



The old Soudersburg Methodist Episcopal Church building, on Route 30, in East Lampeter Township. This photograph was taken in 2013, and shows the structure as a private home.

Forgotten Churches: Soudersburg Methodist Episcopal Church

by Rev. Lorenzo D. McClintock (1902)

Editor's note: Soudersburg was among the earliest Methodist churches in Lancaster County, and site of the 1804 Philadelphia Conference session. The church closed in 1919, and its former building still stands today on the south side of Lincoln Highway, in East Lampeter Township. The main narrative that follows has been transcribed from a handwritten manuscript in our archive at St. George's Church, Philadelphia. It was read at Soudersburg on October 26, 1902, during a centennial celebration, and again before a meeting of the Conference Historical Society on May 1, 1903. The author, Rev. Lorenzo Dow McClintock (1824-1911), was a member of the Philadelphia Conference and served as pastor of Soudersburg, 1884-1887, when it was part of the Bird-in-Hand Circuit. The current editor has added footnotes and images, made corrections to quotes, and added material.

The Rev. Henry Boehm, in his *Reminiscences*, informs us that Methodist preachers first visited Lancaster County in 1773, about which time they first preached in the house of his father, Martin Boehm. Rev. John Lednum, in his *History of the Rise and Progress of Methodism* says that it is most likely that Richard Webster, Isaac Rollins, John King and Robert Strawbridge were some of the first Methodist preachers at Boehm's, afterward Daniel Ruff, William Watters and Joseph Yearby.¹

We cannot ascertain the date when the society at Soudersburg was organized. A class was formed at Martin Boehm's about 1775. Mrs. Eve Boehm, wife of Rev. Martin Boehm and mother of Rev. Henry Boehm of the Philadelphia Conference, was one of the class. It is probable that

¹Joseph Pilmore preached in Lancaster several times in 1772, but no permanent Methodist society was organized then. See Frederick T. Maser and Howard T. Maag, eds., *The Journal of Joseph Pilmore* (Philadelphia: Message Publishing Co., 1969), 136, 144.

not long after that time, they organized a class in Soudersburg. Writing of the incorporation of “Old Forest Church” into the connection in 1779, Lednum says, “About the same time, a remarkable work commenced in Lancaster County among the Mennonites, which brought the Methodist preachers to Soudersburg, Father Boehm’s, and some other places.”² When Rev. Benjamin Abbott on his tour through Pennsylvania came to Lancaster County, he first preached at Soudersburg, and from there he went to Boehm’s; about twenty of the Soudersburg Methodists accompanied him to Boehm’s. This is indicative of a permanent society at Soudersburg, and so deeply interested in religion as to travel that long distance from their homes. This was in 1780.

Rev. Martin Boehm first preached among the Mennonites about 1751. When the Methodists came into his neighborhood, and he associated with them, the Mennonites expelled him “for having fellowship with a people of strange language” – grave charge! Mr. Boehm then united with the Rev. William Philip Otterbein and the United Brethren in Christ, and in 1801 he connected himself fully with the Methodists. In the latter part of 1780, Benjamin Abbott made his great preaching tour through Pennsylvania. His tenth appointment among the Germans was near Soudersburg. He says:

Here the Lord wrought wonders, divers fell to the floor and several found peace. We had a lively class, and a precious melting time among the people of God. Many tarried to hear what I had seen through the land, of the wonderful works of God. In family prayer, the power of God came upon me in so wonderful a manner, that I lost both the power of my body and use of my speech, and cried out in a strange manner. The people also cried aloud; here I thought I should frighten them, being in a strange country, and among a people of a strange language, and was afraid it might prove a disadvantage to them; but glory to God, it had a contrary effect, for they continued all night in prayer.³

At the Rev. Martin Boehm’s, he filled his eleventh appointment. Here he had one of his most remarkable meetings. It began about 11

²John Lednum, *A History of the Rise and Progress of Methodism in America* (Philadelphia, 1859), 240. Old Forest is today’s St. Paul’s United Methodist Church, Geigertown.

³Benjamin Abbott (1732-1796) was a legendary early Methodist preacher in the Philadelphia region. Converted at 40, he traveled widely as a local preacher before joining the Philadelphia Conference in 1789. See John Ffirth, *The Experience and the Gospel Labours of the Rev. Benjamin Abbott* (New York: John C. Totten, 1805), 82.

o'clock, and ended the next morning after sunrise. About twenty of the Soudersburg Methodists came with him to Boehm's. He says:

When I came to my application, the power of the Lord came in such a manner, that the people fell all about the house, and their cries might be heard afar off. This alarmed the wicked, who sprung for the doors in such haste, that they fell one over another in heaps. The cry of mourners was so great, I thought to give out a hymn to drown the noise, and desired one of our English friends to raise it, but as soon as he began to sing, the power of the Lord struck him, and he pitched under the table, and there lay like a dead man. I gave it out again and asked another to raise it: as soon as he attempted, he fell also. I then made the third attempt, and the power of God came upon me in such a manner, that I cried out, and was amazed. I then saw that I was fighting against God, and did not attempt to sing again. Mr. Boehm... cried out, "I never saw God in this way before." I replied, "This is a pentecost, daddy." "Yes, be sure," said he, clapping his hands, "a pentecost, be sure!"⁴

Mr. Abbott says that at the Watch Night meeting, many again left the house, until "there were none left but what were earnestly engaged in prayer, some praising God, and others crying to him for mercy." The meeting ended when the sun was about an hour high. It had lasted about twenty-four hours. About forty of his friends accompanied Mr. Abbott to his twelfth appointment on Mill Creek, toward Lancaster. Here "God laid to his helping hand; many cried aloud for mercy... When I dismissed the people, many wept around me, some said they had found peace, some were truly awakened, and others deeply convicted."⁵ His fifteenth appointment was in the bounds of the Leacock Presbyterian congregation; he had many to preach to. His next appointment was near New Holland. Here he found a small congregation, and he had exhortation and a prayer meeting. Two young men fell to the floor, and when they arose they professed sanctification. The next day he preached at this place, and had a good meeting both in preaching and meeting class.⁶

⁴Ffirth, 83.

⁵Ibid., 85.

⁶The "class meeting" in early Methodism was more than an educational unit. Led by an appointed lay class leader, these classes met weekly for prayer, study, confession of sins and mutual accountability and encouragement in the quest to develop holy lives.

STIRRINGS IN SOUDERSBURG

Rev. Francis Asbury was in Lancaster County on July 31, 1783, and preached at Martin Boehm's. On September 28, 1791, he came to Strasburg, and at night preached in a respectable tavern on Acts 3:19. He said, "I have faith to believe we shall have a house of worship and that the Lord will have a people in this place."⁸ He preached again in Strasburg on July 5, 1792. On Sunday, July 28, 1799, he says: "There was preaching in Thomas Ware's orchard, in Strasburg. We had the respectables of the town, and a large assembly." Bishops Asbury and Whatcoat visited Soudersburg on August 23, 1800. He says, "We had a proper siege up to Soudersburg and got in by four o'clock. I gave a discourse on Hebrews 10:38-39." The next day, which was Sabbath, Bishop Whatcoat preached at Boehm's.⁹ On Sabbath, July 24, 1803, Bishop Asbury reports, "We spent [the day] at Soudersburg. I spoke on Psalm 51:9-12. Here Bishop Whatcoat concluded he must stop, or go on with me and die by inches."¹⁰ Bishop McKendree preached in Soudersburg in April 1811 from Proverbs 24:30-34.¹¹

The Presiding Elder who had oversight of the churches in the region during the years 1796 to 1800 was Rev. Thomas Ware. Ware made his residence in Strasburg, where he met and married his wife, Barbara. He writes of a great revival on the Strasburg Circuit, which included Soudersburg, in 1797 and 1798. "On this circuit there had been

⁸Elmer T. Clark, gen. ed., *The Journal and Letters of Francis Asbury*, 3 vols. (Nashville: Abingdon, 1858), I:695. Methodism in Strasburg was organized by 1795, and erected its first church in 1807. The present Strasburg United Methodist Church building was built in 1893. Harold Koch, *The Leaven of the Kingdom* ([Ephrata: Science Press, 1983]), 6.

⁹Clark, II:245. Richard Whatcoat (1736-1806) was one of the men John Wesley ordained in 1784 in Bristol, England, and sent to America to help establish Methodism (until then a lay renewal movement) as a church in its own right. In 1800, Whatcoat was elected the third Bishop of the ME Church, joining Asbury and Thomas Coke.

¹⁰Clark, II:399. While in Soudersburg that day, Asbury wrote a letter to Ezekiel Cooper, asking him to move to Baltimore, to extricate him from a controversy that was dividing the church in Philadelphia. Cooper, who was running the publishing house out of St. George's, resisted the move, remaining in town until the 1804 General Conference directed the Book Concern to be relocated to New York. See Clark, III:266-267, and George A. Phoebus, *Beams of Light on Early Methodism* (New York: Philips and Hunt, 1887), 280-281. Asbury also records preaching at Soudersburg on August 11, 1805 and August 16, 1812, and mentions "resting" a day in the village on July 24, 1807.

¹¹McClintock's source for this is undoubtedly Henry Boehm, *Reminiscences*, 342. William McKendree (1757-1835) was the fourth man elected to the episcopacy of the Methodist Episcopal Church, in 1808, and the first Methodist Bishop born in America.

no revival for several years," he wrote. "Many of the children of the early Methodists were nearly grown up, and but few of them professed religion, and some who had long prayed for a revival had almost become discouraged." Ware convinced Bishop Asbury to appoint Rev. William Penn Chandler to the circuit, who was at that time a local preacher studying medicine under Philadelphia's Dr. Benjamin Rush. Ware said that Chandler "was gifted, enterprising, and every way well qualified for the itinerant work; and in that capacity I thought he would be most likely to be useful." After some hesitation, Chandler consented, and in the spring of 1797 began his labors. Rev. Ware continued:

At the commencement of the second quarter, Dr. Chandler began covenanting with the people. He obtained a pledge from them to abstain wholly from the use of ardent spirits, and to meet him at the throne of grace three times a day, namely, at sunrise, at noon and at the going down of the sun, to pray for a revival of the work of God on the circuit... and many, with the preacher, began to predict that something great would be done at the quarterly meeting. On Saturday, many people attended. I opened the meeting by singing, and then attempted to pray; but in two minutes my voice was drowned in the general cry throughout the house, which continued all that day and night, and indeed for the greater part of three days. A great number professed to be converted... But the best of all was, many who had lost their first love repented, and did their first works; and God restored them to his favor.¹²

Another itinerant who was active in the area at the same time was Rev. William Colbert, whose journal shows him on the Chester and Strasburg Circuit from late 1797 to the spring of 1800. Colbert makes a number of references to preaching in Soudersburg, and lodging overnight with members such as Jacob Souders, Benjamin Souders, Jacob Boehm, or John Miller. One entry for March 9, 1798 says,

¹²Thomas Ware, *Sketches of the Life and Travels of Rev. Thomas Ware* (New York: Mason and Lane, 1839), 226-228. William Penn Chandler (1764-1822) was a popular evangelist in the Philadelphia region and on the Eastern Shore, and he may have invented the altar call as an evangelistic technique. See Kirk Mariner, "William Penn Chandler and Revivalism in the East," *Methodist History* 25 (April 1987), 135-146. The minutes for 1799, after Chandler's two-year tenure on the circuit, show 435 white and 11 black members, up from 318 and 6 in 1797.

Rev. Thomas Ware (1758-1842) was ordained at the Christmas conference of 1784 which created the Methodist Episcopal Church in America, and became a leading preacher and Presiding Elder.

I spent part of this day at Jacob Souders' – at 10 o'clock went to meeting at Joseph Buckwalter's. [Buckwalter is listed as a founding trustee on the deed for the first church in 1802.] Brother Ware spoke to the people on these words: "The Lord loveth the righteous." Brother Chandler gave an exhortation, and prayed after him and spoke a few words. The meeting then broke up, and I went to Jacob Souders' where I preached to a considerable large congregation for that place at such a time, on Mathew 18:3, with considerable freedom. O, the condescension and goodness to one of the most unworthy and at times most unhappy creatures! Six souls got converted and the friends was [sic] very happy.¹³

Colbert's journal is clear that the Methodist congregation in Soudersburg was growing. On Sunday, November 27, 1799 he mentions preaching in the afternoon to the Soudersburg congregation "in a new schoolhouse," and that afterward he met with several classes.

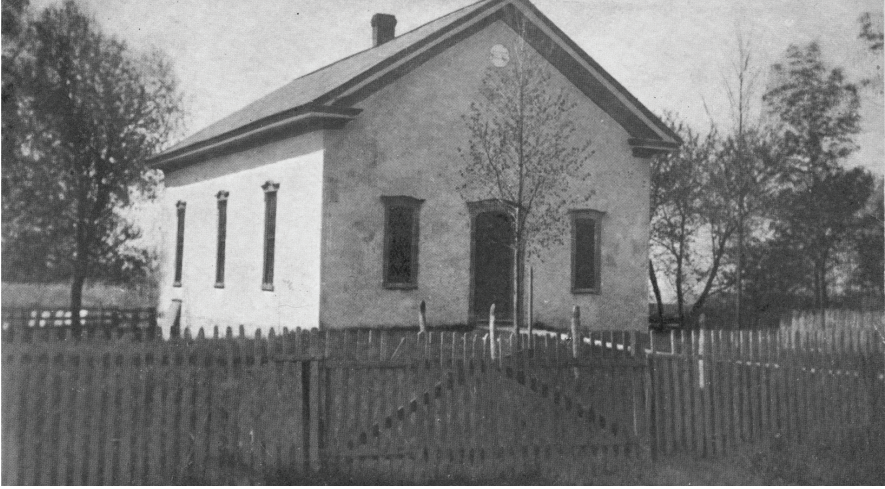
A CHAPEL ERECTED

The preaching of these faithful servants of the Lord was, through divine grace, made a blessing to many people; sinners were awakened, penitents converted and believers comforted. Societies were invigorated, class meetings were multiplied; and religious interest was awakened in the community. The meetings were first held in private houses, but as many were converted and added to the societies, church buildings became a necessity. Hence, Boehm's Methodist Episcopal Church was built in 1791, the first Methodist Church in Lancaster County. The Soudersburg Methodists for a number of years used the dwelling place of Jacob Souders for their meetings; the society became a permanent institution and a house of worship greatly needed. Being hopeful of the future conquests of the gospel, they said, "Let us arise and build."¹⁴

Accordingly, a lot of ground on the south side of the Lancaster Turnpike containing 140 perches was purchased and deeded to Jacob Souders, Daniel Huss, John Kenega, Jacob Boehm, Joseph Buckwalter, John Miller and Benjamin Souders, as trustees. The church was built

¹³*William Colbert Journals* (March 9, 1798), United Methodist Church Archives – GCAH, Madison, New Jersey. Colbert (1764-1833) preached in Pennsylvania, Maryland, Delaware, New York and Virginia, and left a detailed journal that, in typescript form, fills ten volumes. In 1804 he married Elizabeth Stroud, whose parents were the founders of Stroudsburg, Pennsylvania.

¹⁴Nehemiah 2:18.



An image of the Soudersburg ME Church from an old postcard, which says "Pub[lished] by Ladies' Aid Society;" undated, but prior to 1919.
 (Courtesy of the Lancaster County Historical Society)

thereon, and dedicated in 1802. The dedicatory sermon was preached by Rev. Richard Sneath. It was on the Strasburg and Chester Circuit, Rev. William Hunter and John Bethell were the circuit preachers.¹⁵ It was also on the Philadelphia District, and Thomas Ware was Presiding Elder. The first surviving mention of the new church is in the journal of William Colbert. In the spring of 1803, while serving as a Presiding Elder in upstate New York, Colbert was passing through the area, and spent a few days visiting with his friends in Soudersburg. On Sunday, May 22 he wrote, "I heard brother [Anning] Owen preach in their new Meeting House in Soudersburg from 1 Peter 1:22. I gave an exhortation after him, met part of the class, dined at Jacob Souders', and rode to John Davis' in New Holland."

¹⁵Rev. William Hunter (1755-1833) was born in Ireland where he was converted to Christ and joined the Methodists. He came to America in 1790, and became an itinerant in 1793. He was Presiding Elder of the Schuylkill District, 1809-1813, and was remembered as "sound in the faith... blessed with a solid judgment and discriminating mind." *Philadelphia Conference Minutes* (1834), 13-14.

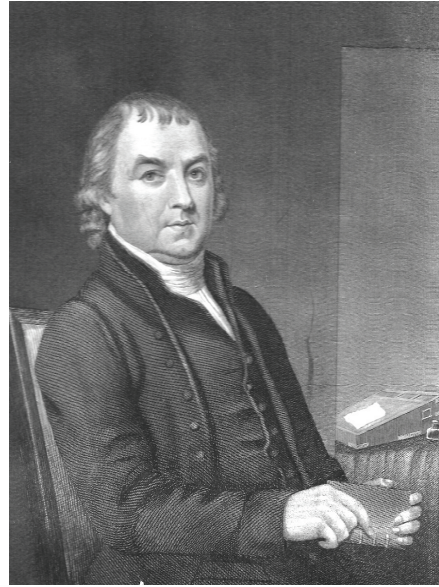
John Bethell (1758-1821) had just joined the Philadelphia Conference at its 1802 session; he traveled for several years before locating in 1810. He is buried in the cemetery adjoining the church in Penns Park, Pennsylvania, beside his wife, Rebecca (1773-1863).

The church lot, except what was needed about for a lawn, has been used for a graveyard. The southern end had been used for a burial ground before the Methodists purchased it. The old trees with dead leaves and tops and decaying branches stood for generations as sentinels over the slumbering dead. These ancient stately trees have passed away with ravages of time, and now we see only grassy mounds and tombstones to mark the resting places of the dead. Some have been slumbering there more than a hundred years. There is the grave of Rev. John Chaires and that of his wife with tombstones dated one hundred years ago. We have no other record of him. A tombstone marks the resting place of a wife of Rev. Valentine Gray, the mother of J. R. T. Gray, D.D., of the Philadelphia Conference.¹⁷ Jacob and Benjamin Souders were land owners and permanent citizens. From them the village took the name Soudersburg. Benjamin Souders was a local preacher; Jacob, his brother, was also an active member, filling several offices in the church. Such men were a blessing to any church or community.

The first child baptized in the church was named Asbury Given, and the baptism was performed by Rev. Solomon Sharp, Presiding Elder of the district, 1805-1808, who lived in Soudersburg.¹⁸ At an early period, likely not long after the church was built, a camp meeting was held in a woods north of the church, near a mineral spring. Rev. Richard Sneath took a deep interest in this meeting, preaching and exhorting. In 1885, Mrs. Dale, who attended the camp meeting, said Richard Sneath preached at it. John Reno lived near it and said it was previous to 1809.

¹⁷Rev. Valentine Gray (1815-1887), a Chester County native, was converted to Christ at a camp meeting in 1834, and joined the Philadelphia Conference in 1839. In 1853, he requested an appointment to the Strasburg Circuit, to be near the family of his ailing wife. She died before the appointment year ended, and was buried in the Soudersburg cemetery. Gray survived three wives, and was married to a fourth at the time of his death. *Wilmington Conference Minutes* (1887), 60-61. His son, Rev. J. R. T. Gray (1843-1922) joined the Philadelphia Conference in 1864, and served 58 years as a pastor, including a stint as a US Army chaplain during the Civil War. *Philadelphia Conference Minutes* (1922), 398-399.

¹⁸Rev. Solomon Sharp (1771-1836) was a legendary and colorful preacher of early Methodism in the Delaware Valley, who served in ministry more than 40 years. That included several stints as a Presiding Elder, including the years 1805-1808 in charge of the Chesapeake District, which included Soudersburg (where he made his home). As recalled by a colleague, Sharp "was fully six feet high, with a massive head, broad shoulders, large hands and feet, and white hair, at least a foot long, hanging far below his shoulders... His knowledge of the Bible was almost perfect. He was said to be the best every-day preacher of that time." Pennell Coombe, *A Fifty Years' Review of the Philadelphia Annual Conference* (1883), 18; see also *Philadelphia Conference Minutes* (1834), 14-15.



Left: Rev. Solomon Sharp, the Presiding Elder 1805-1808, who lived in town, and baptized the first baby in the new church. Right: Bishop William McKendree, who preached in Soudersburg Church in April 1811.

THE PHILADELPHIA CONFERENCE OF 1804

The Philadelphia Conference was held in Soudersburg in 1804. After the adjournment of General Conference, which met in Baltimore, Bishop Asbury proceeded to Pennsylvania. He says on May 24, "I came off to Perry Hall, on my way to Soudersburg, to meet the Philadelphia Conference... On the Sabbath [May 27] we crossed the Susquehanna at M'Call's Ferry, and came to Martin Boehm's. I preached at Boehm's chapel, and then came away to Soudersburg. The Conference opened on Monday morning, [May] 28. We had great order. We sat five days and a half. There were one hundred and twenty five preachers present, whose characters and experiences were brought before us. I preached twice."¹⁹

We can scarcely see how so small a society could entertain so many preachers, but they did it. While the people were willing to do

¹⁹Clark, II:432. Henry Boehm says there were 120 preachers present, but the handwritten minutes of the conference list by name only 71 preachers present. For that list, and the minutes of the Soudersburg Conference, see below, page 80.

their best, the preachers willingly accommodated themselves to the situation. Divine Providence made the means adequate to the needs, and all were well cared for. They lodged in Jacob Souders' barn, and woke up in the morning refreshed with "sweet balmy sleep." Doubtless many were the witty expressions, amusing anecdotes, and songs of praise that echoed in the old barn a hundred years ago. They may have used the silent, lonely wild-woods, near the barn, through which flowed the beautiful Pequea, as their bath room, for we do not know of them having any other. Contrasting the present with the past it may be said, their lives were rugged, wearisome and devoid of many comforts; but it may also be said that their lives were simple, sincere, peaceful and happy. No class of men were more cheerful and joyous than were the preachers of the old-time conference. The business was transacted in a room in Jacob Souders' house, so they could use the church for public worship every day and night. They endeavored to make the conference a great religious blessing to the community. Henry Boehm wrote:

The conference was held in a private room, at the house of Jacob Souders, that the meeting-house might be used for preaching, which was done three times a day, except on the first day... my soul exulted at the idea of a Methodist Conference in my native county; it was an era in the history of Methodism in that region. Bishop Asbury preached twice during the session. The influence of the conference was beneficial in all that region. There were strong men in the conference, and some very powerful preaching.²⁰

CHURCH LIFE

They had a Sunday school in the church at a very early period, but a few years after it was built. The writer in 1886 learned this from Mrs. Leah Dale, widow of Judge Dale, of Lancaster County, when she was ninety-six years of age; a remarkable woman, cultured and refined, retaining her faculties unimpaired in old age.²¹ She was a teacher in this Sunday school. Mrs. Snyder, a former member of Soudersburg Church

²⁰Boehm, *Reminiscences*, 113.

²¹Leah (Lightner) Dale (1789-1886) was the second wife of Judge Samuel F. Dale (1773-1842) whom she married in 1834. Samuel Dale was an officer in the War of 1812, and from 1819 until his death was a judge in Lancaster County. His first wife, Eliza, died in 1830. See *Biographical Annals of Cumberland County, Pennsylvania* (Chicago: Genealogical Publishing Company, 1905), 69-70; he appears to have been a Presbyterian, at least earlier in life. Some of Samuel's papers are housed at the Lancaster County Historical Society.

who died in Columbia in 1882, remembered Robert McCutcheon as a class leader in 1817. She said the class leaders in 1831 were Christopher Masters and John Masters, and the exhorters were John Kimber and Amos Kimber. She said a remarkable love feast was held in the church in 1825, being led by Rev. Joseph Lybrand, the Presiding Elder.

In 1846, Rev. Allen John being the minister, it was ascertained that he was a member of a secret society, the "Odd Fellows." A few members took umbrage at this, and seceded from the church. This led to the formation of the United Brethren Church in the vicinity.²²

In 1872 the church was enlarged and improved, under the leadership of Rev. Joseph Gregg. In his Presiding Elder's report for 1873, Rev. W. H. Elliott noted, "The old Soudersburg Church... has been remodeled and enlarged, so that the building is nearly new. The cost, \$2,000, has all been paid."²³ Also in 1873, Mr. Joel D. Lightner conveyed an additional tract of land containing 14 perches to Joseph Lundry, Joseph Grabill, Benjamin Weaver, Ephraim Buckwalter, George R. Smith, James B. Martin, William Palmer, and John Harer, as trustees of the church. This squared the church property out to the turnpike.

PERSONALITIES

John McClintock came from County Tyrone, Ireland to Soudersburg, Lancaster County, in 1806. His grandfather was the first Methodist in the McClintock family, and among the first in his native place. John taught school in Soudersburg, and in 1807 he married Miss Martha McMackin, an estimable young lady who also was a native of Tyrone, Ireland. They were members of Soudersburg Church. This the writer

²²This accords with United Brethren accounts, though they do not specifically mention Rev. John. UB records say a congregation was organized in Soudersburg in late 1846 by Jacob Stehman (1816-1892), who later became an itinerant. Charter members were Jacob and Mariah Stehman, Michael and Polly Good, Andrew Stiffel, Jacob and Mary Groff, Mary McAllister and William Given. "Nearly all... had been members of the Methodist Episcopal Church near the town, but on account of a disagreement with reference to matters of church polity, they withdrew from that church and joined ours." Daniel Eberly, et al, *Landmark History of the United Brethren Church* (Reading: Behney & Bright, 1911), 118-119; see also Phares P. Gible, *History of the East Pennsylvania Conference of the Church of the United Brethren in Christ* (Dayton: Otterbein Press, 1951), 151-154. A frame church built in town in 1847 was replaced by one on a site just west of Paradise in the 1870s, to which was added a Sunday school building in the 1930s. This is today's St. John's United Methodist Church.

²³*Philadelphia Conference Minutes* (1873), 23.

learned from family history, and from Mrs. Ann McPherson, who went to school in Soudersburg, taught by Mr. McClintock, as a little girl.²⁴ Dr. James McClintock, late of Philadelphia, eminent in the medical profession, was their son and first child. He was born in Soudersburg.²⁵ They were also the parents of the Rev. Dr. John McClintock, author of the *Cyclopaedia*.²⁶

In the fall of 1889, under the guidance of Rev. John A. Cooper, then in charge of the Bird-in-Hand Circuit, Soudersburg church was closed for a time for repairs and improvements. It was reopened and rededicated on Sunday, October 20, beginning with a love feast at 9 AM led by the pastor. At the morning service Presiding Elder John F. Crouch gave a sermon that Cooper said was “among his very best.” A Sunday school service was held at 2 PM; “in addition to singing and reading the day’s lesson by the school, 10-minute addresses were made by Revs. Magee, Crouch and Gaul of our Conference, and Rev. Shelly of the UB Church.” An evening service completed the day, with preaching from Acts 2:42-42 by Rev. C. Lee Gaul, pastor of Georgetown and Gap.²⁷

²⁴According to *The McClintock Genealogy* (Philadelphia, 1913), 13-14, John McClintock (1784-1856) had “lost his heart” to 16-year old Martha McMackin, but the two were from different social ranks, and so their marriage was forbidden by their parents. Patrick McMackin, a Wesleyan class leader, sent his daughter to America to live with a brother. John, by now disowned by his own father, followed a suitor approved by Martha’s father to Philadelphia, and tracked her down to Soudersburg, “where John McClintock, a convert to Methodism, was married April 19, 1808, to Martha McMackin.”

²⁵Dr. James McClintock (1809-1881), a prominent Philadelphia physician, was a graduate of Jefferson Medical College and student of Dr. George McClellan, father of the Civil War general of the same name. McClintock published several books and founded a (now defunct) medical school in Philadelphia; *The Family Guardian: Containing Brief Treatises on Some of the Principal Diseases of North America, and Suggestions for their Treatment and Cure: With a Biographical Sketch of James McClintock* (New York: Cushman Co., 1855), 3-5.

²⁶Rev. John McClintock (1814-1870), a University of Pennsylvania graduate, was a professor at Dickinson College, editor of the *Methodist Quarterly Review*, 1848-1856, and the first president of Drew University in 1867. As pastor of the American Chapel in Paris during the Civil War, he was an influential advocate for the Union cause in Europe. See George R. Crooks, *The Life and Letters of the Rev. John McClintock* (New York: Nelson and Phillips, 1876). He co-authored with James Strong the *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*, which was completed and published after his death, in 1881.

²⁷*Philadelphia Methodist*, November 2, 1889; and *Philadelphia Conference Minutes* (1890), 58. Rev. John A. Cooper (1837-1891) served the circuit from 1887 until late 1890, when he became disabled by disease. He died in March 1891, and was remembered as “an ardent student of the Word, interpreting Scripture by itself; a workman that needed not to be ashamed, and had it not been for a slight hesitancy in utterance... would have stood above the average.” *Philadelphia Conference Minutes* (1891), 81-82.



Left; Rev. George S. Quigley, who became a Philadelphia Conference preacher. Right: Dr. John McClintock, whose parents were married in Soudersburg, and were members of the church.

Rev. George S. Quigley was born in Soudersburg, November 6, 1814. He was converted in his 25th year and united with the church in Soudersburg. In 1842 he was admitted on trial in the Philadelphia Conference. He was an able minister of the gospel, a strong debater and as tenacious as life of his moral and religious convictions.²⁸

Rev. Daniel L. Patterson was a member of the Soudersburg Church. He was recommended to and received on trial in the Philadelphia Conference in 1842. He became a useful and worthy member of that body. He was a successful preacher, a good theologian, possessing a well-defined personality, and a defender of the truth with unswerving firmness. He was born November 22, 1817, a member of the conference 34 years, and died April 18, 1889.²⁹

²⁸Rev. George Sneath Quigley (1814-1866) was remembered as one who "lived rather than professed religion, and proved his ministry by the practical sympathy that carries the consolations of Christ to the abodes of poverty, of sickness and of bereavement." *Philadelphia Conference Minutes* (1867), 24-25.

²⁹Rev. Daniel Leaming Patterson (1817-1889) as a youth had broken from the strict Calvinism of his upbringing to unite with the Methodists, resulting in "a life-long estrangement from his family and some of his early friends." He was a descendent of the Huguenots, and a colleague remarked that "his morality... was of a vigorous cast... He was scrupulous almost to morbidness." *Philadelphia Conference Minutes* (1890), 72-73.

Temperance Day, 1891

An account of Temperance Day celebrations in Soudersburg Methodist Episcopal Church was published in the *Philadelphia Methodist* (the conference newspaper) in its issue of October 24, 1891:

Last Sunday was an interesting day among our people of the Soudersburg ME Church. In the morning the Sunday-school observed Temperance Day with the following program:

1. Singing, "Help a Little."
2. Select Reading, "The Two Glasses," by Geo. L. Weaver.
3. Singing, Solo and Chorus.
4. Select Reading, "The Devil," by Edith Smith.
5. Responsive Reading – Symbols.
6. Recitation, by Miss Mamie Hoar.
7. Temperance Chain. Music by 6 girls and 7 boys.
8. Illustrated Lesson, by Miss Sallie J. Trainer.
9. Address, by Superintendent Jno. Weaver.

The Exercises were full of interest, and a full house of young people were present to enjoy and we trust profit by them. In the evening a class of eighteen persons were received into full membership. These were the fruits of the revival last March, in which twenty-seven persons joined on probation.

Of that class, three moved away, one was recommended who was not present to be received, one joined another church, three were continued on probation, one was sick, and these eighteen were received. Of this class eight were young men. Bro. Geo. S. Kerr, our pastor, addressed the class with words full of wisdom and encouragement.

Many good and useful men have been associated with this church during the past century. They worshipped within these walls, and bore testimony to the truth of the gospel. They lived and died in the faith of the Son of God. They are not here; they have gone up the shining way. They are with the saints and angels before the throne. Their bodies are resting in their tombs awaiting the resurrection morn. Look toward yonder graveyard!



A recent photograph of surviving stones from the cemetery in the rear of the old Soudersburg Church, now a private residence.

Beneath those rugged elms, that yew-tree's shade
Where heaves the turf in many a mouldering heap
Each in his narrow cell for ever laid
The rude forefathers of the hamlet sleep.³⁰

Let us imagine a procession passing before us. They are the faithful servants of the Lord who worshipped in this church in the past hundred years. We see Bishops Asbury and McKendree, Presiding Elders and more than a hundred preachers, exhorters, class leaders, stewards, trustees, Sunday school teachers, and a multitude of members, going up to Jerusalem the Golden. We see thousands of Sunday school children studying God's word, and singing his praise. These belong to the army of the living God, and are marching to Zion, to be "forever with the Lord."

³⁰ From Thomas Gray's "Elegy Written in a Country Church Yard."