this section of the work, rather than the part assigned to the families of the Church. His descendants are very numerous, so that it is impossible to trace all the various branches, who are widely dispersed. None of them are in the vicinity of Donegal.

A great-great-great-grandson, Mr. James McMordie Anderson, and son of Joseph Tate Anderson, resides in Chicago, to whom the writer is greatly indebted for valuable information.

After the death of Anderson, the following extracts from the minutes of Donegal Presbytery relate to Donegal Church:

"Presbytery met at the forks of Brandywine in September, 1740. Mr. Lyon was ordered to supply Donegal the first and third Sabbath of this month. At the meeting in November, Mr. McDowell and Mr. Caven were to supply the pulpit. April 8, 1741, there was a call from Donegal to Mr. Lyon, and Mr. Sankey was appointed to moderate the call. Mr. Lyon and McDowell to supply Donegal. Forks of Brandywine—July, 1741.—A supplication from Donegal requesting Mr. Lyon to answer their call. Mr. Lyon accepts the call. Chestnut Level, Oct. 8, 1741.—Mr. Lyon says there was some disturbance at Donegal on his account. His case was deferred until our next. At the meeting of Presbytery at Donegal, Mr. Lyon returned the call to Presbytery." He subsequently relinquished his connection
with the Presbytery. "Mr. Bell ordered to supply Donegal the third Sabbath of each month. Mr. Black at Donegal the fifth Sabbath of January, 1742. Paxton, April 7, 1742.—Pursuant to a supplication from Donegal, Mr. Black is appointed to preach there and to moderate in forming a call to Mr. Bell on the last Tuesday of this month. Chestnut Level, June 15, 1742.—Mr. Bell accepts a call to Donegal. Mr. Bell ordained at Donegal, November 11, 1742. Mr. Bell's conduct investigated at Donegal, 1744. He was deposed by Presbytery, March 8, 1744. He appealed to Synod."

Whether this case was ever acted upon by Synod is not stated in the minutes of "Presbytery: Messrs. Caven, Sankey, and Black were appointed to supply Donegal." "Hanover, June 12, 1745.—Mr. Gillespie to supply Donegal." Minutes of Presbytery were lost to June 16, 1747. A call for Mr. Tate in the hands of Presbytery from Donegal:

"Donegal, November 22, 1748.—Arthur Patterson, in the name of the congregation, promised a gift to Mr. Tate of seventy pounds over and above the quota of seventy pounds per annum to be paid within a year after he purchases a plantation. Mr. Tate passed trials on the usual parts of learning to the satisfaction of Presbytery. Adjourner until nine o'clock tomorrow, November 23, 1748. The Session of Donegal promised in the name of the congregation that they would in due time take regular subscriptions and give them to Mr. Tate. The edict being served at the door of the meeting-house and no objections made the Presbytery proceeded to the work of ordination."—(Records of Donegal Presbytery.)

"On the fourteenth of June he was called to Donegal, and soon after the Rev. Andrew Bay of the New Side Presbytery of Newcastle accused him of having preached false doctrine at three springs (Big, Middle and Rockey). He was acquitted October 25th and accepted the call from Donegal, they giving seventy pounds to buy a plantation and seventy pounds salary. He was ordained November 28, 1748. . . . Immediately after his installation he was married, December 15, 1748, to Margaret, the eldest daughter of Boyd of Octorara. Her father gave her besides a silk gown, a bed and its furniture, a horse and saddle, and nearly every article for housekeeping, all of which he carefully entered in his book. . . . He died October 11, 1774, age sixty-three years."—(Webster's History.)
He and his wife are buried at Donegal (grave No. 126). The long period of eight years after the death of Anderson before a suitable minister was installed at Donegal may be accounted for by the distracted state of the Church throughout the country occasioned by the Schism of 1741, known as the Old Side and New Side.

The following extract from the Assembly’s Digest (page 595) illustrates the cause of its origin and may throw some light on the difficulties at Donegal:

“Some years ago our Synod found the interests of Christ’s kingdom likely to suffer in these parts for want of a college for the education of young men. . . . Mr. William Tennent set up a school among us, where some were educated and afterwards admitted into the ministry without sufficient qualifications, as judged by many of the Synod. And what made the matter look worse, those that were educated in this private way decried the usefulness of some parts of learning that we thought very necessary. It was, therefore, agreed to try to erect a college and apply to our friends in Britain, Ireland and New England to assist us. . . . Mr. Gilbert Tennent cried out that this was to prevent his father’s school for training gracious men for the ministry . . . he and some of his adherents protested against it.”

Other questions arose during the controversy which added to its asperity and finally caused a separation into two Synods, viz.: New York and Philadelphia. The Synod of Philadelphia, in a letter to the President and fellows of Yale College (from which the above quotation is taken), lucidly explains the whole controversy and shows the difficulty of supplying vacancies in the churches under their care. About the time Mr. Tate was called to Donegal there was a lull in the storm; overtures for peace were being prepared, which, after much debate and conference by committees from both bodies, a union was consummated and peace restored. “All former differences and disputes were laid aside and buried” in 1758.

Although Donegal Presbytery had adhered to the Old Side, there was controversy and difference among pastors and people, but, peace being declared, affairs progressed apparently without friction until 1762, when the
old leaven began to manifest itself, which subsequently resulted in what was called the Donegal Schism. This was apparently of short duration, as matters were adjusted in 1768. The Rev. Joseph Tate took a conspicuous part in the last named controversy.—(Vide: Baird’s Digest, page 610.) It is to be regretted that the loss of the Records of the Session of Donegal Church renders his long pastorate of twenty-six years a sealed book. Until 1786, when a charter was obtained, there are no authentic records of the Church. Three years after the death of the Rev. Joseph Tate the Rev. Colin McFarquhar was installed, in 1777. He was a man of profound learning and was held in high estimation by the people, as is indicated by a pastorate of thirty years and by the very prominent part assigned him in the affairs of the Church aside from his ministerial duties. He was one of the charter members, and served as President of the Board of Trustees for many years.*

A short time after the death of his wife (August 6, 1805, buried at Donegal, grave No. 169), he tendered his resignation. In an N. B. to a receipt, dated May 7, 1806, he says: “My pastoral labors in the church at Donegal...”

*The imputation of his disloyalty to the cause of our Revolutionary struggle is unjust to his memory. In a paper read before the Scotch-Irish Congress at Harrisburg, 1896 (Vide: Transactions of the Scotch-Irish Congress, Vol. VIII, page 213), it is said, “He (Mr. McFarquhar) did not fully sympathize with his congregation in their hostility to Great Britain. He must have been greatly astonished on the 16th day of June, 1777, when he was holding services, an express arrived from Philadelphia to Col. Alexander Lawry calling upon him to muster his battalion and march to the Delaware... The congregation adjourned without waiting for the benediction and formed a ring around the old oak tree in front of the Church and, placing Mr. McFarquhar within the circle, made him take off his hat and shout for the patriot cause; joining hands, they pledged their faith to each other in their determination to fight the British to a finish.”

If the author of the above quotation can give the precise date and the minute particulars of an event which occurred one hundred and twenty-four years ago, he must have some authentic document, reference to which he should have made in order to substantiate his assertion; while these good old Presbyterians were intensely patriotic, they had an equally intense respect for the services of God’s house. It seems incredible that they would have rushed from the Church with one accord, regardless of the benediction, and rudely assailed their pastor, compelling him to take off his hat and shout for the success of the patriot cause. To inflict such an indignity upon him, especially in view of his recent installation (as that must have taken place less than six months previously), seems incompatible with the high estimation in which the pastors were held and the respect accorded them in those days. Mr. McFarquhar was a Scotchman, a minister of the Gospel, trained in Scotland, educated in the school of a “Knox,” coming to America at a time when, in the estimation of an Englishman, a Presbyterian and a rebel were synonymous terms. It is not to be supposed that Mr. McFarquhar’s sympathies were very strong for Great Britain. It would be a strain of one’s credulity to suppose that the congregation of Donegal would have suffered him to remain as their pastor and subsequently entrusted him with the many responsible duties during a pastorate of thirty years. The incident concerning the “Witness Tree” has been alluded to before, as tradition, and that there are different versions as to the facts, but this last “caps the climax” and, unless authentic documentary evidence of its truth can be produced, it cannot be regarded otherwise than very extraordinary embellishment of unreliable tradition.
terminate at the above date and therefore the above is a receipt in full for all my pastoral services in said church.

"COLIN MCFARQUHAR."

After his resignation we have no evidence of his resuming the pastorate anywhere. He had a daughter residing at Hagerstown, Maryland, where he spent the last days of his life, and is buried there, in the Presbyterian burying-ground.*

To the kindness of Albert Small, Esq., of Hagerstown, I am indebted for the following inscription on his tombstone:

Here lies the remains of
Rev: Colin McFarquhar
A native of Scotland
30 years Pastor of the Presbyterian Church
who died 27th Aug: 1822, full of years
having reached the age of 93.
Also his daughter Mrs. Mary Cooke who died
Aug: 22d, 1820, aged 64 years
also David Cooke Esq.
her husband who died June 12th, 1821
also Their Daughter
Mrs Eliza C. Boggs
who died Dec. 4th, 1817.

Rev. Colin McFarquhar, during twenty years of his pastorate at Donegal, owned and occupied the farm in Mount Joy Township, about two miles northwest from the Borough of Mount Joy, at present owned and occupied by Mr. Samuel Sherer. He purchased one hundred acres from James Cunningham, January 31, 1787, and sold the same to John Greider, May 1, 1809. The original deed is at present in Mr. Sherer’s possession. He evidently lived on the place some time before he purchased it, as his first receipt for salary (Trustees’ Records) is dated Mount Joy, January 18, 1787, and his subsequent receipts are dated Mount Joy—that is, Mount Joy Township; the town of Mount Joy was not in existence at that time.

* The body of the Rev. Colin McFarquhar was removed from the cemetery in Hagerstown, Md., during the year 1812 and interred besides that of his wife Elizabeth in the cemetery of the Donegal Church.
One year after the resignation of the Rev. Colin McFarquhar the "Rev. William Kerr was ordained and installed May 1, 1807, at a salary of $400.00 yearly until May 1, 1814, at $600.00 per annum" (Trustees' Records), which was continued until his death, which occurred September 22, 1821. Mr. Kerr was much beloved by his parishioners and the people of the neighborhood. There are still some living who remember Mr. Kerr. His son, James W. Kerr, M.D., a much esteemed and eminent physician, a member of the York County Medical Society, died at York, Pa., June 10, 1889.

One of the Rev. Kerr's daughters was the wife of a distinguished lawyer of Harrisburg, Pa., Mr. Herman Aldricks. Another daughter, Martha, married Dr. Orth, of Harrisburg. She is still living. Her son, Dr. H. L. Orth, is the present superintendent of the Pennsylvania State Lunatic Asylum.

Mr. Kerr owned the farm situated on the road leading from Maytown to Elizabethtown, a few hundred yards north of the crossing of the Donegal and Bainbridge roads. It is part of a tract of land patented by James Fulton, May 1, 1767. The Executors of Samuel Cooke, deceased, deeded the farm to the Rev. William Kerr, September 28, 1810. The deed is in the possession of Mr. M. K. Brubaker, of Mount Joy Borough, the present owner. The writer has no evidence that the Rev. Kerr lived on his farm at any time. He resided in Marietta at the time of his death. He and two of his sons are buried at Donegal (graves Nos. 146, 147, 148).

After an interval of one year the Rev. Orson Douglas was unanimously elected pastor, December 2, 1822, and installed the following Spring. He served the congregation fourteen years. He resigned in 1836 and removed to Philadelphia. At the close of Mr. Douglas's pastorate the records of the Session were lost.

The Rev. Thomas Marshall Boggs was called to Donegal in 1836. He was installed April 27, 1837. He resided at Mr. John Clark's place (now Hon. J. Donald Cameron's). He removed to Marietta and subsequently to Mount Joy, where he died November 10, 1850. Mr. Boggs
preached at Donegal, Marietta and Mount Joy. He was much beloved by his parishioners and greatly esteemed by the community as a sincere Christian in all his walk and conversation. He married Miss Amelia Jane Cunningham, of Chester County, and had two sons and one daughter. His daughter became the wife of Rev. John Edgar, President of Wilson College, at Chambersburg, Pa. Shortly before his death, the Rev. James L. Rodgers assisted Mr. Boggs in his ministrations with the view of becoming copastor, as the duties of Mr. Boggs were too laborious. At the time (1837) he assumed the labors of the pastorate of Donegal, the separation of the Church into the Old and New School was being accomplished. Many of the churches throughout the country were more or less agitated by the New School Schism, especially that portion of the Donegal congregation residing at Mount Joy (about three miles east of Donegal). Marietta (about three miles south of Donegal) was at that time a distinct church organization under the pastoral care of Mr. Boggs, in connection with Donegal. Mount Joy had no organization, but had a building in contemplation, and had purchased a lot for that purpose, which the distraction consequent to the separation of the General Assembly into two bodies frustrated.

The Old School party of Mount Joy purchased an interest in the Lutheran Church of Mount Joy, thus securing a place of worship alternately with the Lutherans. The New School party proceeded to erect a place of worship, which they accomplished in 1840. At this time the Rev. N. Dodge’s Cedar Hill Seminary for Young Ladies, and Mr. John H. Brown’s Mount Joy Institute for Boys were in a flourishing condition, and both principals associated themselves with the New School party.

Mr. Boggs continued his pastoral services at Donegal, Marietta and Mount Joy until his death. He and his wife are buried at Donegal (graves Nos. 122 and 123). The Rev. James L. Rodgers, who had been supplying the pulpits since the death of Mr. Boggs, “was ordained and installed pastor of Donegal congregation by the Presbytery of Donegal, Thursday, the 21st of August, 1851.”
The Marietta congregation about this time became self-sustaining and with the consent of Presbytery called a pastor, thus severing its connection from the Mother Church. During the first year of the pastorate of Mr. Rodgers proposals for union between the Mount Joy members of Donegal and the New School congregation of Mount Joy were made and mutually agreed to; whereupon the Mount Joy members sold their interest in the Lutheran Church to that congregation and appropriated the funds obtained to the liquidation of the debt remaining on the New School Church of Mount Joy.

In 1852 the New School (with the consent of their Presbytery) organization united with the Donegal members residing in Mount Joy and vicinity (forming what has since been known as the First Presbyterian Church of Mount Joy) under the pastorate of Mr. Rodgers, who continued his ministrations to the congregations of Mount Joy and Donegal every alternate Sabbath morning until his resignation in September, 1856. Mr. Rodgers's resignation was very much regretted. He was a successful preacher and very cheerful and lovable Christian gentleman. He removed to Springfield, Ohio, where he died January 25, 1895.

After the resignation of Mr. Rodgers, the congregation of Donegal would not consent to the previous arrangement of every alternate Sabbath morning services, but insisted on having every Sabbath morning. To this the Mount Joy people could not agree as they had the largest congregation and good prospects for a self-sustaining church, to maintain which at the time would be a very heavy burden without the aid of Donegal fund (the invested fund of Donegal at the time was about $8,000.00) of which they deemed themselves entitled to a share as the offspring of Donegal, and as they (the Mount Joy people) constituted one-third of the membership. The result was that Donegal called the Rev. John J. Lane, who was installed May 14, 1859. He served the congregation until 1868, when he resigned. He died in 1893.

The Mount Joy congregation called the Rev. James Smith, who, on account of declining health, resigned in
1868. Both congregations now being vacant, the former difficulty was amicably adjusted; the Rev. John Edgar was installed May 12, 1869, who served both congregations until 1870, when he resigned to accept a call to New Bloomfield, Pa., where he preached until chosen President of Wilson College, where he died June 5, 1894.

The Rev. William B. Brown served both congregations from September, 1872, until April, 1880, as stated supply, when his services were discontinued. At the special request of Mr. Brown he was not installed, as he had in view the restoration of Cedar Hill Seminary, to which object he proposed to devote all his time. His efforts not meeting with sufficient encouragement, it was abandoned, whereupon the arrangement with the congregations was continued until 1880, as above stated. He died June 23, 1892.

In 1881, the Rev. Cyrus B. Whitcomb, a Congregationalist from Connecticut, preached a few Sabbaths as a candidate at Donegal and Mount Joy. He was called by both congregations. His installation was deferred until the meeting of Presbytery at Columbia, the following Spring, when Mr. Whitcomb applied for installation. A committee of Presbytery was appointed at Columbia to install him on the following Sabbath after meeting; at Donegal in the afternoon and at Mount Joy in the evening, June 13, 1882. The Donegal people secured his dismissal at an adjourned meeting of Presbytery held at Mount Joy a short time after his installation. At the Fall meeting of Presbytery, held at Union Church, the pastoral relation between him and the Mount Joy church was dissolved.

The installation of Mr. Whitcomb at Donegal deserves a special notice, as it was unique, if not unprecedented, in the annals of Presbyterianism. Mr. Whitcomb had preached the greater part of a year, from the date of his call to the 13th of June. In the meantime the Donegal people had unanimously changed their opinion concerning Mr. Whitcomb's fitness to preach and his orthodoxy, and as Presbytery refused to reconsider Mr. Whitcomb's call or consent to a postponement of his installation, the
THE OLD PEWTER COMMUNION SET

With Table and Chair
Donegal people all agreed upon a course of action at the installation. The Elder, Mr. James A. Patterson, and one of the trustees, Dr. J. L. Ziegler, were delegated to state the facts to the committee appointed by the Presbytery to install Mr. Whitcomb (this committee was Rev. John McElmoyle, Rev. John McCoy and Rev. James C. Hume) and request a postponement of the installation, to which request they refused to accede; whereupon they were handed a paper (with the request that it be read from the pulpit) the purport of which was that no one should give their assent to the questions asked by the committee except those who are eligible according to the charter of the Church and the confession of faith, and that the members be permitted to rise in response instead of raising the right hand, as is customary. The paper was read from the pulpit, and after the preliminary services the Moderator, Mr. McElmoyle, proceeded by asking Mr. Whitcomb the usual questions, after which he turned to the congregation, who were expected to answer in the affirmative by rising. The first and second questions were asked without anyone rising. The Moderator asked: “Is there no assent to these questions?” The congregation responded “No!” He proceeded to ask the remaining questions without receiving any assent from the congregation, when, turning to Mr. Whitcomb, he said: “Notwithstanding the extraordinary circumstances which have occurred today, I declare you pastor of this Church.” After this the congregation was dismissed. The subsequent conduct of some of the members of Presbytery in their endeavors to force an illegally installed and unacceptable minister upon an unwilling people was, to say the least, unkind and ungenerous.

The Rev. Robert Gamble was appointed Moderator to supply the now vacant churches. Both congregations subsequently united in giving him a call, which he accepted. He was installed October 11, 1883. In 1886, Mr. Gamble requested the congregations to unite with him in asking Presbytery to dissolve the pastoral relations; after hearing Mr. Gamble’s reasons they consented. His resignation is dated April 12, 1886.
The Rev. Edward A. Snook was installed April 5, 1887, Pastor of Donegal and Mount Joy. On February 23, 1889, he resigned to accept a call to Williamsport, Pa.

The Rev. David Conway was installed in Donegal and Mount Joy, October 7, 1890; after serving both congregations nearly nine years he died May 9, 1899. His death was the result of a sad accident on the first Sabbath in May, while returning from services at Donegal. His horse ran away and injured him so severely that his death occurred on the following Tuesday evening.
THE HISTORY OF THE DONEGAL PRESBYTERIAN CHURCH, 1902-1935

The Rev. Richard Downes, who was installed pastor in Donegal and Mount Joy churches December 11, 1899, remained until March 1, 1904, when he resigned and returned to England, his native country. He died August 6, 1932.

The Rev. Kensey Johns Stewart was installed pastor of the Donegal and Mount Joy churches December 8, 1904. At this time there had been a good deal of discussion about the possibility of the Donegal Church passing out of the hands of the Presbyterians. While in our Presbyterian system such an event could not occur, nevertheless, to place the whole matter beyond any doubt whatsoever, after due notice had been given from the pulpit, a meeting of the congregation was held on December 15, 1904, at 2:30 P.M., and the following action was taken:

"Be It Resolved by the members of the Donegal Congregation of the Presbyterian Church, and it is hereby resolved and declared, that it is the desire and the wish of the members of the congregation and corporation that the property of this church, including its lands and tenements, church building, graveyard and cemetery, and all moneys, investments and securities which it now owns or may hereafter acquire, be preserved to protect and perpetuate the undisturbed graves of those buried in the graveyard, and to keep and preserve the church building as a place for the worship of God according to the rites of the Presbyterian denomination, and, therefore, and to this end we do hereby authorize and direct the trustees of this Church to make a deed of conveyance, for the consideration of One Dollar ($1.00), to the Lancaster Trust Company, in trust and for the uses and purposes that the said The Lancaster Trust Company reconvey all of said property, and all of its estate therein, to this corporation, in trust, nevertheless, that the said graveyard and cemetery shall be preserved and the graves of those buried therein be properly cared for, and that the church building shall be maintained and preserved and kept forever as a place of worship according to the rites, tenets and doctrines of the Presbyterian Church, and, in the event that the congregation worshipping therein, and the successors of this corporation, fail to
so protect and preserve the same, that the same shall revert to said trustee, to be held by it in trust for The General Assembly of the Presbyterian Church in the United States of America, and subject to its directions and control, and we further authorize and direct the trustees and officers of this corporation to make and convey said real estate to the said The Lancaster Trust Company and deliver an absolute deed to it, provided that immediately following the delivery of said deed The Lancaster Trust Company reconvey the property, subject to the above uses and trusts and in the manner hereinbefore directed."

The following excerpts from the deed delivered by The Lancaster Trust Company to the Trustees of the Presbyterian Church in the Township of Donegal in the County of Lancaster will show how fully and how carefully all the instructions of the congregation were executed:

"1. The land consists of five acres and one hundred and nine perches. Together with all and singular the buildings, improvements, alleys, passages, ways, springs, waters, water-courses, rights, liberties, privileges, hereditaments and appurtenances whatsoever thereto belonging, or in anywise appertaining. And including, also, all moneys, securities, investments and other personal property of whatsoever kind and nature.

"2. The Church building on said tract shall be maintained and preserved and kept forever as a place of worship according to the rites, tenets and doctrines of the Presbyterian Church.

"3. The cemetery shall be forever preserved, and the graves of those buried therein properly cared for.

"4. The grantee herein shall have no right or power to spend or use any of the moneys, investments or securities above referred to for any purpose whatsoever, but shall use only the income and profits thereof for the uses and purposes of said corporation.

"5. And with the further understanding and upon the trust that all of the said real estate shall be preserved intact and in one piece, that no portion of it shall be disposed of for any purpose whatsoever, nor shall any portion thereof be used for any other purpose than that of a place of worship and for the purpose of a burying ground or cemetery, and no rights to the spring on said land and no road rights or rights of way through said tract of land shall be granted or sold to anyone.

"6. In the event that the congregation worshipping therein, and the successors of the grantee herein, fail to so preserve and
THE DONEGAL PRESBYTERIAN CHURCH

protect the same, that then all the real estate and personal property herein and hereby conveyed shall revert to the said The Lancaster Trust Company, Trustee, to be held by it in trust for The General Assembly of the Presbyterian Church in the United States of America, and subject to its direction and control.”

The Lancaster Trust Company failed and closed its doors for business on January 11, 1932, and therefore it is no longer in a position to function as “Trustee” as set forth in the deed of the property. Hence it became necessary to have a substitute “Trustee” appointed for The Lancaster Trust Company. Consequently, at a special meeting of the Congregation held on Monday, December 18, 1934, a resolution was adopted authorizing the President, Benjamin F. Hoffman, and the Secretary, Jacob H. Zook of the Board of Trustees to petition the Court of Common Pleas to appoint The First National Bank and Trust Company of Mount Joy the substitute “Trustee.” At a special meeting of the Corporation duly called and held immediately following the Congregational meeting the same resolution was presented and unanimously adopted.

The resolution unanimously adopted by the Congregation and the Corporation is as follows:

WHEREAS, “The Trustees of the Presbyterian Church in the Township of Donegal, in the County of Lancaster,” a Corporation incorporated by Act of Assembly approved the 11th day of September, A. D. 1786, P. L. 1781-90, Page 383, conveyed, by deed dated the 3d day of February, A. D. 1905, which is recorded in the office of the Recorder of Deeds in and for Lancaster County, in Record Book “P,” Vol. 17, Page 418, to The Lancaster Trust Company, Trustee, certain real estate located in the Township of Donegal, County of Lancaster and State of Pennsylvania, consisting of five acres and 109 perches, on which are erected the Donegal Presbyterian Church, Brick Dwelling House, and upon which are located the Donegal Springs and Cemetery;

AND WHEREAS, By deed dated the 3d day of February, A. D. 1905, recorded in the office of the Recorder of Deeds in and for Lancaster County, in Record Book “P,” Vol. 17, Page 421, the said The Lancaster Trust Company, Trustee, conveyed the above
described real estate to "The Trustees of The Presbyterian Church in the Township of Donegal, in the County of Lancaster" upon certain conditions which are more fully set forth in said deed, among which condition is the following:

"6. In the event that the congregation worshipping therein and the successors of the grantee herein, fail to preserve and protect the same, that then all the real estate and personal property herein and hereby conveyed shall revert to the said The Lancaster Trust Company, Trustee, to be held by it in trust for the General Assembly of the Presbyterian Church in the United States of America, and subject to its direction and control."

AND WHEREAS, The Secretary of Banking of the Commonwealth of Pennsylvania, took possession of the business and property of The Lancaster Trust Company on the 12th day of January, A. D. 1932, when The Lancaster Trust Company ceased to do business and is therefore no longer in position to function as Trustee, as set forth in the foregoing conveyance;

Therefore, Be It Resolved, That the officers of this Corporation by and on behalf of the Corporation and by and on behalf of the Congregation of the Donegal Presbyterian Church be and they are hereby authorized to petition the Court of Common Pleas of Lancaster County for and on behalf of the Corporation and the Congregation aforesaid praying said Court to appoint The First National Bank and Trust Company of Mount Joy as substitute Trustee for The Lancaster Trust Company.

This petition was duly presented to the Court on December 21, 1934, and the Court appointed The First National Bank and Trust Company of Mount Joy as Trustee in the place of The Lancaster Trust Company.

The Rev. Kensey Johns Stewart terminated his connection with the Donegal Church on June 1, 1908. He was succeeded by the Rev. Frank G. Bossert who was installed pastor of Donegal and Mount Joy January 14, 1909.

There were two very helpful organizations brought into being at this time both of which have meant much to Donegal. They are The Ladies’ Aid Society of the Donegal Presbyterian Church and The Donegal Society. The Ladies’ Aid Society was organized during the year 1909. This society became immediately active and
it continues in its activities until the present time. It has
done much for the material welfare of the church and it
has made it possible to hold many gatherings at the
church which otherwise could not have been held. Its
membership reaches beyond the membership of the church
and includes all the ladies of the community who are
interested in Donegal. It has been furnishing lunch for
the various reunions of the church and the Donegal So­
ciety. It has also been furnishing lunch for the several
chapters of the D. A. R., which hold their annual reunion
in the church occasionally. A nominal sum is charged
for the lunches and the proceeds are used for various
improvements of the church building and the grounds.

It was during this same year of 1909 that the first
reunion of "The past and present attendants of the
Donegal Church" was held. This reunion was authorized
at the regular annual meeting of the Corporation held
in May, 1909. Some were very fearful about the attend­
ance at such a reunion, others were very optimistic about
the whole matter. The optimists proved right. The Rev.
Frank G. Bossert, the pastor of the church, was made
the chairman of the reunion committee. Under his splen­
did leadership the reunion was a success in every way.
It was held on June 15th and 16th. Successful reunions
were held each year by the church, the Corporation al­
ways taking definite action at its annual meeting in May.
The pastor of the church was always made chairman of
the reunion committee. There was a constant growing
interest in these annual reunions until the third annual
reunion held June 21, 1911. At this time the Rev. Frank
G. Bossert, the pastor, extended an invitation to those
present to meet in the church at 2:00 o'clock. Mr. Bos­
sert was elected chairman of this meeting and Miss Mar­
tha Baden Clark was elected secretary pro term. The
chairman stated that the purpose of the meeting was to
form an historical society to be known as the "Donegal
Society." The society was organized with the following
officers being elected:

President: Miss Martha Baden Clark.
Vice-Presidents: Mrs. Josephine P. Zell, Passaic, N. J.,
Miss Arabelle W. Redsecker, Columbia, Pa., Dr. James P. Ziegler, Mount Joy, Pa.
Recording Secretary: Miss Rebecca J. Slaymaker, Lancaster, Pa.
Corresponding Secretary: Miss Anna Belle Lytle, Mount Joy, Pa.
Treasurer: Mr. Samuel R. Slaymaker, Gap, Pa.

The Donegal Society held its first reunion in June, 1912, continuing the reunions originally held by the church. Since that time all the reunions held at Donegal have been carried forward under its auspices, they have been growing in interest, and they have become a very popular event in Lancaster County. This society is an independent organization, and it has no connection with the Donegal Church other than that of a friendly and helpful relationship. It was incorporated in 1921. The committee to secure the charter was appointed by the president at the meeting held in June, 1920, and is as follows: H. Frank Eshleman, Chairman, Bernard Myers, and H. Burd Cassel. The charter was presented to the society by H. Frank Eshleman at its meeting held June 16, 1921. It has been the custom of the society to request the use of the grounds and the building of the Donegal Church to hold the annual reunions. This the Session of the church, the Board of Trustees concurring, has been pleased to grant each year free.

The Donegal Society has been manifesting a friendly and helpful interest in the material welfare of the Donegal Church from its organization. Among the outstanding things which the Donegal Society has done and which should receive special mention are the following: It has had the remains of the Rev. Colin McFarquhar removed from the cemetery in Hagerstown, Md., and buried beside those of his wife in the Donegal Cemetery. It was under the auspices of the society that the very beautiful entrance gates were erected together with the stone wall. These are memorial gates erected in memory of those soldiers who served in the World War from Donegal and vicinity together with friends of Donegal. A third notable work done by the Donegal Society was to care for
The Soldiers' Monument

Erected to the Memory of Donegal Soldiers who Fought in the Colonial and Revolutionary Wars

The Wall of the Cemetery in the Background
the trees in the grove surrounding the church building, and the planting of additional trees from time to time. Since this care has been bestowed, the trees of the grove and especially the "Witness Tree" have been showing new life and presenting a more beautiful appearance. At present the Donegal Society is cooperating with the Donegal Church in its effort to secure an adequate Trust Fund to take care of the cemetery and to give it the attention which it requires.

Rev. Frank G. Bossert resigned and his pastoral relationship was concluded on July 1, 1918. He was succeeded by the Rev. Richard S. Quigley, who was installed pastor of the Donegal and Mount Joy Churches on November 19, 1918. He remained with the church only a short time resigning his pastorate to become effective June 27, 1920.

The next pastor was the Rev. James M. Fisher who was installed both at Donegal and Mount Joy June 14, 1921. He remained pastor for nearly five years when he resigned to become effective January 17, 1926.

During Mr. Fisher's pastorate the Duplex Envelope System was adopted May 9, 1922. This proved very beneficial to the church and its work. More liberal contributions were made both to the Benevolent causes and to the Current Expenses. At the regular Congregational meeting held immediately after the meeting of the Corporation, resolutions were adopted establishing the "term eldership" in the church. A special meeting of the congregation was held on September 3d when the following elders were elected under the term system: Mr. Thoralf R. Petersen, Mr. Amos R. Gish and William Hassinger. The first Sunday in October elders-elect Petersen and Gish were ordained and all three were duly installed.

Constant and continuous services had been held by the church now for two hundred years. This was a matter of special significance and it was deemed proper to celebrate this event in a proper and fitting way. At the regular Congregational meeting held May 11, 1921, it was unanimously agreed to celebrate the two hundredth anniversary of the founding of the church with a request
that the Donegal Society carry forward this matter in connection with its annual reunion to be held in June of that year. The Donegal Society accepted this responsibility. The Rev. Frank G. Bossert, a former pastor of the church was secured to make the anniversary address. The anniversary was held on June 15, 1921, and it proved a very helpful and pleasant occasion. The address of Mr. Bossert was printed for the benefit of all those who desired a copy so that they might become better acquainted with Donegal and its noble history.

The Rev. C. Benjamin Segelken, D.D., received a unanimous call from both the Donegal and Mount Joy churches. He began his work on November 1, 1926, and he was duly installed pastor of Donegal and Mount Joy November 11, 1926.

During the fall of 1927 plans were made to renovate and improve the inside of the church building. The bookcases which had been in the rear of the main auditorium for many years were removed to the vestibule and enlarged. The necessary pews were replaced and the whole inside of the church was painted white, the Venetian shades at the windows were made as new, which as a whole added much to the beauty and the appearance of the auditorium. The chandeliers in the church and the electric lighting both in the church and on the church grounds and at the entrance were installed by the Ladies’ Aid Society. The Bible Class of the Church School had a dormer window placed in the sexton’s house, and the whole house was wired for electricity by the Church School. All of these improvements cost over sixteen hundred dollars, and this work was all done without making any appeal to the friends of the church for funds.

In the summer of 1930 the spring was thoroughly renovated, a new stone coping was placed upon the wall and the grounds around the spring were beautified at a cost of nine hundred and twenty-six dollars. This work was done by the Ladies’ Aid Society with the assistance of some friends. During the summer (1930) the Donegal Society, with the assistance of friends, began to give special and very needed care to the trees in the grove
and to plant additional oak trees. The "Witness Tree" received special treatment and all the trees were carefully pruned and given attention once each month. The iron fence was erected around the "Witness Tree" at this time to protect it, and Pacha Sandra was planted inside the fence to preserve the moisture in the ground and to place the tree back into its natural environment as far as possible. Since this work has been done the trees have manifested a more healthful appearance and new life has been injected into the Witness Tree.

In the summer of 1931 the stone stairway leading up from the spring on the left, the stone steps on the right leading up to the church, and the flagstone walk in front of the church were made possible with the assistance of kind friends. These add much to the beauty of the grounds, as well as adding a neatness and a stability to the whole appearance.

In 1932 additional oak trees were planted by the Donegal Society, the Witness Tree Chapter D. A. R., and by friends. These oaks were dedicated at the close of the reunion held in June. The dedicatory service was held under the direction of the D. A. R. An original poem, "The Glory of the Oak," by Mrs. D. L. Glatfelter was read. The prayer of dedication was made by the Rev. C. Benjamin Segelken, D.D., pastor of Donegal Church.

The failure of The Lancaster Trust Company, Lancaster, Pa., on January 11, 1932, struck a hard blow to Donegal because the Trust Company was the Treasurer of the Church and the custodian of all its funds. The officers and members of the Donegal Church were given to believe that all of the funds of the church were held in trust, but they learned that this was not so and that they had been laboring under a wrong impression. This whole matter shook their confidence. Action on their part became necessary. The Trustees of the church immediately took steps to transfer all the funds and securities available to the custody of The First National Bank and Trust Company of the borough of Mount Joy. At the annual meeting of the Corporation held May 10, 1932, the action of the Trustees was unanimously approved,
and The First National Bank and Trust Company of Mount Joy was made treasurer of the church. The Trustees were also authorized to take steps, with the advice of an attorney, to create a Trust Fund for each of the separate funds held by the church.

At this same meeting the Trustees were authorized to create a Trust Fund for the cemetery and to be known as "The Cemetery Trust Fund of The Donegal Presbyterian Church." The Trustees of the church are to have no control of this fund except the income which is to be paid to the Trustees and to be used by them in maintaining the cemetery, and in giving it the best possible care in every respect.

At a special meeting of the Corporation held on October 18, 1932, the Trustees made their report in regard to establishing these various Trust Funds, the Deeds of Trust for the Cemetery Fund, the General Fund, the Cameron Fund, the Maintenance Fund and the Library Fund were read and on motion duly seconded each of these funds was approved unanimously. The First National Bank and Trust Company of Mount Joy was made Trustee of each of these trust funds. All of these deeds of trust were duly executed by the Trustees in behalf of the Corporation, they were accepted by The First National Bank and Trust Company as Trustee, after which they were all recorded at the Court House in Lancaster.

All the funds now held by the Church and all funds that may come in possession of the Church in the future will be placed in one of these funds as may be indicated by the donor, and they will be administered according to the laws of Pennsylvania governing such funds. Every possible safeguard has thus been used to make the funds of the church as secure as it is humanly possible to do.

What of the future? In 1901 Dr. J. L. Ziegler wrote as follows:

**The Future of Donegal**

My task is almost done. The history of old Donegal has been written. What of the future? Let the descendants tread in the footsteps of their fathers, emulate their virtues, advance and protect those glorious principles of
civil and religious freedom for which they pledged their lives and fortunes. The government of the Presbyterian Church—through its Laity, Sessions, Presbytery, Synod and General Assembly—is the model after which our civil government has been copied. Shall not, then, the descendants of old Donegal arouse, lay aside all bickerings, and stand firm in maintaining those principles which the fathers founded upon the infallible word of God? Amidst the rapid advance of art and science, the immense acquisition of wealth, the hurrying to and fro of the seekers after the pleasures of this world, let us not forget that we owe a duty to God, to our country and to posterity by maintaining the doctrines of the Church as taught in the Bible; a duty to guard well the portals of entry to the ministry so that a subtle philosophy gain no entrance; a philosophy that would destroy faith in redemption, eliminate the sovereignty of God, and that would end in the darkness of Atheism. Let us see to it that we “Buy the truth and sell it not,” and so strive to be worthy the glorious heritage and history of old Donegal.

The work that remains is but the transcript on the tombstones of those who have passed “To where beyond their voices there is peace.” Alas, how many more have passed without even a stone to mark their last resting place—many unknown, unhonored and unsung of men—known and unknown alike resting in their narrow beds until the last trump shall sound, when all shall rise and appear before the Judge of all the earth! For the name and for the glorious record of old Donegal, we are grateful; and for the power her sons are wielding today in civil and ecclesiastical life, we give thanks to the Most High: “We praise Thee, O God, we acknowledge Thee to be the Lord; not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy name’s sake.”

When the above was written by Dr. Ziegler the Donegal Church had fifteen members on the roll. Now there are seventy-four with an average attendance at the morning service of about fifty-five, and at the evening
service about forty. It is a live and going organization and it is steadily though slowly gaining in strength. It has an unbroken organization since it was founded, and it has an unbroken line of regular services. At present there are regular church services held the first Sunday morning in the month, and the third Sunday evening. The Sunday School meets every Sunday morning the whole year. There is also a live Christian Endeavor Society which meets immediately after the Sunday School session, except the first Sunday in the month.

The Church with the Sunday School is exerting an influence in the community far beyond its immediate membership. Many of the people of the community have come under its uplifting influence, and though they have not become affiliated with the church, yet they have gone out into other churches and arise today to bless the name of Old Donegal.

Moreover the rural church is a great asset. It has always proved a great source of strength to the town and city churches. Many of our leading laymen in our town and city churches received their early training in Christian activities in the rural church. It is now steadily coming into greater importance. The trend of the present is to get away from the center of the city into the suburbs and the near-by country. Just what the future has in store for many of our rural churches which are favorably situated no one can say. Many of our rural churches have been manifesting a new life during the last quarter of the century. These churches need to be nurtured, and the members who are now carrying forward the work need to be encouraged.

The glory of Donegal is not as a shrine, but as a live growing church where the Gospel of Jesus Christ is being preached, where the Word of God is being taught to the rising generation of the community, where the same truths and the same convictions, which made the people of Donegal what they were and exert the influence which they did, are still alive and being held to influence the children of this generation, and of succeeding generations to the glory of God and the well-being of American
institutions. Donegal lives in a memory which we venerate, she lives in the lives of her descendants scattered far and wide over this fair land of ours, she also lives in the life of her present members who are still carrying on in the name of the Triune God and in behalf of this beautiful land which her people helped to found, and for whose free institutions they labored so faithfully and suffered so much. Donegal has always stood and labored for the advancement of the Kingdom of Jesus Christ in the world. She stands and labors for this end at the present time. May she remain steadfast and immovable in the ages to come.

C. B. S.

THE PENN PATENT DEED

The following is a copy of the deed of land granted the congregation in 1740 by the Penns. The deed is in the custody of the Presbyterian Historical Society, Witherspoon Building, Philadelphia, Pa. It is time-stained and some of the words are quite gone. The writing is excellent and the spelling is, with but few exceptions, such as lawfull and untill, quite as it is today. The Deed is as follows:

John Penn, Thomas Penn and Richard Penn, Esquires, true and absolute Proprietaries and Governors in Chief of the Province of Pennsylvania and Counties of Newcastle, Kent and Sussex on Delaware, to all unto whom these Presents shall come, Greeting. WHEREAS in and by a Warrant under the Seal of our Land Office bearing date the Second day of this Instant June We required our Surveyor General to accept and receive a Survey made for the Use of the Presbyterian Congregation at Donegal in the County of Lancaster on Two hundred Acres of Land Situate in the said Township of Donegal, and to make Return thereof into our Secretary’s Office which Survey being accepted by our Surveyor General and by him duly returned into our Secretary’s Office the Same to be situated and Bounded as followeth, viz. Beginning at a white Oak at a corner of a Tract of Land now or late of Andrew Galbreith in Tenure of James Kyle and extending thence by the same South South West one hundred and forty eight Perches to a white Oak thence by Land of Mary Modrel alias Motheril West two hundred and sixty-four Perches to a black Oak thence by land of Ephraime Moore North North East one hundred and fourteen Perches to a black Oak thence by Land of James Stinson North eighty one degrees East two hundred and fifty Perches South to a mark by a small Run of Water thence down by the same on the several Courses thirty Perches to the place of beginning containing Two hundred Acres and the allowance of six Acres per cent for roads and Highways as in and by the Survey thereof may appear. NOW at the instance and Request of James Anderson, John Allison, James Mitchel and David Hayes Members of the Presbytery at Donegal and Trustees for the said Congregation that we would be pleased to grant them a confirmation of the same for their Use as aforesaid KNOW YE that in Considera-
tion of the sum of Fifteen Pounds, Ten Shillings Lawful Money of Pennsylvania to our Use paid by the said James Anderson, John Allison, James Mitchel and David Hayes the receipt whereof we hereby acknowledge and thereof do acquit and forever discharge the said James Anderson, John Allison, James Mitchel and David Hayes their Heirs and Assigns by these Presents and also of the Yearly Quit Rent herein after mentioned and reserved. WE HAVE Given Granted Released and Confirmed and by these Presents for Us our Heirs and Successors DO Give Release Grant and Confirm unto the said James Anderson, John Allison, James Mitchel and David Hayes and to the Survivors and Survivor of them and his Heirs the said Two hundred Acres of Land as the same is now set forth Bounded and Limited as aforesaid with all Mines Minerals Quarries Meadows Savannahs Marshes Swamps Cripples Woods Underwoods Timber and Trees Ways Waters Watercourses Liberties Profits Commodities Advantages Hereditaments and Appurtenances whatsoever to the said Two hundred Acres of Land belonging or in anywise appertaining and lying within the bounds and limits aforesaid three full and clear fifth parts of all Royal Mines free from all Deductions and Reprisals for digging and refining the same and also one fifth part of the ore of all other mines delivered at the Pitmouth only excepted and hereby reserved and also free leave Rights and Liberty to and for the said James Anderson, John Allison James Mitchel and David Hayes their Heirs and Assigns to Hawk Hunt Fish and Fowl in and upon the hereby granted Land and Premises and upon any part thereof TO HAVE AND TO HOLD the said Two hundred Acres of Land and Premises hereby granted except as before excepted with their Appurtenances unto the said James Anderson, John Allison James Mitchel and David Hayes and the Survivors or Survivor of them and his Heirs forever IN TRUST nevertheless and to and for such Uses Intents and Purposes as the Session of the said Presbyterian Congregation at Donegal consisting of Elders and Deacons shall at their several Meetings from time to time order direct and appoint TO BE HOLDEN of us our heirs and successors Proprietaries of Pennsylvania as of our Manor of Conestogo in the County aforesaid in free and common Socage by Fealty only in heir of all other services YIELDING AND PAYING therefor Yearly to us our Heirs and Successors at the Town of Lancaster in the said County at or upon the first day of March in every Year from the first day of March last past one halfpenny Sterling for every Acre of the same or value
thereof in Coin Current according as the Exchange shall then be between our said Province and the City of London to such Person or Persons as shall from time to time be appointed to Receive the same AND in Case of Non payment thereof within Ninety days next after the same shall become due that then it shall and may be Lawfull for Us our Heirs and Successors our and their Receiver or Receivers into and upon the hereby granted Land and Premises to ReEnter and the same to hold and possess untill the said Quit Rent and all Arrears thereof together with the Charges accruing by means of such Non Payment and ReEntry be fully paid and discharged IN WITNESS whereof the said Thomas Penn by virtue of the Powers and Authorities to him granted by the said John and Richard Penn and of his own Right hath caused the Great Seal of the said Province to be hereunto affixed at Philadelphia this Fourth day of June in the Year of our Lord One Thousand Seven Hundred and Forty The Thirteenth Year of the Reign of King George the Second over Great Britain etc. and the Twenty Second Year of our Government.

(Signed) Tho. Penn.

On the back of the deed are these two entries:


(Signed) C. Brockden."

2. Patent to James Anderson, John Allison, James Mitchel and David Hayes for the Use of the Presbyterian Congregation at Donegal for 200 Acres in Lancaster County.
CHARTER OF DONEGAL CHURCH

An Act to incorporate The Presbyterian Congregation in Donegal Township, in the County of Lancaster.

Section 1. Whereas, the ministers, elders and membership of Donegal Church, in the County of Lancaster, have prayed that their said church may be incorporated and by law enabled as a body politic and corporate to receive and hold such charitable donations and bequests as have been or may from time to time be made to their society, and vested with such powers and privileges as are enjoyed by other religious societies who are incorporated in the State of Pennsylvania.

And, whereas, it is just and right and also agreeable to the true spirit of the Constitution, that the prayer of the said petition be granted.

Sec. 2. Be it therefore enacted, and it is hereby enacted by the Representatives of the freemen of the Commonwealth of Pennsylvania in General Assembly met and by the authority of the same, That the Reverend Collin McFarquhar, John Baillie, James Baillie, James Anderson, Robert Spear, Brice Clark, Samuel Woods, James Muirhead and Joseph Little, and their successors duly elected and appointed, in such manner and form as hereinafter directed, be and they are hereby made and constituted a corporation and body politic in law and in fact, to have continuance forever, by the name, style and title of “The Trustees of the Presbyterian Church in the Township of Donegal in the County of Lancaster.”

Sec. 3. And be it further enacted by the authority aforesaid, That the said corporation, and their successors by the name, style and title aforesaid, shall forever hereafter be persons able and capable in law, as well to take, receive and hold all manner of lands, tenements, rents, annuities, franchises and other hereditaments, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised, or otherwise conveyed to the said Presbyterian Church in the Township of Donegal and County aforesaid, or to the religious
congregation worshipping therein, now under the pasto-
toral care and charge of the Reverend Collin McFarqu-
har, or to any other person or persons to their use, or in
trust for them, and the same lands, tenements, rents,
anuities, liberties, franchises and other hereditaments
are hereby vested and established in the said corporation
and their successors forever according to their original
use and intention, and the said corporation and their suc-
cessors are hereby declared to be seized and possessed of
such estate and estates therein, as in and by their respec-
tive grants, bargains, sales, enfeoffments, releases, de-
vises or other conveyances thereof, is or are declared,
limited or expressed. As also that the said corporation
and their successors aforesaid, at all times hereafter
shall be capable and able to purchase, have, receive, take,
hold and enjoy, in fee simple, or of any less estate or
estates, any lands, tenements, rents, annuities, liberties,
franchises and other hereditaments, by the gift, grant,
bargain, sale, alienation, enfeoffment, release, confirma-
tion or devise of any person or persons, bodies politic
and corporate, capable and able to make the same.

And further, that the said corporation may take and
receive any sum or sums of money and any manner or
portion of goods and chattels, that have or shall be given
or bequeathed to them by any person or persons, bodies
politic and corporate, capable and able to make a bequest
or gift thereof, such money, goods and chattels, to be
laid out by them in a purchase or purchases of lands,
tenements, messuages, houses, rents, annuities or here-
ditaments to them and their successors forever, or the
money lent on interest or otherwise disposed of accord-
ing to the true intention of the donors.

Sec. 4. And be it further enacted by the authority
aforesaid, that the rents, issues, profits and interests of
the said real and personal estate of the said church and
corporation shall by the said trustees and their succes-
sors from time to time be applied for the maintenance
and support of the pastor of said church, for and towards
the relief of the poor in communion of the said church
and in repairing the house of public worship, burial
ground, parsonage, house or other houses which now do or hereafter shall belong to the said church and corporation.

Sec. 5. And be it further enacted by the authority aforesaid, that the said trustees and their successors, shall not by deed, fine or recovery, or by any other ways or means, grant, alien or otherwise dispose of any manors, messuages, lands, tenements or hereditaments, in them or their successors vested or hereafter to be vested, nor charge, nor incumber the same to any person or persons whatsoever, without the consent and approbation of a majority of the congregation then met, first had and obtained.

Sec. 6. Provided, nevertheless, That no deed or other conveyance made by the said corporation or their successors, bona fide, and for a valuable consideration, for any part of the real estate of the said church and congregation, in case the possession thereof pass immediately to the purchaser or purchasers, and continue in him, her or them, his, her or their heirs or assigns, shall be called in question for want of the consent of the majority of the regular members of the said congregation, unless the same be questioned within seven years from and after the sale and delivery of possession of such real estate to the purchaser or purchasers thereof.

Sec. 7. And be it further enacted by the authority aforesaid, that the said trustees and their successors, or a majority of them, meet from time to time after public information given the preceding Lord’s day, commonly called Sunday, from the desk or pulpit of the said church immediately after divine service, before the congregation are dismissed, or after regular notice in writing left at the house of each trustee and the particular business inserted therein, at least one week before be authorized and empowered, and they are hereby authorized and empowered to make by-laws and ordinances and to do everything needful for the good government and support of the secular affairs of the said church.

Sec. 8. Provided, always, That the said by-laws, rules and ordinances, or any of them, be not repugnant to the
laws of this Commonwealth, and that all their proceedings be fairly and regularly entered into a church book, to be kept for that purpose, and also that the said trustees and their successors, by a majority of votes of any five or more of them, when met as aforesaid, after such information or notice as aforesaid, be authorized and empowered to elect and appoint from among themselves a president, and also to elect and appoint from among themselves or others a treasurer and secretary, and the same president, treasurer and secretary, or any of them, at their pleasure to remove, change, alter or continue as to them, or a majority of any five or more of them, so met as aforesaid, from time to time shall seem to be most for the benefit of the said church and corporation.

Sec. 9. And be it further enacted by the authority aforesaid, that the said corporation and their successors shall have full power and authority to make, have and use one common seal with such device and inscription as they shall think proper, and the same to break, alter or renew, at their pleasure.

Sec. 10. And be it further enacted by the authority aforesaid, that the said corporation and their successors, by the name of "The Trustees of the Presbyterian Church in Donegal Township in the County of Lancaster," shall be able and capable in law to sue and be sued, plead and be impleaded, in any Court or Courts before any Judge or Judges, Justice or Justices in all and all manner of suits, complaints, pleas, causes, matters and demands of whatsoever nature, kind or form they may be, and all and every matter and thing therein to do, in as full and effectual a manner as any other person or persons, body politic or corporate, within this Commonwealth, may or can do.

Sec. 11. And be it further enacted by the authority aforesaid, that the said corporation shall always consist of nine members and known by the name of "The Trustees of the Presbyterian Church in Donegal Township in the County of Lancaster," and the said members shall at all times hereafter be chosen by ballot, by a majority of such members met together of the said congregation,
as are stated worshippers with the said church, for not less than the space of one year, and have paid the sum of ten shillings yearly towards the support of said church, and shall not at any time of voting be more than one year in arrears for the same.

Sec. 12. And be it further enacted by the authority aforesaid, that the said first and present trustees hereby incorporated shall be and continue trustees aforesaid until they be removed in manner following, that is to say that all and every one of the trustees herein first named and appointed shall cease and discontinue, and their appointment determine on the second Tuesday of May, which shall be in the year of our Lord one thousand seven hundred and eighty-seven, upon which day a new election shall be had and held of so many others in their stead and place, by a majority of the persons met and qualified, agreeable to the true intent and meaning of this act to vote and elect as aforesaid yearly, and every year forever.

Sec. 13. Provided always, That the same trustees, or any of them, may be reelected at such election, and if by any accident an election shall not be held on said days, they shall continue trustees until an election shall be made at some future day by them to be appointed, so that the same be within one month thereafter.

Sec. 14. Provided, also, That the pastor of said church for the time being, shall be entitled to vote equally with any member of the said church or congregation.

Sec. 15. And provided also, That all and every person or persons qualified as aforesaid to vote and elect, shall and may be capable and able to be elected trustees aforesaid. And when any vacancy shall happen, by the death, refusal to serve, or removal of any one or more of the trustees aforesaid, pursuant to the directions of this act, an election shall be held of some fit person or persons in his or their stead, so dying, refusing or removing, as soon as conveniently can be done, and the person or persons so elected shall remain and continue as a trustee and trustees aforesaid, so long without a new election as the person or persons in whose place or stead he or
they shall have been elected as aforesaid, would or might have continued and remained and no longer, and that in all cases of vacancy happening by the means in this act last mentioned, the remaining trustees shall be empow­ered to call a meeting of the electors for supplying the said vacancy, such meeting to be notified and published in like manner as herein before is directed and appointed for notifying and publishing the meeting of the trustees.

Sec. 16. And be it further enacted by the authority aforesaid, that the trustees, when admitted to their office, shall receive into their hands all the deeds, vouchers, papers or accounts relative to any lands, moneys, rents or effects belonging and due to said congregation, and shall be accountable for the same during their continu­ance in office.

Sec. 17. And be it further enacted by the authority aforesaid, that upon the day of the annual election of trustees, three men, members of said congregation, shall be chosen, by a majority of votes of the electors present, as a committee of accounts to examine the conduct, papers and accounts of the trustees for the former year, and if this committee shall find, that through the neglect or wilful mismanagement of said trustees, the estate of the corporation hath been damaged, the said trustees shall indemnify the congregation for the loss thereby sustained, and if the said trustees shall neglect or refuse to give a just and full account of their proceedings, in every necessary article required by this committee, within the space of one month after the day of annual elec­tion, they shall be subject to the penalty of one hundred pounds of lawful money of Pennsylvania, for the use of said corporation.

Sec. 18. Provided always, and it is hereby enacted by the authority aforesaid, that the clear yearly value or income of the messuages, houses, lands, rents, annuities or other hereditaments and real estate of the said cor­poration, shall not exceed the sum of five hundred pounds, lawful money of Pennsylvania, to be taken and esteemed exclusive of the money arising from the annual stated contributions belonging to the said church and also
exclusive of the moneys arising from the opening of the ground for burials, which said money shall be received by the trustees and disposed of by them in the manner herein before directed.

Signed by order of the House,

THOMAS MIFFLIN, Speaker.

Enacted into a law at Philadelphia on Monday, the 11th day of September, in the year of our Lord one thousand seven hundred and eighty-six.

SAMUEL BRYAN, Clerk of the General Assembly.

The following supplement to the foregoing Act passed the 29th day of March, in the year of our Lord one thousand eight hundred and five:

Section 1. Be it enacted, &c., That the number of trustees directed to be elected under the Act, to which this is a supplement, be and the same is hereby reduced to three, and the congregation aforesaid shall annually hereafter at the time set forth in said Act, elect three trustees in lieu of the number directed to be elected under the said Act, and the trustees so elected shall exercise all the rights, powers and authorities heretofore exercised by the trustees appointed under the Act to which this is a supplement, anything contained in the said Act to the contrary notwithstanding.

Signed,

SIMON SNYDER,
Speaker of the House of Representatives.

ROBERT WHITEHILL,
Speaker of the Senate.

Approved the 29th day of March, 1805, by

THOMAS McKEAN,
Governor of the Commonwealth of Penna.
THE DEED OF TRUST FOR THE CEMETERY OF THE DONEGAL PRESBYTERIAN CHURCH

This Indenture made this 15th day of May, A. D. 1933, Between the Trustees of the Presbyterian Church in the Township of Donegal in the County of Lancaster, hereinafter called the "Grantors" party of the first part, and The First National Bank and Trust Company of Mount Joy, a Corporation incorporated under the laws of the United States, having its office in the Borough of Mount Joy, County of Lancaster and State of Pennsylvania, hereinafter called the "Trustee," party of the second part, Witnesseth:

That the Grantors in consideration of the sum of One Dollar ($1.00) to them in hand paid by the Trustee, the receipt whereof is hereby acknowledged, and the covenants hereinafter contained, have sold, assigned, transferred and set over and by these presents do sell, assign, transfer and set over unto the Trustee the securities, property and cash specified and described in a Schedule hereto annexed and marked Schedule "A," the receipt of which securities and property and cash is hereby acknowledged by the Trustee.

To Have and to Hold the same to the said Trustee, its successors or assigns, upon the following express trust and conditions and with the powers and limitations hereinafter conferred and set forth, that is to say:

1. This trust shall be known as "THE CEMETERY TRUST FUND OF THE DONEGAL PRESBYTERIAN CHURCH."

2. Said trust fund shall include the securities, property and cash set forth in Schedule "A" hereto annexed, and shall also include all securities, property and cash hereinafter contributed, sold, assigned and transferred to said Trustee by the Grantors or any other person or persons, for the purposes hereinafter set forth.

3. The said Trustee shall receive the securities, property and cash set forth in Schedule "A" hereto annexed and all other securities, property or cash sold, assigned,
transferred, set over and paid to it for the purposes of the trust hereinafter set forth, and invest the same, or the proceeds thereof, in securities legal for the investment of trust funds in the State of Pennsylvania, collect the income therefrom and pay said income to the Grantors semi-annually on the first day of January and the first day of July in each year.

4. That the income paid to the Grantors, as hereinbefore set forth, shall be used by them for the upkeep, maintenance, care and improvement of the Cemetery of the Donegal Presbyterian Church and for no other purpose, and any unexpended balance of said income shall be returned to the Trustee to be invested as hereinbefore set forth when the same is of sufficient amount to be so invested.

5. The Trust hereby created shall be irrevocable.

6. This Trust is created in accordance with the action of the Grantors at the regular annual meeting of said Corporation held in the Church Building at Donegal Springs, in East Donegal Township, Lancaster County, Pennsylvania, on Tuesday, May 10, 1932, for the purpose of establishing a perpetual fund in the hands of a competent Trustee, the income to be used for the upkeep, maintenance, care and improvement of the Cemetery of the Church.

In Witness Whereof the Grantors have hereunto set their hands and seals the day and year first above written.

Witnesses:

GRACE HOFFMAN
ANNE BLENSINGER
C. BENJAMIN SEGELKEN

B. F. HOFFMAN (Seal)
JACOB ZOOK (Seal)
D. C. WITMER (Seal)

Trustees of Donegal Presbyterian Church.
the Donegal Presbyterian Church, and acknowledged the foregoing Deed of Trust to be their act and deed and the act and deed of the Donegal Presbyterian Church.

Annie B lensinger,
Notary Public.
My commission expires 1-6-37.

The First National Bank and Trust Company of Mount Joy, in accordance with the action of its Board of Directors at a regular meeting held on the 16th day of May, A. D. 1933, at the Banking House in the Borough of Mount Joy, Pennsylvania, hereby accepts said trust and all the provisions, covenants and conditions thereof as set forth in the foregoing Deed of Trust.

In Witness Whereof, the President of The First National Bank and Trust Company of Mount Joy has hereunto set his hand and affixed the common or corporate seal, duly attested by its Secretary, this 16th day of May, A. D. 1933.

The First National Bank and Trust Company of Mount Joy.

By E. S. Gerberich,
President.

Attest: A. F. Snyder, M.D.,
Secretary.

Schedule "A"

Cemetery Fund

Savings Account, The Lancaster Trust Company $51.90
42% paid The First National Bank and
Trust Company of Mount Joy.... $21.79
58% Unpaid Balance ............... 30.11

$51.90
LIST OF PASTORS AND SUPPLIES

Rev. David Evans (Supply) .................................................. 1720
Rev. George Gellespie (Supply) and Rev. Robert Cross (Supply) .................................................. 1721-1722
Rev. Alexander Hutcheson (Supply) and Rev. Daniel McGill (Supply) .................................................. 1723
Rev. Samuel Boyd (Supply) .................................................. 1725-1727
Rev. James Anderson (Pastor)* ........................................... 1727-1740
Rev. Mr. Lyon (Pastor-elect) .............................................. 1741-
Rev. Hamilton Bell (Pastor) ............................................... 1742-1744
Supplies (No Record) ...................................................... 1744-1748
Rev. Joseph Tait (Pastor)* ................................................. 1748-1774
Supplies ................................................................. 1774-1776
Rev. Colin McFarquhar (Pastor)* ...................................... 1776-1806
Rev. William Kerr (Pastor)* .............................................. 1807-1821
Rev. Orson Douglas (Pastor) ............................................. 1822-1836
Rev. T. Marshall Boggs (Pastor)* ..................................... 1837-1850
Rev. James Linn Rodgers (Pastor) ..................................... 1851-1856
Supplies ................................................................. 1856-1859
Rev. John Joseph Lane (Pastor) ........................................ 1859-1868
Rev. John Edgar (Pastor) ................................................ 1869-1870
Rev. James R. Campbell and others (Supplies) ...................... 1870-1872
Rev. William B. Browne (Stated Supply) ............................. 1872-1880
Rev. Cyrus B. Whitecomb (Pastor) .................................... 1881-1882
Rev. Robert Gamble (Pastor) ............................................ 1883-1886
Rev. Edward A. Snook (Pastor) ....................................... 1887-1889
Rev. David Conway (Pastor) ........................................... 1890-1899
Rev. Richard Downs (Pastor) .......................................... 1899-1904
Rev. Frank G. Bossert, B.D. (Pastor) .................................. 1909-1918
Rev. Richard S. Quigley (Pastor) .................................... 1918-1920
Rev. James M. Fisher (Pastor) ......................................... 1921-1926
Rev. C. Benjamin Segelken, D.D. (Pastor) ......................... 1926-

CANDIDATES FOR THE GOSPEL MINISTRY

John Henry Kaufman .................................................... October 7, 1856
Thomas Jackson Armstrong ............................................. June 24, 1852

Dropped from roll because of ill health.

* Buried in Donegal Cemetery.
LIST OF RULING ELDERS

<table>
<thead>
<tr>
<th>Ordained</th>
<th>Died</th>
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<tbody>
<tr>
<td>Andrew Galbraith</td>
<td>Deceased</td>
</tr>
<tr>
<td>Arthur Patterson</td>
<td>Deceased</td>
</tr>
<tr>
<td>John Allison</td>
<td>Deceased</td>
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<tr>
<td>James Mitchell</td>
<td>Deceased</td>
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<tr>
<td>David Hayes</td>
<td>Deceased</td>
</tr>
<tr>
<td>James Mehaffy</td>
<td>Dec. 31, 1850</td>
</tr>
<tr>
<td>John Clark</td>
<td>Feb. 18, 1860</td>
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<tr>
<td>James Patterson</td>
<td>May 30, 1863</td>
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<tr>
<td>Thomas J. Armstrong</td>
<td>May 29, 1864</td>
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<tr>
<td>James Thompson</td>
<td>Aug. 21, 1868</td>
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<tr>
<td>James A. Patterson</td>
<td>June 17, 1877</td>
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<tr>
<td>Franklin Hinkle, M.D.</td>
<td>June 17, 1877</td>
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<tr>
<td>James L. Ziegler, M.D.</td>
<td>July 1, 1900</td>
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<tr>
<td>John E. Wiley</td>
<td>Sept. 1, 1907</td>
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<tr>
<td>Winfield L. Heisey</td>
<td>Sept. 1, 1907</td>
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<tr>
<td>Cyrus Schroll</td>
<td>Sept. 1, 1907</td>
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<tr>
<td>William Hassinger</td>
<td>Nov. 2, 1913</td>
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<tr>
<td>Thoralf R. Petersen</td>
<td>Oct. 1, 1922</td>
</tr>
<tr>
<td>Amos R. Gish*</td>
<td>Oct. 1, 1922</td>
</tr>
<tr>
<td>Peter R. Kraybill</td>
<td>Oct. 1, 1923</td>
</tr>
<tr>
<td>Raymond B. Zook*</td>
<td>Oct. 3, 1926</td>
</tr>
<tr>
<td>Jacob W. Heisey*</td>
<td>Oct. 7, 1928</td>
</tr>
</tbody>
</table>

* The present elders.
"THE GLORY OF THE OAK"

(An original poem by Mrs. D. L. Glatfelter, read at the Dedication of Oak Trees, Donegal Springs.)

"The Glory of the Oak," 'tis said,
"Is a glory all its own";
The Pride of every forest
Where the Mighty Oak is known.

In this the bicentennial year,
By the Grace of God we stand
To dedicate these brave young Oaks
To the service of Mankind.

Twelve in number planted here—
Saplings fine and tall,
Whose roots strike deep in the sacred soil
Of Historic Donegal.

And that famous name of Donegal
Has a meaning deep and true,
A "Fortress to the stranger" and—
A Haven, friend, to you.

So in the shadow of this grove
We come as to a shrine;
We come as humble worshippers
To seek Thy Grace divine.

That grand old Oak—the "Witness Tree"
Stands here to speak of Thee;
No monarch ever wore his crown
As loftily as he.

And yon clear spring wells softly forth
And doth its course pursue;
A blessing rich to young and old
Reflecting Heaven's own blue.

And this our prayer for the twelve Oak trees:
May they brave a thousand storms;
And the birds of the air find shelter there
In their all-protecting arms.
May each tree grow in sturdiness;
   In towering grace excel!
A token of God’s power and love
   And Nature’s Miracle.

May each tree fill with joy all hearts
   Who seek its grateful shade;
And be, indeed, a hallowed spot
   Where burdens may be laid.

So live, young Oaks, and by God’s grace
   May ye flourish centuries hence,
To be the living Symbol of
   The Oak’s Magnificence.