

PENCADER PRESBYTERIAN CHURCH

GLASGOW, DEL.



REV. THOMAS C. POTTER.



HISTORY

OF

PENCADER PRESBYTERIAN CHURCH.

HISTORICAL ADDRESSES

Delivered on the occasion of the Celebration of the

70th ANNIVERSARY

OF

The Woman's Missionary Society

OF

PENCADER PRESBYTERIAN CHURCH,

GLASGOW, DEL., October 15th, 1899.



In the 190th year of the Church's existence in Welsh Tract, as verified by a Minute of the Presbytery of Philadelphia for Sept. 20, 1710, and in the 199th year of the Grant of Wm. Penn to its Founders.

BY

REV. J. L. VALLANDIGHAM, D.D. LL.D.

MRS. J. WILKINS COOCH,

W. T. SKINNER, M.D.,

AND

GEORGE A. BLAKE, ESQ., of the Elkton Bar.

SEVENTIETH ANNIVERSARY
OF THE
WOMAN'S MISSIONARY SOCIETY
OF
Pencader Presbyterian Church,
GLASGOW, DELAWARE.

OCTOBER 15th, 1899.

OFFICERS:

PRESIDENT, Mrs. J. Wilkins Cooch,
VICE-PRESIDENT, Mrs. R. M. Cann,
SECRETARY, Mrs. W. T. Skinner,
TREASURER, Miss M. A. Alrichs,
SEC. OF LITERATURE, Mrs. Adella A. Green.

PROGRAM.

MORNING 10 o'clock.

INVOCATION AND SCRIPTURE READING,

By the Pastor, The Rev. T. C. Potter.

HYMN: No. 609.

PRAYER.

SKETCHES OF SOME PENCADER PASTORS,

By The Rev. J. L. Vallandigham, D.D., LL.D.

SOLO: Miss Julia H. Newton.

HISTORY OF THE WOMAN'S MISSIONARY SOCIETY,

By Mrs. J. Wilkins Cooch.

OFFERING.

HYMN: No. 175.

BENEDICTION.

AFTERNOON 2.30 o'clock.

HYMN: No. 643.

SCRIPTURE READING.

PRAYER.

HISTORY OF PENCADER CHURCH,

By W. T. SKINNER, M.D.

SOLO: Miss PERKINS.

MISSIONARY ADDRESS.

By Mrs. M. M. Carleton, of India.

OFFERING.

HYMN: No. 645.

BENEDICTION.

NOTABLE MISSIONARY ANNIVERSARY.

A jubilee meeting of great interest and power occurred in the Pencader Presbyterian Church, Glasgow, Delaware, on Sabbath, October 15th. It was upon the Seventieth Anniversary of the organization of the Woman's Missionary Society of that church. Few American churches may yet have the privilege of saying that any religious society within their organization has attained even to fifty years, but here in this thrifty little mother of churches, has existed a regular Woman's Missionary Society for the above length of time, as may be proved by a written record in the Treasurer's Book of the Pencader Church dated April 26, 1829; and by subsequent registered contributions, recorded by the American Board of Commissioners for Foreign Missions.

This church has an elder, David B. Ferris, who united with it upon profession of faith in 1844. His mother, an eminently pious and much beloved woman, who was among those first banded together to labor and pray in the Pencader Church for the spirit of missions in their own midst, and the spread of the same spirit throughout our country and the world, gave to the above son and elder before her death, the substance of her recollections regarding the formation of the Pencader Church Woman's Missionary Society, and a Document signed by twenty-nine women.

This paper dated in 1819, was exhibited by Mrs. J. Wilkins Cooch at the time of her address on the day of the jubilee, and is in a good state of preservation. The society at Glasgow is therefore likely to be eighty years of age, for it may be presumed to have been in working order when Mrs. Ferris's annotations were recorded in 1819.

Pencader Church is a rural parish in New Castle County, Delaware. It is the mother of the church at Elkton, Maryland, of which the Rev. John McElmoyle is now pastor, and from which it is distant five miles, and equally distant from Newark, Delaware. It is in one of the oldest sections of the United States, having been originally settled by families from Wales, and is historically known as Welsh Tract, which tract extended

over into Chester County, Pennsylvania. The whole tract was first in one pastoral charge, and the first pastor was the Rev. David Evans, a Welshman, who was settled over the church in 1714, although the written records show that the Pencader Church was on the roll of the Presbytery in 1710. There are unwritten evidences that the church was organized in 1684, and was virtually two hundred years old in 1884, but its officers and members believing at present, that written Presbyterian and State documentary evidence does not substantiate its formal existence until 1710, prefer to lay no claims which may not quickly be proved by historical records. The congregation is looking forward to an historical event of great interest, at the end of ten years, when this community will unite in celebrating the 200th anniversary of the founding of this church.

On October 15th, when the Woman's Society Jubilee occurred, there were services all day, and large audiences were present. People from the surrounding country came, for, as is likely in all old sections, many, particularly women, had had mothers and grandmothers who had worked for the Lord's cause in this missionary society. The society gave the charge of the exercises into the hands of their pastor, the Rev. T. C. Potter, who read the Scripture and offered the invocation. An historical sketch of five Pencader pastors whom he had personally known, was given by the Rev. J. L. Vallandigham, D.D., LL.D. The presence of this honored servant of God, so dear to people throughout this region in Delaware, where he has lived to be eighty-six years of age, was a great delight to the large congregation.

As he recounted the labors of the ministers, and the fact of their having all gone on to their heavenly home, his own and the people's tears could not be restrained, and many that day felt "the power of an endless life." The address of Dr. Vallandigham, although historic, was of rare spirituality.

The address to which the ladies looked forward with proud anticipation, was given by Mrs. J. Wilkins Cooch, and they were not disappointed. She is a member of Pencader Church, and has for many years been president of the Woman's Missionary Society. She is herself a child of missions, having been born in India, where her father, the Rev. Edward Webb, was a missionary. He returned to this country, became pastor of this church in 1866, during which year she united by letter with the church,

and later, married the Hon. J. Wilkins Cooch, then and now, an honored resident of this parish. Mrs. Cooch's address was one of exceptional beauty and power, showing her culture, and spiritual gifts. She held up the old rectangular yellow, but well preserved and precious document, handed down since 1819, to which reference was made above, and well substantiated the seventy years of organized life of the society. The ladies could have selected no one who would have better represented the history and spirit of their much blessed work during all these years.

In the afternoon a very valuable and deeply interesting address was given by W. T. Skinner, M. D., an elder in the church, and an authority, not only upon early Presbyterianism in Delaware and Pennsylvania, but upon other matters which involve the historian's mind, and accuracy in figures of all kinds. Dr. Skinner's address will be of great permanent value in the matter of early Presbyterianism, not only in Delaware, but in the United States. It only deepened the love of all for the dear old church here, and quickened the pride of all, not alone on account of its almost two hundred years of unbroken pastorates and service, but because of its references to so many women, godly and efficient, who have had strong hands and hearts for what has so well been done through the Woman's Missionary Society of Pencader Church, which antedates the organization of the Woman's Boards, by upwards of thirty years. Thus do coming events cast their shadows ahead.

Following Doctor Skinner's paper was a genuine missionary address by Mrs. M. M. Carleton, at home on furlough from her work in India. She gave an inspiring account of labor there, the obstacles to success, the great progress and the hopes of the missionaries, and her vigorous words will long abide as a stimulus to both work and contributions in the church. The memorable day was concluded with brief congratulatory speeches by the Rev. R. A. Davison, of St. George's, the Rev. J. S. Gilfillan, of Newark, Del., and George A. Blake, Esq., of Elkton, Md. No recent public meeting in this locality, has left so strong and happy effect, and all present will likely have cause to recollect it all their lives. The three historical addresses will be published in pamphlet form.—*From The Presbyterian Journal.*

BRIEF SKETCHES
 OF FIVE OF THE PASTORS
 OF PENCADER PRESBYTERIAN CHURCH,
 GLASGOW, DEL.

Read by the Rev. James L. Vallandigham, D. D., at the Anniversary held in that church on Sabbath, October 15, 1899.

The facts here recorded in regard to these brethren, were furnished by their nearest relatives, and may be relied on as perfectly accurate; and as to the excellency of their characters as noble Christian men, and faithful ministers of the gospel, I myself can testify from long and intimate acquaintance.

Newark, Del., }
 October 1899. } JAMES L. VALLANDIGHAM.



REV. HUGH HAMILL, D. D.

REV. HUGH HAMILL, D. D.

The Rev. Hugh Hamill, D. D., the son of Robert Hamill, and Isabella Todd his wife, was born in Norristown, Montgomery County, Pennsylvania, on the 27th of February 1808. His father, who was of Scotch Irish parentage, was a prominent merchant in Norristown, an elder in the 1st Presbyterian Church, and one of its founders, and liberal supporters from its organization.

His mother was the Daughter of Col. Andrew Todd, of Trappe, Pennsylvania, a soldier of the Revolution. She was an earnest and devoted Christian mother. Under these favorable home influences, Dr. Hamill was early led to yield his heart and life to the Service of the Master, and was admitted to the full communion of the church in his fifteenth year.

Soon after yielding his heart to the Saviour, he resolved to become a minister of Christ. His early education was in the Norristown Academy, where he passed through his course of study preparatory to entrance into the Junior Class in College. He entered Rutgers's College, New Jersey, in the Autumn of 1825, and graduated with the honor of his class in 1827. He immediately entered the Theological Seminary at Princeton, graduating in 1830, and was licensed by the Presbytery of Philadelphia the same year.

He was ordained by the Presbytery of Western New York, in 1832; served the church of Black Rock, New York, from 1830 to 1833; and was pastor of Elkton and Pencader churches, from 1834 to 1837.

He then became co-principal of the Lawrenceville Classical and Commercial High School of New Jersey.

In this position he remained from 1837 to 1873, when he retired to Newark, Delaware, where he died August 1, 1881.

The funeral took place on the 4th day of August, with interment at the Head of the Christiana Cemetery. Addresses were made by the Rev. James McIntire, and the Rev. Robert P. Dubois. Dr. Vallandigham, and the Rev. W. D. Mackey also took part in the services.

For many years Dr. Hamill labored both as teacher and minister, and with ability and faithfulness discharged his duties. A kind, amiable Christian gentleman, he was esteemed and loved by all who knew him.

On the 5th day of June 1873, he was married to Miss Mary Louise, the only daughter of the late Rev. Andrew K. Russell, who for 27 years, was the beloved pastor of Head of Christiana Church.

Dr. Hamill had two brothers in the ministry; two sisters married to ministers; and three nephews ministers. One of these is Rev. Dr. Robert Hamill Nassau, who with his sister, Miss Isabella Nassau, is doing noble work in Africa, as Missionary of the Presbyterian Board.

REV. JAMES MCINTIRE.

The Rev. James McIntire, son of William and Ellen (Graves,) McIntire, was born in Oxford, Chester County, Pennsylvania, June 6, 1806. He graduated at Jefferson College in 1826, studied Theology at Union Theological Seminary, Virginia, and at Andover Theological Seminary, Massachusetts, and was licensed, and also ordained by the Presbytery of New Castle.

His first wife was Lydia Bartlett, daughter of Edmond Bartlett, of Newburyport, Massachusetts, and grand daughter of the noted Philanthropist, Wm. Bartlett, who contributed liberally of his ample means, to establish many churches of the Presbyterian faith, and who was one of the founders, and the principal benefactors of the Theological Seminary at Andover.

Mr. McIntire's first ministerial charge was at Unionville, afterwards called Ashland, Massachusetts, where a new church was built, and a new congregation organized, under his direction. Here he remained most acceptably until the death of his wife, when he returned to the society of his early friends, and shortly thereafter, on the 30th of June 1838, was called to the pastoral charge of the united churches of Pencader and Elkton, over which he was installed the following October.

He ministered to these churches with great acceptability and success for eleven years, when owing to a failure of health, he was obliged to relinquish the charge.

His second wife was Mrs. Mary A. Richardson, widow of Mr. Joshua Richardson, the father of Mrs. John A. J. Creswell. She died on November 24, 1885, and Miss Mary B. McIntire, the only daughter, alone survives.



REV. JAMES MCINTIRE.

For a good many years Mr. McIntire held the office of Collector over a large district, under the general government, and the government never lost a dollar under his management.

The same religious conscientiousness that characterized him when a minister of the gospel, was conspicuous in all his actions, while filling a civil official position.

Though most of his time, during his later years, was occupied in the discharge of his official duties, he never neglected an opportunity to preach the gospel, still earnestly desiring to promote the glory of God and the salvation of his fellowmen.

His death occurred at his home in Elkton, on Sabbath evening the 4th of December, 1884; and on Thursday the 9th, the funeral took place, and although the day was cold and stormy, a large number of friends from every direction, followed his remains to the burial.

Tender and touching addresses were made by the Rev. Mr. Beers, the pastor; by the Rev. Mr. Heberton, a former pastor; and by the Rev. Dr. Patton, a classmate both in College and the Seminary, and a very warm friend of the deceased. The pallbearers were Drs. Marks and Vallandigham, and the Revs. Squire, Keigwin, Conway, Reese, Rumer, and Caton. A very large number of prominent men from Delaware, Pennsylvania and Maryland were present.

Mr. McIntire was of a gentle and most kindly nature. His mission appeared to be to seek out the distressed and afflicted, that he might alleviate and comfort them. Many an aching heart did he relieve of its load of care and sorrow.

During a long life he faithfully discharged his duties, and when the end came, he met the final summons with perfect peace and resignation.

REV. EDWARD WEBB.

The Rev. Edward Webb was born December 15, 1819, in Lowestoft, Suffolk, England. He received his Classical Education at Bury-Saint Edmunds. His conversion occurred at the age of fifteen, during the revival services of Rev. Richard Knill. At the age of seventeen, he left England for Adelaide, Australia, in com-

pany with Rev. Thomas Q. Stowe,—who has been called the father of Congregationalism in Australia,—as tutor to his boys. Here he first became interested in Missionary work, and had charge for a time, of a Mission Church in Hobart, Tasmania, in which a remarkable revival occurred. He returned to England in 1842, and in the same year, at the age of 23, came to this Country. Very soon after arriving, he entered Andover Theological Seminary, and graduated from it in 1845. He was ordained to the ministry the same year, by a Congregational Council in Ware, Massachusetts, and on September 30, was married to Miss Nancy Allyn Foote, of Cayuga, New York, a graduate of Mt. Holyoke Seminary, and in November, sailed as a missionary of the American Board, to Madura, Southern India.

Here he labored most efficiently for nineteen years, and the impress of his name and influence, is still felt in that distant mission land. He assisted in the revision of the Tamil Bible, gave much attention to hymnology, and has been called the father of Christian Tamil music.

He returned to the United States in 1864, and for a year and a half, till May 1866, was stated supply of the first Presbyterian Church of Darby, Pennsylvania. In that year he was received into the Wilmington Presbytery, and became the Pastor of Pencader Presbyterian Church, remaining there from 1866 to 1871. He was pastor of the Presbyterian church of Andover, New Jersey, from 1871 to 1873; of the Ashmun church, Lincoln University, from 1873 to 1876; also Financial Secretary of Lincoln University, from 1873 till his death in 1898.

He departed this life at Lincoln University, April 6, 1898, and on the 9th, the funeral services were held in Oxford, conducted by the Rev. Drs. Rendall and Bingham. They were simple, and in accordance with instructions of the deceased. He named the hymns to be sung—"It is not death to die," and "Asleep in Jesus, blessed sleep." He directed that a prayer of thanksgiving to Jesus for his salvation and victory be offered, and requested that there be no eulogy in the address.

Mr. Webb felt a very deep interest in the moral and spiritual welfare of the Negro race, and most earnestly and efficiently did he plead its urgent need of a Christian education, and its strong claims thereto. His missionary talks and addresses were always most acceptable and interesting to the people. He was earnestly



REV. EDWARD WEBB.

devoted to evangelical religion, and new faiths found little encouragement from him. His piety was of a kind that carried the proof of its sincerity with it.

The wife, who so faithfully sustained him in his arduous labors, still lives, and five children, following the example of their loved and honored parents, are all diligently engaged in efforts for the glory of God, and the welfare of their fellowmen.

REV. JASON ROGERS.

The Rev. Jason Rogers was born in Baltimore, Maryland, April 14, 1823. His father, Jonathan Rogers, was a lineal descendant of James Rogers, who came from England in 1635, and settled in New London, Connecticut. When a young man, Jonathan Rogers came from New London to Baltimore, to engage in business, and in 1822 he married Miss Maria Smith, of that city. Jason was the eldest of five children born of this marriage.

Mr. Rogers determining to prepare his son for College, Jason was sent at a very early age to the school of Dr. Finney, Bel Air, Maryland. The father's purpose however, was frustrated by his own early death. He was stricken with cholera in 1832, and died after a few hours illness.

Soon after the death of his father, Jason, then a lad of nine years, was withdrawn from the school at Bel Air.

He afterwards attended school in Baltimore, and in Washington, but circumstances prevented his taking a Collegiate Course. He never relinquished the fixed purpose to obtain an education, and was for years a close student.

As he grew to manhood, he earnestly desired to become a minister of Christ, and resolved to prepare himself, hoping that in time he might be able to accomplish his desire. After leaving school, he obtained employment with a business firm, and afterwards engaged in mercantile business for himself.

It was not until many years had passed, that the way opened for him to preach the gospel. These waiting years had not been without earnest work for the Master.

At the age of nineteen he publicly professed his faith in Christ. He became a Sabbath school teacher, in time was made Superintendent, and called to other positions of trust in the

church, in all of which he gave evidence of power to influence his fellowmen for good.

At last his wish to preach was realized. He was examined by the Presbytery of the District of Columbia, at Washington, and licensed April 7, 1869. He was ordained the same year in the First Constitutional church, Baltimore, October 13, 1869. When the Synod of Baltimore was reconstructed in 1870, he became a member of the Presbytery of Baltimore. After his licensure, he preached regularly, but was not settled as pastor, until called to Pencader Church, Glasgow, Delaware. He received the call to this church, November 13, 1871, and in the same year, December 19, he was dismissed to the Presbytery of New Castle. As pastor of Pencader Church, he passed seven happy years, devoted to his work and to his people. He resigned his charge at Pencader in May 1879, but continued his connection with New Castle Presbytery two years longer, returning to Baltimore Presbytery, June 14, 1881.

His health commenced to fail before leaving Glasgow, yet he continued to preach during the three remaining years of his life.

He was taken ill very suddenly September 19, 1882, and lingered just one week. He passed to clearer light and higher service, September 26, 1882.

On November 16, 1847, Mr. Rogers was married to Miss Mary Rich of Baltimore. One child was born to them—a son—who, as he grew from childhood to youth, gave promise of a bright and useful manhood, which, alas! he was not destined to attain. When only seventeen years old, he developed symptoms of consumption. The disease ran a rapid course, and the beloved and only child died, February 3, 1869, just before attaining his eighteenth birthday. Mrs. Rogers had been in precarious health before the illness of her son; her unremitting care of him, and her grief at his loss, hastened her decline, and she died March 12, 1870. In a little over one year, Mr. Rogers had buried child and wife; when his long desire to be able to preach was granted, he was bereft of her, whose loving sympathy would so greatly have encouraged him.

After this double bereavement, Mr. Rogers was not well for some months, his throat was affected, and his friends were apprehensive for him. Perfect rest brought relief, and he was again able to use his voice.



REV. JASON ROGERS.

On December 21, 1871, he married Miss Emma C. Lang of Baltimore, and took his bride at once to the Parsonage of Pencader Church.

The congregation gave them a hearty welcome, and through all the years of their residence in Glasgow, the people were ever kind and sympathizing. To the last hour of his conscious life, Mr. Rogers cherished the warmest affection for the people of Pencader, and his widow holds them in loving and grateful remembrance.

REV. THOMAS C. ANDERSON.

The Rev. Thomas C. Anderson was born in Butler County, Pennsylvania, August 5, 1826. His preparatory course he pursued in the Witherspoon Institute at Butler, graduated at Jefferson College in 1855, and at Princeton Theological Seminary in 1859. He was licensed to preach by the Presbytery of Nassau, April 20, 1859. He preached in Frostburg several months, and then went to the Eastern Shore of Maryland, and commenced his labors in Rehoboth Church, Somerset County, Maryland, on the First Sabbath of January, 1860. After preaching two years in that church, he was ordained and installed pastor, by the Presbytery of Lewis, in May, 1862: and released from that church September 16, 1864.

He was pastor of Slate Lick Church in Alleghany Presbytery, from October 17, 1865, till June 23, 1868. He commenced his work in Huntington Valley Church, December 20, 1868, was installed pastor July 7, 1869, and remained till December 16, 1878. For several years he was pastor of Harmonsburg and Evansburg Churches, in Erie Presbytery.

Mr. Anderson began his labors in Pencader Church, Glasgow, Delaware, May 6, 1883, and continued his pastorate until ended by his death, June 4, 1891.

Feeling burdened by his work, he proposed in April to resign, but his people, unwilling to lose his services, objected, and allowed him a rest of three months, or as much longer time as he might need, but in a few weeks the Master came and called him away, to enjoy the rest that remaineth for the people of God—the eternal rest of Heaven.

Mr. Anderson was a man of rare purity of heart and life, a genial companion, a faithful friend, a devout Christian, an earnest and instructive preacher, a kind and laborious pastor, beloved by all who knew him.

He was married October 14, 1869, to Miss Lydia F. Baker, of Philadelphia.



REV. THOMAS C. ANDERSON.

HISTORY

OF THE

WOMAN'S MISSIONARY SOCIETY

OF THE

PENCADER PRESBYTERIAN CHURCH,

With Appendix,

BY MRS. J. WILKINS COOCH.

HISTORY OF THE WOMAN'S MISSIONARY SOCIETY OF THE PENCADER PRESBYTERIAN CHURCH.

In Oriental lands, true courtesy requires the question that Pharaoh asked of Jacob, "How old art thou?" And although the Patriarch could honestly claim the years of his pilgrimage to be 130 years, he modestly called them "few," in comparison to "the years of the life of his fathers."

But in modern lands, as a rule, even truthful women are cautious in answering that question, and the Missionary Society of Pencader Church, is the exception that proves the rule, for we are here assembled to celebrate our Seventieth Anniversary, our Three-score years and ten.

Although we may deplore that we have not done with our might, whatsoever our hands have found to do, yet we have reason to be glad, and rejoice, at the way God has led us all these seven decades, and to "press" more earnestly "toward the mark for the prize of the high calling of God, in Christ Jesus" our Lord.

Until less than eighteen months ago, our early life was only legendary. We were morally certain that we were old—not that we felt the infirmities of age dulling our spirits, or our faculties, although we have had our periods of depression—but we could not claim the distinction or deference due to age, because we could not find the records of our birth.

But last May, a year ago—May 1898—the precious book was found. It is the Treasurer's Book of the Pencader Church, beginning in 1809. Under date of April 26th, 1829, the Treasurer, Jacob Faris, Jr., states that the "Rev. Samuel Bell, pastor," paid through him, his "subscription to the Missionary Society, \$1.50."

A letter was written at once to Miss Ellen C. Parsons, the Editor of the "Woman's Work for Woman," and she wrote to the Treasurer of the American Board at Boston, asking when the first gift was sent them from the Presbyterian Church at Glasgow.

It is well to remember here, that until the year 1871, Presbyterians had no Foreign Missionary Board of their own, but sent their gifts, and their Missionaries, through the Congregational, or American Board at Boston, Massachusetts.

Miss Parsons sent us the Treasurer's reply, which was, that no gift was made to the Board from the Presbyterian Church at Glasgow, *prior* to 1830.

As our records between 1830 and 1858 were meagre, we wrote to the Treasurer, asking if he would kindly send us a statement of the funds,—the dates and amounts,—the American Board had received from our Church during that period. Last Friday night the statement was received.

It shows that the Society must have been in a flourishing condition, for frequently the contributions amounted to from \$20 to \$40 during the year.

Another proof of the interest taken by the Church, in Missions, is shown by the following:—

Frisby Henderson, the Clerk of the Session, records in the minutes of the meeting held November 10th, 1833:—"After sermon by Rev. Mr. Sneider, missionary to Candia, (in the island of Crete), William Thompson was admitted to baptism, and then the Lord's Supper was administered." From this date, November 1833, until 1871,—when Presbyterians formed a Foreign Missionary Board of their own—the Treasurer of the American Board in Boston, has the records of our gifts.

Until last Tuesday night, this is all we thought we could prove *by records*, concerning our first Society.

Mrs. Webb had indeed been told, when she came as our pastor's wife in 1866, that before Mrs. Foot's time, Mrs. Susan Faris, Mrs. Margaret Faris James, Mrs. Margaret Black and Mrs. Margaret Hollingsworth Cooch, were notable Missionary women. When Mrs. Foot succeeded as President of the Society, Mrs. Faris only, of the original Society, was living, and it is to her care, and to that of her son, Mr. D. B. Ferris, that we owe the privilege of knowing the names of these godly women, who formed the first Missionary Society of our Church.

Copy of letter from Mr. Ferris:

"FARNHURST, DELAWARE, October 10th, 1899.

MRS. J. W. COOCH,

DEAR MADAM:—I heard this day that you had asked for a list of the original members of the Pencader Missionary Society. I herewith send you the original paper, thinking that it would be more interesting than a list of the names.

. . . . I see by the date of the paper, May 10th, 1819, that it was written 80 years ago, and also that the object was to make Rev. Samuel Bell, then pastor of the Church, a life member of the American Bible Society, but I have the



TOMB OF REV. SAMUEL BELL, PASTOR FROM 1808 TO 1833.

impression that I have heard my Mother say, that the Missionary Society was organized by the same members. With the hope that this may be of some use to you,

I am yours truly, D. BRAINERD FERRIS."

Copy of a paper preserved by Mrs. Susan Faris, and given to her son Mr. David Brainerd Ferris:—

"Whilst such great exertions are making in various parts of the world, and in our own Country, for promoting the Redeemer's story in the extension of his kingdom, can *we* remain inactive? Have we no cause of gratitude for all the invaluable priviledges with which we are favoured? Or will we insure our own condemnation by burying our one talent in the earth because we *had* but one? God forbid!

As a mark of attention and affectionate regard to our beloved pastor, as well as from a desire to eucrease the funds of that great and blessed institution, (the American Bible Society) by casting in our mite; the undersigned females of Pencader Congregation, purpose by their several contributions, to collect the sum of thirty dollars, for the purpose of making our minister (the Rev. Samuel Bell) a member for life of said Society.

'Every man according as he purposes in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver.' "

2 Cor.—9-7.

May 10th, 1819.

SUBSCRIBERS NAMES.

Mrs. Cooch	\$3 00	Susan Darragh	\$1 00
Mrs. R. Enos	1 00	Ann W. Darragh	1 00
M. James	2 00	Mrs. E. Robinson	1 00
C. Penington	1 00	Anne Williams	1 00
Elizabeth Boulden	1 00	C. Paynter	1 00
Mrs. J. Boulden	1 00	Susan Sebo	1 00
Mrs. M. Black	1 00	Charity Cazier	1 00
Mrs. Howell	1 00	Margaret Vail	1 00
Ann F. Stewart	1 00	Sylvia Evans	1 00
Jane Robinson	1 00	Sidney David	1 00
M. Cavender	1 00	Sarah Haughey	1 00
Mrs. Grimes	1 00	Elizabeth Haughey	1 00
Priscilla Bolton	1 00	Kitty Faris	1 00
Marion Middleton	1 00	Sarah Clark	1 00
Susan Faris	1 00		

The blood of these women is coursing in the veins of many in this Church to-day. Did it not tingle as their names were called?

Like Paul, we are "filled with joy, when we call to mind the unfeigned faith, which dwelt first in *our Grandmother* Lois, and in *our Mother* Eunice. Wherefore we would be put in remembrance, and stir up the gift of God which is in us."

Each one of these women "being dead, yet speaketh."

You will remember that the extract from the Treasurer's Book of the Pencader Church shows, that our Society was in existence in 1829, but from the discovery of this paper, and from Mr. Ferris' recollection of what his Mother told him, the probabilities are, that it was a Society in 1819, the date of this paper, which would add 10 years to our age, making this not our 70th but our 80th Anniversary!

A pleasing letter was received from Rev. John Fox, D. D., a Corresponding Secretary of the American Bible Society in New York. He writes:—

"In the printed Annual Report of the American Bible Society for 1820, I find that the Rev. Samuel Bell was made a life member by the ladies of his congregation, the Pencader Presbyterian Church. If, as you say, it was in May 1819, it would appear in the Report of 1820, so that you can perhaps feel satisfied in regarding this as your eightieth birthday. On this supposition permit me to express my sincere pleasure in knowing so venerable an organization, and to wish it a long life still, and a useful one."

From Church records, and the memories of those whose families were near relations, neighbors, or friends, we have secured the names of the women who were more or less active and interested in Missions, following the first enrollment, in 1819. They are as follows:—

Mrs. Dorcas Black,
 Mrs. Eliza Stewart,
 Mrs. Priscilla Boulden,
 Mrs. Lydia Eliason,
 Miss Emily C. Underwood,
 Miss Anna M. Moore,
 Miss L. E. Short,
 Mrs. Nancy Short,
 Mrs. Ann Janvier,

Miss Kezia Jane Stewart,
 Miss Polly Clark,
 Mrs. Jane Thomas,
 Mrs. Sallie Boulden,
 Miss Elizabeth H. Moore,
 Mrs. Sarah Cazier,
 Mrs. Emily Frazer,
 Mrs. Ellen Milward,
 Miss Mary McIntire,

Mrs. Margaret Miles,
 Mrs. Rebecca Stewart,
 Mrs. Jane Miller,
 Mrs. Harriet Miles,
 Mrs. James Short,
 Mrs. James Stewart, (of Seth.)
 Miss Elizabeth Thompson,

Miss Lydia Roop,
 Mrs. Margaret Veazey,
 Miss Catharine Frazer,
 Mrs. Jane C. Pennington,
 Miss Mary S. Janvier,
 Miss Sarah G. Janvier.

In 1858 Mrs. A. P. Foot, wife of the Pastor, Rev. George Foot, continued the Society under the name of the "Female Missionary Society of the Pencader Presbyterian Church." She combined its duties under her efficient management, and was, so the record states, "President, and Secretary, and Treasurer."

There were only six members when Mrs. Foot began, and the first annual contribution was \$3.50. When Mr. and Mrs. Foot left Glasgow in 1866, there were 17 members, and the annual contribution amounted to \$14.00.

Most of those who were members and contributors during this period have passed to their reward. They are:—

Mrs. Amelia P. Foot,
 Mrs. Henry Cazier,
 Mrs. Jacob Ferris,
 Mrs. Samuel Frazer,
 Mrs. John Frazer,
 Mrs. Azariah Smith,
 Mrs. Alexander Simpson,
 Mrs. Lewis Pennington,
 Mrs. Nancy Short,

Mrs. George Clark,
 Miss Sarah G. Janvier,
 Mrs. Louisa Boulden,
 Mrs. D. B. Ferris,
 Miss Sue Ferris,
 Mrs. Oliver D. Caulk,
 Miss Eliza Frazer,
 Miss Louisa Frazer,
 Miss Lilliore Clark.

These do "rest from their labors, and their works do follow them."

Many of us knew some of these women, but to the eight survivors of the Society under Mrs. Foot, these names awaken memories all their own.

Those of that Society left with us now are :

Mrs. Daniel Cann,
 Mrs. Ferd. Janvier,
 Miss Mary S. Janvier,
 Mrs. Henry Clark,

Miss Katharine Stewart,
 Mrs. Robert Black,
 Miss Annie S. Clark,
 Miss M. E. Harman.

Rev. Edward Webb succeeded Rev. George Foot in that same year, 1866, and under the care of Mrs. Webb, the Society was called "The Dindigul Mission Band."

Few were they of the many girls and young ladies attending the Church at that time, who were not members of this Band.

So great was the spirit and enthusiasm of the young people, that even the young men begged the privilege, of aiding in their work, and joining in their pleasure.

On one occasion, the Band agreed to fill a box of dresses for little children asked for in India, by the "Union Missionary Society," under Mrs. Doremus, of New York. No less than three of those dresses were made by young men. One of them used a window-sill for a thimble, and all of them were more accustomed to larger tools than thread and needle. But every little frock was a credit to its maker, and God blessed the cheerful givers.

Before that, we had sent through the same Society, to Japan, a box of basted patch-work. It went with the first Missionaries, of whom Mrs. Pruyn of Albany, was chief; Miss Brittain was their leader. She once came to see and speak for us, in Glasgow.

We also sent a box or two of clothing, etc., including a quilt we pieced and quilted ourselves, to a Home Missionary in Kansas.

Besides this, the Dindigul Band bought and paid for the Bell, which for 28 years has summoned worshipers to old Pencader Church.

You may not have noticed it, but every time it flings its ringing tones over the land, from Iron Hill, to the Howell School; and from Ferris' Corner, to the Maryland line, it loyally repeats: "Din-di-gul Band! Din-di-gul Band!"

President of the Dindigul Band, Mrs. Edward Webb.

MEMBERS.

Miss Annie Alrichs,
 *Miss Jennie Boulden,
 Miss Mattie Boulden,
 Miss Fannie Boulden,
 *Miss Mamie Boulden,
 Miss Adella A. Cann,
 Miss Lillie Cann,
 Miss Ella Cann,
 Miss Jennie Caulk,
 *Miss Laura Clark,
 *Miss Maria B. Clark,
 Miss Helen Cooch,
 Miss Mary Cooch,
 Miss Alexina Frazer,
 *Miss Emma Frazer,
 *Miss Ingebra Frazer,

Miss Eliza Harman,
 Miss Sabina Havelow,
 *Miss Sallie Janvier,
 *Miss Lydie Janvier,
 Miss Sophie McIntire,
 Miss Florence McIntire,
 Miss Nancy Mills,
 Miss Rebecca Pierce,
 Miss Hattie Pordham,
 Miss Jennie Pordham,
 Miss Mary D. Simpson,
 Miss Annie Stewart,
 Miss Sue Stewart,
 Miss Mary E. Webb,
 Miss Ella S. Webb.

*Deceased.

From 1871 until 1877, the funds collected were sent annually through "The Beneficent Society," to both Home and Foreign Missions. The collectors were:—

Mrs. Ferd. Janvier,
Miss Annie Alrichs,
*Miss Eliza Frazer,

Miss Helen Cooch,
*Miss Sue Ferris,
*Miss Maria Clark.

On November 20th, 1877, Miss Loring, a returned Missionary from Syria, visited the Church and organized a "Woman's Foreign Missionary Society." Mrs. Jason Rogers, was elected President; Miss Annie S. Clark, Vice-President; Mrs. C. L. B. Alrichs, Secretary; and Miss Sue A. Ferris, Treasurer.

The contributions of the members were sent to the General Fund of the Parent Society, in Philadelphia, until March 1881. It then became an Auxiliary of the Presbyterial, and the funds were sent to the Presbyterial Treasurer, for the support of Mrs. George H. Ferris, of the West India Mission.

From June 1879, till February 1882, Miss Sue A. Ferris was, as the Minutes record at her death, "our dear good Christian President, foremost in every good work, with a heart devoted to the best interests of our Society and of the Church."

Till September 1883, the Vice-President, Mrs. W. T. Skinner, conducted the meetings, when Mrs. T. C. Anderson was elected President.

Since joining the Presbyterial, much good has been gained by attending the Annual meetings, and the reports of Delegates have been inspiring to those who could not enjoy the privilege.

Mrs. Anderson continued her efficient and faithful service as President, until the beginning of 1893. At her suggestion \$25.00 was raised with the aid of the "Glasgow Literary Society," and sent to the Foreign Board, in 1888, toward the \$1,000,000 fund.

From 1877 till now, we have had but two Secretaries. The first was Mrs. Clarissa L. B. Alrichs, who served us 14 years. Her earnestness, cheerfulness and self consecration, were an inspiring example to all who were privileged to be associated with her, and we keenly felt our loss, when she left us to enter into higher service.

Mrs. W. T. Skinner has been, for the 8 succeeding years, her faithful and efficient successor, always conscientious and reliable.

Miss Sue Ferris was our Treasurer from 1877 till 1879, when she became President, and Miss Annie Alrichs succeeded her as

*Deceased.

Treasurer. Twenty years of careful, accurate service has she rendered in her Office; and though she has only once made us glad she was our Treasurer, that once is now twenty years long.

In May 1893, Mrs. J. Wilkins Cooch succeeded Mrs. Anderson as President.

During the preceeding 64 years, we were a Foreign Missionary Society, but in that year, 1893, we became "The Woman's Home and Foreign Missionary Society," dividing our funds between the two Boards, and thereby multiplying our interests in each. That year we made and sent, 15 dresses, to the Indian Girls School in Zuni, New Mexico. Mrs. Vincent was notably efficient in this work.

The same year, we joined the Presbyterial in the support of its Medical Missionary, Dr. Henrietta Donaldson, of Chinning Chow, China; still continuing Mrs. Ferris of India.

After Dr. Donaldson's marriage in 1896, into another denomination, we assumed the support of Mrs. J. B. Ely, of Jhansi, North India.

We have also joined the Home Presbyterial in the support of Miss Osborne, of Harlan, Kentucky, and both Presbyterials, in sending boxes, to our Home and Foreign Missionaries.

Miss Fuji Tsukamoto of Japan, then a student of the University of Pennsylvania, at one time gave us a pleasing talk in the Society, and another in the Church, which have ever since, stimulated our interest in the "Land of the Rising Sun."

What has helped us much in locating our Missionaries, and realizing that they were not mythical, but real human beings like ourselves, has been the use of Maps of oilcloth, made in the Society.

They represent our Missions in Mexico, and Guatamala; in Colombia, Eastern Brazil and Chili, in South America; in Syria; West Africa; Persia; the three Missions of India; Siam and Laos; the five Missions of China; the Island of Hainan; Japan and Korea.

Besides which, we have a Rand & McNally map of the United States, on which we have located, by different colored stars, our schools for the Mexicans, the Mormons, the Freedmen, the Indians, and the Mountaineers of the South. These maps with one of our own of Alaska, have been sufficient hitherto. But now we shall add one of Puerto Rico, and another of the Philippines, for thither our Missionaries have already been sent.

Through the kindness of the Trustees, we have had a room

given us, for our especial use. One friend has had it painted and kalsomined, others have given us a stove, a table-cover, a table, and upholstered and painted chairs. The ladies have carpeted and otherwise adorned the room, and now we are at home in our own Church parlor. "Hitherto hath the Lord helped us."

Full 70 years have come and gone since that Spring day in 1829, from which we count our birth.

All of those who that day gave their names to be enrolled, have passed beyond the bounds of time, and many more who joined or followed them, have ceased from earthly toil. But they were enrolled in the Lamb's book of Life, and now "*He calleth them all by their names.*"

Must the work cease because these workers have fallen? Shall we not rather close up the ranks, and press forward till the whole world shall be won for Christ?

Women of Pencader Church, it is your privilege to aid in this glorious work, and to hasten the time, when "the earth shall be full of the knowledge of the Lord, as the waters cover the Sea."

Members of the "Woman's Foreign Missionary Society" since 1877, ("Woman's Home & Foreign Missionary Society") since 1893.

Mrs. Jason Rogers,	†Mrs. J. W. Cooch,
Mrs. Ferd. Janvier,	*Mrs. R. T. Cann, Sr.,
*Mrs. Sallie Raimond,	†Mrs. Adella A. Green,
*Mrs. Alexander Simpson,	*Miss Helena Cann,
†Miss Annie S. Clark (Mrs. W. T. Skinner)	Miss Jennie Brown,
Miss Katharine Stewart,	Miss Laura Frazer,
*Mrs. Jesse Boulden,	Mrs. A. R. Vincent,
*Mrs. C. L. B. Alrichs,	†Mrs. Julia Cann,
†Miss Annie Alrichs,	†Miss Frances Cann,
*Miss Sue A. Ferris,	Miss Caroline Cooch,
*Mrs. Dr. James Veasey,	†Mrs. J. B. Cazier,
Mrs. James Veasey,	Miss Ida Huggins,
†Mrs. Thomas Brown,	Miss Nan Skinner,
Miss Sue Stewart,	†Miss Mary Brown,
Mrs. George Rogers,	†Miss Julia Ellison,
†Miss Mary A. Gonce, (Mrs. J. H. Frazer)	Miss Maggie Lewis,
†Mrs. Susan Z. Black,	†Miss Jeannette E. Cann,
Mrs. T. C. Anderson,	Mrs. Walter H. Stone,
†Mrs. Rebecca Cann,	†Miss Marie E. Wingard,
†Mrs. Robert Cann,	†Mrs. T. C. Potter,
Miss Lizzie Degen,	†Miss Emma Kemether.
*Mrs. L. Capelle,	

†Present members.

*Deceased.

APPENDIX.

86TH ANNIVERSARY.

After the manuscript of our foregoing History had been placed in the hands of the Printer, new facts were discovered, and we must needs record them here.

Indeed it would be injustice to our forbears—the godly women of Pencader Church—to deny them the recognition of their faithful service in Missionary work, not only since May 10th, 1819,—the date of the Document bearing their names,—but since, and perhaps earlier, than 1813.

We would also record the burning zeal, and religious fervor which resulted in the formation of the Missionary Society, not later than 1813, for which we have abundant proof.

The early years of the 19th century were notable as times of general religious quickening, and Christians were not only earnest in personal piety, but eager to share with others, the knowledge of a Savior, and the hope of heaven, as contained in the Word of God.

It was in 1813 or earlier,—86 years or more ago,—that the women of the Pencader Church, formed what they called an “Association.” They were led by their Pastor, Rev. Samuel Bell, and the men of the Church were contributors with them.

Other “Associations” were also formed about that time. How long they continued to work separately we do not know, but as they felt that better work could be done if they were united, “a Society was formed by a meeting held at Wilmington, the 22nd of November 1813, of Christians of all denominations, uniting in a common purpose, interesting to them all. The object of the Society, as set forth in the Constitution, was ‘The Diffusion of the Light of Salvation, the Distribution of the Bread of Life.’”

In May 1816, the “American Bible Society” of New York was founded, and in July of the same year, the Delaware Society of “Associations” decided to unite with it.

The first publication of the names and subscribers extant, was made in the Report for 1816. That this Society was both Home and Foreign Missionary, is proved by the following extracts from this and other early Reports:

“Information has just been received that the edict of a former Emperor of China against the Christian Religion, has been re-



THE ORIGINAL CHURCH NOW USED AS A DWELLING.

pealed by the present Emperor. It is a remarkable epoch in the progress of Christianity . . . but it is still more remarkable by its coincidence with the spreading of Christianity over other parts of the world. Divine power is upon the hearts of the Emperor of China and the King of Persia; Hindustan is abandoning its idols. The gospel is spreading among the islands of Asia, in Africa and among its islands. The world never witnessed the like." "We rejoice in the signs of the times. Individuals and nations are on their march to meet Christ their King in his Millennial advent; Ethiopia and India are stretching forth their hands unto the Lord; the Isles are waiting on God.

Let us then awake from our supineness, and with zeal and alacrity, unite in the general active movements, to usher in the latter day glory of Zion, the universal reign of the Prince of Peace, our Savior and our God."

"If the Bible work has prospered among the heathen, we have the greatest encouragement to test its efficacy among our slumbering brethren. Our Peninsula, of which our State forms a part, presents a field, in which much is to be done.

The number of those who are destitute of the word of God, and who either have not the means or will not procure it, is immense, and calls loudly upon those who know its value, to endeavor to supply them. The people are destitute of the Bible, and the cause of religion consequently languishes."

That the "Pencader Association" was larger and stronger than any other, is proved by the majority of the contributors being from Pencader Church and Congregation.

In 1816 they were as follows:—

Samuel Bell,
Margaret Black,
Nathan Boulden,
Levi Boulden,
Margaret Cooch,
Jacob Faris,
Jacob Faris, Jr.,
Amos Faris,
Oliver Howell,
Mary Hollingsworth,
Morgan Jones,
Mary Jones,
George Jones,

Margaret James,
Mary Ann Middleton,
R. M. Middleton,
Jacob Moore,
Robert Porter,
Elizabeth Pennington,
Asbury Pennington,
David Sebo,
David Stewart,
James Stewart,
Samuel Thomas,
James Thompson.

In 1817 the additional contributors were:—

Mary Stewart,

Mrs. Sebo,

Augustine Cann.

In 1821, Rev. Samuel Bell was Vice-President, and was also upon the Standing Committee; and Ann Hollingsworth Sen., and Ann Hollingsworth, were added to the list of "Subscribers and annual Contributors." In 1828, Mrs. Charity Cazier contributed \$20.00 for a life member.

The Annual Report of the meeting held in the 2nd Presbyterian Church, Wilmington, October 20th, 1829, Jacob Faris is mentioned as the "Collector for Pencader, from which favorable reports were received, and to which the Society was indebted."

In its beginning, the "Association" was composed of men as well as women; but as early as 1819, if not before, there were societies of men led by the elders, and of the women by themselves, as proved by the Diaries of Mrs. Margaret James, which are in possession of Mrs. Harriet Foot Moore, of Columbus, Ohio, and by our own Document, of May 10th, 1819.

Between 1813 and 1832, this band of Christian women was called "Association," "Missionary Society," "Bible Society" and "Female Education Society" ("for the aid to students for the ministry, and the educating of heathen youth") interchangeably, as seen by the Records of the Bible Society, in the Rooms of the Delaware Historical Society in Wilmington, the Diaries of Mrs. Margaret James, and the Treasurer's book of the Pencader Church.

The subsequent names were: "Female Missionary Society," "Dindigul Band," "Beneficent Society," "Woman's Foreign Missionary Society," and "Woman's Home and Foreign Missionary Society."

EPITOME.

Funds of the Woman's Missionary Society of the Pencader Church were sent to:—

The "Bible Society" from 1813-1831.

The "American Board" from 1832-1870.

The "Presbyterian Boards" from 1871-1899.

To the women of Pencader, who, 86 years ago, first reached out to the unevangelized at home and abroad, is due this recognition of their piety and Christian love.

May their mantle fall on us, their successors, and with the rich heritage of the blessings promised to children's children, may we worthily fulfil the duties and privileges, with which this heritage is fraught.

HISTORY

OF

Pencader Presbyterian Church

OF

GLASGOW, DELAWARE,

OCTOBER 15, 1899.

BY W. T. SKINNER, M. D.

TO THE MEMBERS
OF
THE WOMAN'S MISSIONARY SOCIETY,
OF
PENCADER PRESBYTERIAN CHURCH,
THIS SKETCH NOW PUBLISHED,
AT THEIR REQUEST,
IS DEDICATED
BY THE AUTHOR.



PRESENT CHURCH ERECTED IN 1852.

PREFACE.

After having done the best I could to collect the material for this sketch of Pencader Church, I am still painfully aware of how little I have really been able to find,—in comparison with the great amount of interesting history, pertaining to this ancient field, which it is to be feared, is forever lost on account of the entire absence of any Sessional Records before 1822, and of any other records, of the Church, till 1798.

I have made very free use of *The History of the Great Valley Church*, by Rev. Dr. R. M. Patterson, and of a Centennial Historical discourse on Pencader Church, delivered in 1876 by Rev. Jason Rogers, both of which may be found on the files of the Historical Society of Delaware and of the (Presbyterian) Historical Society of Philadelphia, and both are highly commended to the reader who may wish to get all the light possible on the History of these two old Churches, which were, at first, one and the same.

I have also derived considerable information from the following resources, namely: *The History of Delaware County, Pennsylvania*; *Johnson's History of Cecil County, Maryland*; *Scharf's History of Delaware*, *History of Education in Delaware*, by Lyman P. Powell, *History of the Presbytery of New Castle*, by Revs. Drs. Vallandigham and Galey, *Old Drawyers Church*, by the Rev. George Foot, the records of the Presbyteries of New Castle and Philadelphia, and the *History of the Presbyterian Church in America*, by the Rev. Richard Webster; records of the Presbyterian Church of Elkton, Maryland; J. T. McCullough, Esq's address on the Fiftieth Anniversary of that Church, May 4th, 1883, Old Deeds and other papers loaned me by friends, and am especially indebted to Recorder of Deeds, Delaware Clark, for allowing me free access to the Records of his office and to F. L. Speakman, H. C. Conrad, and Chas. B. Evans, Esqs. for valuable aid in examining them.

Glasgow, Del., Oct. 15, 1899.

W. T. S.

PENCADER PRESBYTERIAN CHURCH.

The organization of Pencader Church is probably not antedated by that of any other Presbyterian Church in the State of Delaware, with the exception perhaps, of New Castle and Lewes, the other rivals of Pencader, in this respect, being Head of Christiana, and Drawyers.

The name Pencader is from a town in Wales and comes from two Welsh words signifying the head chair or the highest seat.

The Church was first known as Welsh Tract and is so recorded on the roll of the first minutes of New Castle Presbytery, but appears in the minutes of that body for 1723 as Pencader.

The history of this Church taken together with that of the Welsh Tract Baptist Church is simply the history of the settlement of Welsh Tract: which comprised all of what is now Pencader Hundred and a considerable extent of contiguous territory in Cecil County, Maryland, at least one-fifth of the original tract being in Maryland.

There were two settlements which were called Welsh Tract: the first was in Pennsylvania. On the 13th day of the First month, 1684, Wm. Penn, granted to the Welsh settlers 40,000 acres of land situated in what is now Chester, Delaware and Montgomery Counties, Pennsylvania, which was known as Welsh Tract.* They formed a Welsh Presbyterian Church at Tredyffrin, i. e. Stony Valley—in the Great Valley of Chester County, Pennsylvania: but at what time can only be conjectured; but I think the circumstances justify a very strong presumption, that it was very soon after 1683 or 4, for you may depend, people who had left their native land for conscience' sake and braved the dangers and hardships of the seas and the wilds of a new country, would not long neglect their spiritual welfare after they arrived here. Mr. Foot says; "The recollection that our ancestors endured all the hardships of removing the forests from these lands; that they ground their grain with their own hands, and rode on horse back or walked to church on Sabbath in such numbers as to fill the house, is adapted strongly to rebuke the indifference of the present generation in reference to public worship."

*See Scharf's History of Delaware, Vol. 2, p. 950.

The Church was formed either in Wales or the Great Valley in 1683* or between this date and 1710, and as we shall presently see, this Church in time became Pencader Church.

A number of these settlers attracted to this locality from some cause, (the ore in Iron Hill, it is supposed,) petitioned Penn for a tract of 30,000 acres, which was granted on the 9th of October, 1701 to David Evans, Wm. Davies and Wm. Willis † and this is our Welsh Tract of Delaware, all three of the Grantees being from Radnor, Pennsylvania, and prominent in the first settlement. Evans and Davies were Presbyterians; Evans was an Elder in Pencader Church and his son David was its first Pastor.

Settlements followed so rapidly from the old tract that before the close of 1702 more than 11,000 acres of the new tract had been taken up, and in a short time so many of the adherents of the Great Valley Church had come hither that it was arranged to have part of the services here and part of them in the Great Valley, although it still remained one church. This arrangement continued till October 10th, 1714, when the Great Valley people, as will presently be shown, were formed into a distinct body, and took the name of the Great Valley Church.

It is sometimes stated that Welsh Tract was granted to a Colony of Welsh Baptists. This is an error. The Welsh Tract Baptist Church, according to its own records, was organized in Wales in 1701. Left Milford-Haven, in the ship William and Mary, in June, and landed in Philadelphia on the 8th of September, same year, and settled at Penepack, where they remained a year and a half, when they left Penepack—it is said, because they could not fellowship with the Baptists in that neighborhood,—and came to Iron Hill, not reaching the latter till 1703, and had to procure their lands from the three Grantees, Evans, Davies and Willis. They soon erected a Meeting House on the spot where their present building stands. It is a noble old church, and I think the good Providence which ordered their foot steps out of their intentional course and brought them hither. “They won’t let us commune with them but we don’t care,” as Bishop McCabe says: “We haven’t time anyway.”

Their present building, the second, which stands as a fitting monument to its sturdy founders was erected in 1747. On the

*Many of the Welsh emigrated to the Pennsylvania settlement in 1683.

†Scharf's History of Delaware, Volume 2, p. 950.

3rd of September 1777, during the battle of Cooch's Bridge and Iron Hill, a ball entered through one of its shutters passing diagonally across the building and out through another.

Reese Ryddarks, an officer of Cromwell, was buried there in 1707. He must have been a person of considerable note as he has a Latin inscription upon his tomb.

The date of the erection of the first church building at Pencader, which is still in existence, cannot be definitely fixed. It must have been between 1701 and 10. I have seen a statement of Rev. Dr. W. E. Moore placing the date at not later than 1706. It is a small frame building about 20 x 36, low pitched, one story, with sharp peaked roof and stood about where the Sexton's house now is.

Toward the close of the last Century it was bought by Jacob Faris, Sr. (Ferris) one of the Trustees,—grandfather of D. B. Ferris our Senior Elder, and moved to the Southern part of the village where it has since been used as a dwelling, and Mrs. Margaret Black, the widowed sister of Jacob Faris and mother of Dr. Samuel H. Black was its first occupant. She died in 1831, aged 84 years, and was therefore born in 1747, and attended worship in the same building till she was at least thirty-five years old and was consequently well acquainted with its history, which she has told to many persons yet living.

Another person, who has handed down a great deal of history is Mrs. Margaret James, daughter of Jacob Faris, and aunt of D. B. Ferris. She died in 1851 aged 83 years. Being born in 1768 she was 14 or 15 years old when the first building ceased to be used as a meeting house, and I suppose many of you here today have had its history from her own lips.* There can therefore be no doubt of the fact, that that old building which still stands in the southern part of the village is the same which was used as a meeting house till the second building was erected in 1782 or 3. It is mentioned in a Deed bearing date of 1723, in which a "*Marked white oak tree*" standing "*on the South side of the Elk River road, near the Meeting House,*" is given as a corner for lands of Roger Williams, which he had bought this year from John Harris, and which Harris had bought from John Welch and Welch from the three Grantees, Evans, Davies and Willis.†

*Mrs. James remembered when the services were conducted in the Welsh language.

†See Deed Record M, 244, John Harris to Roger Williams, August 21, 1723.

This tract lay south of what is now called the Turnpike but joined another tract on the north of the Turnpike or Elk River road,* as it was then called, which Roger Williams had previously bought from the aforesaid Grantees, Evans, Davies and Willis. This last is the same tract which has of late years been known as the Hermitage, the home of the late John Frazer, father of John H. and E. B. Frazer, Esqs., and out of which Margaret Williams, Widow of Roger Williams, on November 2nd, 1742, conveyed one acre and thirty-eight perches to the Trustees of Pencader Presbyterian Congregation, viz: David Howell, Thos. Thomas, Joseph Thomas, Thomas James, Simon James, Nathaniel Evans and Nathaniel Williams. The Deed then goes on to say, "it was given for the purpose of allowing full and peaceable liberty to the Presbyterian Congregation belonging to the meeting house that is builded upon the said tract of land for the true worship of God in the said place according to the Presbyterian Rule, Discipline and Doctrine and will be submissive to the rules and directions of the Presbytery of New Castle and the Synod of Philadelphia."*

This Elk River road ran between the lands, since owned by the late R. M. Black and those now owned by Dr. W. T. Skinner and entered the village opposite the old hotel, which stood near where the Methodist Church now is. The road then passed in a southerly direction for some little distance, and then bore in a southeasterly direction and ran through what is now the graveyard, where its course can still be easily traced by the deep depression in the ground, passing diagonally from the northwest corner to a point near the sexton's house or where the first Meeting House,—as referred to in the Deed of John Harris to Roger Williams,—was standing in 1723.

The New Castle and Frenchtown Turupike was chartered in 1809 and was built soon after. The company had a toll gate at the southwest corner of the graveyard. About the year 1832 the old hotel was purchased by Mr. Wm. Cann, father of Messrs. Richard T., James and Rev. Thomas Cann, and out of the materials which he secured from it, he built the house where Mr. Robert M. Cann now lives. Toward the latter part of the last century Mathew Aiken, Esq., a large real estate owner, laid out a town here, three fourths of a mile in length, which he called Aiken-

*See Deed, Margaret Williams (incorrectly indexed Margaret Williamson) to David Howell et. al. Nov. 2, 1742, Deed Record N, Vol. 1. p. 429.

town, after himself. It began upon the north near the School House Creek and extended south as far as, and included, the lot now owned by the heirs of Mrs. Martha Devallenger, and contained thirty-two building lots.

The author has in his possession a very accurate plot of these lots made by Robert Armstrong, Surveyor for Mathew Aiken. Mr. Aiken resided upon the property, which for many years was the home of the late Samuel Frazer. He died in 1801 aged 48 years, and is buried here. He was a Presbyterian and was a trustee in this Church when it was Incorporated in 1789.

The oldest inscription upon any tomb which can be read, is that of John Thomas, who died in 1712. He was the paternal ancestor of Mrs. Margaret Veazey, wife of Dr. James L. Veazey. The Thomases and Jameses were Presbyterians.* John Thomas took up 632 acres of land here March 16, 1702, and the same year Thomas James took up 1250 acres, Howell James 1040 acres and Philip James 525 acres, and other settlers took up land here in large tracts, over 11,000 acres being taken, before the end of 1702, and as the Baptists did not reach here till the next year it is most likely that those who settled before 1703 were mostly of the Presbyterian Communion.

This cursory sketch of probable history leads up to the date at which we can positively affirm that a church existed on this very spot of ground.

“David Evans, Jr., son of the grantee was possessed of peculiar gifts. Under the influence of a burning piety, in the warmth of his first love, and grieved by the destitution of the neighborhood, he began to preach. But in his zeal he outran ecclesiastical discretion. The men who laid the foundation of Presbyterianism in the United States were educated men. They had received a collegiate training in the old world. They had been taught to look upon the ministry as the greatest and noblest work of earth, and as an office into which none should enter lightly, or without the most careful preparation and introduction by a proper Church authority. They were not willing to permit even the pressing need of a new country to break down the old rule. This matter

*About the beginning of the present Century, owing to a Church quarrel, some bearing these names left Pencader and went to Welsh Tract Baptist Church. Some of these, although identifying themselves with the Baptists, continued to use Pencader for their family burying ground, a notable example of this being, Theodore Thomas, the father of Mrs. Eliza Taylor. He was one of the seceders and is buried here; showing that these families were originally Presbyterians.

was therefore, brought before the infant Presbytery, which, on September 20th, 1710, adopted this minute:—"Upon information that David Evans, a lay person, had taken upon him publicly to teach or preach among the Welsh in the Great Valley, Chester County, it was unanimously agreed that said Evans had done very ill, and acted irregularly in thus invading the work of the ministry, and was thereupon censured."

"Agreed, that the most proper method for advancing David Evans, in necessary literature to prepare him for the work of the ministry, is that he lay aside all other business for a twelve month, and apply himself to learning and study, under the direction of Mr. Andrews, and with the assistance of Mr. Wilson and Mr. Anderson; and that it be left to the discretion of the said ministers when to put the said Evans on trial, and license him publicly to teach or preach."

"Ordered, that Mr. Wilson write to the Welsh in Welsh Tract, and Mr. Andrews to those in the Great Valley."*

This proves that a Church existed here under the jurisdiction of the Presbytery of Philadelphia in 1710, but how much earlier it is impossible to decide.

That this Church was Presbyterian is proved:

1st, By the fact that the Presbytery of Philadelphia exercised authority over it and,

2nd, "Mr. Evans and the two congregations were obedient to the ecclesiastical censure; and thenceforward are recorded upon the minutes of the Presbytery in regular stages of their progress."

He was licensed in 1711. Graduated at Yale College in 1713 in a class of three and supplied the people of the Welsh Tract for a year. On September 8, 1714, a call was extended him from this branch of the Church and on the 3rd of November, same year, he was ordained and installed over Pencader.

The people in the Great Valley did not unite in the call. They were therefore authorized by Presbytery to form themselves into a distinct body. The minute on the subject is:

"There being diverse people in the Great Valley with whom Mr. David Evans has been concerned, it was queried whether said people should be looked upon as part of the Church and Congregation of Welsh Tract or a distinct body by themselves; and it was carried by the Presbytery that they be esteemed a distinct society."

*Dr. Patterson's address.

“This shows that two peoples had formed one Church with different worshipping places, for convenience. At first they had agreed in reference to Mr. Evans; but at this time he had some dispute with the Great Valley part of the Congregation, who, therefore desired to be set off by themselves as a separate organization.”*

“On the 10th of October 1714, then, a little band of Welsh Presbyterians met in a private house in ‘that neighborhood and formally organized themselves into the Great Valley Church’ ”* Pencader remaining the original Church.

In 1720 an “opinionative difference” between the Pastor and one Samuel James, created great excitement which the ministers of the Presbytery tried to heal by letters and sermons; but failing, the Pastoral relations were desolved in 1721 and Mr. Evans was settled the same year over the Great Valley Church, and remained seventeen years, till 1738. He died in New Jersey in 1750-1.

His education and attainments are said to have been of a very high order. He published a work entitled, “Law and Gospel, or Man wholly ruined by the Fall and recovered by the Gospel,” being the substance of sermons he had previously preached.

In 1712, although only a candidate for the ministry, he was chosen clerk of the Presbytery of Philadelphia and he was the first stated clerk of the Presbytery of New Castle, which was organized in 1717. In 1725 he was Moderator of the Synod. “His penmanship,” says Dr. Patterson, was careful and in the extreme curious.

It is usually stated that the Rev. David Evans came from Wales with his father David Evans, Esq., in 1701. This I think is erroneous for the following reasons viz :—

1st, the Deed of Penn to David Evans, Wm. Davies and Wm. Willis gives the residences of all three of them as Radnor, Chester County, Pennsylvania.†

2nd, I glean from the History of Delaware County, Pennsylvania, that “David Evans with his wife Gainer and their younger children came from Glamorganshire, South Wales to America in 1684 and settled at Radnor, Pennsylvania. He died in 1710.” This I think was the father of David Evans, Esq., (Grantee) and grandfather of David Evans, Junior, our first Pastor. If this be

*Dr. Patterson.

†Deed—Penn to David Evans et al. Deed Record Q Vol. 1. Page 81.



THE MIDDLE TOMB IS THAT OF REV. THOMAS EVANS, SECOND PASTOR FROM 1723 TO 1742.

really the case, the first might have been forty-five, the second fifteen years old at the time of emigration and the third might have been born in this country and reached the age of eighteen, or upwards, by 1710, when, "being possessed of peculiar gifts," he began to preach.

David Evans, Esq., the Grantee, took for his own home, over nine hundred acres of land, being the same tract, the larger portion of which came by purchase, into possession of the late Cantwell Clark, in 1831, and many of you can remember the old building, which stood upon the hill, in the field, on the right hand side of the road to Cooch's Bridge, just beyond the School House Creek. Mr. Clark lived in it till 1844. Here no doubt is where David Evans, the Grantee, lived, and the first and second Pastors passed much of their time. I have recently been told that a picture of this old house is in existence, and I had hoped to be able to show it to you to-day. It was painted by Miss Eliza Evans a direct descendant of David, and the heiress to the whole tract. She married Richard E. Cochran and lived near Middletown. I mention it here in the hope that some one may be able to give information which will lead to my finding it.

David Evans, the Grantee, moved to Cape Fear, N. C. towards the close of life where he was still living in 1738.*

Dr. Thomas Evans, another descendent of David, who was possessed of the same tract, presumably, by inheritance—died September 22nd, 1796 aged 38 years and three months, leaving to this Church 50 £. which was converted into six shares of Farmers' Bank of Delaware. Whence our, "Grave Yard Fund." He is buried in Pencader Grave Yard.

William Davies the other Presbyterian Grantee, is supposed to have come from Wales to America about 1684 and settled in Radnor, Pennsylvania and is, no doubt, the paternal ancestor of Rev. Samuel Davies, President of the Princeton College who was born November 3rd, 1723 on the Lumb farm, now the home of Mr. T. Alibone Cann. Mr. Foot says, "no doubt in Pencader Congregation." His father, David Davies was a farmer and the following incident illustrating how precocious young Davies was, is related by Dr. Patterson. "Rev. John Campbell was first known

*Compare description in Deed from David Evans, Solomon Evans and Martha Evans to Thomas Evans, April 25th, 1738. Recorded in Deed Record M. Vol. 1, 37. with description in Deed; David C. Wilson to President and Directors of the Farmers' Bank, dated June 25th, 1824, recorded in Deed Record Q. Vol. iv—page 90 and Farmers' Bank to Cantwell Clark, in Deed Record Q. Vol. iv.—page 92.

in this Country," in the service of Mr. David Davies a farmer in New Castle County, and father to President Davies. The father would send the lads to work and there not being sufficient work done the father determined to watch, and found the lads each with a book, young Davies instructing young Campbell, the teacher being twelve years younger than the scholar, and thinking they would never make farmers he complained to the mother, who it is said, had already dedicated her son for other service. She replied, that if he would not make a farmer, there was a possibility he would make a scholar, and by her influence he was sent to a Grammar School. He united with the Church at the age of 12-13, and there can be no doubt but that it was in our same old building to which we have just referred.

The second Pastor was Thomas Evans, who was received by the Presbytery of New Castle in 1719, as a student from the Presbytery of Carmenthen, Wales, and licensed May 28th, 1720. "The Congregation of Welsh Tract where his relatives," says Webster, "were among the wealthiest and most highly esteemed people, petitioned for him." He was, most probably, a nephew of David Evans, Esq., (Grantee) and cousin of the first Pastor, David Evans. He was a brother of Nathaniel Evans, "who" Webster says, "was a large proprietor in Delaware." Nathaniel Evans was one of the Trustees of this Church to whom Margaret Williams—widow of Rodger Williams—conveyed the lot of ground in 1742, upon which the "Meeting House" was already builded. He died in 1762, aged 64 and is buried here. His widow became the second wife of Rev. Morgan Edwards, Author of the History of New Jersey Baptists.*

Thomas Evans supplied Pencader till May 8th, 1723 when he was ordained and installed in the little wooden structure, already referred to, which then stood upon the hill over there. David Evans, Esq., the Grantee, before mentioned, made proclamation, thrice, at the Church door, upon the occasion, "that if any man knew aught against the character or doctrines of Thomas Evans, he should then come forward and declare it." He served the Church till his death, which occurred May 31st, 1742, at the age of 46 and is buried in Pencader Church Yard; his tomb being near that of his brother Nathaniel Evans. The inscription upon both tombs can still be easily read. He was never married.

*See a History of the Presbyterian Church in America, by Rev. Richard Webster page 374.

Thomas Evans was an excellent scholar, the author of several books, was the possessor of a fine library and was continually adding to his stock of books. He had an Academy at Pencader, which was the first Presbyterian School in this country; antedating by several years, the "Log College," and the Synod Academy, which was started in 1743 by Francis Alison, and moved to Newark, Delaware, in 1767.

Thomas Evans had among his pupils, the Baptist minister, the Rev. Abel Morgan, who founded the Academy at Fagg's Manor, Pennsylvania, at which President Samuel Davies, received the rudiments of a classical education.

In 1741 this Church was rent—in common with many others by the preaching of Whitefield and the revival consequent; those seceding were called the New Side and formed a Church at the Head of Elk, now Elkton, and another at Pigeon Run near Red Lion. The Pastor and Pencader Church remained with the Old Side.

Rev. Timothy Griffith, the third Pastor, was installed in 1743. He served this Church, in connection with the Great Valley and Drawyers, till his death in 1754. During his Pastorate, the Province was threatened with an invasion by the Indians and the Pastor was elected Captain of the Company which New Castle County furnished. He resided near Drawyers Church upon a farm.

For the next 26 years Pencader does not seem to have had an installed Pastor, but was supplied part of this time, in connection with St. George's, Drawyers and Forest Churches: the group forming a Collegiate Church, under the Rev. Elihu Spencer who lived at St. George's. This arrangement terminated in 1769, and Pencader was then supplied for a short time by Rev. Alexander McDowell, Principal of the Synod Academy, which in 1767, was removed to Newark, Delaware.

Rev. Samuel Eakin was called May 22nd, 1776 and served the Church till his death, in 1783. This was during the Revolutionary war, which greatly hindered the cause of religion, and interfered with his support. He is remarkable for being the first Pastor, who preached in English. Preaching in Welsh is said to have continued in the Welsh Tract Baptist Church for a quarter of a century longer. Mr. Eakin is buried at Pigeon Run, near Red Lion, Delaware. His tomb is marked by a long marble slab, which is kept in excellent condition by friends.

About this time, 1782-3 the second building was erected upon the same spot where the present edifice stands. Among its builders are mentioned Jacob Faris, Peter Williams, William Whann and Joseph Thomas. The bricks were burned on the farm of Jacob Faris. It was a low brick building with brick floor, high pews. The pulpit was in the east end, perched well up towards the ceiling, with sounding board over head. Each pew had a heavy oak plank laid on the floor, to prevent the feet from coming in contact with the bricks. It had no chimneys or any arrangements for warming it, and for many years the people, some of them, coming for long distances, upon horse back, through cold and snow, would sit through a long sermon without fire, and when the subject of warming the Church was agitated, it met with such opposition that it well nigh caused a schism in the Church.

In 1789 the Church was incorporated and took the name of "the Trustees of Pencader Presbyterian Church, in Pencader Hundred."

Trustees	{	Thomas Evans,	Robert Middleton,
		David Howell,	Peter Williams,
		Jacob Fearis, (or Faris)	Adam Wallace.
		Mathew Aiken,	

(See Deed Record, Pencader Presbyterian Church, Book I. Vol 2. 113 Recorder of Deeds Office, Wilmington, Delaware.)

The act, under which Churches are incorporated, was not passed till February 3rd, 1787, and the seal, bearing the present corporate name of the Church, was procured, by the Board of Trustees this year (1899), and was first used, September 16th, 1899, to execute a release, to W. J. Ferris, executor of Mrs. Mary Van Vrankin, Deceased, for a legacy of Three Hundred Dollars.* Prior to 1789, the Church was known as, "The Pencader Presbyterian Congregation," and this seal is still in possession of the Board of Trustees: but it has no date upon it.

These buttonwood trees were planted, about the time of the building of the Church, (1782 or 1783) by Jacob Faris, referred to above, and his brother-in-law, Peter Williams.

*Mrs. Mary Van Vranken, nee Miss Bond, was born November 25th, 1805. She was married in early life, to John Ford, who lived but a short time. In 1835, she became the sixth wife of Nathan Boulden, referred to in another part of this sketch. He dying in 1848, she became in 1851, the third wife of Rev. Dr. Samuel Van Vranken. She died March 10th, 1898, in her ninety-third year, and is buried with her first husband, near the east end of this building. She and Mr. Boulden were both members of this Church.



REV. SAMUEL BELL.

Between 1783 and 1792, Rev. Thomas Smith was Pastor of Pencader and Forest Churches, and Rev. William Chealy was Pastor of the same Churches, from 1796 to 1801. Rev. John Burton from 1801 to 1803, and Rev. John Collins from 1803 to 1808, served Pencader in connection with St. George's.

Rev. Samuel Bell was Pastor of Pencader and St. George's united, from 1808 to 1830, when he resigned his connection, with St. George's: but remained with Pencader till 1833, when he resigned at Pencader, after which he resided in Newark, Delaware, till his death in 1855. He is buried at Pencader.

Mr. Bell's was the longest, and one of the most successful pastorates, connected with this Church. December 6th, 1832, thirty-one persons were admitted on profession, and during his labors here, the Woman's Missionary Society was formed. From an item in the diary of Mrs. Margaret James, which says, "May 4th, 1819, Went to the monthly concert at Pencader. There were few there," it would appear that to-day should have been celebrated as the 80th, instead of the 70th Anniversary. The objects of the organization are believed to have embraced at first something more than strictly Home and Foreign Missionary work, and that it was this Society, which on the 10th of May, 1819 contributed thirty dollars, in the name of the women of Pencader Congregation, to make Mr. Bell a life member of the American Bible Society.

"The Church at the Head of Elk, which grew out of the division in 1741, having, by act of the Presbytery, been declared a vacancy, and consolidated with Pencader; from this time, Presbyterians residing in Elkton, and in that vicinity, were connected with this Church, until 1833."*

In 1800 David Smith, Esq., a prominent citizen of Elkton, having been many years Register of Wills of Cecil County, and an Elder in Pencader Church, made application to the fall meeting of Presbytery, to have Mr. Hindman as a supply at Elkton, two Sabbaths a month, viz:

"Those Sabbaths when Mr. Chealy doth not preach at Pencader," to which Presbytery agreed.*

On May 3rd, 1833, Dr. Magraw, of West Nottingham Church, Messrs. Robert Graham, Pastor of the United Churches of New

*J. T. McCullough's address at the 50th anniversary of the organization of the Presbyterian Church at Elkton in 1883.

London and Rock, and William A. Stevens, Pastor, of the First Church of West Chester, Pennsylvania, the Committee appointed by Presbytery, met in the Court House at Elkton, for the purpose of organizing a Presbyterian Church, and at the same time, the session of Pencader Church met at Elkton to grant certificates to such members of Pencader, as should desire to join the Church, then about to be organized at Elkton. Eighteen persons then made application and were granted certificates.

On Saturday May 4th, Frisby Henderson, Andrew McIntire and James L. Miles were unanimously elected Ruling Elders; all from Pencader Church and Mr. Henderson had long been one of its Ruling Elders.*

“The committee then proceeded to organize the Church by installing Mr. Henderson and ordaining Mr. McIntire, Mr. Miles having declined.”

Our next Pastor was the Rev. Hugh Hamill, who served this Church, in connection with Elkton, from November 1833 till April 11th, 1837. He was a very highly educated gentleman, and later made a success in conducting a classical school at Lawrenceville, New Jersey, and then retired to Newark, Delaware, where he spent the evening of his life, enjoying the fruits of his well directed labors. He remained a very strong friend of this Church, and often spoke to the author, about its welfare, and very kindly remembered it, in his last will. He died at Newark, Delaware in 1881. His Widow, who was Miss Louisa Russell, still survives.

Mr. Hamill was succeeded October 16th, 1838, by Rev. James McIntire, who served both Churches, till October 9th, 1849. Mr. McIntire was highly esteemed, and his Pastorate was one of the most fruitful in the history of this Church, being particularly successful in reaching young people. Though Mr. McIntire retired from the active ministry, he never abandoned the Profession of his choice, but continued to preach in this and neighboring Churches, as opportunity was afforded, and his services were always appreciated.

The next Pastor was the Rev. Horatio Howell who served both Churches from 1849 to 1852, when his relations with Pencader ceased, Mr. Howell continuing with the Elkton Church.

From 1852 to 1855 the Church was served by supplies, of whom I can only find the Rev. T. B. Jervis mentioned.

*See McCullough's address.



REV. GEORGE FOOT.

Pastor from 1855-1866.

Courtesy of "Old Drawyers."

On June 18th, 1854, Henry Cazier, James Frazer and James Stewart were elected Ruling Elders, and were ordained by Mr. Jervis on the following Sabbath.

In 1852 the present Church building was erected. It cost about \$5000. It is insured, at this time, for \$4000.

Henry Cazier, Cantwell Clark, Jacob Faris, William W. Stewart and Robert Cann were Trustees at this time, but there are no records of the Board from 1833 to 1854 to be found.

The Parsonage was built in 1856. The deed for the land from Samuel Harris and Sarah Harris bearing date of June 8th of that year. The land and the buildings cost about \$3000. Present insurance \$1700.

Rev. George Foot was the next Pastor. He was installed November 15th, 1855 and remained with the Church till 1866: serving Christiana Church also, during part of this time.

Mr. Foot was a ripe scholar, and a deep Theologian, and had the reputation for making fine points and drawing his conclusions therefrom, with the accuracy of a well trained man of the legal profession. On this account, he was sometimes called Gamaliel.

He served the Church during the Civil War, and was very pronounced in his zeal for the Federal cause. He died at Odessa in 1867.*

Rev. Edward Webb was installed July 19th, 1866. In him were combined, more than in most men, universal gifts; being an acceptable preacher, good pastor, and the possessor of industry and rare ecclesiastical business tact. His entrance upon his duties here, marked the beginning of a new era in the history of this Church. Under his labors it greatly prospered and still shows many signs of his faithful ministrations. The pastoral relations were dissolved in October 1871. After which, although busily engaged upon other fields, he never lost his interest in this: often returning to preach for us and no person was ever more warmly welcomed amongst us than he. He died suddenly in 1898. His widow, who was Miss Nancy Allyn Foot, and five children survive him.

Rev. Jason Rogers was installed on January 17th, 1872, and remained till 1879, when he resigned, greatly regretted by his flock, but after remaining away, for over three years, he returned

*For more extended account of Mr. Foot's life and work, see Biography by Mrs. Harriet Foot Moore published by the Society,—"Friends of Old Drawyers," in 1898.

and preached his last sermon. The next week he was stricken with Paralysis and died, after a few days illness, in Baltimore, in October 1882. He has left many monuments of his faithfulness to this Church and to the Master's cause.

Rev. George Rogers was installed in October 1880, and remained two years. He was a man of great ability and did a great deal of deep reading. He accomplished a good work in the short time he was with us. Through his efforts \$700 was raised and put upon the Church in repairs.

Rev. T. C. Anderson was installed in October 1883, and remained at his post till his death, June 4th, 1891.

His failing health had been noticed for some time, and the great difficulty under which he resolutely performed many of his services, was painfully apparent to his people. He was given a vacation by the Church in the hope that he might be restored to health, but after making a short stay at Atlantic City, he returned home only to die, among the people he loved, and who loved him, so well. He represented the Presbytery of New Castle in the General Assembly, 1889.

Rev. H. G. Vincent acted as stated supply from November 1891 till May 1892 when he was installed. He remained till the summer of 1895 when he suddenly created great surprise by announcing his intention to resign his charge and to leave the ministry of the Presbyterian Church. The Pastoral relations were dissolved on September 2nd, 1895, greatly to the regrets of his congregation. He entered the ministry of the Protestant Episcopal Church.

Rev. Walter H. Stone was installed November 26th, 1895, and the Pastoral relations ceased February 5th, 1899.

During the present year the Trustees, having been authorized by the Congregation, have expended \$1200 in repairs upon the Church edifice. The work has been done in the most substantial and thorough manner. The audience room was stripped, and lathed and plastered, making the walls double, and the plastering is finished with a coat of tinted mortar. The building has been roofed with I. C. tin and painted, inside and out, the pews and doors and wainscoting grained, all in the most workmanlike manner, and a new carpet adorns the floor. For all of which, spot cash was paid, owing to the efforts of a committee of ladies, who solic-

ited contributions and otherwise aided the good work, to whom a lasting debt of gratitude is due from this Congregation.

A unanimous call was extended to Rev. T. C. Potter, July 11th, 1899 and he entered upon his duties on the following Sabbath. Arrangements have been made for his installation to take place October 20th, 1899.

In the latter part of August 1777, Howe landed near the Head of Elk, near Elkton and marched over Gray's Hill. Kniphausen and Agnew landed on Bohoemia Manor, and marched through Aikentown, (Glasgow) and on the 3rd of September, Johnson says, "the British line extended from Glasgow, then called Aikentown, to a point some distance northwest of the Baptist Church on Iron Hill, and on this day the battle of Cooch's Bridge and Iron Hill was fought,"—supposed to be the first fighting under the "Stars and Stripes."* "The American loss was about 40 killed The British loss was somewhat less."** Captain John Crawford grandfather of Miss Rebecca Crawford, marched from Middletown here; but owing to the positions of the two armies, he was unable to join the American forces, and therefore did not participate in the battle, but quartered his Company in the old meeting house here, where they remained all night, resting upon their arms.†

Abraham Short, the maternal grandfather of Miss Rebecca Crawford, was with Washington at Valley Forge during the winter of 1777-8. He is buried near the northeast corner of this building. He died when Miss Rebecca was 19 years old, and she can relate many interesting incidents, connected with the Revolutionary War, which she received from him, by word of mouth. When he was advised to apply for a pension, he became very indignant, and brought his papers all out and threw them into the fire, saying, he "didn't serve his Country for money." Such a patriot in these days would be a, "rara avis."

The Crawford family of which Miss Rebecca is the only representative of her generation left, trace their origin in this Country to James Crawford who came over with Sir Robert Carr in 1664, the year in which the Dutch were driven out of the Prov-

*Congress adopted the "Stars and Stripes" in July 1777 and it is known to have been carried in the Battle of Brandywine September 11th, 1777.

**Johnson's of Cecil County.

†This incident was told to Miss Rebecca Crawford, by Mrs. Margaret Black, who was thirty years old, at the time of its occurrence. The memories of these two remarkable persons, cover about one hundred and fifty years of our history.

ince. About 1747 Elenora Crawford, granddaughter of James, married a Porter, a paternal ancestor of Commodore Porter. Mr. Foot says, Commodore Porter, father of Admiral Porter, was educated here, his father's residence being but a short distance from this place. He was born in Boston in 1780 while his mother was on a visit to his father, Captain Porter, who had entered that Port from a cruise on the Ocean.* He was commander of the Essex in 1812, and was United States Minister to Constantinople, from 1831 to 1843. He died at Constantinople, in 1843.

The Rev. Dr. W. E. Moore of Columbus, Ohio, was a member of this Church when he was licensed to preach in 1850: having joined it in 1842. He married Miss Harriet Foot, the daughter of Rev. George Foot, Pastor of this Church from 1855 to 1866. Dr. Moore was prominent for more than forty years, in one way and another, as leader of the Presbyterian Church. He was, for seventeen years, stated clerk of the Synod of Ohio. In 1884 he was chosen the permanent Recording Clerk of the General Assembly, and in 1890 was unanimously chosen to the highest honor the Church can give its ministers, the Moderatorship of the General Assembly. He died at Columbus, Ohio, June 5th, 1899 aged 76.

Few Churches have had a greater number of prominent people connected with them than this. Ours is a rich heritage. We who are here to-day are the successors of a sturdy people. Giants once strode these paths; and if they can only be permitted to return to the scenes of their former cares, how must their joys be enhanced, and if as some believe—our friends who have entered the Spirit Land,

“Can attend and love us still,”

what an immense throng must old Pencader have watching over her to-day!

I have often thought how wonderful it is, that this old Church, though never strong, should continue to exist through all these years of ups and downs, while so many larger Churches have weakened and died out, in a generation.

Many noble friends of this old Church, who in times past have labored in it, with a true devotion to the Master's cause, are still graciously spared to offer up their prayers in our behalf. These doubtless constitute no small factor in perpetuating our existence. Their deep concern for our welfare is well attested

*History of Old Drawyers, by Rev. George Foot.



WILLIAM EVES MOORE, D. D., LL. D.

United with Pencader Church in 1842. Was Moderator of the
General Assembly in 1890.

Courtesy of "The Amulet," West Chester, Pa.

by the following kindly message which has recently been received from one of them : one who though absent for nearly thirty years still finds her heart in Pencader Church. She says :—

“I have been thinking a great deal lately, of God’s watchfulness over small Churches. They seem to have His special care. They have indeed their periods of depression, but they rise again, and it is certainly a fact, that a greater proportion of the best men of the Country in Pulpit and State, have come from small Churches.

It becomes you then, as a people, to be bound together in greater Christian zeal; to be more earnest in every good work, and God’s blessings will be more than you can ask or think.”

GREETINGS FROM THE ELKTON CHURCH.

BY GEORGE A. BLAKE, ESQ.

This day will long be remembered as one of the brightest in the history of Pencader Church; not so much because of her present numerical strength, but bright in the lustre of a glorious past and the supreme hopefulness of her future. Her history is a most convincing proof that he that, “keepeth Israel shall slumber not nor sleep.”

As to-day we have heard recounted the streams of influence which in the past have poured forth from this Church bringing refreshment to the land and carrying the word of eternal life to the ends of the earth, what one of us has not wished that some power divine could gather them all back and measure their wondrous results? From city and country, from village and hamlet, from prairie and mountain side, from distant isles of the sea and heathen jungle, would they return laden with blessings for those from whose hearts they went forth on their errands of mercy. Not in time, but alone in the boundless ages of eternity, will their beneficent results appear.

The Elkton Church, founded in 1833, is an offspring of old Pencader. Representing her, I come to-day, bearing the greetings of a loving and dutiful daughter to her honored mother. Greatly does she rejoice in the vigorous old age and noble career of that

mother, and fondly does wish for her many years of service and usefulness in the time to come. Pencader poured forth of her life blood in founding that Church, by sending thither some of her most faithful members.

Fragrant is their memory and truly do their works follow them. This is the spot they loved; and here, from this pulpit, they heard the voice of their inspiration.

To-day you have solved one of the vexing questions that troubles many timorous souls even within the Christian Church.

Would that you could gather here those whose weak faith fears that the Church of God will fall before her foes. Would that here were assembled all those carping critics who loudly proclaim that her downfall has already been accomplished. You have today shown reason for banishing the fears of the one and silencing the boasts of the other. Pencader's career and the works and faith of this Missionary Society with its seventy years of service, are arguments convincing to all.

Well may Dr. Skinner, in his historical account of this Church, find ground for hopefulness for her future in the faithfulness of God to his people and their love to Him in the past. If you shall ask me what has been the potent influence in the past, on which we may rely for the future, shall I say the faithfulness of her preaching? Truly, her pulpit has spoken in no uncertain voice, and her pastors have been men beloved of God, to whom some of them have long since rendered their faithful account. But it has been more than that. Do you ask if it has been the Sunday School where the word of life has been carefully and prayerfully taught? Faithful indeed have been her teachers who sowed the seed with loving care, but it has been more than that. Has it been the prayer meeting where the few met to ask for God's presence and blessing upon the field? Yes, that, but more than all that. This day brings the true answer. Long years ago the good women of this Church, filled with the Spirit of their Master, unselfishly resolved to send the gospel to their sisters and brothers in the dark places of the earth. Just as Christ was unwilling to remain in heaven while the children of earth were in need of a Saviour, so these women in the goodness of their hearts thought first of the children of darkness who knew not the name of their God. My friends, here has been the secret of God's confiding care, nor will He forget you now.



THE MANSE.

APPENDIX.

PASTORS.

David Evans, 1710-1721.	James McIntire, 1838-1849.
Thomas Evans, 1723-1742.	Horatio Howell, 1849-1852.
Timothy Griffith, 1743-1754.	J. B. Jarvis, (Supply)
Elihu Spenser, (Supply) till 1769.	George Foot, 1855-1866.
Alexander McDowell, (Supply)	Edward Webb, 1866-1871.
Samuel Eakin, 1776-1783.	Jason Rogers, 1872-1879.
Rev. Thomas Smith, 1783-1795.	Geo. Rogers, 1880-1882.
Wm. Chealy, 1796-1801.	J. L. Polk, (Supply)
John Burton, 1801-1803.	T. C. Anderson, 1883-1891.
John Collins, 1803-1808.	H. G. G. Vincent, 1891-1895.
Samuel Bell, 1808-1833.	Walter E. Stone, 1895-1899.
Hugh Hamill, 1833-1837.	Thomas Chalmers Potter, 1899.

MEMBERS OF THE SESSION.

In 1807.

David Smith, Elkton, Md.	Henry Robinson,
Peter Williams,*	Alex. Cavender,
	Samuel Murphy.

1824.

Peter Williams,	Wm. Watson,
Seth Stewart,	Thomas J. Clark,
Frisby Henderson,	James McCullough, (Name does not occur after 1832.)

1854 to 1856.

Jacob Faris, Jr.	Robert Cann,
James Stewart,	Henry Cazier,
James Frazer,	Andrew Eliason,†
	George B. Clark.

1870.

Samuel Frazer,	W. W. Stewart,
Alex. Simpson,	D. B. Ferris.

1899.

D. Brainerd Ferris,	John H. Frazer,
	W. T. Skinner, M. D.

*Died in 1825.

†Mr. Andrew Eliason was made Elder in 1854 but I cannot ascertain when he joined the Church.

TRUSTEES.

GROUND DEEDED TO THESE IN 1742.

David Howell,	Thomas James,
Thomas Thomas,	Nathaniel Williams,
Joseph Thomas,	Nathaniel Evans.
Simon James,	

CHURCH INCORPORATED WITH THESE IN 1789.

David Howell,	Robert Middleton,
Thomas Evans,	Peter Williams,
Jacob Faris, Sr.,	Adam Wallace.
Mathew Aiken,	

DIED IN OFFICE BEFORE FEBRUARY 16th, 1798.

James Dunlap,	Thomas Henderson.
Dr. John L. Beard,	

OLD MEMBERS IN 1798.

John Porter,	Robert Allen,
Robert Smith,	Jacob Cazier.

The dates placed after the following names indicate when they were first elected. Although many of them were elected several times to the office, for the sake of brevity a name is inserted but once.

Wm. Bunker, 1798,	Robt. Eakin, (before 1808)
Thos. Moore, 1798,	James Stewart, Sr, (before 1808)
Alex. Vail, 1798,	Christopher Jones, (before 1808)
Wm. Dunlap, 1799,	Wm. Smith, (before 1808)
Archibald Armstrong, 1799,	Dr. Samuel H. Black, 1808,
Levi Boulden, 1799,	Wm. Watson, 1812,
Wm. Whann, 1801,	Seth Stewart, 1812,
John Crawford, 1801,	Frisby Henderson, 1818,
James Thompson, 1801,	Jacob Faris, Jr. 1818,
Oliver R. Howell, 1801,	John Clark, 1818,
Roger Williams, 1801,	Thos. Vail, 1818,
Thos. Howell, 1801,	Mathew Kean, 1818, (Recorder of Deeds in 1833)

James Stewart, Jr. 1818,
 Nathan Boulden, 1822,
 Archibald Gorden, 1827,
 Henry Cazier, 1833,
 Thomas Prettyman, 1833,
 Andrew McIntire, 1833,
 (No proceedings of the Board re-
 corded from July 15th, 1833 to
 March 7th, 1854—21 years.
 Robt. Cann, 1854,
 Henry Cazier, 1854,
 W. W. Stewart, 1854,
 James Frazer, 1854,
 Cantwell Clark, 1854,
 Samuel Frazer, 1854,
 R. M. Black, 1854,
 John Frazer, 1859,

Ferdinand Janvier, 1859,
 R. T. Cann, Sr., 1859,
 George Boulden, Sr., 1859,
 James Stewart, (of Seth) 1868,
 *Samuel Alrichs, 1868,
 Alexander Simpson, 1869,
 Samuel McIntire, 1869,
 *J. W. Cooch, 1870,
 A. J. Raimond, 1871,
 *Dr. W. T. Skinner, 1873,
 D. B. Ferris, 1877,
 *R. M. Cann, 1883,
 John C. McIntire, 1883,
 *J. B. Cazier, 1887,
 *C. B. Stewart, 1887,
 R. T. Cann, Jr., 1896.

*Members of the present Board, 1896.

PEW HOLDERS 1798-1808.

Adair, Wm.	Ford, John	Robinson, Henry
Allen, Robt.	Glen, Thomas	Robinson, John
Allis, John	Groves, Richd.	Robinson, Wm.
Armstrong, A.	Guthery, Saml.	Scott, Wm.
Adams, Geo.	Hewitt, Saml.	Steel, Wm.
Alesbery, Fredk.	Henderson, Thos.	Short, Abraham
Alrich, Isaac	Hagony, Nancy	Sharp, Saml.
Allen, James	Haughey, Wm.	Smith, Robert
Alexander, Mrs. (widow)	Howell, Sarah	Steel, Thomas
Armstrong, David	Hyatt, John	Stewart, Seth
Bakam, James	Hyatt, Sarah	Stewart, John
Beard, John L.	James, Mrs. Mary	Stewart, Hannah A.
Boulden, Elisha	John, Jones	Stewart, Benj.
Bauon, James	Kimble, John	Stewart, James
Boulden, Levi	Laurence, James	Smith, Benj.
Bunker, Wm.	Laurence, John	Porter, Robert
Beard, James	McBride, Saml.	Porter, John
Boulden, James, Jr.,	McCall, Alex.	Powell, James
Black, Dr. S. H.	McCoy, John	Taylor, Jeremiah
Camblem, Wm.	Mitchell, Dr.	Thomas, Theodore
Clark, John	Minor, Thomas	Thomas, Eleanor
Curlet, Wm.	Moore, Wm.	Thompson, Jr., Pexton
Cazier, Jacob	Moore, Thos.	Vail, John
Clark, Thomas	Moore, Alex.	Vail, Alex.
Cavender, Alex.	Morton, Archibald	Vasant, Asa.
Clark, Henry	Murdock, Hugh	Wallace, Adam
Cooch, Wm.	Murphy, Saml.	Watson, John
Davey, Joshua	Middleton, Robt.	Whann, Wm.
Davey, Joseph	Nelson, Mr.	Whimble, John
Dunlap, Wm.	O'Hara, Edward	Wilson, Hugh
Eakin, Wm.	Peery, Wm.	Williams, Roger
Evans, Joel	Pennington, Nimrod	Williams, Peter
	Rhodes, Jos.	Watson, Wm.

LIST OF COMMUNICANTS IN 1807.

David Smith, (Elkton, Register of Wills for Cecil Co., Md.) ELDER,	Ann Murphy,
Henry Robinson,		Margaret Cavender,
Peter Williams,		Sarah Howell,
Alex. Cavender,		Catharine Hagony,
Samuel Murphy,		Sarah Robinson,
Joel Evans and Silvia Evans,		Codelia Pennington,
Sidney David,		Margaret Black, (Mother of Dr. Samuel H. Black)
Mary Welsh,		Margaret Griffith,
Jane Boldin,		James Allen,
Wm. Peery and Keziah Peery,*		Christopher Jones and Ann Jones,
Elinor Howell,		Jacob Faris,
Eliza Thompson,		Annabella Williams,
Mary Alison,		Sarah Wilson,
Ann Eakin,		Wm. Smith,
Jas. Stewart, Sr., and Nancy Stewart,		Nancy Smith,
Anne Stewart,		Sarah Underwood,
Charity Cazier,	Margaret Adair,	
Rebecca Alexander,	Isabella Sharp,	
Margaret James,	Henry Stephens Coulourd,*	

*Not sure of this name.

List of Members admitted after September 13th, 1807 as complete as can be gathered from the scant records: Each name being copied,—in regard to initials and the titles, Mr. Mrs. and Miss and the same spelling to conform as nearly as possible to the Church Register.

Thos. Clark, 1809,	Susana Darrah, 1815, (For Marg't
Eleanor Clark, 1809,	Darrah, see 1820,)
Bathia Paris, 1809,	Effie Stewart, 1815,
Susan Condon, 1809,	James Lafferty, 1816,
Mrs. S. Underwood, 1809,	Mary Ann Lafferty, 1816,
Mary Scott, 1809,	Mary Ann Emory, 1816,
—— Whiann, 1809,	Silve Egner, 1816,
Marg't Porter, 1810,	Sarah Paris, 1817,
Jane Adair, 1810,	Marian Middleton, 1817,
Mrs. Hunter, 1810,	(Mrs. Maxwell,)
Wm. Watson, 1810,	Mrs. Twedde, 1817,
Mentina McIntire, 1810,	Amos. Paris and Cathrin Paris, 1817,
Joseph Graham, 1810,	Isabella Long, 1817,
James Short, 1810,	M. Kain, (Mathew Kean) 1818,
Elizabeth Watson, 1810,	Mr. Painter, 1818,
Mrs. Robertson, 1810,	Mrs. Painter, 1818,
Mrs. Margaret Hollingsworth Cooch,	Mrs. Eliza Scott, (of Elkton, Md.)
1810,	Robert Stewart, 1818,
Mrs. Gorden, 1811,	Charles Haughey, 1819,
Mrs. Graham, 1811,	Sarah Haughey, 1819,
Mrs. Nolen, 1811,	Elizabeth Haughey, 1819,
Mrs. Short, 1811,	Frisby Henderson, 1819,
Miss J. Guthery, 1811,	Sam'l. McIntire, 1819,
Mrs. Wm. Scott, 1811,	Eleanor McIntire, 1819,
Mr. S. Steward, 1811,	Mrs. Porter, 1820,
Mrs. Robinson, 1811,	Mrs. Stewart, 1820,
Mrs. Mary Dunlap,	Mrs. Cann, (wife of William Cann)
Elizabeth Thomas, 1812,	1820,
Mrs. Bolton, 1812,	Mrs. Scot, 1820,
Mrs. Graham, 1812,	Miss Heughey, 1820, †
Miss Armstrong, 1812,	Rachel Waugh, 1820,
Mrs. Steward, 1812,	Margaret Darrah, 1820,
Mrs. Steel, 1812,	Elizabeth Hackit, 1820,
Mrs. Higgins, 1815,	Sarah Underwood, 1820,
Mary Lafferty, 1815,	Margaret Person, 1820,
Mary Lafferty, Jr., 1815,	Mrs. Moore, 1821,
Nancy Thomas, 1815,	Mrs. Bond, (The mother of Mrs. Van
Delia Pennington, 1815,	Vrankin) 1821,
Mrs. Darrah, 1815,	Robert Sherrer, 1822,
Ann Darrah, 1815,	Mrs. Susan W. Paris, 1822,*

†Heughey or Haughey.

*Exact date cannot be ascertained.

- Jacob Tindle, 1822,
 Seraphina Enos, 1822,*
 Elizabeth Stewart, 1822,
 Dorcas Black, 1822,*
 A. Williams, 1822,
 Margaret Moore, 1822,*
 Nathan Boulden, 1822,
 R. Steel, 1822,
 Elizabeth Dougherty, 1823,
 James McCullough, 1823,*
 Ann Smith, 1823,
 Enoch Thomas, 1823,
 Sarah Boulden, 1826,
 Mrs. Allen, 1827,
 Mrs. Margaret Miles, 1831,
 James Robinson, 1831,
 Sarah Ellison, 1831,
 Ann Sterling, 1831,
 Priscilla J. Boulden, 1831,
 Mrs. Eliza Stewart, 1831,
 Susan England, 1831,
 Mary Boulden, (Daughter of Nathan)
 1831,
 Jacob Faris, Jr., 1831,
 Thos. D. Bell, (Son of the Pastor) 1831,
 Samuel Bell, (Son of the Pastor) 1831,*
 Mrs. Mary Bell, (Wife of the Pastor)
 1831,
 Andrew McIntire, 1831,
 Sarah Townsly, 1831,
 Ann Biggs, 1831,
 Sarah Bolan, 1831,
 Eliza Bolan, 1831,
 John Eves, 1831,
 Sarah Ellis, 1831,
 Lydia Cann, (Mrs. Andrew Eliason)
 1832,
 Robt. Cann, 1832,
 John Gordan, 1832,
 Seth Stewart, 1832,
 Jane Eves, 1832,
 Rebecca Greenley, 1832,
 Thos. Prettyman, 1832,
 Abram Eves, 1832,
 Wm. W. Stewart, 1832,
 Daniel Cann, 1832,
 Emily Underwood, 1832,
- Isabella Devlin, 1832,
 Nancy Short, 1832,
 Anna M. Moore, (Sister of Rev. Dr.
 W. E. Moore) 1832,
 Mary Ann Cann, 1832,
 Susan Stewart, 1832,
 Susan Caulk, 1832,
 Ann Faris, 1832,
 Ann Faris, Jr., (Mrs. Adair) 1832,
 Sarah Thompson, 1832,
 Sarah Underwood, 1832,*
 Sarah Underwood, Jr., 1832,
 Edmund Janvier and Mrs. Ann Jan-
 vier, 1832,
 James L. Miles and Harriet Miles, 1832,
 Sarah Cazier, 1832,
 Ann Dodd, 1832,
 Margaret Prettyman, 1832,
 Rebecca Devlin, 1832,
 James T. McCullough, 1832,
 Henry Cazier, 1833,
 Mrs. Jane Miles, (Nee Miss Stewart)
 1833,
 James Stewart, 1833,
 Wm. Thompson, Esq., 1833,
 Enoch Thomas, 1833,
 Miss Rachel J. Robinson, 1834,
 Mrs. Kezia Jane Crawford, 1834,
 Miss Latitia Thompson, 1834,
 Elizabeth H. Moore, (Mrs. Shields) 1834,
 James Stewart, 1834,
 Mary Ann Short, (Mrs. Samuel Stew-
 art) 1835,
 Samuel Sutton, 1835,
 George Clark, 1835,
 Daniel Haynes, 1835,
 Sarah Haynes, 1835,
 Lydia Cole, 1836,
 Margaret Amanda Cann, 1836,
 Mary Ann Underwood, 1836,
 Rebecca Ann Short, 1836,
 Miss Julia St. John, 1837,
 Mrs. Lemira Frazer, 1838,
 John Frazer, and Mrs. Ingeber Frazer,
 1838,
 James Frazer and Mrs. Emily Frazer,
 1838,

*Exact date cannot be ascertained.

- Miss Jane Frazer, 1838,
 James Leonard, 1838,
 Wm. Thompson and Sarah Thompson, 1839,
 Jane Prettyman, 1839,
 Mrs. Ellen Smith, 1839,
 Mrs. Hettie Gooden, 1839,
 Daniel Cann, 1839,
 Sarah Cann, 1839,
 Mrs. Mary Boulden, (Mrs. Van Vrankin) 1840,
 Mr. Pringle and wife, 1841,
 Mary E. Armstrong, 1841,
 Susan Pennington, 1841,
 Edward Collins, 1842,
 Thos. Armstrong, 1842,
 Wm. E. Moore, 1842,
 Jacob Faris Moore, 1842,
 Andrew McIntire, Jr., 1842,
 Nathan Underwood, 1842,
 W. W. Faris, 1842,
 Chas. E. Faris, 1842,
 Thos. Cann, 1842,
 James Cann, 1842,
 Amelia Cann, 1842,
 Jane Stewart, 1842,
 Mary Stewart, 1842,
 Mary Cazier, 1842,
 Mary E. McIntire, (Mrs. G. W. Boulden) 1842,
 Lydia Roop, 1842,
 Anna Mary Miles, 1842,
 Isabella McDowell, 1842,
 Elizabeth Brown, 1842,
 Elizabeth Collins, 1842,
 Joseph Roop, 1842,
 Geo. McIntire, 1842,
 Rebecca Moore, 1842,
 Eleanor Boulden, (Mrs. Dan. Fields) 1842,
 Mrs. Grace Chamberlain, 1842,
 Catharine Chamberlain, 1842,
 Hannah Chamberlain, 1842,
 Mary Porter, 1842,
 Wm. Barr and Rose Ann Barr, 1842,
 Ellen Thomas, (Mrs. Wm. Milward) 1842,
 Margaret H. Thomas, (Mrs. Veasey) 1842,
 Eleanor Kyle, 1842,
 Samuel Stewart (of Seth) 1842,
 George Clark and Eliza Clark, 1842,
 Joseph E. Miller, 1844,
 Mrs. Kennedy, 1844,
 C. Eugenia Cazier, 1844,
 Priscilla Crawford, 1844,
 Mrs. Jeanette Cann, 1844,
 Susan Ann Ferris, 1844,
 David Brainerd Faris, 1844,
 Jane Frazer, 1844,
 Sarah Frazer, (Mrs. Boulden) 1844,
 Alex. Simpson, 1844,
 Sarah Biggs, 1844,
 Margaret Biggs, 1844,
 Catharine King, 1844,
 Mrs. Hester Slack, 1845,
 Mr. Dunlap, 1845,
 Mrs. Mary Morrison, 1845,
 Thomas Tatlow, 1848,
 Miss Emma Sinkins, 1848,
 Susan S. Caulk, 1848,
 Mrs. Margaret James, 1848,
 Samuel Frazer, 1848,
 Emaline Frazer, 1848,
 Moses Morrison, 1848,
 Matilda Janvier, 1848,
 Nathaniel Jaquet, 1848,
 Wessel Alrichs, 1850,
 John Alrichs, 1850,
 Mary Ann Alrichs, 1850,
 Sarah Alrichs, 1850,
 Mary E. Harman, 1850,
 Sarah J. Golley, 1850,
 Catharine Jones, 1850,
 Mrs. Mary Stewart, 1850,
 Alfred Janvier, 1850,
 James Frazer, 1850,
 Eliza Frazer, 1850,
 Louisa Frazer, 1850,
 Edmund Frazer, 1850,
 Mary Frazer, 1850,
 Elizabeth Sterling, 1850,
 Sarah Eliason, 1850,
 Elhuira Roop, 1850,

- Elizabeth Underwood, 1850,
 Susan Gooden, 1850,
 Amelia Cann, 1850,
 Elizabeth Collins, 1850,
 Catharine B. Stewart, 1850,
 Jane Conlin, 1850,
 W. W. Stewart, 1850,
 Rebecca B. Stewart,
 Rebecca Stewart, 1850,
 Emma Short, 1851,
 Catharine Kemether, 1851,
 Mary Ann Gooden, 1851,
 Hannah Ford, 1851,
 Emily M. Jarvis, 1855,
 Anne J. Stewart, 1855,
 Ann Eliza Harman, 1855,
 Catharine Frazer, 1855,
 Margaretta Cann, 1855,
 Ann Jane Adair, 1855,
 Jacob Keoleg, 1855,
 Geo. B. Clark, 1856,
 Eliza Clark, 1856,
 Nancy Woodward, 1856,
 Mary Jane Janvier, 1856,
 Mary Susana Janvier, 1856,
 Mrs. Jane Clopper Pennington, 1856,
 Sarah Gooden Janvier, 1856,
 Margaretta Moore Short, 1856,
 Anna Jane Short, 1856,
 Amelia P. Foot, 1858,
 Mary Ann Ball, 1858,
 Patience McAlister, 1858,
 Lewis E. Pennington, 1858,
 Ferdinand Janvier, 1858,
 Wm. E. S. Barr, 1858,
 Samuel Stidham Frazer, 1858,
 Israel Alston Harman, 1858,
 Charles B. Stewart, 1858,
 John Henry Clark, 1858,
 Mary E. Redmile, 1858,
 Rachel A. Ford, 1858,
 Eliza Jane Ford, 1858,
 Susan Boulden Ford, 1858,
 Eliza Jane Ford, (Barr) 1858,
 Susan Boulden, 1858,
 Emaline Boulden, 1858,
 Lydia A. Cann, 1858,
 Louisa A. Boulden, 1858,
 Susan E. Kinkead, 1858,
 Mary Ann Harris, 1858,
 Marietta Cann, 1858,
 Jane E. Pennington, 1858,
 Clara R. Short, 1858,
 Martha Ann Harman, 1858,
 Valentine Kemether, 1858,
 Alexina Frazer, 1858,
 David M. Frazer, 1858,
 Ella Elizabeth Cann, 1858,
 George Veach, 1860,
 Rachel Waugh, 1860,
 Catharine Canlk, 1860,
 Mrs. Elizabeth Johnson, 1860,
 Samuel Stewart, 1860,
 Wm. Wellington Frazer, 1860,
 Samuel S. McCoy, 1860,
 George Biggs, 1860,
 Ann Biggs, 1860,
 Susan Z. Black, 1864,
 Sallie M. Clark, 1864,
 Mary Ann Alrichs, 1864,
 Annie Searle Clark, (Mrs. W. T. Skinner) 1864,
 Mary E. Kendall, 1864,
 Mary Isabella Black, 1865,
 Adella A. Cann, 1865,
 Emma Frazer, 1865,
 John H. Frazer, 1865,
 Ingeber C. Frazer, 1865,
 Mrs. B. Reed, 1866,
 Lilliore Clark, 1866,
 Annie E. McAulley, 1866,
 Mrs. Nancy Allyn, (Foot) Webb, 1866,
 Mary E. Webb, (Mrs. Cooch) 1866,
 Ellen S. Webb, 1866,
 Edward A. Webb, 1866,
 Samuel McIntire, (Son of Andrew) 1866,
 Matilda (Boulden) McIntire, 1866,
 Jennie Boulden, 1866,
 Benjamin A. Reed, 1867,
 Rachel Reed, 1867,
 J. H. Heavalow, 1867,
 Caroline Ziehler, 1867,
 Maria E. Biggs, 1867,
 Obed E. Thayer, 1867,
 Launcelot S. Caulk, 1867,

- Zachary Taylor Harris, 1867,
 John Johnson, 1867,
 Charles W. Harris, 1867,
 Wm. Curlett, 1867,
 Annie M. Thompson, 1867,
 Mary Ann Garrett, 1867,
 Isaac Frazer, 1867,
 Miss Charlotte Bootes, 1867,
 Miss Amanda Bootes, 1867,
 Miss Emma McAulley, 1867,
 Mrs. Elizabeth Milward, 1868,
 Richard Milward, 1868,
 John Waugh, 1868,
 Samuel Harris, Sr., 1868,
 D. H. Cullen, 1869,
 Mrs. Cullen, 1869,
 Samuel Alrichs, 1869,
 Albert J. Raimond, 1869,
 John Brown, 1869,
 Sarah Brown, 1869,
 Wm. H. Frazer, 1869,
 Mrs. Samuel Stewart, 1869,
 Celia Kemether, 1869,
 Daniel Cann, 1869,
 W. D. Adair, 1869,
 Harriet Ann Adair, 1869,
 Lydia Ellen Cann, 1869,
 Mrs. A. Sabina Van Sant, 1869,
 Ann Sabina Heavalow, 1869,
 Anna M. Waltz, 1869,
 Andrew Harman, 1869,
 Fannie M. Boulden, 1869,
 Mary D. Simpson, 1869,
 Susan A. Veazey, 1869,
 Merrett H. Paxson, 1869,
 M. Anne Stewart, 1869,
 Miss Margaret Adair, 1869,
 Maria B. Clark, 1869,
 Laura Clark, 1869,
 Mary B. Cooch, 1869,
 Eliza Heavalow, 1869,
 Catharine Kemether, 1869,
 Zebulon Hollingsworth Cooch, 1869,
 Mrs. Hartenstein, 1869,
 J. Wilkins Cooch, 1870,
 Thomas Brown, 1870,
 Mary Brown, 1870,
 Lydia Paxson, 1870,
 James Pordham, 1870,
 Mrs. James Pordham, 1870,
 Harry Pordham, 1870,
 Emma C. Rogers, 1872,
 Cautwell Clark, Jr., 1872,
 Sophia McIntire, 1872,
 Susan F. Stewart, 1872,
 John E. Gonce, 1872,
 Miss Hattie Pordham, 1871,
 Lewis P. Ellison, 1875,
 Dr. W. T. Skinner, 1875,
 Martin Kemether, 1875,
 Priscilla T. Ellison, 1875,
 Sarah W. Janvier, (Mrs. Raimond)
 1875,
 James P. Ford, 1875,
 Orrie Ford, 1875,
 Cora A. Cann, 1877,
 Mrs. Annie Pordham, 1877,
 Martha Brown, 1878,
 Mary C. Boulden, (Mrs. Geo. Boulden,
 Jr.) 1878,
 Mary A. Gonce, 1878,
 Mary M. Janvier, 1880,
 Laura Ferris, 1880,
 Mrs. Rebecca Crawford, 1880,
 Mary C. Crawford, 1880,
 Annie E. Cann, (wife of Robert M.)
 1881,
 Hannah Rogers, 1881,
 Mrs. C. L. B. Alrichs, 1882,
 Eliza Rogers, 1882,
 Rebecca P. Cann, (wife R. T. Jr.) 1882,
 Susan W. Ferris, 1882,
 Kate J. Janvier, 1882,
 Eleanor Veazey, 1884,
 Robert D. Brown, 1884,
 George G. Brown, 1884,
 Mary Brown, 1884,
 Caroline Cooch, 1884,
 Laura Frazer, 1884,
 Ella Kendall, 1884,
 Harry Frazer, 1884,
 Henry Kendall, 1884,
 Frank V. Brown, 1884,
 Benoni Harris, 1884,
 Hannah Barr, 1884,
 Olivia Cann, 1884,

Fannie Cann, 1884,
 Matilda McIntire, 1885,
 L. F. Anderson, (Mrs. T. C.) 1885,
 M. E. Degen, 1885,
 Mollie H. McIntire, 1885,
 Kate F. Ferris, 1885,
 Mary A. Brown, 1885,
 Jennie W. Marley, 1885,
 Edward Conley, 1886,
 Elizabeth Conley, 1886,
 Mary L. George, 1886,
 Jennie M. Brown, 1886,
 Wm. R. Powell, 1886,
 James T. Powell, 1886,
 Delaware Clark, 1886,
 Francis Allyn Cooch, 1886,
 Eliza Capelle, 1886,
 Mary A. Burge, 1887,
 Helena G. Cann, 1887,
 S. E. M. Brown, 1887,
 Catharine E. C. Warren, (Mrs. Andrew Cann) 1888,
 Edward Webb Cooch, 1888,
 Jeanette E. Cann, 1889,
 Mary L. Boulden, 1890,
 Levi Hollingsworth Cooch, 1890,
 Clarence A. Schockley, 1890,
 Margaret V. Lewis, 1890,
 Mrs. Julia F. Cann, 1890,
 Irene H. Kendall, 1890,
 Olivia B. Cann, 1890,
 Thomas A. Brown, 1891,
 Edward W. Brown, 1891,
 Philip Kemether, 1891,
 Emma Kemether, 1891,
 Frank Kemether, 1891,
 Joseph Kemether, 1891,
 Mary E. Kemether, 1891,
 Effie W. Kendall, 1891,
 Clara E. Kendall, 1891,
 Annie C. Lomax, 1891,
 Thomas C. McCullough, 1891,
 Richard Brown, 1892,
 Rachel Huggins, 1892,
 Mrs. Chas. B. Stewart, 1892,
 Mrs. A. R. Vincent, 1891,
 Laura A. Vincent, 1894,
 Margaret T. Veazey, 1894,
 Ratie L. Thornton, 1895,
 Mrs. Anna M. Johnson, 1895,
 Minnie H. Johnson, 1895,
 Armstrong Brooks, 1896,
 Mrs. Sarah Groves, 1896,
 Edna Cazier, 1899,
 Bradley J. Ford, 1899,
 Annie C. Skinner, 1899,
 Mrs. Elizabeth M. Potter, 1899,
 W. H. Huggins, 1899,
 Bertha L. Huggins, 1899,
 Mary Kemether, 1899,
 John M. Kemether, 1899,
 Sallie Kemether, 1899,
 Frank Moody, 1899,
 Lizzie Moody, 1899,
 James L. Stewart, 1899,
 Mary E. Stewart, 1899,
 Stella Stewart, 1899,
 John Q. Stewart, 1899,
 J. Lamont Stewart, 1899,
 Andrew Spear, 1899,
 Mrs. Etta Spear, 1899,
 Hilda Spear, 1899,
 Mrs. Elizabeth Smith, 1899,
 Wm. John Smith, 1899,
 Mrs. Elizabeth Smith, 1899,
 Miss Mary J. Smith, 1899,
 Robert J. Colbert, 1899,
 Mrs. Nettie Colbert, 1899.

Of all who joined before 1831, none survive.

Of those who joined in 1831, possibly one survives.

Of those who joined in 1832, two survive, and of 36 who joined in 1842, five survive.

Of 13 who joined in 1844, but one survives.

NAMES OF COMMUNICANTS OMITTED.

Valentine Kemether, 1858,
Lillie Jeanette Camm, 1870,
Eugene E. Paxson, 1892,

Merrett H. Paxson, 1892,
Clara W. E. Paxson, 1892,
Harold H. Spear, 1899.